

Why I Left The Latter Day Saint Church



REASONS BY
BISHOP R. C. EVANS

PREFACE

Dear Reader, in sending this book to you I am both sad and happy; sad because I am made to realize that much of my forty-two years of labor has been worse than wasted; sad because much that I told you which I then believed to be true I am forced to admit was false. Happy because the gospel principles which I preached to you was not only true then, but is still dear to my heart. I still intend to give the best energies that I possess in its promulgation, and shall strive with greater zeal and more perfect knowledge to present the truth and make up, so far as I can, for the presentation of the false positions I fondly thought were true. Refusing to believe the testimony of the world, and casting aside that of the apostates, I excluded the possibility of ever being convinced that Joseph Smith taught and practiced polygamy. But when, by the providence of God I was permitted to receive the evidence, coming from his own son and wife and closest friends, that convinced me that both what the writers in the outside world and the apostates had stated were true concerning his connection with this infamous doctrine, my heart was broken, but my honor compelled me to denounce it.

When the order of Enoch, which was introduced by the revelations of Joseph Smith to the church, had failed, leaving thousands broken in faith and fortune in the four trials to put it into practice in Kirtland, Ohio, Independence, and Far West Missouri, and Nauvoo, Ill., I tried to forget that this was ever a part of the faith, but when in the declining years of Joseph Smith, President of the Reorganization, this order was re-established by revelation, it shocked me, but as it gained but little headway until last year, I tried to dismiss it from my mind. But when within the last year the leading authorities of the Reorganized Church sent out their questionnaire, and discussed it with the view to force it upon the people, my fondest hopes were crushed. Then it was that I determined that something had to be done. The growing autocracy of the President of the Reorganized Church, and other reasons assigned in this book forced me to go to God for immediate assistance. I am glad to testify to you that He remembered His promise and gave me the direction and instruction which has enabled me to make the move He would have me make, which I trust will be the means of bringing thousands out of bondage into the pure white light of the Gospel of Jesus Christ.

Let my forty-two years of earnest, faithful labor and constant sacrifice continue to prove the integrity of my soul; and may the sweet spirit that has guided me in this matter, direct you to the sunny path. I pray you do not allow the stories so cruelly circulated about me, by those who formerly loved and trusted me, keep you from making a thorough examination of the claims made in this unpretentious little volume.

Yours in bonds,

July 8th, 1918.

R. B. Evans

Why I Left The Latter Day Saint Church

By Bishop R. C. Evans

I was born October 23rd, 1861, in a small village called St. Andrew's, in the Province of Quebec. My mother was born in the same village and my father nearby. My parents left that place and moved to the city of London, Ontario, when I was but four years of age. They remained there until death called them hence and we laid them to rest in that city.

I first heard the Latter Day Saints in 1884, and was baptized by Elder J. J. Cornish, November 5th, 1876. When I first heard the gospel I was a wild, weak, ignorant boy, and the first principles of the gospel fell upon my ears with all the glory of a Divine harmony. I was called to work in the Sunday school and filled every office therein. The first society, now called the Zion's Religio Literary Society, elected me its president, and I have occupied as branch and district officer in both school and Religio for years.

I was ordained a Priest in 1882, Elder in 1884, Seventy in 1886, High Priest in 1887, Apostle 1887, Counselor to Joseph Smith and one of the First Presidency in 1902, and a Bishop in 1909. I might state that in each of these ordinations I was not only honored by the Latter Day Saints, but the claim is made by them that the Lord called me to occupy each position. At no time was I released from any position in the church (but once, and not then till after I had written my resignation, which appears in this book), from my work in the Sunday school to my resignation on June 3, 1918, as a member of that church. When the time came for me to leave one office to occupy another I advanced with the goodwill of the people following me, and at no time in all the forty-two years of service has a charge ever been preferred against me. This does not imply that it was always smooth sailing, for like Paul of other years, I, too, have had "pearls among false brethren," and perhaps it is but fair to say that the greatest trials I have been subjected to have been the fruitage of envy and jealousy on the part of some of the leading men, and the most unrelenting of

them all has been manifested by he who now holds the exalted position as President of the church, and Prophet, Seer and Revelator, Frederick Madison Smith.

The day he and I were ordained as counselors to his father, he gave the first public evidence of his jealousy toward me. I was considered a close friend to his father and regarded as a favorite of his. When the time came to ordain us, the father selected Apostle J. W. Wright to ordain Frederick, while Joseph Smith ordained me. This so roused the wrath of Frederick that his face became as a flame of fire, and his father leaned over me and whispered to his son, "Never mind, Fred, it is all right," but from that moment the said Fred has never lost an opportunity to hurt me, and at times has gone a long way around to accomplish his subtle purposes.

I could fill many pages with evidence in support of this statement, but let it suffice me to say that his conduct toward me was in no small measure, at least one of the causes for my action in 1908, when I dictated my resignation as one of the First Presidency. R. C. Russell wrote it for me as I dictated it. When I presented it to Joseph Smith, tears filled his eyes and he begged of me not to present it to the conference, and he refused to do so, and I was persuaded by him to keep my resignation till the Lord made the way for its introduction, and I did so. The time came the next spring, when the release was granted. The church accepted the message through Joseph, as the word of the Lord, and if that is the word of God, then those who have slandered me should be silenced, for the closing sentence says of me: "**He has been earnest and faithful in service and his reward is sure.**"—Doc. and Cov., 129, 1.

Two facts are apparent in this: First, that I was right in presenting my resignation as one of the First Presidency; and second, that if the revelation was from God, I was still in favor with the Lord, and those who had, because of envy or jealousy or any other cause, persecuted

me, were found guilty of a grave injustice toward me. The same day President Smith testified that he had been directed to present my name for ordination to the office of Bishop. The presiding Bishop and others testifying to the call, I was ordained. After the meeting adjourned, Joseph Smith and his son, Hale, came to me and each testified that I had been ordained under the hands of an angel. President F. M. Smith and many others testify to this angelic ordination, and a written statement of the son of the Prophet is printed in my book of poems, and it has been common testimony. R. C. Russell of the Apostles so testified in public conference and his testimony was published June 14th, 1909. **If these testimonies are true, then I was called of God and ordained by his angel to be a Bishop**, and so my Bishopric came from God, and no man can take it from me, nor am I dependent on the organization from which I have departed for my priesthood.

The distinctive plea of the true church has ever been that for a man to hold true priesthood, he must be called of God. This, I believe, is fully supported by the Bible.

Speaking on the question of priesthood authority, John said: "A man can receive nothing, except it be given him of heaven."—John 3, 27. "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."—Heb. 5, 4. Here we are told "Christ glorified not himself to be made an high priest, but he that said unto him, 'thou art my son, today have I begotten thee' . . . Thou art a priest forever after the order of Melchisedec. . . ." Again, "Called of God an high priest after the order of Melchisedec," Heb. 5, 5-10. That the Aaron above referred to was called by revelation is apparent from the history as found in Exodus, fourth chapter, in which God revealed to both Moses and Aaron of the call to the Holy Priesthood. From these scriptures and many others it is shown that the priesthood comes from God **and not the church on the earth**. The church grants us the right to represent it **because we are called of God**, and it may take that right to represent it from us, but the priesthood, as is stated in the seventh chapter of Hebrews, third verse, "For this Melchisedec was ordained a priest after the order of the Son of God, which order was without

father, without mother, **without descent**, having neither beginning of days nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually." (Inspired translation by Joseph Smith.) This is clear proof that man cannot give or take away priesthood, and that the great Mormon controversy that has filled the church with strife because of the selfish revelation of their prophet, Joseph Smith, is making the claim of lineal priesthood, that his son should be his successor, is groundless, and I might here state that there is no proof that God ever intended that the priesthood must descend from father to son, that it has at times been a fact that the sons of those holding priesthood have been called to the priesthood, but it is often shown in sacred history where the priesthood has not descended from father to son, and the scriptures already quoted above expressly say it is "**without descent**."

If I am a priest of God, it is not because my father was a priest but because God called me to be a priest. I am giving some space to this question for two reasons, first, because I wish to show that my priesthood was not given me by the church, and that the church cannot take it from me; and second, that as President Frederick M. Smith stated in a priesthood meeting last year, "We (the church) may take a man's license from him and thus refuse to permit him to represent us (the church), but God only can take his priesthood, he gave it, and we cannot take it from him." This statement is clear and I agree with it, but what shall we say of another statement made by the same man at the same meeting: "**Many have secured ordination by fraudulent methods**. God has never called them, and in time they will be removed from position." I will leave this subject for the present by saying that the methods are changing, and as F. M. Smith says, "Men are receiving ordination by fraudulent methods"; they are making presents and in other ways secure favor from the leaders and first thing we hear they are ordained. Then begins a life of bluster and cant and a dismal failure follows many ordinations, and this is apparent all over the country. One case is all I need to refer to. A brother who might have accomplished a good work in Canada was called upon to be a reporter of the words and deeds of

others. He told me with tears of repentance running down his face, "Bishop, I am ashamed to confess it, but I can bear this burden no longer. I was told if I would be their eyes and ears in this city, and keep them posted in everything here, that they would give me a permanent mission and **ordain me a Seventy**, but I will be a spy no longer." But alas, the love of position and prominence; the temptation was too great and the dear fellow again fell from grace and is now waiting for the promised ordination. He may secure it, but it will be priestcraft from man, not priesthood from God, that his leaders will confer upon him. God pity him, for they will despise him and he will perhaps live to see his folly and then he will despise them, and so we leave it for the buyer and seller to settle.

We have a case in the Bible, Acts 8, 16-24, where Simon offered money for an ordination, so he could lay on hands for the gift of the Holy Ghost. That was sad enough, but it is not so bad as the poor fellow that will not only spend his money, but barter his honor for an ordination. This one feature of Latter Day Saintism is shaking the church to its speedy destruction; and I weep to think of the honest who are being deceived.

I have been careful to show from the history that I have held the respect and confidence of the Latter Day Saints, and have been ordained perhaps more frequently than any other man in the church. It is a fact that I have preached more sermons during their general conferences, since 1887, than any man living, and have for years addressed more people than any of the priesthood; in a word, the common people heard me gladly and the true children of God in many parts of the world called for my labors. But my trials came from those in leading positions who were jealous of me. I gave forty-two years to the church and all I ask is that that life of continual sacrifice speak in defence of my integrity during those lonely years, when I traveled without purse or script and often when I knew not where the next meal or bed was coming from.

I was honest in my profession of Latter Day Saintism. I had read their books and sermons, so carefully prepared by the leaders. I believed them and preached them with all my soul, and have stood before mobs when I did not expect to live another hour.

The reader will doubtless ask how is it that you were so deceived for so many years, and what caused your awakening and redemption from such a delusion. I will try and make answer and trust that a discerning public will see my position.

I believed the gospel as they taught it, and still believe it true. I find support for the first principles as they teach them in the Bible, and I still think that the gospel as they taught it is true, but they have left the gentle leadings of their first love and have gone into forbidden paths that have led them far from God.

POLYGAMY.

Two leading positions are taken regarding the doctrine of polygamy. The first is taken by what is known as the Utah Mormons. They teach that the church was organized in 1830, and that as early as 1831 Joseph began to have revelations under which he, with some others, were permitted to practice polygamy or spiritual wifery, or sealing—call it what you will. It just meant that Joseph and his favorites were permitted to indulge in sexual intercourse with women, other than their legal wife, under the law of the land. This practice was denied by them for several years, under first one method and then another, but the careful reader will observe from their confessions that such practice was had by Joseph Smith and others all through the years from 1831 to the day of his death, which occurred June 27th, 1844. This was kept secret from the world and many of the church till long after Joseph Smith's death.

When Brigham Young and his apostles threw off the cloak of secrecy and boldly published to the world, August 29, 1852, that this doctrine was privately taught and practiced by the elect more or less since 1831, that Smith had several revelations authorizing and explaining these "high and holy privileges to the faithful," all through the years, but that now the time had arrived to publish the last great revelation on the subject which they affirm was revealed by the Lord to Joseph Smith, July 12, 1843.

The faction known as the Reorganized Church of Jesus Christ of Latter Day Saints, in which I held membership from November 5th, 1876, until June 3rd, 1918, hold now, and have held for some years, that Joseph Smith lived and died a true prophet; that he did not have any reve-

lations on polygamy; that he never had but one wife; that the allegations made by Brigham Young and thousands of others that he taught and practiced polygamy and spiritual wifery, is false; and that Brigham Young was the author of the revelation on polygamy; that Orsen Pratt preached the first sermon on polygamy in Salt Lake City in August, 1852, and that the same day Brigham Young introduced the revelation on polygamy.

I may say that the position as taken by the Reorganized Church is the position I have taken in my long years of service in the ministry. I have preached it and published it, and my sermons on the subject have gone over the civilized world. I will state that I was honest in my position for this reason: when I read the books as published by those who did not belong to the church, in which Smith was accused of teaching and practicing polygamy, I just said, they are not members of the church and know nothing of which they write. I regarded it as persecution, and so dismissed it as unworthy of credence. When Brigham Young or any of the many different branches of the church affirmed that Smith had revelations on polygamy and taught and practiced it, I would say, they are in the dirt themselves, and are trying to blame Joseph for their iniquity. When a man apostatized from the church and would write a book telling what he knew, I termed him "a dirty apostate," filled with malice and slander, and I refused to believe him, and so for years I honestly rejected all that was presented on that line.

The reader is now ready to inquire, "How did you come to see the truth regarding the guilt of Smith in having revelations commanding the practice of polygamy, and how did you become convinced that he was guilty of teaching and practicing polygamy?" I will proceed at once to inform you. Some time ago I was called to the state of New York on church work. While there I chanced to pick up an old well worn book in the home of a Latter Day Saint. I at once recognized it as a work that was published by the Reorganized Church of Jesus Christ of Latter Day Saints, in the year 1880, as written by Edward W. Tullidge. I had heard that for some reason this book was called in, the sale of it stopped. I was told many of the books

on hand were destroyed, and the type plates melted up and thus the book withdrawn from the sale market. This aroused my suspicions. I asked for the book and secured it from the owners. I read, and there judge my horror and surprise. I learned that much that I had read from the press of Utah Mormonism and from those whom I had called apostates and from the leading encyclopaedias of the world, and some of the best writers of America and England regarding the guilt of Joseph Smith and many of the church was all too true. I felt then as if death would come as a welcome guest. I who had denied this. I who had for years denounced Brigham Young as the author of the revelations on polygamy and the lustful degenerate who had practiced it and gave it to the Mormons. I who had lauded Joseph Smith as innocent and pure and true. I had to learn from the pen of Joseph Smith, the son of Joseph he who was the prophet, seer and revelator to the Reorganized Church, that he believed to be true much that I declared to be false.

Oh, dear reader, if you could but feel the shame, the remorse and the deep sorrow of soul that I felt when this awful awakening came to me, you would pity me, for I could see at a glance the work performed in forty years of honest labor would, to a great degree have to fall and that thousands who had in many parts of Canada, the United States and the British Isles heard me preach and lecture, and thousands who had read my lectures in most every part of the civilized world would look to me as an honest man, to tell the facts, to disillusionize them, to expose the man I had so earnestly and honestly defended, to admit that I was mistaken, that I had blamed Brigham Young for that which Joseph Smith was guilty. My honor, my debt to the public, demanded that I speak, that my poor pen get busy, but how to perform this task was the burning question. I would just retire from prominence, I would leave the front ranks and would just quietly retire to Toronto, preach the gospel as I found it in the Bible and would not speak of the unpleasant things. I tried that, retired from the First Presidency, that was not sufficient, retired from being Bishop of Canada (for at first I was Bishop of all Canada) but that was not enough. I prepared my people to learn that I was going to retire from the

Bishop's work and just devote myself to preaching in Toronto, but all that was not enough. I had to speak on the all-absorbing, burning questions. I was soon suspected—spotted by those in authority. I had lost what they called my vim, push, force, magnetism. Oh, it was a living death.

I soon found another book published in 1844 by the most brilliant man in Mormonism, Sidney Rigdon. His book told the same awful stories. He had loved, trusted and honored Smith as the prophet of the most high, was his trusted counselor and most confidential comrade for years, but he was forced to leave the church and print the facts. The story of Smith and his comrades in polygamy and other dark crimes run through his book, with all their damning horrors that makes the blood in your veins run cold with agony and sorrow, that men professing religion could fall so low.

Some months ago I was presented with another volume considered very valuable, for there are few of them in existence. This work is the first volume of the true Latter Day Saints Herald, published in 1860 by the Reorganized Church of Latter Day Saints. This, too, confirms what the leading encyclopaedias, what the general books as published by the world and what the apostates have written, namely, that Joseph Smith had the revelations of polygamy; that the church was practicing it; that many were guilty; that Smith confessed that he had been deceived; that polygamy was of the devil; that it must be put down or the church would be ruined. He caused the **revelations on polygamy** to be burned, and was going to denounce the practice, but was killed.

All this showed he had been guilty of what Young and thousands of others had accused him, that "he abhorred and repented of this iniquity." Oh, yes, dear reader, but all that he could say a few days before his death could not wipe out the awful stain of the hypocritical life he had led when professing to be the prophet, seer and revelator of the Lord—the very mouthpiece of Jesus Christ. No wonder that Brigham Young and thousands whom he had led into polygamy by his revelations and private conduct refused to believe what someone told them of his last day repentance. No wonder that Brigham, who believed him to be the representative of high heaven, con-

tinued to practice the abominations set forth in revelations and practiced by him to the day of his death, for it is shown that if he did repent a few days before his death, neither his many wives or trusted comrades in crime ever heard of his repentance from his own lips. No, he died as he had lived, and many women went to their graves fondly believing that God had commanded them to be the wives of Joseph Smith, and fondly looking forward to the resurrection when he would raise up children to them to increase his kingdom in the land where death will not prevent the sexual pleasures.

I could easily deny the men of the world and the nasty apostates, but to deny the admissions of his own legal wife, to set aside the statement of his own son, to refuse credence to the leaders of the Reorganization such as Robinson, W. W. Blair, Isaac Sheen, William Marks and others was impossible. I had to submit, and my work of years faded before my tear-stained eyes, and I mourned like one of other days, "Oh, that thou wouldst hide me in the grave." But no, I had to live, to apologize to the world and confess that I was mistaken; yes, I could do that and still be an honest man. To refuse to do that was to become dishonest and be a slave to my own conscience, and so under directions received, to which I will refer later, I have tendered my resignation to the church organization wherein I spent the best forty-two years of my life.

Now I betake myself to the task of giving the words of the books that I have discovered as I find them. I submit the testimony of Joseph Smith, prophet, seer and revelator of the Reorganized Church of Jesus Christ of Latter Day Saints, and son and successor of Joseph Smith, the founder of the church. Let the reader remember this is not a hasty speech delivered under excitement, but a carefully prepared article given to the world by the press of his church.

JOSEPH SMITH, THE SON OF THE PROPHET.

"I believe that during the later years of my father's life there was in discussion among the elders, and possibly in practice, a theory like the following: That persons who might believe that there was a sufficient degree of spiritual affinity between them, as married companions, to

warrant the desire to perpetuate that union in the world to come and after the resurrection, could go before some high priest, whom they might choose, and there making known their desire, might be **married for eternity**, pledging themselves while in the flesh unto each other for the observance of the rights of companionship in the spirit; that this was called **spiritual marriage**, and upon the supposition that what was sealed by this priesthood, before which this pledge was made on earth, was sealed in heaven, the marriage relation then entered into would continue in eternity. That this was not authorized by command of God or rule of the church, but grew out of the constant discussion had among the elders; and that after a time it resulted in the wish (father to the thought) that married companionship rendered unpleasant here by incompatibilities of different sorts, might be cured for the world to come by securing through this means a congenial companion in the spirit; that there was but brief hesitancy between the wish and an attempt to put it into **form and practice**. That once started, the idea grew, spiritual affinities were sought after, and in seeking them the hitherto **sacred precincts of home were invaded**; less and less restraint was exercised, the lines between **virtue and license** hitherto sharply drawn, grew more and more indistinct; spiritual companionship if sanctioned by a holy priesthood, to confer favors and pleasures in the world to come, might be antedated and put to **actual test here**—and so the enjoyment of a spiritual companionship in eternity became a companionship here; a **wife** a spiritual wife, if congenial; if not, one that was congenial was sought, and a wife in fact was supplemented by one in spirit, which in easy transition became one in essential earthly relationship. From this, if one, why not **two or more, and plural marriage, or the plurality of wives was the growth.**—“Life of Joseph the Prophet,” page 798-800. This book was printed by the Reorganized Church and advertised by them in their papers until they destroyed the type because it told too much.

Comment. Here the son is trying to make the position as easy as possible, yet he admits that during the latter years of his father's life there was in discussion among the elders, and **possibly in practice**, three stages or steps that brought the church to polygamy and destruction and to his father's untimely death.

First step, a spiritual affinity between married companions, who went before some Mormon priest and were married for eternity.

Second step, that married companionship rendered unpleasant might be cured for the world to come by securing a congenial companion, that this was put into **practice**, that in thus practicing this spiritual wifery, the sacred precincts of home were invaded, less and less restraint was exercised, the lines between license and virtue grew indistinct, and that this spiritual companionship sanctioned by the holy priesthood to confer favors in the world to come might be antedated and put to actual test here, and that plural marriage or plurality of wives was the growth, this being the third step.

In the same paper he tries to protect his father, makes a feeble attempt to state that when his father became convinced that the world would make the discovery and the church would be destroyed by this abominable prostitution, he tried to stop it, but was powerless. But it was too late, and he met his untimely death, and so Brigham continued to lead the people in the way of sin, and finally grew bold, and openly preached and practiced the crime which in secret they had practiced but denied for years.

That Joseph Smith is said to have repented of his connection with polygamy, and burned the **revelations that commanded the faithful to practice it**, and so confessed a few days before his death, is admitted by others of the Reorganized Church, but the great sin of it all is that now that nearly all those old books are destroyed and the victims of his polygamy are dead, the Reorganized Church leads their people to believe that Joseph Smith was innocent of it all, and that Brigham Young was the scoundrel that had the revelations and introduced its practice.

EMMA SMITH.

Before we leave this book, I present what is often styled the death-bed statement of Emma Smith, legal wife of Joseph, as made in answer to questions propounded by her son Joseph.

What about the revelation on polygamy. Did Joseph Smith have anything like it? What of spiritual wifery?

“There was no revelation on either polygamy or spiritual wives; there were some rumors of something of the sort, of which I asked my husband. He assured me that all there was of it was that **in a**

chat about plural wives he had said: "Well, such a system might be, if everybody was agreed to it, and would behave as they should. But they would not, and besides it was contrary to the will of Heaven." No such thing as polygamy or spiritual wifery was taught publicly or privately before my husband's death that I have now, or ever had any knowledge of." Life of Joseph the Prophet by Tullidge, page 792.

Comment. Is it not strange that for many years Joseph was challenged to ask his mother, but he waited till she was about ready to enter the grave before he approached her on this momentous question? Then it is recalled that this purported statement is not signed or written by Emma nor did she give it under oath. Then it must be remembered that the sworn statements to the contrary of the Laws and Cowles published twenty days before the prophet's death and corroborated afterwards by the affidavits of Fuller, Grover, Soby Robinsons, and the sworn statements of many others, and lastly the statements made by Marks, Sheen and hundreds of others, including several women, who made oath that they were the wives of Joseph Smith, and many affirming that Emma knew that her husband had the revelation, practiced polygamy and that she burned the revelation. Brigham Young says: "Emma burned the revelation." Isaac Sheen says: "Joseph had the revelations on that subject burned." William Law swears: "Mrs. Smith complained to me about Joseph keeping his young wives in her house and elsewhere, and his neglect of her. She spoke freely about the revelation and its threat against her life (eight years after the revelations were published by Brigham Young, and contains the threat upon Emma's life, as stated by her to President Law, R. C.). She seemed to have no faith in it whatever, from what she said to me, and from what I learned from other sources, I have good reason to believe that Joseph and Hyrum Smith and others in the church had been practicing polygamy for a long time before the revelation came forth." Mormon polygamy, page 191.

Emma admits they were discussing polygamy, she admits she heard rumors, she says her husband said "such a system might be if everybody was agreed to it and would behave as they should." Can anyone fail to see guilt there. This is in

keeping with his position all along. The people were hard to manage, they talked too much. Some were not content to practice polygamy and keep quiet about it. The world would soon know the secret. That was his trouble. The command was "thou shalt not be found out." Keep the strong meat from the world; feed them on milk. D. C., 18, 2.

To say the least, the above makes the last testimony of Emma Smith look slightly suspicious. Thousands contradict her story.

Much more could be presented from this old book, the type of which was destroyed lest the admissions of Joseph and his mother would be urged against the husband and father. But I leave that book and go to another book which I found within the last two months. I had seen some garbled quotations from it in my hurried reading in the past, but the book itself is presented to me. It is a bound volume composed of the True Latter Day Saints Herald, volume 1, and I quote from the best authority ever produced by the Reorganization, surely they will not deny it, for I confess, hurt as it did, my honor compelled me to admit the truth contained therein, though it well nigh broke my heart.

ISAAC SHEEN TESTIFIES.

Vol. 1, No. 1, Page 8-9: The editor of the paper is making claim that polygamy is sinful in the sight of the Lord, and showing not only the guilt of Joseph Smith, but trying the best he can to excuse him. Here are his words:

In Ezekiel, 14, 1-5, the prophet says: "Then came certain of the elders of Israel unto me, and sat before me. And the word of the Lord came unto me, saying, 'Son of Man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face; should I be inquired of at all by them? Therefore, speak unto them and say unto them, thus saith the Lord God; every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet; I, the Lord, will answer him that cometh according to the multitude of his idols; that I may take the house of Israel in their own heart because they are all estranged from me through their idols.'"

We have shown you that God gave a revelation unto us in which he commanded that every man should "cleave unto

his wife and none else," and that he commanded us, saying, "repent and remember the Book of Mormon and the former commandments which I have given them, not only to say, but to do, according to that which I have written," and that in that book there is much testimony against polygamy. All these instructions were sufficient for our guidance, but "men have set up their idols in their hearts, and put the stumbling block of their iniquity before their face." **This adulterous spirit had captivated their hearts and they desired a license from God to lead away captive the fair daughters of his people and in this state of mind they came to the Prophet Joseph.**

Could the Lord do anything more or less than what Ezekiel hath prophesied? The Lord hath declared by Ezekiel what kind of an answer he would give them, therefore he answered them according to the multitude of their idols. Paul had also prophesied that "for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Both these prophecies agree. In Ezekiel's prophecy, the Lord also says: "I will set my face against that man and will make him a **sign and a proverb, and I will cut him off from the midst of my people**; and ye shall know that I am the Lord. And if the **prophet** be deceived when he hath spoken a thing, I, the Lord, have deceived **that prophet**, and I will stretch out my hand upon him, and will **destroy him** from the midst of my people, Israel. And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeketh unto him; that the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people and I may be their God, saith the Lord God."—8, 11 v.

We have here the facts as they have transpired, and as they will continue to transpire in relation to this subject. The **death of the prophet is one fact that has been realized**, although he **abhorred and repented of this iniquity before his death.**"

This branch of the subject we shall leave to some of our brethren who are qualified to explain it satisfactorily. Those who have practiced these abominations

have become "a sign and a proverb" among men in accordance with this prophecy. These are the "false teachers" prophesied of by Peter, of whom he said: "Many shall follow their pernicious ways, by reason of whom, the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not." **The reason why the Lord destroyed the prophet and made those who "set up their idols in their hearts," a "sign and a proverb," made them bear the punishment of their iniquity is worthy of our earnest attention.**

Comment. Here is plain admissions to the following: The church had fallen under an adulterous spirit. They desired a license from God to lead away the fair daughters of his people. They went to Joseph Smith, the prophet (not Brigham Young, as we so often taught) with this idol in their hearts; he received the revelation commanding polygamy, but just before his death he repented of this iniquity, and abhorred it; but we will permit Isaac Sheen, the editor, to make his own statement:

"The Salt Lake apostles also excuse themselves by saying that Joseph Smith taught the spiritual wife doctrine, but this excuse is as weak as their excuse concerning the ancient kings and patriarchs. Joseph Smith repented of his **connection with this doctrine**, and said that it was of the devil. **He caused the revelations on that subject to be burned**, and when he voluntarily came to Nauvoo and resigned himself into the arms of his enemies, he said that he was going to Carthage to die. At that time he also said that if it had not been for that accursed **spiritual wife doctrine** he would not have come to that. By his conduct at that time he proved the sincerity of his repentance, and of his profession as a **prophet**. If **Abraham and Jacob**, by repentance, can obtain salvation and exaltation, so can **Joseph Smith.**"

Comment. Joseph repented of his connection with this doctrine (the spiritual wife doctrine is under consideration). He said it was of the devil. **He caused the revelations on that subject to be burned. When he went to Carthage to die he said: "If it had not been for that accursed spiritual wife doctrine, he would not have come to that. By his conduct at that time**

he proved the sincerity of his repentance and of his profession as a prophet. All this cannot be denied, and as it is supported by hundreds of others, whom we were unwilling to believe in the past. But now that it is admitted by the leading men of the church, why should the present leaders try to excuse Joseph and place the blame on Brigham. Here Isaac Sheen concurs with President William Law, and Pres. Brigham Young that Emma not only knew of the revelation, but that it was burned. The two presidents say Emma burned it, the editor says Joseph had it burned.

WILLIAM MARKS TESTIFIES.

Now we call attention to William Marks on the question of polygamy. He was president of the High Council at Nauvoo at the time of Joseph Smith's death. He supported the claims of Sidney Rigdon for a time, then went with the polygamous apostles under Brigham Young, then it is said he left them and joined the Stranite faction, then he joined the little church called the Baneemyites, and after all this running around he united with the Reorganized Church and ordained Joseph Smith to be the prophet, seer and revelator of the new faction. This man wrote in the Saints Herald, under date of Oct. 23, 1859, published in that paper on pages 25-26 of first volume, the following:

"I feel desirous to communicate through your periodical a few suggestions made manifest to me by the spirit of God in relation to the church of Jesus Christ of Latter Day Saints. **About the first of June, 1844** (situated as I was at that time, being the presiding elder of the State of Nauvoo, and by appointment the presiding officer of the High Council), I had a very good opportunity to know the affairs of the church, and my convictions at that time were that the church, in a great measure, had departed from the pure principles and doctrines of Jesus Christ. I felt much troubled in mind about the condition of the church; I prayed earnestly to my Heavenly Father to show me something in regard to it, when I was **wrapt in vision**, and it was shown me by the spirit that the **top, or branches**, had overcome the root in sin and wickedness, and the only way to cleanse and purify it was to **disorganize it**, and in due time the Lord would reorganize it again. There were many other things

suggested to my mind, but the lapse of time has erased them from my memory.

A few days after this occurrence I met with Bro. Joseph. He said that he wanted to converse with me on the affairs of the church, and we retired by ourselves. I will give his words verbatim, for they are indelibly stamped upon my mind. He said he had desired **for a long time to have a talk with me on the subject of polygamy**. He said it eventually would prove the overthrow of the church, and we should soon be obliged to leave the United States unless it could be speedily put down. He was satisfied that it was a cursed doctrine, and that there must be every exertion made to put it down. He said that he would go before the congregation and proclaim against it, and I must go into the High Council, and he would prefer charges against those in transgression, and I must sever them from the church unless they made ample satisfaction. There was much more said, but this was the substance. The mob commenced to gather about Carthage in a few days after, therefore there was nothing done concerning it.

After the Prophet's death, I made mention of this conversation to several, hoping and believing that it would have a good effect, but to my great disappointment, it was soon rumored about that Brother Marks was about to apostatize, and that all he said about the conversation with the Prophet was a tissue of lies.

Comment. The Lord shows him a vision of the corruption of the church and that the only way to purify it was to disorganize it. That the "top had overcome the root in wickedness." (Joseph was the top, and wicked) that Joseph told him he desired **for a long time to have a talk with him on polygamy**. It had made such headway that it would eventually overthrow the church; they would soon have to leave the United States unless it could be put down, and advised that all who would not repent should be cut off the church, but in a few days the mob came and Smith was shot to death.

The reader should remember that according to the above, polygamy was extensively practiced **for a long time in the church**. Joseph had now been converted that it was wrong. He repented of his connection with it, abhorred his

past conduct and would now try and put it down. He was the mayor of the city, he was the prophet, seer and revelator. He had been a crowned king, he was lieutenant-general of the Nauvoo Legion, he was the only one that had the right to give a revelation that the church is to receive. As if from the mouth of Christ, for the support of this blasphemy and autoeracy, read Doc. and Cov., 19, 2-43, 1. So that Smith was absolute in power, and if revelations were given and polygamy was practiced, then he had those revelations, and he practiced the abomination. His own revelations and the testimony of hundreds of his victims prove this beyond question.

It may be that this is the time and place to show Joseph Smith went before the Lord with "an idol of polygamy in his heart," as stated above, by their own witnesses. Read the revelation on polygamy, which he gave under date of July 12, 1843. Found in Utah Edition, Doct. and Cov., 132:1. It contains sixty-six paragraphs and shows clearly that those who refuse to practice polygamy will be damned. But let us find the idol. Read first paragraph of the revelation.

JOSEPH SMITH'S IDOL— POLYGAMY.

"Verily thus saith the Lord unto you, my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants **Abraham, Isaac and Jacob**; as also **Moses, David and Solomon**, my servants, as touching the principle and doctrine of their having many wives and concubines."

Comment. Smith had the word of God, and the nations of the civilized world before him all condemning polygamy. If he loved his own wife he should know that polygamy was a heart-crusher, that which must channel the face of pure womanhood with tears of unutterable woe, and yet he came before the Lord, as Ezekiel said, with the idol of polygamy and concubinage before him. All can see who wish to see truth that the very revelation shows he was guilty before he received this revelation, and that it bears proof as stated by others that he was in the cess pit of polygamy before this revelation was given, and that this was but an enlargement of other revelations which many say he had before on the subject.

W. W. BLAIR TESTIFIES.

Now let us hear the testimony of another great leader in the Reorganized Church, W. W. Blair, one of the early men of the church, and the counsellor to Joseph Smith the Prophet. He says: "The plurality-wife revelation was never **given unto the church by Joseph**, and when it was made public the first organization of the church had ceased. The church had been rejected of God, and counterfeit churches under the direction of greedy wolves had supplanted the true church. The church was not commanded to give heed unto revelations which were not given unto them, and only those which Joseph gave unto them, **and as that revelation was withheld from the church, and was repudiated and denounced by him, and as it was only intended for those who (according to the prophecy of Ezekiel) had "set up their idols in their hearts" therefore the church was not commanded to receive it.**" True Latter Day Saints Herald, March, 1860, page 64.

Comment. Here it is admitted by Brother Blair that the revelation on polygamy was in existence before Smith's death, and that it "was repudiated and denounced by him," that it was not given to the church as a body. This is proof that the position taken by the Reorganization that it was not given in his time, but later, and by Brigham Young, is absolutely false. The entire testimony shows that Smith taught that it was not time to give it to the world, and that many in the church could not stand the strong meat, but for the time should only have the milk. But that he had it, and taught it to the priesthood, and they to their female victims, and that he with them practiced it is beyond question.

J. W. BRIGGS TESTIFIES.

Jason W. Briggs, one the founders of the Reorganization and the President of the Twelve Apostles for many years, until he, like many hundreds of others, had his eyes opened to the false positions taken and left the church, was called to testify in the temple lot suit, said: "I heard something about the revelation on polygamy when I was in Nauvoo in 1842: I heard there was one; there was talk going on about it at that time, and continued to be." Record, P. 349-505.

Writing to J. T. Clark under date of February 13th, 1888, he said: "I was

at Nauvoo in 1843, the year it was found necessary to legalize polygamy by a revelation. No, I have no doubt as to the authorship of that (socalled) revelation of July 12th, 1843. It has all the earmarks to identify it as the production of the mouthpiece of those days. Joseph is called the mouthpiece in the revelation found in Doc. and Cov., Sec. 19, in these words, "wherefore, meaning the church, thou shalt give heed unto all his words and commandments—for his words ye shall receive as if from my own mouth—in all patience and faith. "Yes, and it required faith and patience on the part of those broken-hearted women who submitted to the revelations because they were persuaded that God had commanded. They were not bad women, but were the victims of misplaced confidence, and many of them found rest in hopeless insanity or the cold grave."

EBENEZER ROBINSON TESTIFIES.

Ebenezer Robinson united with the church in 1835. He became clerk of the High Council in 1838; was joint editor of the Times and Seasons until 1842. He followed Rigdon after Smith's death, and was his counsellor. He joined the Reorganization in 1863, made affidavit in 1873, as did also his wife.
"To whom it may concern:

We, Ebenezer Robinson and Angeline Robinson; husband and wife, hereby certify that in the fall of 1843, Hyrum Smith, brother of Joseph Smith, came to our house in Nauvoo, Illinois, and taught us the doctrine of polygamy. And I, the said Ebenezer Robinson, hereby further state that he gave me special instructions how I could manage the matter so as not to have it known to the public. He also told us that while he had heretofore opposed the doctrine, he was wrong and his brother Joseph was right; referring to his teaching it.

(Sgd.) Ebenezer Robinson,

Angeline E. Robinson.

Sworn to and subscribed before me this 29th day of December, 1873,

J. M. Smallee, Notary Public.

"To whom it may concern:

This is to certify that in the latter part of November, or in December, 1843, Hyrum Smith (brother of Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints) came to my house in Nauvoo, Illinois, and taught me the doctrine of spiritual wives, or polygamy.

He said he heard the voice of the Lord give the revelation on spiritual wifery (polygamy) to his brother Joseph, and that while he had heretofore opposed the doctrine he was wrong, and his brother Joseph was right all the time.

He told me to make a selection of some young woman and he would send her to me, and take her to my home, and if she should have an heir, to give out the word that she had a husband who had gone on a mission to a foreign country. He seemed disappointed when I declined to do so. (Sgd.) E. Robinson.

Davis City, Iowa, Oct. 23, 1885.

Subscribed and sworn to before me, a notary public, in and for Decatur County, Iowa, this 24th day of October, A. D., 1885. Z. H. Gurley, Notary Public."

The reader should remember that this man Robinson was a member in high standing in the church during the life work of Joseph Smith, and while it is true that Joseph Smith is not accused by him of polygamy directly, yet Hyrum Smith was Joseph Smith's brother and his chief advisor, counsellor and the presiding Patriarch of the church. If he told the truth, Joseph was guilty; if he lied, then Hyrum Smith was a liar. His testimony is corroborated by hundreds, hence it will be taken as good evidence that Joseph was guilty as stated.

This man Robinson came into the Reorganized Church and was prominent in it for years, and testified to these things through the years. Those having the Inspired Translation of the Bible, as published by the Reorganized Church in 1867, will see that Robinson, with Joseph Smith and Bishop Rogers, was a committee to publish said Bible, and as he made his affidavit in 1873 and did not leave the Reorganized Church until 1888, that he was about fifteen years holding membership in the Reorganized Church, all the while affirming under oath that Joseph and Hyrum Smith were guilty as per his statement. Why did not the Reorganized Church take action to stop this man, if he was slandering the Prophet and Patriarch? They knew better, and they know today that many of their leading men now believe that Joseph had the revelations on polygamy and practiced that accursed doctrine.

Many of them make arguments that Joseph Smith did not have the revelation, **but they excuse themselves under the cover "well he did not have it just as**

it is published by the Brighamite Church." The facts are, many believe he had it, but that Young enlarged upon it. One leading man said to me in Dow City, Iowa: "Joseph had the revelation all right, but any man with brains can see that no one person was the author of the revelation as it now appears. "What do you mean," I said. He replied, "Well, I mean this—Joseph had the revelation on polygamy and Brigham Young or some of his apostles made certain changes and additions to it, made it to read more grammatically, so that gives us a chance to make argument that Joseph Smith did not have that revelation."

This little piece of trickery to evade the real facts is in keeping with the one in which twelve leading men and nineteen leading women signed the following:

"We, the undersigned members of the Church of Jesus Christ of Latter Day Saints, and residents of the city of Nauvoo, persons of families, do hereby certify and declare that we know of no other rule or system of marriage than the one published from the Book of Doctrine and Covenants, and we give this certificate to show that Dr. John C. Bennett's secret wife system is a creature of his own make, as we know of no such society in this place, nor never did.

S. Bennett	N. K. Whitney
George Miller	Albert Perry
Alpheus Cutler	Elias Higbee
Reynolds Cahoon	John Taylor
Wilson Law	E. Robinson
Wilford Woodruff	Aaron Johnson

"We, the undersigned members of the Ladies' Relief Society, and married females, do certify and declare that we know of no system of marriage being practiced in the Church of Jesus Christ of Latter Day Saints save the one contained in the Book of Doctrine and Covenants, and we give this certificate to the public to show that J. C. Bennett's secret wife system is a disclosure of his own make.

Emma Smith, President.	
Elizabeth Anne Whitney, Counsellor.	
Sarah M. Cleveland, Counsellor.	
Eliza R. Snow, Secretary	
Mary C. Miller	Catherine Petty
Lois Cutler	Sarah Higbee
Thyrza Cahoon	Phebe Woodruff
Ann Hunter	Leonora Taylor
Jane Law	Sarah Hillman
Sophia R. Marks	Rosannah Marks
Polly Z. Johnson	Angeline Robinson

Abigail Works

The Josephites claim that the above statement positively denies the existence of the plural wife system in the church at all. While the Brighamites declare that they were aimed solely at the "secret wife system" of John C. Bennett, which they tell us was "as far removed from the plural marriage system set forth in the revelation had by Joseph Smith, July 12th, 1843, as lechery is from virtue and foulness is from purity."

"So with that spiritual wife doctrine which lustful men attempted to promulgate at that period. Joseph the Prophet was just as much opposed to that false doctrine as anyone could be. It was a counterfeit. The true and divine order is another thing. The errors which those ladies who signed the affidavits declared were not known to them as doctrines of the church were not, are not, and never will be part of the creed of the Church of Jesus Christ of Latter Day Saints. They were conscientious in their statements." Deseret News of May 20th, 1886.

The different Mormon churches have each a different method of their own, each denounces the other, but a careful reading will show that the seed of all their systems of female defilement is found in the Revelations of their first Prophet, Joseph Smith. They differ in wording, but it reaches the same end, the satisfying of the lust of the men and the assassination of the virtue of their female victims. To prove this the reader may read up the systems employed by Joseph Smith, Brigham Young, Sidney Rigdon, James J. Strang, William Smith, John C. Bennett, Lyman Wight and others, whose names defile the pages of American history.

It is apparent that Joseph Smith desired a monopoly in this marriage business and had trouble with others desiring a share in the honor, and it was hard work for him to keep them into line as the following will show. When answering his wife regarding polygamy, he said: "Well, such a system might be, if everybody was agreed to it and would behave as they should, but they would not."—Life of the Prophet, by Tullidge, page 792. Poor Joseph, he could not get his folk to behave when practicing polygamy. This must have been a sore trial for him, and as he said, it would lead him to his death, and it surely did.

"As we have lately been credibly in-

formed that an elder of the Church of Jesus Christ of Latter Day Saints, by the name of Hiram Brown, has been **preaching** polygamy and other false and corrupt doctrines in the County of Lapeer, State of Michigan;

"This is to notify him and the church in general that he has been cut off from the church for his iniquity; and he is further notified to appear at the special conference on the 6th of April next to make answer to these charges,

(Sgd.) "Joseph Smith,

"Hyrum Smith,

"Presidents of said church."

Comment. Hiram Brown's 'iniquity' consisted not in believing or practicing, but in **preaching polygamy**. Brown was the wrong man to preach it, and Michigan the wrong place, as may appear from the following:

Taken from President Joseph Smith's diary for October 5th, 1843:

"Gave instructions to try those persons who were preaching, teaching or practicing the doctrine of plurality of wives; for, according to the law, **I hold the keys of this power in the last days**; for there is never but one on earth at a time on whom the power and its keys are conferred; and I have constantly said no man shall have **but one wife at a time unless the Lord directs otherwise.**"

We are requested to believe that the Lord advised the church by revelation through Joseph Smith to be careful and not teach the secrets of the church until the proper time came for the world to know them.

"Until the open enunciation of the doctrine of celestial marriage by the publication of the revelation on the subject in 1852, no elder was authorized to announce it to the world. The Almighty has revealed things on many occasions which were for His servants and not for the world. Jesus enjoined His disciples on several occasions to keep to themselves principles that he made known to them. And this injunction, "Cast not your pearls before swine lest they trample them under their feet and turn again and rend you," has become as familiar as a common proverb. In the rise of the church the Lord had occasion to admonish His servants in regard to revelations that were afterwards permitted to be published:

"I say unto you, hold your peace until I shall see fit to make all things known

unto the world concerning this matter."

"And now I say unto you, keep these things from going abroad into the world until it is expedient in me."

"But a commandment I give unto them that they shall not boast themselves of these things, neither speak of them before the world, for these things are given unto you for your profit and your salvation." Doct. and Cov.

Under these instructions elders had no right to promulgate anything but that which they were authorized to teach. And when assailed by enemies and accused of practicing things which were really not countenanced in the church, they were justified in denying those imputations and at the same time avoiding the avowal of such doctrines as were not yet intended for the world. This course which they have taken when necessary, by commandment, is all the ground which their accusers have for charging them with falsehood.

From the hundreds of leading men and women of the church, under Joseph Smith, the Prophet, I herewith submit the evidence of a few to show beyond question, many of them under oath, that Joseph Smith had revelations authorizing the practice of polygamy and that he had many wives, sealed to him, who lived with him in all the earthly relationship touching married life, many of the women under oath testifying to this fact.

SIDNEY RIGDON, FIRST COUNSELLOR.

The first that I shall introduce is Sidney Rigdon, first counsellor of Joseph Smith in the first Presidency of the church. This man stood near to him from 1830 until a little while before his death. He assisted Joseph to translate the Old and New Testament, he dedicated Independence, Mo., as the city of Zion, blessed the Temple lot where Christ is said to have revealed that he will make his appearance, dedicated the Kirtland Temple. He was in trouble with Joseph Smith in 1842 and 1843. It is stated that Joseph made indecent proposals to his daughter Nancy, and she would not stand for the prophetic embraces even at the risk of losing celestial glory, and her father is said to have thought so much of his daughter that he refused to have her sacrificed at the shrine of the prophet's lust. So, at the October conference of 1843 the prophet refused to sustain him as his first

counsellor. Several charges were preferred against him, but he escaped expulsion by humbling himself and was sustained until the prophet's death. He left the city and retired to Pittsburg, from whence he came when the news of Smith's death reached him, and he assumed leadership as counsellor to the Prophet, but was rejected by Brigham Young and the Church, whereupon he returned to Pittsburg and organized a church of his own.

I chanced while in the eastern states to discover a very rare work published by Sidney Rigdon in 1844, the year that Joseph Smith was killed. In this same year Rigdon left the church, denounced Smith and his criminal life and started a church of his own. This work is called the Latter Day Saints' Messenger and Advocate, and both Rigdon and other writers of the church agree in condemning Joseph Smith and the other church leaders of the most horrible and unspeakable wickedness. Joseph Smith is openly charged with having the revelation on polygamy and practicing it. He declares that he has "the most positive and decisive proof of these crimes being committed in Nauvoo," states that the church leaders "were monsters in human form" and that "Joseph Smith was cut off for his transgression." He claims that the cause of his trouble in the church was his denunciation of polygamy; says he loved Joseph tenderly, but when he found that he was teaching the unholy spiritual wife doctrine secretly and denying it openly, that he was compelled to lose his faith in him and denounce him as a false prophet; declares "Joseph Smith departed from the living God, and Like David and Solomon, he contracted a whoreing spirit and that the Lord smote him for this thing and cut him off from the earth."

We have, to save space, just given scattered statements as we run over the marked places in the work. It is full of such from cover to cover, and the reader must remember that this comes from the most prominent man the church ever possessed.

Here as a concluding statement we give the following from the second volume of the Messenger and Avocate:

"This system of polygamy was introduced by the Smiths some time before their death, and was the thing which put them in the power of their enemies, and

was the immediate cause of their death." Vol. 2, page 475.

PRESIDENT WILLIAM LAW.

William Law was baptized near Toronto, Canada. He went to Nauvoo and invested several thousands of dollars in property and business ventures. He was welcomed by the Prophet and soon became a very near friend of him. He was called by revelation to be one of the First Presidency of the church, taking the Prophet's brother's place in that sacred and high position. The Lord is said to have given Joseph a revelation concerning this William Law, from which I quote the following: "Let my servant William Law also receive the keys by which he may ask and receive blessings; he shall heal the sick, he shall cast out devils, and shall be delivered from those who would administer to him deadly poison, and he shall be led in paths where the poisonous serpents cannot lay hold upon his heel; and what if I will that he should raise the dead, let him not withhold his voice." Doc. and Cov., 107, 30.

"Let my servant William Law pay stock into that house for himself and his seed after him from generation to generation; and I appoint unto him that he may be a prophet and a seer and a revelator unto my church as well as my servant Joseph." Doc. and Cov., 107, 27, 29.

Surely these are wonderful blessings, to be a prophet, seer and revelator like Joseph Smith. Yet this man left the church; says he had to escape to save his life. He declares that he lost much of his fortune, and barely escaped with his life. And why? He will tell you in his own words, for I have them, as copied from his own letters. He says he had a store and a mill in Nauvoo, and some farms nearby. "When Smith saw that we were against them they applied to us their usual system, that is to freeze us out. Secret orders went out that nobody could buy property without the permission of Joseph Smith. So our property was practically worthless. Yes, I have no doubt that Joseph Smith was an infidel." He tells that he once saw Joseph Smith drunk. He states that he had about two thousand dollars invested in the Expositor, that Joseph Smith ordered destroyed; that the paper only issued one edition, but that he had matter for a second edition prepared when Smith's mob tore the place to pieces.

Speaking of the revelation on polygamy he says: "The way I heard about it was that Hyrum Smith, the Prophet's brother, gave it to me to read while in his office. He told me to take it home and read it carefully and bring it back to him. I took it home and read it to my wife. I said to my wife that I would take it over to Joseph and ask him about it. She felt perfectly sure that he would father it. When I came to Joseph and showed him the paper. He said: 'Yes, that is a genuine revelation.' I said to the Prophet, 'But there is a revelation in the book of Doctrine and Covenants just to the contrary of this.' 'Oh,' said Joseph, 'that was given when the church was in its infancy. Then it was all right to feed the people on milk, but now it is necessary to give them strong meat.' We talked a long time about it, and finally our discussion got very hot and we gave it up. From that time on the breach between us became more open, and more decided every day; but the revelation gave the finishing touch to my doubts and showed me clearly that he was a rascal. I took the revelation back to my wife and told her that Joseph had acknowledged it. 'That is what I fully expected,' she said. 'What shall we do?' said I. She advised me to keep still, try to sell my property quietly for what I could get. But I did not follow her advice. My heart was burning and I wanted to tread upon the viper. . . . Joseph wanted to furnish his wife Emma with a substitute for him, by way of compensation for his neglect of her, on condition that she would forever stop her opposition to polygamy, and permit him to enjoy his young wives in peace, and keep some of them in her house, they to be well treated, etc."

The above from William Law is copied from the Weekly Tribune, Salt Lake City, August 4th, 1887. The interview with William Law was had March 30th, 1887, and will be found in Dr. Wyl's letters of William Law. I secured them from William La Rue, and he received them from the late President Joseph Smith of the Reorganized Church.—R. C. Evans.

The records of the church show that William Law was selected by revelation from the Lord, through the Prophet Joseph Smith, to be a prophet, seer and a revelator unto the church like Joseph Smith, a counsellor to Joseph Smith in

place of Hyrum Smith. He is to have "the same blessing, glory and honor and priesthood and gifts of the priesthood that Oliver Cowdery once held. He shall heal the sick, cast out devils." He was to be delivered from those who would administer deadly poison to him; he shall be led in paths where poisonous serpents shall not lay hold upon his heel.—"And if I will that he should raise the dead, let him not withhold his voice." Great and wonderful things were to be the blessings this man of God should enjoy. Yet he says he found out Joseph Smith was a viper and a scoundrel; a polygamist, with several wives, and even tried to make a bargain with his own legal wife if she would not bother him, but permit him to have his young wives in the house with her, without further trouble, that she could secure another man for herself to take his place while he was with his other women. And when Law reached the conclusion to leave the church, then at once charges were preferred against him. He was charged with crime and became all at once a very bad man, and was cut off the church, and he says he had to flee, for his life was endangered. The record from the beginning to the end shows one prominent fact—while men indorse Joseph Smith, they talk with God, are the comrades of angels, and every earthly and heavenly blessing are theirs; but the moment they see through the life of Joseph Smith they become liars, thieves, adulterers, forgers, counterfeiters and scoundrels of the blackest dye.

We have now examined two of the First Presidency. All were men of God, comrades of the angels, in fact everything that was grand, noble, honest and good, till they differed with Joseph Smith. Then they fell from their high and exalted stations to the blackest depths of infamy and degradation. Now let us take a look at the Twelve Apostles and we will find, I think, without a single exception, that they either denounced Smith and his vileness or remained with him, ending up in polygamy and infamy.

BRIGHAM YOUNG.

Brigham Young, baptized in 1832, ordained an Apostle 1835, was made President of the Apostolic Quorum 1840. Listen, dear reader. The same year, or the year before, this great apostle was made the chief missionary of the church, the President of the Twelve Apostles. He

says something was revealed to him in England regarding **polygamy**. "While we were in England (in 1838 and 1840, I think) the Lord manifested to me by vision and His spirit things that I did not then understand. I never opened my mouth to any one concerning them until I returned to Nauvoo."

His speech was relative to the origin of polygamy, and is reported in *Desert News*, July 1, 1874; also *Messenger and Advocate*, vol. 1, p. 29.

T. F. STAFFORD.

T. F. Stafford wrote G. R. Wells, under date of August 24, 1891, relating facts that convinced him that Brigham Young was guilty of adultery at this time in Manchester, England. I have a copy of that correspondence now, and printed it, and sent it out in a sermon. But it was decided that if Brigham Young was found guilty of adultery in England (and as the same letters show him to be guilty of adultery in Nauvoo) in 1840 or 1841, that that would make Joseph Smith appear in a bad light, in that this adulterer and receiver of revelations on polygamy was spoken to by the Lord, in revelation through the Prophet Joseph Smith, on his return from England. The Lord is supposed to have said: "I give unto you, my servant Brigham Young, to be the President over the Twelve Traveling Council, which twelve hold the keys to open up the authority of My kingdom upon the four corners of the earth, and after that to send My word to every creature." *Doc. and Cov.*, 107, 40.

I may say that my sermon exposing this was sent out by thousands, but when they were reported by the church press, and this expose was seen to place the Prophet Joseph Smith in a bad light, in placing Brigham by revelation to be President of the Twelve, at that time, **that the chief authorities of the Reorganized Church ordered my sermons all to be burned.** This was a hard slap to me. But my faith was strong, and my eyesight and discernment not quite so clear as it is now, that the histories of the past years have been re-read, and much that I had not read in those years have come to my knowledge.

There is little use of my giving the life and character of this monster of iniquity in this short paper. But let it be known that he remained in good standing in the church and was President of the

Twelve Apostles at the death of Joseph Smith, and the large body regarded him as the proper man to become president of the church in place of Joseph Smith, and the Twelve and thousands of others stood by him. (There were some of the Twelve that opposed him, but not on account of polygamy, for they indorsed and practiced polygamy, including Apostle William Smith, the Prophet's brother, though quarreling with Young and starting a church of his own. Yet he went into polygamy, as I will show, when his turn comes.) This adulterer and polygamist was in time made president of the church, and today hundreds of thousands regard him as the true successor of Joseph Smith, and he died with many wives around him. It must not be forgotten that Brigham Young to the end claimed that he followed in the footsteps of Joseph Smith, in that Joseph had the revelation on polygamy, and that he had many wives, and Brigham's tender heart would not let those young wives of the dead Prophet Joseph Smith remain in disconsolation. So he married some of them, and others of the dear brethren, including his great counsellor, the man whom Joseph honored to open the church work in England, H. C. Kimbell, married others of them, if the records be true.

HEBER C. KIMBELL.

Heber C. Kimbell was baptized in 1832, ordained an apostle in 1835. He opened the church work in England in 1837, and stood by Joseph Smith in all his trials, and became Brigham's counsellor, and died in Salt Lake City, 1868, surrounded with many wives, one of them to the day of her death testifying that she was one of Joseph Smith's first polygamist wives.

ORSON HYDE.

Orson Hyde, baptized in 1831, ordained an apostle in 1835. Three years later he apostatized from the church, wrote a work exposing the church authorities, telling all manner of crimes that Joseph and the leading authorities were guilty of. But they made terms with him and he came back into the church and became at once an holy apostle again, and he so remained till his death in Utah in 1878. He, too, stood for Brigham Young and polygamy till death placed him out of harm's way.

LUKE JOHNSON.

Luke Johnson, baptized in 1831, was ordained apostle in 1835. He was rejected from the apostleship in 1837, because he rebelled against authority. He repented, came back, was restored again, but could not make his mind forget what he knew, and so was rejected by the church, and after some years joined the church again and went with Brigham Young, and died in Salt Lake City, 1861.

WILLIAM E. McLELLIN.

William E. McLellan, baptized in 1831, ordained apostle in 1835. He, with many others, left the church in 1838, exposing the terrible things that were being done. After a while he joined Rigdon's new church and was made an apostle in that true church of Christ. In 1847 he, with David Whitmer, the man whom I have shown talked with God, was comrade to Angels, started another church, denouncing Joseph Smith as a fallen prophet. He died a disappointed man in Independence, Mo., in 1883.

JOHN F. BOYNTON.

John F. Boynton, baptized 1832, ordained apostle in 1835. He was disfellowshipped in 1837 and died in Syracuse, N.Y., a staunch infidel.

ORSON PRATT.

Orson Pratt, baptized 1830, ordained apostle in 1835. He was a great preacher and prolific writer. Much is written upon his quarrel with the Prophet Joseph Smith, the claim being made that Smith attempted to take liberties with his wife. A volume could be written upon it, but it was settled in a way. He was called the champion of polygamy, and preached the first public sermon upon it that is recorded. The story of his lust and cruelty toward some of his wives is among the most revolting tragedies of that accursed system—polygamy. He died in Salt Lake City, 1881.

WILLIAM SMITH.

William Smith, the Prophet's brother, was baptized soon after the church was organized in 1830 by Oliver Cowdery; ordained apostle in 1835. His brother, the Prophet, had much trouble with this fellow. He was hard to control. He claimed to be very spiritual at times, and the history records show that he spoke in

tongues, and the same church history tells how he claimed the Prophet had refused to believe his mother's testimony in a trial case, and William and he had a quarrel. The Prophet ordered his apostolic brother to sit down, and the apostolic hero of his mother's rights said: "I will not sit down unless you knock me down." They parted, both being very angry. They met again, and this time, according to the Prophet's own words, he tried to take his coat off. The apostle was too quick for the Prophet, and they went at it till William gave Joseph a sound thrashing. The apostle hurt the Prophet's side and gave him a severe thrashing, when some interfered and saved the Prophet from being laid away. The Prophet admits that he perhaps is not as strong as the apostle, and says that the apostle manifested "abuse, anger, malice and rage, took advantage of his lame side, and that he mangled his flesh."

William is finally brought to time and begs to be permitted to remain in the church, but asks that they take his apostolic authority from him, and pleads for pardon from his brother, and they fix it up, and he retains his apostleship. This story is but a short account of the fights between the Prophet and his apostolic brother, as published by the church in church history, vol. 1.

It might be worthy of notice to say that the Prophet forgave his brother, but made some significant expressions, that serve to show what William thought of his brother's prophetic mission. Joseph writes him: "I will do you good, although you mar me or slay me. If at any time you should consider me to be an impostor, for heaven's sake leave me in the hands of God, and not think to take vengeance on me yourself." Add this fact that after all William's letters and Joseph's reply, William is charged before the courts as follows: "To the Honorable Presidency of the Church of Christ of Latter Day Saints, against Elder William Smith—1. Unchristianlike conduct in speaking disrespectfully of President Joseph Smith, Jr., and the revelations and commandments given through him; 2nd for attempting to inflict personal violence on President Joseph Smith, Jr."

I am not in possession of the history of the trial, but he and his brother fixed it up. He had many troubles all through his life, and at the death of his brothers, Joseph and Hyrum, he went with Brig-

ham Young and was ordained patriarch under Brigham Young. But he soon fussed with Brigham and started a church of his own, he claiming to be the right to be his brother's successor, and at a conference held at Palistine in October 1853, a confession of belief and practice of polygamy was made. (See Life of Joseph the Prophet, page 577.)

This apostle and patriarch, William Smith, had hardly got his church under swing when he secured two or more wives and lived in polygamy. In April, 1878, he joined the Reorganized Church, and was enrolled as a high priest in said church, remaining in that position till his death, which occurred in 1893.

THOMAS B MARSH.

Thomas B. Marsh, baptized 1830, ordained an apostle in 1835, was made president of the apostolic quorum, and the history shows that he was one of the best men in the church. But he, too, saw Joseph Smith as he was, and he left the church. Here is what Joseph Smith says of him: "Thomas B. Marsh, formerly president of the Twelve, having apostatized, repaired to Richmond and made affidavit before Henry Jacobs, justice of the peace, to all the vilest calumnies, aspersions, lies and slanders toward myself and the church that his wicked heart could invent. Orson Hyde (another holy apostle, perhaps none greater in Joseph's estimation) was also at Richmond and testified to most of Marsh's statements." Another statement of the prophet in reference to the same two apostles: "Thomas B. Marsh, who this day vented all the lying spleen and malice of his heart toward the work of God in a letter to Brother and Sister Abbot, to which was annexed an addenda by Orson Hyde, the record shows that he, with many others, were expelled from the church by conference vote in 1839, Ch. Hs. Vol. 2, p. 212-214, 359. He, nearly twenty years after, joined the Brighamite Church and died in Utah in 1866."

PARLEY P. PRATT.

Parley P. Pratt, baptized in 1830, ordained apostle in 1835. In 1837 he fell into apostasy, but was recovered. He remained with the church, and after the death of Joseph Smith was an apostle for Brigham Young, and practised the in-

iquity occasioned by his lust, and was shot by the husband of a woman with whom he was running away. The infuriated husband found his wife had gone with Pratt, followed them and shot him to death from his horse. He was a great preacher and author of the Voice of Warning and other leading works on Mormonism. He met his untimely death in 1857, and is honored in Mormon poetry and literature as another martyr for the truth.

J. C. BENNETT.

Leaving the apostles, we pass on to, perhaps, one of the most gifted men that ever presumed to believe in Mormonism. One upon whom the Lord has conferred splendid revelations, and the prophet showered him with power, office and prominence, was his personal friend, and no man stood higher in the estimation of the prophet than this man until he quarreled with the prophet. Then he fell from the highest courts of heavenly virtue to the blackest depths of villainy and criminality. This celebrated man was none other than **Doctor John C. Bennett**. His career was spectacular and gorgeous, but his end was terrible. He was baptized in 1840. He was, with Joseph Smith and R. B. Thompson, appointed a committee to draft a bill for the incorporation of the city of Nauvoo. He was sent to the legislature to urge its adoption, and was successful. He was elected first mayor of the city of Nauvoo, became chancellor of Nauvoo University and was made major-general of the Nauvoo legion. He received his patriarchal blessing under the hands of Hyrum Smith, brother of the prophet. I herewith give a small part of the great blessings then conferred upon him by this most holy patriarch of the Most High: "I bless thee with the holy priesthood, with all its graces and gifts, and with wisdom in all the mysteries of God; thou shalt prevail over thine enemies; God's favor shall rest upon thee in dreams and visions; thou shalt have power to heal the sick, cause the lame to leap like a hart, the deaf to hear and the dumb to speak, and their voice shall salute thine ears; thou shalt be like unto Paul, and shalt have the visions opened even as they were to him; thou shalt be blessed with the blessings of Abraham, Isaac and Jacob, and if thou art faithful thou shalt yet be a patriarch;

thou shalt have power over the winds and the waves, and they shall obey thy voice when thou shalt speak in the name of Jesus Christ; and thou shalt be crowned with immortality in the celestial kingdom when Christ shall descend."

He received a splendid revelation from the Lord through the prophet, and was presented with the first presidency, as assistant president, until President Rigdon's health should be restored." *Times and Seasons*, vol. 2, p. 387.

This man Bennett is reported to have said, when giving his reasons for joining the Mormon Church, that he did not believe in it, but said he: "It at length occurred to me that the surest and speediest way to overthrow the impostor and expose his iniquity to the world would be to profess myself a convert to his doctrine and join him at the seat of his dominion." He says that his deception toward Joseph Smith and the church was well known to his friends. He claims that his ambition to trap the false prophet, Joseph Smith, was his object in professing conversion. If this be true, then he was a miserable hypocrite. But much depended upon his work, and he surely went the full limit, and in an almost incredible short time he and the prophet fell out, and Joseph, in order to have little trouble, wrote to the clerk of the church to permit General Bennett to withdraw his name from the church record with the best of feeling.

On the same date, Bennett resigned his office as mayor of the city of Nauvoo. Then he says that the prophet got him into a room and was forced, with the threat of death if he refused, to sign a paper in which he is made to say that Smith was never guilty of improper conduct with females, and a lot more, and he signed it, but soon after he got his liberty he made a statement that filled all the church with terror. Then Bennett was expelled from the church, and then he made certain affidavits that if one-hundredth part of them are true, it is a sure thing that Joseph Smith was a very bad man.

Bennett charges that Smith seduced hundreds of single and married females, including Nancy Rigdon. The story of Miss Rigdon is one of the most hellish and foul that was ever related. But time and space forbid my repeating it. It is published in several books now in my library. Bennett gives the names of females whom

Joseph Smith ruined, and says that some of them could tell tales that would make humanity shudder, and adds: If the Danites do not murder me you shall hear a tale of pollution and sorrow; Joe's licentiousness is unparalleled in the annals of history.

Bennett's reputation for veracity might be questioned, but this much must be recognized: If Bennett was the base fellow that Joseph Smith and his people said he was, I ask, what are we to think of the Mormon God, or his prophet, who was so badly fooled by the renegade Bennett?

Think of the blessings promised by revelation through both the Prophet and Patriarch upon this man. Think of the many high and responsible positions he held, and yet Joseph says most everything that a person could say about him.

Unfortunately we are not compelled to believe what Bennett says about the horrible and unspeakable conduct of Joseph Smith. But the very charges made against Joseph Smith, and denied by Smith and his people at the time, were admitted years later by many of these same people after they came out boldly in Salt Lake City and practised polygamy. Many of them went to Utah, practised polygamy and made claim to the day of their death that Smith was practising polygamy with them as early as 1841. Speaking of the certificate signed denying Smith's guilt by a host of women, Mrs. Pratt says that most of those women had been seduced before they signed that certificate practised polygamy in Utah, and several of them said they were the wives of Joseph Smith in Nauvoo.

To illustrate the point I wish to make on this matter of Bennett charges being sustained by others, let me take up the case of Nancy Rigdon. Bennett makes the statement in this way: "Joseph Smith offered me my choice of five hundred dollars, or the best lot on Main street if I would procure Nancy Rigdon for his harem." George W. Robinson, her brother-in-law, sustains Bennett's story in full. John W. Rigdon, her brother, tells the same story. Captain Onney confirms it. Nancy told the story in the presence of her father and mother, to Smith's face. He attempted to deny it, but finally admitted it when she brought out his own letter on the matter. He made apology and the matter

was settled, but the Rigdons were never the same in the church; so Bennett, were we to admit him as being a bad man. He told so much that was horrible about Joseph Smith, that is corroborated by the parties whom he names and others who confirm his statements, that a very strong case is made against the Prophet. The only excuse that Smith made for his dastardly attempt upon the virtue of Nancy Rigdon was he wished to ascertain whether she was virtuous or not, and took that course to learn the facts. All this trouble occurred in 1842, and a complete history of the matter may be had in many different volumes I have before me at this writing. One of the most complete is found in the work entitled "The True History of Mormon Polygamy," by Charles A. Shook.

PRESIDENT OLIVER COWDERY.

Oliver Cowdery, who was baptized by Joseph Smith, was the main writer for Joseph Smith, having written the most of the Book of Mormon for him. He was ordained by command of an angel, it is said. He was one of the three witnesses who testified they saw an angel and heard the voice of God, and were commanded to testify to the divine authenticity of the Book of Mormon. He was told that he would receive revelations, tried to and failed, and was discouraged. He was one of the company commanded by revelation through Joseph Smith to go to Toronto, Canada, and sell the copyright of the Book of Mormon, that he would find a man there who would buy it. He went, but found not the man. Again he was discouraged. He with many others were expelled from the church in 1838.

Joseph Smith, writing of him, after he has left the church and denounced some of Joseph Smith's conduct, described him as follows: "About this time there were several persons living in the far west who were cut off from the church. These characters were studiously engaged in circulating false and slanderous reports against the saints to stir up our enemies to drive us from our homes and enjoy the spoils together. They are as follows: Oliver Cowdery, David Whitmer, etc.," Joseph Smith, *Times and Seasons*, Vol. 1, page 80.

"Persons came to my house while I was in prison and ransacked it and carried off money and my valuables. Among those who treated me thus I cannot help

making particular mention of Lyman Cowdery, who, in connection with his brother, Oliver Cowdery, took from me a great many things, and to cap the climax of his iniquity compelled my aged father by threatening to bring a mob upon him to deed over to him or his brother Oliver about 160 acres of land to pay a note which he said I had given to Oliver for \$165. Such note I confess I was and am entirely ignorant of, and after mature consideration I have to say that I believe it must be a forgery."—Hyrum Smith, *Times and Seasons*, vol. 1, page 22-23.

Just think, dear reader, Oliver Cowdery, perhaps the most prominent person in Mormonism, save Joseph Smith himself. Now, because he differs with the Smith boys, he is regarded as a thief, a robber, forger and slanderer of God's prophet. This man, upon whom they depend as the chief witness of the Book of Mormon and the early church history; the second elder in the church; the man who talked with God and angels.

DAVID WHITMER.

And worse and more of it, we find not only Cowdery, but perhaps the next most prominent man in Mormonism, about as bad, and a partner with Cowdery in his thieving criminality—that is, David Whitmer. Here is some more of like kind. In a circular letter addressed to Oliver Cowdery, David Whitmer and others by Sidney Rigdon and eighty-four other saints, as published in a report by the authority of the United States Government, constituting Congressional Document 189, A. D., 1841, Oliver Cowdery is charged with stealing, lying, perjury, counterfeiting, and that he was a leader of a gang of scoundrels of the blackest dye." Braden and Kelley debate, page 173.

Perhaps that is enough on Cowdery. We turn to David Whitmer, the next witness, who talked with angels and heard the voice of God in connection with the early work of Mormonism.

Joseph Smith declares that both Oliver Cowdery and David Whitmer were engaged in circulating false and slanderous stories, and plotting to rob the saints. Rigdon and eighty odd others state that Whitmer was with Cowdery in being guilty of theft and counterfeiting, and says they were blacklegs of the deepest dye. *Times and Seasons*, vol. 1, pages 82-84. Joseph Smith says of David Whit-

mer: 'David Whitmer brays out cursings instead of blessings, poor ass. Who ever lives will see him and his rider perish.'—Times and Seasons, vol. 1, page 83.

MARTIN HARRIS.

Now a few words from the Prophet Joseph Smith on his third great witness, a man who talked with God and angels, and saw the plates of the Book of Mormon. We are requested to believe his testimony with the two men above referred to. Yet when he with them differed with Smith, this is what the Prophet said about him: "Martin Harris is so far beneath contempt that a notice of him would be too great a sacrifice for a gentleman to make. The church exerted some restraint on him, but now he has given loose to all kinds of abominations—lying, cheating, swindling, with all kinds of debauchery."—Elders' Journal, August, 1838; page 49, B. K. D., page 173.

The reader may ask: Why did Joseph and Hyrum Smith and other leaders of the church denounce these men? To answer this question would take a volume, and we have heard some of the charges they preferred against them. But the men themselves have many reasons to give for denouncing Joseph Smith and the church. To give their reasons would take a large volume, but we will briefly give the reader some reasons they assign, which, if true, would justify them in denouncing the church leaders, especially Joseph Smith.

OLIVER COWDERY.

Oliver Cowdery published at Pressley's printing office at Norton, Ohio, in 1839, a defence of himself, and some reasons for leaving the church. He says: "Lacking wisdom, I went to God in prayer. I said, 'O Lord, how dark everything is; let Thy glory lighten it and make bright the path for me; show me my duty; let me be led by Thy spirit.' Shall I relate what transpired? I had a message from the Most High, as from the midst of eternity, for the veil was parted and the Redeemer himself, clothed in glory, stood before me, and he said: 'After reproving the Latter Day Saints for their corruption and blindness in permitting Joseph Smith, Jun., to lead them forth into error, where I led him not, nor commanded him,' the Lord revealed to me that the First Elder

(Jos. Smith the Prophet, R. C.) is leading the Saints astray, and **ordered me to quit them**. When I had sufficiently recovered my self-possession to ask in regard to the errors into which Joseph Smith, Jun., was taking the Saints, the Redeemer instructed me plainly: 'He hath given revelations from his own heart, and from a defiled conscience, as coming from My mouth, and hath corrupted the covenant and altered words which I have spoken; and some of his deeds have brought shame to my heritage by the shedding of blood.' I bowed my face in shame and said: 'Lord I entreat Thee, give me grace to bear thy message in print where I fear to take it by word of mouth.' "

Oliver Cowdery further says in connection with the above revelation: "The gospel has been perverted and the Saints are wandering in darkness, while a full cup of suffering is poured upon them. A society has been organized among them to **inflict death** upon those who are deemed apostates, with the knowledge and sanction of the First Elder, Joseph Smith. Cowdery's defence, published March 3, 1839.

Now we call your attention to some few statements as made by David Whitmer, which are both sad and solemn and furnishes food for careful consideration on the part of everyone who has any part in Mormonism.

David Whitmer makes the statement that the main reason why the Saints were driven from Independence, Mo., in 1833, was that some of the revelations through Joseph Smith indicated that the people of the country were to be sent away from their lands; that he had advised both Joseph Smith and Sidney Rigdon not to print the Book of Commandments because of those things going to the world, and they laughed at him and went on and printed the book, and then the people came upon them and mobbed them and drove them out with fearful loss of life and property, as related by the histories. (See Whitmer address, page 54.)

"Some of the revelations, as they are now in the book of Doctrine and Covenants, have been changed and added to. Some of the changes are of the greatest importance, as the meaning is entirely changed on some very important matters, as if the Lord had changed his mind a few years after he gave the revelations. These revelations were arranged for pub-

lication by Joseph Smith, Sidney Rigdon, Orson Hyde and others in Hiram, Ohio, while I was there, and sent to Independence, Mo., to be published, and were printed just as they were arranged by Brother Joseph. And when the Book of Commandments was printed, Joseph and the church received it as being printed correctly. This I know. In the winter of 1834 they saw that some of the revelations in the Book of Commandments **had to be changed** because the heads of the church had gone too far, and had done things in which they had already gone ahead of some of the former revelations. So the Book of Doctrine and Covenants was printed in 1835, and some of the revelations were changed and added to. By the providence of God, I have one of the old Book of Commandments published in 1833.”—Whitmer Address, page 56.

The fact cannot be denied that the world, with very few exceptions outside of the Reorganized Church, believes firmly that Brother Joseph received that revelation on polygamy or that he taught and practiced polygamy near the close of his life in Nauvoo. **I now have as much evidence to believe that Brother Joseph received the revelation on polygamy and gave it to the church as I have to believe that such a man as George Washington ever lived.** I see that when the Reorganized Church was established, the fact that Joseph Smith received this revelation was **then known and acknowledged in editorials in the Herald.** The reason why these articles were written in the Herald was to explain why the Reorganized Church rejected the revelation received by Brother Joseph on polygamy, and to explain that he repented of his connection with polygamy just previous to his death.

As time rolled on many of the Reorganization saw that to continue to acknowledge that Brother Joseph received this revelation would bring bitter persecution upon themselves, as the public feeling at that time was very bitter. Will God approve of a church being built upon the representation of the innocence of Joseph Smith regarding polygamy. If he is not innocent in the matter, nay verily, and I tell you that the efforts of the Reorganized Church in this regard have not been acceptable unto God. He does not want the truth covered up.

Here we have the most prominent

witnesses of the Book of Mormon, men who stood first in the ministry—the second minister in the church, and the other a member of the church when it was organized with but six members, he and his brother making two of the six. Yet they both say the Lord has commanded them to leave the Latter Day Saints Church, that the leaders have led them from the truth, changed the revelations of God, and among the other evils, added that of both **murder and polygamy.** Is it any wonder that when such men denounced Joseph Smith and his companions in crime, that Joseph and his brethren in iniquity should damn them with every foul crime that their pens were able to describe.

AFFIDAVIT OF APOSTLE LORENZO SNOW.

“In the month of April, 1843, I returned from my European mission. A few days after my arrival at Nauvoo, when at President Joseph Smith’s house, he said he wished to have some private talk with me, and requested me to walk out with him. It was toward evening. We walked a little distance and sat down on a large log that lay near the bank of the river. He there and then explained to me the doctrine of plurality of wives; he said that the Lord had revealed it unto him, and commanded him to have women sealed to him as wives; that he foresaw the trouble that would follow, and sought to turn away from the commandment; that an angel from heaven then appeared before him with a drawn sword, threatening him with destruction unless he went forward and obeyed the commandment.

“He further said that my sister, Eliza R. Snow, had been sealed to him as his wife for time and eternity. He told me that the Lord would open the way, and I should have women sealed to me as wives. This conversation was prolonged, I think, one hour or more, in which he told me many important things.

“I solemnly declare before God and holy angels, and as I hope to come forth in the morning of the resurrection, that the above statement is true.

(Sgd.) “Lorenzo Snow.”

AFFIDAVIT OF ORSON HYDE.

“I, Orson Hyde, do hereby certify and declare, according to my best recollection, that on the fourth day of September I was married to Miss Marinda

N. Johnson, in Kirtland, Ohio, in the year of our Lord, 1834, and in the month of February or March, 1843, I was married to Miss Martha R. Browitt, by Joseph Smith, the martyred prophet, and by him she was sealed to me for time and for all eternity in Nauvoo, Ill., and in the month of April of the same year, 1843, I was married by the same person to Mrs. Mary Ann Price, and by him she was sealed to me for time and for all eternity, in Nauvoo, Ill., while the woman to whom I was first married was yet living and gave her cordial consent to both transactions, and was personally present to witness the ceremonies.

(Sgd.) "Orson Hyde."

AFFIDAVIT OF JOSEPH BATES NOBLE.

"Be it remembered that on the 26th day of June, A. D., 1869, personally appeared before me, James Jack, a notary public in and for said county, Joseph Bates Noble, who was by me sworn in due form of law and upon his oath saith that on the fifth day of April, A. D., 1841, at the City of Nauvoo, County of Hancock, State of Illinois, he married or sealed Louisa Beaman to Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints, according to the order of celestial marriage revealed to the said Joseph Smith.

(Sgd.) "Joseph B. Noble."

AFFIDAVIT OF JOSEPH KELTING.

"For some time previous to the death of Joseph Smith, the Mormon Prophet, I lived at Nauvoo, Hancock County, Illinois. I acted for some years as agent for Bishop George Miller, and was also a deputy sheriff in Hancock County.

"I heard rumors to the effect that Joseph Smith was practicing polygamy, the matter frequently being repeated, especially by William and Wilson Law and the Higbees. Calling at the house of the Prophet one day early in the spring of 1844, on some business or other not now remembered, the Prophet invited me into a room upstairs in his house, called the mansion. After we entered the room he locked the door, and then asked me if I had heard the rumors connecting him with polygamy. I told him I had. He then began a defence of the doctrine by referring to the Old Testament. I told him I did not want to hear that, as I could read it for myself. He claimed to be a prophet—I believed him to be a

prophet—and I wanted to know what he had to say about it. He expressed some doubts as to how I might receive it, and wanted to know what stand I would take if I should not believe what he had to say about it. I then pledged him my word that whether I believed his revelation or not, I would not betray him. He then informed me that he had received a revelation from God which taught the correctness of the doctrine of a plurality of wives, and commanding him to obey it. He acknowledged to having married several wives. I told him that was all right. He said he would like a further pledge from me that I would not betray him. I asked him if he wanted me to accept the principle by marrying a plural wife. He answered yes. A short time after this I married two wives in that order of marriage.

On the occasion of Alexander H. Smith, son of the Prophet, visiting me in this country some few years ago, I related to him the above circumstances.

(Sgd.) "Joseph A. Kelting."

AFFIDAVIT OF LUCY WALKER SMITH.

Lucy Walker Smith Kimball, being first duly sworn, says:

"I was a plural wife of the Prophet Joseph Smith, and was married for time and eternity in Nauvoo, State of Illinois, on the first day of May, 1843, by Elder William Clayton. The Prophet was then living with his first wife, Emma Smith, and I know that she gave her consent to the marriage of at least four women to her husband as plural wives, and she was well aware that he associated and cohabited with them as wives. The names of these women are Eliza and Emily Partridge and Maria and Sarah Lawrence, all of whom knew that I, too, was his wife.

"When the Prophet Joseph Smith mentioned the principle of plural marriage to me I felt indignant and so expressed myself to him, because my feelings and education were averse to anything of that nature. But he assured me that this doctrine had been revealed to him of the Lord and that I was entitled to receive a testimony of its divine origin for myself. He counselled me to pray to the Lord, which I did, and thereupon received from Him a powerful and irresistible testimony of the truthfulness and divinity of plural marriage, which testimony has abided with me ever since.

"On the 8th day of February, 1845,

I was married for time to President Heber C. Kimball and bore to him nine children. And in this connection allow me to say to his everlasting credit that during the whole of my married life with him he never failed to regard me as the wife for eternity of his devoted friend, the Prophet Joseph Smith.

(Sgd.) "Lucy Walker Smith Kimball."

AFFIDAVIT OF CATHERINE PHILLIPS SMITH.

Catherine Phillips Smith, being first sworn, says:

"I am the daughter of Thomas Denner and Sarah Godshall Phillips and was born in Philadelphia, State of Pennsylvania, on the first day of August, 1818. My present residence is East Jordan, Salt Lake County, Utah.

"I was married to Hyrum Smith, brother of the Prophet Joseph Smith, as his plural wife, and lived with him as his wife. The sealing was performed by the Prophet Joseph Smith himself, in Nauvoo, State of Illinois, in August, 1843, in the brick office belonging to my husband and occupied at the time as a dwelling by Brother and Sister Robert and Julia Stone, and was witnessed by my mother, Sister Stone and her daughter Hettie.

"In consequence of the strong feeling manifested at the time against plural marriage and those suspected of having entered into it, I, with my mother, moved to St. Louis near the close of the year, where I was living when the Prophet Joseph and my husband were martyred.

"The purpose of this affidavit is that my testimony to the truthfulness and divinity of plural marriage may live after I shall have passed away; and in this spirit I commend it to all to whom it may come.

(Sgd.) "Catherine Phillips Smith."

AFFIDAVIT OF ALMIRA W. JOHNSON SMITH BARTON.

"Deponent further says that in the years 1842-1843 I resided most of the time at Macedonia, in the County of Hancock, State of Illinois, sometimes with my sister, who was the wife of Almon W. Babbitt, and sometimes with my brother, Benjamin F. Johnson. During that time the Prophet Joseph Smith taught me the principle of celestial marriage, including plurality of wives, and asked me to become his wife. He first spoke to me on this subject at the house of my brother,

Benjamin F. I also lived a portion of the time at Brother Joseph Smith's in Nauvoo, when many conversations passed between him and myself on this subject. On a certain occasion in the spring of the year 1843, the exact date of which I do not now recollect, I went from Macedonia to Nauvoo to visit another of my sisters, the one who was the widow of Lyman R. Sherman, deceased, at which time I was sealed to the Prophet Joseph Smith. At the time this took place Hyrum Smith, Joseph's brother, came to me and said I need not be afraid. I had been fearing and doubting about the principle and so had he, but he now knew it was true. After this time I lived with the Prophet Joseph as his wife, and he visited me at the home of my brother, Benjamin F., at Macedonia.

(Sgd.) Almira W. Johnson Smith Barton.

AFFIDAVIT OF MARTHA McBRIDE KIMBALL.

"Be it remembered that on this eighth day of July, A. D., 1869, personally appeared before me, Edward Partridge, probate judge in and for said county, Martha McBride Kimball, who was by me sworn in due form of law, and upon her oath saith that some time in the summer of the year 1842, at the City of Nauvoo, County of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints by Heber C. Kimball, one of the Twelve Apostles in said church, according to the laws of the same regulating marriage."

(Sgd.) "Martha McBride Kimball,"

AFFIDAVIT OF MELISSA LOTT WILLES.

"Be it remembered that on this twentieth day of May, A. D., 1869, personally appeared before me, James Jack, a notary public in and for the said county, Melissa Lott Willes, who was by me sworn in due form of law, and upon her oath saith that on the twentieth day of September, A. D., 1843, at the City of Nauvoo, County of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints, by Hyrum Smith, presiding Patriarch of said church, according to the laws of the same regulating marriage, in the presence of Cornelius P. Lott and Parmelia.

(Sgd.) "Melissa Lott Willes."

AFFIDAVIT OF SARAH A. KIMBALL.

"Be it remembered that on this nineteenth day of June, A. D., 1869, personally appeared before me, Elias Smith, probate judge for said county, Sarah Ann Kimball, who was by me sworn in due form of law, and upon oath saith that on the twenty-seventh day of July, A. D., 1842, at the City of Nauvoo, County of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints, by Newel K. Whitney, presiding Bishop of said church, according to the laws of the same regulating marriage, in the presence of Elizabeth Ann Whitney, her mother."

(Sgd.) "Sarah A. Kimball."

AFFIDAVIT OF ELIZABETH A. WHITNEY.

"Be it remembered that on this thirtieth day of August, A. D., 1869, personally appeared before me, James Jack, a notary public in and for said county, Elizabeth Ann Whitney, who was by me sworn in due form of law, and upon her oath, that on the twenty-seventh day of July, A. D., 1842, at the City of Nauvoo, County of Hancock, State of Illinois, she was present and witnessed the marrying or sealing of her daughter, Sarah Ann Whitney, to the Prophet Joseph Smith, for time and all eternity, by her husband, Newel K. Whitney, then presiding bishop of the church."

(Sgd.) "E. A. Whitney."

AFFIDAVIT OF EMILY D. P. YOUNG.

"Be it remembered that on this first day of May, A. D., 1869, personally appeared before me, Elias Smith, judge of probate for said county, Emily Dow Partridge Young, who was by me sworn in due form of law, and upon her oath saith that on the eleventh day of May, A. D., 1843, at the City of Nauvoo, County of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints, by James Adams, a high priest in said church, according to the law of the same regulating marriage, in the presence of Emma (Hale) Smith and Eliza Maria Partridge (Lyman)."

(Sgd.) "Emily D. P. Young."

AFFIDAVIT OF RHODA RICHARDS SMITH.

"Be it remembered that on this first

day of May, A. D., 1869, personally appeared before me, Elias Smith, probate judge for said county, Rhoda Richards, who was by me sworn in due form of law, and upon her oath saith that on the twelfth day of June, A. D., 1843, at the City of Nauvoo, County of Hancock, State of Illinois, she was married or sealed to Joseph Smith, President of the Church of Jesus Christ of Latter Day Saints, by Willard Richards, one of the Twelve Apostles of said church, according to the laws of the same regulating marriage."

(Sgd.) "Rhoda Richards."

I could continue to give the testimony of many others. These women who have testified, under oath, that Joseph Smith entered into polygamy with them, and they bore testimony to that fact all through the years from girlhood till they stood decrepid and aged on the side of the grave. It is true that some of them have been confused by smart lawyers as to the exact dates and other minor matters, and then the leaders of the Reorganized Church would cry "victory," but the main fact is, they were never shaken in the main and real part of their testimony, **that they were married to Joseph Smith and lived with him as his wives.**

And many of these men who have gone down to their graves in the twilight of old age, many of them the apostles of the church, or holding other high positions in the church, have testified all through life that Joseph Smith was guilty of polygamy. Surely if there is any value or virtue in affidavits and dying statements, after a long life constantly affirming the same thing, these men and women have proved that Joseph Smith received revelations authorizing the practice of polygamy, and that he had many wives, and that he lived a double life in that he denied his guilt before the world, while he was guilty in secret.

It is a great sorrow to me to have given forty-two years to the defence of this man, schooling myself to believe that those who had testified against him had misrepresented him, and then to discover that I was mistaken, and that he was guilty. But what distresses me more than anything else is that the leaders of the Reorganized Church admitted his guilt, as shown in this paper, and when they concluded that the witnesses were nearly all dead, or soon would be, and

the few papers printed which proved his guilt were nearly all destroyed, that they would deny all guilt on the part of Smith and place the guilt on Brigham Young. When I became fully convinced of this monstrous deception, in which I with thousands of others had been victimized, I could do but one thing, and that was to denounce it and sever my connection with the rulers who have agreed to make lies their refuge, and under falsehood hide the guilty.

To take this step has cost me much that is dear in life. Thousands throughout the world who love me will now

despise me and think that I have forsaken the way of the Lord and become the enemy of truth. Ah, could they feel what I feel, they would know that it is stern duty and love of the right that compels me to take the step that hurls me out of their lives forever.

I shall do what I can to show them the sunny way of Christ, untarnished with this hideous bugbear, and to this end have I devoted my life, under the reconsecration, made when under the Spirit, June 3rd, to which I shall make reference before closing this little work.

The Order of Enoch

Doc. and Cov., 58, 5.—Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.

Israel Smith, son of Joseph Smith, and brother of the present Prophet, a High Priest and a lawyer, spoke at the general conference, held at Independence, Mo., April 8th, 1918, on trusts and corporations, in connection with the Order of Enoch. He delivered a lengthy address. I took these notes in longhand and only claim to give a brief report as I understood it. He said: "Under the laws of the United States a church cannot do business or hold property for profit, such as farms, stores, factories or any other business. It may hold property for churches, schools, children's and old folks' homes, sanitariums and colleges, as also burying grounds, but the law of the land will not permit a church to hold property for profit. So we as a church must provide some method of overcoming this difficulty in order to make a place for the Order of Enoch, and thus secure property and carry out the law of stewardship. Property can be held by trustees. There can be trust agreements made between the members of the church and trustees, by which the member can deed his property to the trustee (which is the Bishop). He consecrates his property to the Bishop, as trustee of the order, for the church. He gives the property to the church in reality, but through the trustee, or Order of Enoch. He cannot again possess it. If he leaves the church he cannot reclaim his property, and should he go in debt no one can come on the church for his debts. He is liable

alone. In a word, he deeds his property away, and those who now own his property cannot be made to pay his debts. As a steward he has no property of his own (save his little home, or what is now called his inheritance). This, and this only, he holds in fee simple, and should he leave the church, this only of all his property can he take with him. He may operate his property, but only as a steward, and that only, if the bishop so decides. But the bishop, or trustee of the order, after securing the deed of the property, with a covenant and deed that cannot be broken, may refuse to permit him to work his farm or run his store, and place another steward to work on the property thus deeded over, and the former owner can be given another place or position, as the wisdom of the bishop shall decide. The church can sell his property over his head, for he has consecrated it to the church. They own it by a deed and covenant that cannot be broken. The state can get after the corporation plan much more readily than the trustee plan, so my advice is to stand only for the trustee plan."

The Presidency, Twelve Apostles, Seventy and Order of Bishops discussed the matter during the conference, and the great majority indorsed the above as being correct, and a paper was there presented and printed, from which I quote the following: "These purposes cannot be accomplished through a corporation. **The laws will not permit of the same.**"

Many other statements can be furnished that show that the church believes the Lord of Heaven has called into being the Order of Enoch to cunningly deceive

the nations and break in spirit the laws of the land, and so they secure the property of the devotees and hold it, and thus impoverish the people and bring them into slavery to their system, and yet escape the punishment held out by the law for such offenders.

This Order of Enoch is none other than the **Order of Joseph Smith**, for the revelation calling this order into being gives Joseph Smith not only one new name, but several. He is called "Baurak Ale, Gazelam and **Enoch**." See D. C., 270-271-282-283-195-196-274-276.

Joseph Smith, in this, like everything else, has made provision for himself and his sons and grandsons to have the lion's share, and so this **order** to secure the wealth of his people is called the Order of Enoch, and Enoch means Joseph Smith, so one might well say the Order of Joseph Smith. Then the city that he and his posterity is to build is called in his revelations, Zion, New Jerusalem, Enoch.—D. C., 83, I. D. C. 77, 1. The order is Joseph's, the city Joseph's, all Joseph.

D. and C., 77, 1.—The church is here commanded to establish this order, to the salvation of man and glory of God, and none can have celestial glory who refuses to join this order and keep the laws of it.

D. and C., 101, 1.—This order which God commands them to organize, is for the salvation of men, and those who join it and are not faithful will not only be cursed of God in the next world, but in this life they are to be trodden down by whom I will. This curse is said to be inflicted by the secret order of Danites, and many affirm who have been members of the church that many have been murdered by this band of oath-bound servants of Joseph Smith.

D. and C., 3-4-5.—Here the faithful of the order have a new name given them, and the leaders have the first haul in receiving their inheritances, under their new name, Joseph Smith receiving several names, and it looks like each name received called for additional inheritance.

D. C., 101, 10.—We are told what a steward is; that he does not own his property, but is only a steward over it, and then we are told in D. C., 101, 12, that we are only working in our stewardship, according to the leaders of the order, and all the money we earn in our work, whether in store, factory or farm,

belongs to the order, and after we have secured our living, or what is called our "just needs and wants," that every dollar we have over what is needed for bare living or to carry on our stewardship must be handed over to the order as common wealth belonging to the order. It is made out of the property that once belonged to you, but is now the property of the order, and it says "whether it be lands, cattle or money, even by hundreds or by fifties, or by twenties or by tens or by fives. And no man is to say it is his own nor any part of it." But if you really need money or to sell a calf to get your wife a dress, the treasurer of the order has the right to decide if you are worthy. If not worthy, your wife must go without her hat, jacket or dress.

D. and C., 102, 2.—We are told Zion cannot be built up unless it be by the celestial law of the kingdom, which we have already learned comes out of this order and keeping of this stewardship.

Some have thought that this law only applied to those who voluntarily go to Zion. But this is false. Hear the Lord, or Joseph, on this: D. and C., 70, 2.—"Behold, this is what the Lord requires of **every man in his stewardship**, and behold none are exempt from this law who belong to the church of the living God."

D. and C., 77, 1.—"For if ye will that I give you a place in the **celestial world** you must prepare yourselves by doing the things which I have commanded you and required of you."

D. and C., 81, 4.—We are told that it matters not how much you have or earn, it is "to be cast into the storehouse to become the common property of the whole church."

D. and C., 119, 8.—"Let him that laboreth in the ministry" and him that toileth in the affairs of the men of business and of work, labor together with God for the accomplishment of the work entrusted to all." This is explained by the pamphlet published by general conference of 1918 to mean: "But neither the apostle, nor bishopric, nor farm, nor factory belongs to the steward, otherwise he could not be a steward, so the second requirement that the properties involved in the several stewardships shall not be held as individuals, but ye shall have equal claim upon the properties (of the order) for stewardship purposes."

D. and C., 81, 4.—"The properties (shall) belong to the order which I have

commanded to be organized, and established to be a united order and an everlasting order for the benefit of the church."

D. and C., 101, 10.—"If the properties are mine then ye are stewards, otherwise ye are not stewards." Then follows the information that a steward cannot be the owner of the properties involved in the stewardships. "The organization which God commanded to be organized, that is the Order of Enoch, stands between God and the steward, and is to be the owner of the properties and the party to whom each steward must account for the use of the properties entrusted by the order to him for management. So says the general conference paper, 1918.

The properties are not to be held individually but collectively, and the steward agrees to manage the properties entrusted to his care for stewardship purposes on the following terms:

First.—To provide for his just needs and wants, as well as for his family, who are depending upon him, from the proceeds of the business, and without consuming the principle.

Second.—After paying his tithes, the steward agrees to place the surplus earnings into the common treasury, or storehouse.—D. and C., 70, 2; 81, 4; 101, 12.

Third.—All stewards shall have an inheritance. That is to say, a home. This inheritance shall be secured to them by deed in fee simple. This is to be regarded as private property. The church, should he be considered unworthy to retain membership in the church, could not take this little home from him. But on the other hand, though he may have given to the church "by a covenant and a deed that cannot be broken," a thousand farms or a million dollars worth of property, he cannot claim one cent of that.—D. and C., 51, 1. That is why it is said in D. and C., 42, 9., "Every man shall be accountable unto me a steward over his own property or that which he has received by consecration."

The meaning of that is, as stated very plainly in this very section, D. and C., 42, 8.—"If thou lovest me thou shall serve me and keep all my commandments, and behold thou wilt remember the poor and consecrate **all thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken.**"

I have quoted from the original revelation which was given in 1831 and published in the book of commandments in Independence, Mo., in 1833. It says: Consecrate **all thy properties**. But this caused so many to leave the church that when the revelations were published in the book of Doctrines and Covenants, in later years it was changed to read "**of thy properties.**" But the whole book stands for the original, and the trick played in changing the revelations has been exposed by several writers who have the original books with the first publication, a copy of which I have in my possession. I may ask what is to be thought of the men who will tell you in 1831 that God said something. Then those very men, after printing it and securing thousands of dollars out of it, to change the revelation, and then to begin in 1918 to again preach the original, which is beginning to bring on trouble.

The facts are, taking the revelations as a whole, the person joining the church thinks he has obeyed the gospel as found in the Bible. When after a while he is asked to pay his tithing, that means ten cents on the dollar, that leaves him ninety per cent of his property. But soon they come along and demand from every man that belongs to the church of the living God, on pains of a curse in this life and the next, and the loss of celestial glory, and the loss of the Holy Ghost, that he must make a deed with a covenant that cannot be broken to deed over all his property, every dollar of it of every kind of property, to the church, with a bond and covenant and deed that cannot be broken, and then he is to receive back a little home, according to the sizes of his family. This is all he will own. And then, should he leave the church he can only take this little home, but must leave his wealth to the church, and no matter how long years he works as a steward, on his former property or elsewhere, he must, after taking his living, give every dollar at the close of the year over to the Order of Enoch, and to refuse to do this is to be cursed by someone appointed to curse him, and this has meant death, if stories told by hundreds are true. And after murder here, damnation hereafter.

Doc. and Cov., 106, tells us plainly: "Verily thus saith the Lord, I require all their surplus property to be put into the hands of the Bishop of Zion, and for the priesthood and for the debts of the Pres-

idency, and this shall be the beginning of the tithing of my people.”

After discussing this Order of Enoch matter for several days, the Order of Bishops passed the very peculiar resolution, and then presented it to the joint council, who adopted it. This will serve as a blanket to cover the matter, at least for this year.

“In order to establish a working basis, be it resolved: that the opinion of the Order of Bishops is that an individual should hold in fee simple his inheritance, which should include sufficient to provide for the just wants and needs of himself and family, as may be decided upon by the individual **and those whose duty it is to decide.** All other properties held by the individual should be held in trust for the benefit of themselves, their fellow church members and the whole church.” Adopted April 17th, 1918.

Two points are here very cunningly approached: First, the little inheritance. It may be but a house of two rooms and the land upon which it is built, as seen in the main article, is the inheritance he is to hold in fee simple. The second point, “all other properties.” This may mean millions of money, or real estate the poor fellow has must be held **in trust** for the whole church. Reading this resolution in the light of the revelations in Doctrines and Covenants, the man hands over his manhood and becomes a slave. This is

not in accord with the laws of the land, and the state should take measures to stop proceedings of this kind.

The revelations calling forth this strange order has had but little effect upon the Reorganized Church. But the Prophet of the Reorganized Church seemed to be able to let these more difficult parts of his father’s work, like baptism for the dead and Order of Enoch, rest quietly. But some little time before his death, when he became old and blind and nearly stone deaf, there was a coming power that became restless, and under this strong young hand, the old man came forth with a revelation calling into being the Order of Enoch. Not much was done, however, till death removed the old man, and the son came to the throne. The last year, and especially the last general conference, had the general authorities forcing the money matters into prominence, till the document called the “**Questionnaire**” was published and sent out to the faithful. The strange part of this paper is that it was sent to many parts of Canada, especially to those in farming parts of the country, **but not one came to Toronto**, the very place where it should have come **first**, as that was the home of the Bishop. They knew how I would treat it, and it was thought to get better treatment from those good old farmers and their wives than from the fast-awakening Bishop. But what is it? Ah, that is the question.

The Questionnaire

IDENTIFICATION.

Your Name..... Your wife’s or husband’s name..... Your home address.....
Your nationality?..... Age?..... Married?..... Single?..... Widow.....
Divorced?..... Widower?.....

Church Relations.

In what year were you baptized?..... Of what branch are you a member?.....
What position do you hold in the Church?.....

SPECIAL NOTICE.

No person who finances his affairs independently should be included in “the family.” But, if a member of the L. D. S. Church, he should make his own statement on a separate form.

Members of the Family.

Give the age, sex, and name of each member, and specify the religious denomination to which he belongs.

Age..... Sex..... Name..... Religion.....

Who are dependent on you beside the family?

Age..... Sex..... Name..... Religion.....

Stewardships.

Are you willing to work on a “Stewardship” basis, that is, to manage some affair or business for the group or “Order?”.....

(See Doctrine and Covenants, 70:2, 3; 72:1-5; 101:12.)

At what times and in what amounts can you make your contributions?.....
 Or, if you have properties that you are willing to consecrate, specify
 The kinds.....The values.....The Locations.....

INDUSTRIES.

Do you own a business?.....If you are a part owner specify what share of the stock you own.....
 Is the firm a corporation, partnership, or what?.....Are the other members of the firm L. D. S.?.....In what capacity are you connected with the business?.....
 What is the nature of the business?.....The amount of business done annually \$.....
 Classes of workmen.....Number of Each.....Average Yearly Wages.....
 Where is your business located? (Give complete address.).....
 If you wish to make an additional statement concerning your business to the Bishop, please do so in a separate letter, keeping the aim of this survey in mind.
 Should there be any members who are not very ablebodied; or any of our boys or girls who need homes or opportunities for employment under more favorable conditions, that you could take into your care and employ, please write us, specifying the terms and conditions.

(Special Notice Concerning Properties.)

If you are a woman whose husband is not a L. D. S., you should not answer the questions relating to money or property unless the money or property is your own.
 Where both the husband and wife are members of the Church, and where each has properties which are his or her own, each should make a separate statement on a separate form.
 Where the wife is not a L. D. S., the husband should not include her share of the property interests in his statement.

FARM LAND.

Give the location of each piece. A.....
 On each of the above specify how many acres in:
 Fruit.....Grass.....Timber.....Waste.....Cultivation.....Total.....
 Total Values.....Incumbrance.....Rate of Interest.....When Due.....
 Who occupies the farms and on what terms? A.....
 Give a list of the buildings on each farm: A.....

FARM EQUIPMENT.

Farm Implements.

Number.....Kinds.....Value.....Incumbrance.....
 Live Stock.
 Amounts.....Kinds.....Value.....Incumbrance.....

Tenant Farmer.

How many acres do you rent?.....On what terms do you rent?.....
 Where is the farm located?.....How long have you been a tenant farmer?.....
 Do you desire to locate in "the regions roundabout"?.....
 Or have you any other reason for wishing to change locations?.....
 (Be sure to list your implements and stock in the space above.)

PROPERTIES.

Residence or Business Properties.

(City).....Locations.....(State).....Yearly Taxes.....
 Yearly Rental Value.....Amount of Insurance.....Size of Lot.....
 Total Value.....Incumbrance.....Rate of Interest.....

Vacant Lots.

(City).....Locations.....(State).....Yearly Taxes.....
 Street Improvements.....Size of Lot.....Total Value.....
 Incumbrance.....Rate of Interest.....

Stocks and Bonds.

Description.....How often have you Received Dividends.....
 Total Dividends Received.....Number of Shares.....
 Present Market Value.....What it Cost You.....

PERSONAL EFFECTS.

(Such as household goods, autos, jewelry, vehicles, etc., and any asset not otherwise listed.)

Description.....Total Value.....Incumbrance.....

EDUCATIONAL.

State the kind and amount of school work each member of the family has done and what special training you have had for your vocation.....

What school work would you like to do, and why?.....

What experience have you had as a teacher in public schools or colleges?.....

Insurance.

Give the total amounts of the different kinds of insurance you carry.

Fire.....Life.....Fraternal.....Other.....

If you can find a more complete document to take away a person's human rights or liberties than this, you can beat me. The idea that a man must tell the Bishop of every cent he has in the pocket or bank, every kind of insurance, stocks, bonds, mortgages, all about his city property, even to the condition of the streets that front it; all about his clothing, his rings and watch; and then he must tell them all about how many dogs, cats, hens, pigs, cows, and every other animal he may own on his farms. He must tell of every rake, hoe, plow and every other implement on the place, of every shed, barn, pigsty or other buildings he may have on his farm. The fact is, the man owns simply nothing, but this Bishop must have his hand upon it; and every particle of business done by the man is under the Bishop's eye. And worse, and more of it: If his wife, daughter, son or himself, has any physical defect, they must write off and tell the good Bishop just where they are sore.

When you have told them all—yes, all—then how much do you know about your

city property, your country property, your business of any other description, or your family ills or troubles that the Bishop does not know?

They have rushed this matter to the extent that we read in the church papers of the last few months of one poor old woman, eighty years old, washing socks all winter for a boarder and earning about seven dollars, which she handed over to the good Bishop. Another poor, simple, trusting soul telling how he has managed to get the food secret down so fine that he is living on **six cents a meal**. Another sobs in their grief that, try as they may, they cannot keep the family on less than eight cents a meal. And all this is printed in the papers to inspire the rank and file to live in a state of almost starvation, and what for? The answer is, Zion is to be redeemed, the debts of the Presidency is to be met, and the Gospel is to be preached to the wicked nations, who know not the true Latter Day Saint religion, so that Jesus may come to the Zion they will build in Independence, Jackson County, Missouri.

Bishop Evans' Financial Statement

I come now to my own money matters. The books of the Latter Day Saint Church will show that when I left a good position to go out into the missionary field in 1886, that from June to the end of the year my wife received **fifty dollars**, and for some years she received the sum of **one hundred a year to keep herself and family**. Then it was raised till the highest I ever received from the church was less than a dollar a day. Just think. My wife for a great many years worked at the sewing machine to earn her living and keep the family so I could go to the church work,

and she received less than a dollar a day from the coffers of the church. She had girls work for her, and my boy gathered bottles, bones, rubbers, old iron and sold papers to help buy books and clothing to put him through the common school, while President Smith's children could go through common school, colleges, and some of them to universities. Some now are securing twenty dollars per month to keep house on, while President Smith is said to have received over five thousand last year. While the leaders are wasting the money, the honest, suffering poor are

saving to supply the money for them to squander in both summer and winter resorts.

It is true that in the few last years of our life, the property secured from my wife's father's estate has been the means by which I have been able to make more property, and that the Toronto people have been kind to me, and we have not suffered by reason of money matters for some years. But the church has always audited my accounts every district conference in Canada, and my general account had been rendered to the presiding Bishop each conference year, and I have never been found to be wrong in my books or reports, but to the last account the auditors have written "Audited and found correct."

Some false arguments have been made against me on money matters since I left the church. It has been said I got twenty-five dollars per month from the general church and twelve hundred a year from the Toronto church. This is the truth half told, and hence is misleading.

The truth is, some ten years ago the Toronto people passed a resolution, requesting us to locate in Toronto, they offering to pay all cost of moving, and the extra expense incurred by living here.

They gave my wife twenty-five dollars per month, then thirty, then fifty, and as cost of living increased, some time ago, they made it one hundred per month. This they did over the personal protest of both my wife and self, and in reply it was urged, much of the money thus given was secured from those not members of the church who attended my sermons. Why not tell the truth? If I have gone into the dark, why does it require that my church opponents must resort to lying to hurt me? Will not the truth prove me wrong? Then why descend to the other method?

It is said they paid my taxes and telephone and secured me a car. Yes, they

had the phone put in for their benefit. They offered to pay rent, or if I purchased, tax, if I moved to Toronto. And while they gave me a car, many outsiders paid much on the car, and it was used largely in working for them.

I was present at last general conference when this Order of Enoch and other money matters was discussed in the quorum meetings. I took the following notes while present in the meetings held by the Order of Bishops, of which I was a member.

I have decided not to give the items regarding personal expenditures on the part of one prominent leader, which was referred to by several bishops last year in my hearing. But let me say it was stated by several that this good man received ten times as much as other men with the same number of family to support, and while some of the quorums had the courage to call him before them to make answer to his waste of money, that when he got through explaining that his explanations were said to be no explanations, but a bluff. But the bluff had to suffice till, as two men in authority said, the good Lord would convert him. And so for the present I leave the matter of finance.

But it is hoped that this little work will cause the people of the church to keep their money and property, that there be not another scene of misery, poverty and apostasy like that which occurred in Kirtland, Ohio; Independence; Far West, Mo.; and Nauvoo, Illinois, when Joseph Smith forced this Order of Enoch upon his people in those early years.

It was said by President Smith, from the pulpit of the Toronto church this year, that his grandfather gave the law, his father interpreted the law, and he was now going to enforce it. Well, God help the people if he does.

Strange Statements made in the Revelations of the Reorganized Church

I confess that for years I have been troubled over some peculiar statements made in the revelations to the Prophets of the Reorganized Church. Some seem to contradict others, and to conflict with the word of God as found in the Bible, and some seem to be so human that there is no certainty in them, but a kind of

"if" and "perhaps" about them that one can hardly believe that the great God took time to communicate them by the Holy Spirit. In a word, there is too much man about them to inspire many people to believe that God gave them. But we will give them as they are found in the Doctrine and Covenants, and let the reader

decide for himself. We have been sorely tried in trying to believe that God was the author of them.

"Inasmuch as there has been much discussion in the past concerning the Sabbath of the Lord, the church is admonished that until further revelation is received, or the quorums of the church are assembled to decide concerning the law in the church articles and covenants, the saints are to observe the first day of the week commonly called the Lord's Day, as a day of rest, as a day of worship, as given in the covenants and commandments."—D. and C., 119, 7.

It just seems to me that if the Lord had spoken, he would have told them which was the right day. He would have settled the matter once and for all and not told them to wait for another revelation to settle it.

"The epistle is to be left without approval or disapproval by the conference, as the judgment of the quorum of twelve, until further experience shall have tested the matters therein stated."—D. and C., 120, 1.

It just looks to me that if the Lord had condescended to speak on the position taken by the apostles that he would have confirmed their opinion or denounced it. Are we to believe that the Lord had not arrived at a proper conclusion regarding the matter, or will we say the man who presented the paper to the church was not settled in his mind? Or, if he was, there were strong men on each side of the controversy and he did not care to run up against them?

"The voice of the Spirit is that E. C. Briggs be sustained for the present. J. W. Briggs and Z. H. Gurley are in your hands to approve or disapprove as wisdom may direct."

This E. C. Briggs was sustained for years. "For the present" sounds very indefinite, when we are asked to believe that the Lord said it. The other two men, one the most brilliant apostles of his time, the other the president of that august body, had denounced the body, and soon after left the church, and both believed to their death that Joseph Smith, the founder of the church, received the infamous revelations on polygamy, and had many wives. Yet it looks like as if someone was afraid to say "put them out" or "keep them in," and so threw the burden upon poor weak man to decide the fate of these two stalwarts. But

this milk and water policy did not keep these two brave men from giving to the world what they believed concerning the conduct of Joseph Smith.

"The one whom I had called to preside over the church (Joseph Smith) (R. C.), had not yet approved himself unto the scattered flock, and I gave this commandment (regarding money matters) (R. C.) unto the quorum next in authority in spiritual things, that the scattered ones, and those who had been made to suffer might have assurance that I would not suffer that he whom I had called should betray the confidence of the faithful, nor squander the moneys of the treasury for the purpose of self."—D. and C., 122, 5.

Does this look as if God was not sure that young Joseph would not go in the path another had walked in, and so the faithful would again be robbed by his squandering their money? So he ordered the Twelve to watch the money chest till the young prophet would prove himself. This seems like a good thing in one way, and it would not be a real bad move if the Lord, or the church, or someone would take a hand right now so that the moneys of the faithful be not squandered. When we think of the hundreds of thousands that have been squandered of late years, and if the auditors report correctly and the bishops spoke truthfully this year while at general conference, I think it about time for the Lord to kindly give further instructions on this matter.

"My servant Thomas W. Smith is in my hand, and his bishopric shall be continued for a season. If he fully recover he will enter again into the work. If I take him unto myself, another will be appointed in his stead when the quorum is filled."—D. and C., 122, 15.

The plot thickens. We are asked to believe that the Lord of heaven gave this revelation to his people. He advised that he be continued in office for a season. Fact is, the God who gave that revelation did not seem to know whether this very sick apostle would get better or not, but He wanted the people to permit him to hold office for a season till He had decided whether he would die or not. Was this the guess of a God or a man? "If" he fully recover, he will enter into the work. Did God not know that he would remain a helpless creature for a long time and never do any more apostolic work in this world? It appears not. But

He gave the assurance that "if I take him to myself, another would be appointed in his stead, when the quorum is filled.

"The quorum of twelve, my servants, may choose and appoint one of their number to take the place of my servant, Alexander H. Smith, and if they shall choose William H. Kelley from among them for this place it will be pleasing unto me. **Nevertheless if directed by the Spirit of revelation** and wisdom they may choose another."—D. and C., 124, 3.

Think of it, the Lord tells them it will be pleasing unto Him for them to choose Apostle Kelley to preside over the Twelve, nevertheless **if directed by the Spirit of revelation** and wisdom they may choose another."

Here we are asked to believe that the Lord will be pleased in the selection of one man. But he warns them what steps to take if the **Spirit of revelation directs them to select another**. We had always thought that it was the Lord that bestowed the spirit of revelation. Surely this revelation should put to shame the poor, deluded sectarian world who know not God, and have not received of the spirit of revelation.

"The seer of the church has a vision, in which he sees Frederick M. Smith and R. C. Evans sitting with the presidency (himself). When he beheld these men in that exalted station, he says, 'I asked what was meant by the choosing of members of the presidency **so young in years**. I was informed that it was for the purpose that before the presidency should be invaded by death these younger men should be prepared by association to be of assistance **to whomsoever should be chosen as the president upon the emergency which should occur.**'"—D. and C., 126, 6-8.

No one that I have talked to in all the years since that time has been able to explain this to me. Both the present Prophet and his father admitted their inability to make it clear, for several reasons. Let us examine. First, why ask the question; why speak of those two men being so young in years to occupy that position? I was older than Joseph Smith was when he was called of God to do the marvelous work. Yes, dear reader, older than Joseph Smith, the (then) present prophet who saw the vision when he became the president of the church. Joseph 1st was not 25 years old when the church was organized. Joseph 2nd was

not 28 years old when he was made president. R. C. Evans was over 40 years of age when he was called to the first presidency of the church. I was older than many others who had occupied that position. I had a thousand times more experience in church work than many of them, including both prophets. For I had been ordained a Priest, Elder, Seventy and an Apostle. They had none of these offices before they were called to the important work. So, to many the very question seemed absurd. But, worse and more of it. The reason for calling the two young men was that before death invaded the presidency, that is, before the Prophet Joseph should die, these younger men should be prepared by association to be of assistance to **whomsoever should be chosen** upon the emergency which should occur. If language is a science to convey ideas, then this means that these two young men would remain in the presidency, learning the ways of the Prophet till death should call him away. And then **these two younger men would be of assistance**, or be the counsellors to the person who should be chosen by the Lord to be the next president. I have never talked to a man in the church but has considered that this position was the best light they could see this revelation in, and if that be correct it **proves that Frederick M. Smith is not the Prophet of the Lord**. It was not the Lord's wish that he should occupy in his father's place, but that when death took his father away he would be a counsellor with me to the incoming president. Now, if the Lord gave that revelation, what are we to think of one that came years later, calling Frederick M. Smith to be the president? Is it unfair to say that if this revelation is the word of the Lord, that the time came when poor old Joseph became stone blind, and almost totally deaf, and agonizing under a complication of diseases, that a strong, two-hundred-and-thirty-pound man had an influence over this blind, deaf and now childish father to make arrangements for his son to take his father's place as president of the church? If that great big son could drop into my home and read the letters I have received this week on that matter, he would know that I am not the only person in the world that believes that he has no right to the presidency of the church, and I am satisfied that many will grow bold enough to take that position, though

it will cost them much sorrow, as it has me.

There is another point in this vision that troubles my people. James Caffall, of the Apostles, was seen sitting with the evangelical ministers. This never came to pass. Caffall never believed the revelation, but left the Twelve and died a disappointed man.

Section 127 contains a lengthy revelation concerning the building of a church sanitarium for sick folk. Joseph Luff, one of the most brilliant apostles of the church, had given some attention to the study of medicine, and the Lord is supposed to have said that the said Joseph Luff should "be associated with this sanitarium as a medical director and physician to the church and be put in charge—and this my servant, Joseph Luff, may do and retain and exercise his apostleship."

I may say that in my many years of association with the Prophet Joseph Smith, this was the first time that I had the courage to go to him and refuse to submit to the revelation that he said came from God. I compared the revelation as given by Jesus Christ, in defining the commission of an apostle in the Bible, "Go ye into all the world and preach the gospel to every creature—and they went forth and preached the gospel everywhere, the Lord working with them and confirming the word with signs following."—Mark 16, 15-20. And we are told "He gave them power to heal all manner of sickness and all manner of disease."—Matt. 10.

Now this modern prophet tells us the apostle could both go into all the world, preach the gospel and heal the sick, and **stay at home and make pills to heal the sick in a sanitarium.** I felt that the great gospel apostolic mission was degraded, and that this revelation was an evidence of humanity, and at that time devoid of Divinity. This revelation was given April 14th, 1906.

Just three years later, April 18th, 1909, the Lord, we are asked to believe, had so changed His mind upon this matter that we hear Him say, through the same prophet, "My servant Joseph Luff cannot fulfill the duties of a member of the quorum of Twelve in actively looking after and caring for the missionary work in the field and discharge the duties of his calling as a physician, ministering to the many seeking his advice and aid with

safety to himself and others. It is wise, therefore, that the church release him from the responsibility of the active apostleship as a member of the quorum, that he may act unreservedly in his calling."—D. and C., 129, 2.

Shades of Latter Day Saintism. Here is a clear backdown by the Lord or someone else, and worse and more of it, the most eloquent apostle of the quorum is told to lay aside his holy apostleship in the sacred quorum of apostles, so that he can devote his time to the sanitarium.

"The voice of the spirit to me is: Under conditions which have occurred, it is no longer wise that my servant R. C. Evans be continued as counsellor in the presidency; therefore, it is expedient that he be released from this responsibility and another be chosen to the office. He has been earnest and faithful in service and his reward is sure."—D. and C., 129, 1.

The treatment I had received from some of the leading men, together with several other reasons, which I give in this paper, enabled me to conclude that it was best for me to tender my resignation as one of the first presidency, and I dictated it to R. C. Russell, and he wrote it. I presented it to Joseph Smith. He wept and acknowledged that the treatment accorded me was enough to break the stoutest heart, but urged me not to insist on handing in my resignation. That we together would pray that the Lord would release me. I waited and prayed and lived a life of perplexity and sorrow, till this revelation came, and I was then released. And immediately upon my release the Prophet arose and told the conference that he had received direction from the Lord to present my name for ordination as Bishop. The presiding Bishop and others testified that they knew the Lord had so called me, and without one single objection, even from those who had hounded me all the time I was in the presidency, I was made a Bishop.

After my ordination, while waiting for the train to take me home to Canada, Joseph Smith came to the station, asked me if I saw the angel ordaining me. I said No. He then informed me that an angel came down and placed his right hand under his hands and those of Apostle Kelley and his left hand upon their heads and remained suspended till the prayer offered by him was finished. I returned

home, and soon received a letter from his son to the same effect, saying that this was the first angel he had ever seen. Frederick M. Smith and many others have confirmed this, and it is not denied to this day by them. So it may now be noted that if it be true that Joseph Smith was ordained by an angel and inspired to organize the church, that I, too, have been ordained by an angel and directed to come out of the organization that has become corrupt and organize the Church of Jesus Christ, of which more may be said later.

The thought that has bothered me on the above revelation, granting my release from the presidency, is this: If God gave the former revelations showing Frederick M. Smith and R. C. Evans were to remain in the presidency, to be counselors to the one who was to be president, when death should remove Joseph Smith, why was I released. Some will say because **you desired it**. Perhaps that is a good answer. But the query is, I desired it because of the treatment I had and was receiving. If it be true, as stated in the revelation, "He has been earnest and faithful in service and his reward is sure," **why did not the Lord sustain me, even though I desired my release, and put out of the presidency**, and from other offices, those who were the main cause of my desiring my release? Frederick M. Smith was not only sustained, but in time left the counselorship and became the President. While I tried to accept his appointment and make the best of it, I confess that in watching his autoeracy in almost every movement since his father went blind, I have no hesitation in saying that I do not for one moment believe that he is a prophet of the Lord, but a vain autocrat who is, and will continue to enslave his people until they throw off his yoke and free themselves. And if the letters coming from every quarter, from his leading men, are any guide to future developments, his downfall as a president of the church is near at hand.

"Thus saith the voice of the spirit: in order that the Quorum of Twelve may be placed in better condition to carry on the work of the ministry in various fields of occupation, it is expedient that Elders W. H. Kelley, I. N. White and J. W. Wright be released from the active duties of the Apostolic Quorum on account of increasing infirmities of age and incapacity

caused by illness of body, and stand with their associates among the high priests and patriarchs of the church for such special service as may be open to them, according to wisdom and the call of the spirit. To fill the vacancies caused by the release of these elders from the apostolic quorum, Elder James E. Kelley, William H. Aylor, Paul M. Hanson and James A. Gillen may be chosen as apostles."

Two funny things appear here. The three men released lived and worked well. One has passed away, the other two still here, and J. W. Wright has traveled extensively and done a great work up to date. While he was released because of **illness of body and infirmities of age**, he has been a hard worker in many parts of the United States and Canada up to this hour; and James E. Kelley was sick when he was called, and has occupied the hospitals and sanatoriums and been sick and a great expense to the church most of the time, and has passed away. The other men all working while he lay dying, and two of them still living, and one of them very active. Did the God who gave that revelation know that Brother Wright was going to live and do the great work he has accomplished since his obituary notice was given by revelation, and did he know that James E. Kelley was to live in the sanatoriums for the sick and die without doing the work to which he called him? Though the Lord released W. H. Kelley and instructed that he was to work as a patriarch, he refused to be ordained a patriarch, and died.

And now because of lack of time and space to go into a more complete examination of the revelations given, I draw this paper to a close by calling attention to the spiritual manifestation said to have been given through the present Prophet, Seer and Revelator of the Reorganized Church, this revelation should speak volumes for or against his prophetic calling. Is he a prophet just because his father is said to have made such a claim, or has the Lord called him, and did God give him the following revelation?

"The voice of the spirit to me is that Bishop E. L. Kelley should be released from the responsibilities of Presiding Bishop, though he may act as traveling bishop, counseling and advising on the

law of temporalities in harmony with his successor and the Presidency. Let Benjamin R. McGuire be set apart and ordained Presiding Bishop of the church, and two of the brethren be set apart as counselors to him, **one to be selected by him and supported by the conference, the other to be Bishop James F. Keir.**"

It is a well-known fact that for years there has been several attempts to change the personnel of the Presiding Bishopric. The Lord is supposed to have stated that R. C. Evans should be counselor therein. Again he was approached on the question as to whether he would stand as the Presiding Bishop. Bishop Kelley's two sons have been called to take positions therein, and Bishop Blakesley has been advised different times, it is said, by the spirit to come forth and occupy. **But all of these men refused to act.**

The reader is referred to the first publication of the above revelation, and what is considered a dead give-away upon it, showing that the new Prophet had no faith in it himself. The history of it is recorded in Herald for April 19, 1916, as given by the Prophet to the general conference. Space forbids that I give his statement in full, but the facts therein related are as follows: Bishop Blakesley was looked upon, according to the revelations, as the coming Presiding Bishop. He was holding back. Smith now has what is regarded as the revelation calling Brother McGuire. **Did he believe it? Did he act at once as the true Prophet would have done?** Let us see. He hides the revelation in his pocket, telling but few of it, and makes arrangements to have a meeting in Chicago with Bishop Blakesley and his wife. So Smith and wife go to Chicago to meet Blakesley and wife, they four having a good time in the Windy City, Smith the while urging Blakesley to accept the Presiding Bishop's office, according to the revelations already given. He tells us that his final answer was given him by Blakesley: "March 29, about 5 o'clock in the afternoon, he gave his final and positive refusal to accept the responsibility. Then came freedom to act. I am, therefore, now prepared to say," to say what? Why, as soon as Blakesley refused he then presents the revelation

that he says God gave him that McGuire should be the Presiding Bishop.

If Smith knew that God had given him the revelation that McGuire should be the Presiding Bishop, why did he spend time and money for himself and wife to go to Chicago to try and coax Blakesley to take the position? Why did he not rise in all the glory of the prophetic calling and tell the church: "The Lord has spoken. Bro. R. B. McGuire has been named as the Presiding Bishop." No, he had no word from God, and everyone else that had been approached to take the job refused, and he had spent the money to meet Blakesley, and his coaxing failed on him, then he said, I have it from the Lord that McGuire is the man.

There is another serious mistake that shows the weakness of this Smithy revelation; it is a direct contradiction of a former revelation. A revelation through his grandfather authorized the Bishop to choose two counselors, D. C. 104, 32. Another revelation through his father says: "The Bishop shall choose two counselors, D. C. 117, 10. Yet up comes the big boss, sets aside these two revelations and the law that has governed the church all through the years, and he seems to be afraid that when he gave McGuire the job as Presiding Bishop he might choose some strong man whom he could not control, and so to make sure that he would have the one he wanted, his little revelation took it out of the hands of the Bishop to make choice of his counselors, and James F. Keir is forced upon the Bishop as a counselor, and he is told the other counselor is to be selected by McGuire. If the big fellow has any more revelations, and they contradict the revelations given through his grandfather and father, it may hurt the faith of his followers and the sale of the Doctrine and Covenants.

If there was nothing else but this first attempt to play the prophet on the part of Fred Smith, it should be enough to convince all that he has no call from God to that position, and so that is one of the many reasons that I have for believing that the Lord has not called him to be a prophet, seer and revelator, and hence my resignation as a member of the organization over which he is just about the **whole thing.**

Is Fred M. Smith an Autocrat in the Church?

An autocrat is one who rules with undisputed sway in any company, or relation; a despot, an absolute ruler, abusing unlimited power.—Webster.

1. He appoints his two counselors to the First Presidency. While the law requires him to have two counselors, he has but one, and he directs that one in his every movement.

2. He appoints the Twelve Apostles. By his word he can send them to any part of the earth, and can drop them from office.

3. He appoints the Presiding Bishop, and while the law says the Presiding Bishop will choose his two counselors (D. and C., 104, 32), yet Smith has claimed direction to select one of the Presiding Bishop's counselors.

4. He appoints the Standing High Counsel, and may dismiss any of them by his word. Yet they, with the Presiding Bishopric, are, under the law, the court appointed in the law to try him in case of trouble. Just think, he has the power to appoint his own judge and jury, and if they do not submit to his word, they may be dismissed at once.

5. He decides appeals, and by his word he can refuse to hear a case when it is presented to him, thus all must submit to his word. (D. and C., 99, 14).

6. He is the only man who can perform the ordinance of feet washing. He and he only can do this work. (D. and C., 85, 46).

7. He is the only one in all the church who is to receive revelations to govern the church, and the church must be obedient unto the things which he claims the Lord gives as revelations and commandments. (D. and C., 27, 2.)

8. He gives words and commandments; the church shall receive them as if from the mouth of God, if so gates of hell not prevail. (D. and C., 19, 2.)

9. He assumes the right to drop a missionary from the field without a moment's notice, and has played the autocrat in this respect many times. J. L. Mortimer got married, requested a raise of allowance from twenty dollars a month to twenty-five, and Smith at once wrote demanding his certificate of appointment, and this after Mortimer had served the church for fourteen years. This occurred in 1917.

10. He demands that should a poor

soul fall into adultery and make confession to his or her branch officer, and obtains pardon, yet the written confession must be placed in his hands, so that he can hold over the boy or girl for life, a secret that places them within his power.—Gen. Con. Rev., 713.

11. He appoints the Stake High Counsel.

12. He appoints the Stake President and Bishop.

13. He assumes the right to appoint branch presidents, and has done so in some cases. Hamilton has been compelled to submit to his appointment of officers for nearly five years.

14. He assumes the right to accept the statement of a man found guilty of "wrecking another man's home, when both the courts of the church and the Dominion has found against the man. Yet he gives this man the liberties of the church without his making one word of confession or apology to the injured husband. Smith claims this—if the criminal in the case makes a settlement satisfactory to him, that the injured husband has not right to ask the man who wrecked his life to make apology to him. Smith is greater in this case than the poor, despoiled, broken-hearted husband.

15. He assumes the right to send men to a branch reunion, to be fed and housed without the consent or approval of those who have to provide for them. He claimed that right in the case of Curtis in the Toronto branch reunion.

16. He has obtained control of what is called the co-ordinating committee, in which he has secured to himself almost unlimited power, in the selection of officers of the different auxiliaries to the church. By making these "auxiliaries to the church" "departments of the church" he has given church privileges to those holding membership in those auxiliaries, who are **not members of the church**.

17. He appoints the Superintendent of the Sunday School, in all the world.

18. He appoints the President of the Religio Society, in all the world.

19. He appoints the President of the Woman's Auxiliary, in all the world.

20. He appoints the President of the Graceland College.

21. He appoints the President of the Department of Publication, thus has his

power over all the church literature published by it.

22. He appoints the Presidents of all the sanitariums and children's and old folks' homes.

23. He claims the right with his committee to appoint all the subordinate officers of all these departments, and when it was thought wise to elect these officers, for the current years, in the regular way, there slipped in the President's hand again, and it was passed that they be appointed or elected subject to his approval.

24. He has it arranged so that the grand conventions held by the Sunday School, Religio and Woman's Auxiliary in the past must be abandoned, only as it is his pleasure to permit them to meet at a time some day during the general conference.

25. He appoints the meetings of the quorums of the general conference.

26. He appoints the character of all general conference meetings.

27. He makes out the program of all who preach and lead prayer meetings during the general conference.

28. He selects the subjects for the preachers to preach during conference.

29. He calls them to conference to preach on his selected subject, and if they happen to displease him he breaks all promises and agreements and humiliates the preacher by never asking him either to preach, pray or even pronounce the benediction during the entire conference.

30. He makes arrangements so that the directing heads of the Sunday School, Religio, Woman's Auxiliary, College, Sanitarium and homes shall be compelled to make reports to him at such times as he shall determine, and even the subordinate officers of all these departments are to make report to him should he deem it necessary. When debating this question on the floor of the conference last April, one of the strong men of the church, Patriarch J. W. Wright, once one of the most brilliant Apostles of the church, denounced the way the church was being led into error, and made the following statement in regard to this question under consideration: "True co-ordination should be hailed by all that principle that brings into existence that unity of correspondence that aims at a co-existence with God. A co-ordination that seeks to invade the rights of the peo-

ple and by its terms exalts the prerogatives of any above the rights of their true place and calling is not alone harmful to the body as a whole, but to the one it "exalts," as the committee's report on co-ordination exalts the privileges of the presidency of the church above their legal rights, and at the same time removes the inherent right of the people to exercise the initiative. I am opposed to it."

This item from the stinging speech is reported in the Herald, April 24, 1918, page 412.

31. He demands that every missionary make a report to him every week of the year, and then the worst of this item is, they must not only report their own work, but play the spy and be guilty of the crime of espionage in tattling what other men say and do, thus causing a kind of a Danite band, with every man a spy on his brother.

32. He requires the president of every district to report direct to him.

33. He requires the president of every branch to report direct to him.

34. He appoints a church architect, who under his directions shall be his assistant in the selection of church sites and church erections in all the world, and all branches are told to notify the said architect before they make a move in these directions.

35. He claims the right to pass upon every book or pamphlet written by the people of the church before it is published.

36. He claims the right to send one, two or a dozen men across the continent to comply with his wishes; to the reckless expenditure of money.

37. He claims the right to spend money lavishly upon himself and family without any power to stop him, and as a spendthrift has met with the denunciation of the Presiding Bishopric and the Order of Bishops this year as in past years. Yet all admit they have no way of stopping his vast waste of money, and we are asked to pray for his conversion before the church is brought to ruin.

38. He finds the church historian does not agree with him, and at once puts in motion the power to release him and appoint another.

39. He claims the right to set aside a court verdict and appoints some of his apostles to hear the case. They find a verdict that displeases him. He at once

sets them aside and orders a person who has not had a fair hearing cut off the church. When the matter is to be discussed by certain quorums, he will not permit the lawyer on the other side to enter the place of meeting while he makes his speech. The information in this case I received from one of the Apostles on the case, and from the High Priest, barred out because he was the lawyer. (R. C.).

40. He has had the rules of the church so changed that he now has power to silence a minister, called of God, and refuse him the right to preach, **and that without even giving a reason for his action.** Rule 604 was rescinded by his request to give him this unlimited power. And his claim now is that a man may be silenced without any charges being preferred against him. Lack of ability to represent the church is one reason why he could be silenced. Gen. Con. Res. Her., April 18th, 1917, page 365.

Much of this I know to be true. Some of it I have received from his Apostles and others, and in closing this part of the paper will say that all who will just watch his movements will see that every move made in the last few years is made to give him extra power over the people, and hundreds of letters now in my possession show that the people are groaning under his yoke.

It may be suggested by some that he doesn't **appoint all these officials**, but only nominates them. Yes, but who dare reject his choice? Again it may be said that it is the Lord appoints some of them and but uses him as his mouthpiece. We have reached the day that we cannot believe that God had only one person in the world through whom he will speak. The church has the pleasure of receiving the promise of the Holy Ghost. But if it reveals anything to them it doesn't amount to anything, for Smith is the only one to receive revelations to the church.—D. and C., 43.

My Resignation to the First Presidency of the Reorganized Church of Jesus Christ of Latter Day Saints

It has been stated that for years I have been dissatisfied with many things in the church, and that several have seen that it was but a question of time when I would withdraw from it, and that this is true I have no disposition to deny.

Some years ago I saw and read some things that caused me to talk with my wife, and I had about decided to resign from the missionary work when I was called and ordained to be an apostle. I then concluded, as the Lord had spoken, **(for I believed the revelation to be true, as given through the Prophet)**, and I tried to remove my stumbling blocks and I worked to the limit of my ability.

I saw and heard and read much that I could neither understand nor indorse, and at times I talked to Joseph Smith and some few others about those things. I was silenced, but not convinced.

Then I was called to the First Presidency, and believing the call, I worked with all the strength of mind and body at my command. But at times these revelations that I could not indorse, and the conduct of some of the leaders, almost sent me frantic. I knew that the Lord had blessed me, and I labored to put the troubles aside. But they grew darker and more numerous, and then I

received the instructions that led to my tendering my resignation as one of the First Presidency. I presented it verbally to Joseph Smith. He wept over me and begged me not to insist, to wait till the Lord would speak. I did so. But in time I could stand it no longer and so dictated my resignation, and Clark Russell, now one of the Apostles, wrote it. And I again presented my resignation to Joseph Smith. He cried like a child, for I believe he loved me, and I loved him dearly. He requested me to defer till the Lord would grant me a release, and I did so. And near the close of the conference the release was granted, and it shows that I was justified in my course, for in closing the paragraph in which I am released the Lord is supposed to say: **"He has been earnest and faithful in service and his reward is sure."**—D. and C., 129, 1.

To the First Presidency and general conference greeting: Soon after I was placed in the First Presidency of the church it was thought wise that I purchase property in Independence, Mo., with the idea that I locate there with the other members of the Presidency in the near future.

I was the first of the Presidency to

purchase land in Independence, and was as anxious as anyone that the way would soon open to build and locate there. While this plan was uppermost in my mind there appeared unto me a messenger from the Lord that need not be fully related here. Suffice it to say that part of the message contained the information that it was not the will of the Lord that I should locate at Independence. This was, to say the least, a great disappointment to me, but following the instruction I continued to perform my part as one of the First Presidency and also President of the Canada Mission.

In February, 1908, while walking on the street in the city of Toronto, Canada, I was commanded by an audible voice which said unto me, "Go in and purchase this property." The command came the second time, whereupon I obeyed the voice and as a result purchased the property referred to, and as another and greater said, "Having obeyed the heavenly vision, I conferred not with flesh and blood," but at once took steps which led to the erection of a new home in Toronto.

I informed the President and Bishop both by letter and again upon my arrival at Independence, that according to the instructions given me, I was erecting my new home in Toronto, and at the same time I again informed them that it had been revealed to me that my work lay outside the First Presidency and would be performed in the Dominion of Canada. I then stated my willingness and desire to be relieved of the double burden as one of the First Presidency and the Missionary in Charge of Canada. When nearing the close of the last general conference it was decided to grant my request in part in that I was relieved of acting as Minister in Charge of the Canada Mission, but it was thought wise for me to retain my position as one of the First Presidency a little longer, which position I have continued to occupy until the present time.

I may here add that the Bishop of the church at that time informed me that the presentments that had been given to me referring to the class of my future work in Canada had also been revealed to him. He still affirms that I am called and should be properly placed in the position indicated in the presentments as given to

him. I am free to confess that the spiritual impressions from the first presentments given me touching this matter to this hour confirms me in the position that I should tender my resignation at this time as one of the First Presidency. I therefore request you to accept of this as my resignation from said office.

In conclusion permit me to say that while some may think that I am descending the ladder of power and position, I care nothing for these things. My sole desire has been, and is now, to occupy where the Lord directs, believing that in so doing there I can accomplish the most good to my fellow men, which will of course culminate in the glory of God. For many years this has been my highest ambition, and I trust that it shall continue to be until my work on earth shall have been accomplished. Your brother,

(Sgd.) R. C. Evans.

Lamoni, Iowa, April 13th, 1909.

The same day I was ordained a bishop, as stated in former part of this work, I again tried hard to push from my mind those things that had disturbed me, the revelations that I could not endorse, and the conduct of some of the leaders. At times I was happy in my work, but often I spent the whole night agonizing over conditions. I knew the gospel was true. To speak was to, perhaps, destroy the faith of thousands. I knew that many others were in similar conditions to myself, and I tried to be patient and silent. I was not always successful, and as a result I called down upon me the suspicion of some of the leaders, and soon I reached the condition that it would be best for me to tender my resignation as Bishop of Canada. I talked to the Presiding Bishop about it, and he, after much talk, said if I still continued of that mind he would accept my resignation as Bishop of Canada, but requested that I still act as Bishop of Toronto district. After I had received my appointment as Bishop of Canada for the year, I at once made arrangements with my agents in the different parts of the country, giving them instructions for the year, and then wrote my resignation to the Presiding Bishop, which was accepted by him, and he appointed me to act as Bishop of Toronto district.

Bishop Evans Resigns as Bishop of Canada

Matters went on from bad to worse. The Bishops discussed the matter of the Order of Enoch. The general authorities were determined to force the old order of things upon the people that brought poverty and ruin upon the church in Kirtland, Ohio; Independence, Mo.; Far West and Nauvoo, in the old church, when thousands gave their all, and not only lost their money and other property, but their faith. I could not stand for it, and so I decided to write my resignation as Bishop of Toronto District and devote my life to the work of God in Toronto. I wrote the following resignation under date of April 30, 1918, but was persuaded not to send it till after President Smith and the Presiding Bishop came to Toronto. It speaks for itself:

51 Ozark Crescent, Toronto, Ont.,

April 30, 1918.

Bishop B. R. McGuire, Independence, Mo.:

Dear Brother,—For some years I have seen and read some things in connection with the church that I could not endorse. This was the main reason for my having written my resignation as one of the First Presidency of the church. But when I presented my resignation to President Joseph Smith he begged of me in tears not to present it to the conference, and to wait till the Lord released me.

I did so, and the Lord in mercy released me, and gave to me an encomium, conferred upon but few men in the revelations given to any man in the church retiring from office, saying: "He has been earnest and faithful in service and his reward is sure." Thus making it plain, if the Lord gave that revelation to the Prophet of the church, that the reasons for my going out of the First Presidency of the church was no fault of mine, and that he still considered me faithful to him and the truth that I had preached for many years.

I accepted the ordination to the Bishop's office, because of the presentments made to the Prophet, the Presiding Bishop, and others, and tried hard to do my work.

But through the years, I have met with opposition on the part of some of the leaders, and my life has been one long sorrow, and now that the President of the church and yourself, and others, have taken positions on stewardship, consecration, surplus, that I consider dangerous to

the liberties of the people, and an abridgement of their God-given rights and liberties, guaranteed to them under the laws of the land and the laws of God, I cannot longer sit in silence and see the people hoodwinked and robbed, so that some may live in comfort and luxury and splendor. Under these conditions the people gave their all in Kirtland, Independence, Far West, and Nauvoo, and the leaders became rich, and the masses were so oppressed that they lost faith in, and by the thousands they left the church and became subject to all manner of slander and persecution.

I may call down upon me the same treatment. But in the face of all that has come to me, I cannot ask the Saints to hand over their property to men who show that some of their followers have been so wrought upon by them as to live on six and one-half cents per meal, and some less, while your leader, the President of the church, is spending several thousands of dollars every year to live in splendor and extravagance. Why should one man receive twenty dollars per month to keep his home and Fred Smith receive over five thousand dollars per year. I cannot preach to the people that it is their duty to give their property to the church so that such men may live in splendor. And so for these and other reasons I hereby tender you my resignation as Bishop of Toronto district, and also refuse to accept longer the twenty-five dollars per month to keep my home. Yours sincerely,

R. C. EVANS.

On this date I stopped my wife's allowance from the general church, which amounted to twenty-five dollars per month. (See my financial statement elsewhere.)

TROUBLE WITH PRESIDENT SMITH.

The perfidy of the Prophet, F. M. Smith, may be briefly referred to in the following brief sketch of a long history of unspeakable things that have occurred through the years. He had grown suspicious of me, and had ever been jealous of my standing from the day his father chose to ordain me to the First Presidency, and have him ordained by another man. He exposed himself at the time, and his father had to quiet him. He well knew that I had little faith in his work and that we had written many letters over his un-

godly methods. He at last, when put in a corner, promised if I would come to conference this year he would have me preach on a special subject **selected by him**, and we would get together all alone in his office and would soon settle our troubles that seemed impossible to settle by letter. I tried to believe that he would be fair with me, and went to conference. What was the result. The first day of conference he insulted our country by making reference to the United States and the war but not saying one word of the hundreds of Canadian Saints who had been fighting in the trenches for three years before the Saints of the United States had fired a shot. I thought he should have mentioned them in his opening speech, when he took occasion to manifest his American egotism. He called me down for my little speech, and one of his apostles told me, at the close of the meeting, that if I spoke again in that conference I would be dragged up the street and mobbed and made to kiss the Stars and Stripes. I told him I might be mobbed, but as to kissing the flag, that would never be. **I had no disrespect for their flag**, but many who should be fighting in France were only waving the pretty flag on American streets. I am glad that the United States has taken a stand for civilization, and rejoice in the great work she is doing to win the great war, but that she was slow in coming in has been admitted by many of her best men.

Well, Smith, who called me to preach at the conference, **never asked me to preach, pray, open a meeting or pronounce a benediction during that long conference**. Many people came to me, and many went to him, but he purposed to humiliate me; I who had preached more during the general conferences, yes, ten times more than any man living, must now, to satisfy the spite of President Smith, remain silent all through the conference. Then the promise to talk over the matters that we had written about; **he never gave me one minute alone with him to talk over the troubles**. Thus were two sacred promises made by the Prophet ruthlessly broken. All he did was to call me before him in the presence of another and tell me that he was coming to Toronto and would settle matters then.

He came to Toronto, bringing with him Bishop McGuire of Independence, Mo., and Apostle J. W. Ruston, of California. He also had Patriarch Pitt and

his wife come. These were followed by Apostle Russell, and the Prophet's wife, and then followed High Priest J. W. Williams. The best talent of the church was thus called into play to meet poor me, and what has been done by pen and voice since then by them will not be very pleasant to meet when "the books are opened."

I at once wrote Smith a letter signed by my two counselors and the president of the branch, asking that we have the privilege of getting to work at once and save trouble.

**COPY OF LETTER SIGNED BY
R. C. EVANS, A. F. McLEAN
AND A. E. GRAY.**

51 Ozark Crescent,
Toronto, Ont., May 17, 1918.
President Frederick M. Smith,
Toronto, Ont.

Dear Brother,—Under present conditions it is thought in order to save unspeakable sorrow and prevent irreparable misery and disconsolation to thousands, that we should take this method of approaching you before you start your work in this city.

The priesthood and membership of Toronto branch have, after careful consideration and examination of the methods you have adopted and positions you have taken, as also actions that we have been authoritatively informed that you were about to take regarding the work performed in the past and that which is sought to be accomplished here by us, decided not to submit to your rulings and methods.

First: We as a branch have, and do now claim, the right to elect our presiding Elder, Priest, Teacher and Deacon, and shall not permit anyone to assume the right to place officers in this branch. We have always taken this position and believe we are sustained in it both by the revelations given to the church and the rules adopted by the church.—D. and C., 120. 2; R. O. O., page 3.

Second: We as a branch claim the right to decide who will do the preaching, and have made our decision and reconfirmed it several times, and will not submit to any man who attempts to take that right from us. You have already been advised of this position, and we will abide by this decision regardless of consequences. We believe that we have many good reasons for taking this stand, and any attempt to compel us to submit to an

order changing it will be met with a refusal that cannot help but cause sorrow.

Third: The labor and money expended to place Bishop R. C. Evans before the Toronto people have been so immense, and his standing before the people, both in the city and surrounding country, is such that we cannot look with favor upon any move that would take him away or change his methods, that have been so successful. That there are other great men in the church we readily admit, but if they are to labor in Canada, which we hope they will, there are many cities, towns, villages and hundreds of country school houses where there has never gone a printed sermon nor a living servant of God to warn them of the wrath to come and preach to them the gospel. Let them be sent to those places, and if the attempt is made to send them here to interrupt the work the Bishop has in hand, we will resent it. If the threat to do this is carried out, we call God to witness that the sorrow and desolation that shall follow will be upon the heads of those who persisted in making the change.

Fourth: We resent the methods of espionage that have been employed in regard to the work and words of Bishop Evans and other members of the branch, and believe it should be abandoned. Already it has produced fruit that has brought division and sorrow, and if continued will result in great loss to the church. Bishop Evans has ever been willing to make his proper reports, and the branch officer is and has been willing to make his report, and we see no need of the selection of spies in this and other cities to report our work. That this has and is being done we have much proof.

Fifth: We believe that when a person, be they male or female, is baptized and confirmed according to the law of Christ, that they are promised the gift of the Holy Ghost and are entitled to the gifts of the Spirit. When a revelation is given through them we believe it is the right of the people to "prove all things," hence pass judgment "try the Spirits." To take away the privilege of the people and say they must not pass judgment upon that which purports to be a revelation from God, we believe to be an abridgement of our rights. The Bible is clear in this, "Let the prophets speak two or three; let the others judge." It is said to be our right, and when we "come together everyone of you hath a Psalm, hath a doctrine, hath a tongue, hath a

revelation, hath an interpretation. Let all things be done unto edifying." Here we think is a very good description of our prayer meeting, and it is clearly revealed that the people should be edified, and after judging have the right to say "amen" or to testify concerning the gifts. We are told that "amen" means to sanction, to ratify, that it is an expression of affirmation, and the Lord tells us that it is the right of the people to "say amen," so we have decided to affirm our right, not only to enjoy these God-given blessings, but to pass judgment upon them, and that judgment may be expressed in testimony or by vote, and as the laws give us the right to pass judgment, that clearly affirms our position; to try and determine upon the truthfulness of a revelation. This you have denied to us, and we just say, as mildly as we can, we will not submit to such ruling.

Again, when revelations have been given here, in which some have been called to the ministry, the facts have been reported to you, and a true history related, and you have taken the position, and we are informed that it was not only your own decision, but that the Twelve Apostles helped to make it, that we did wrong in taking a vote on the spiritual manifestations that were given at Low Banks and Toronto. The revelations referred to, at least one of them, of which you were fully informed, and the law referred to, which we thought sustained us in the right to take a vote, your reply says: "I have decided to request you, as president of the Toronto branch, to discontinue the custom of taking any kind of vote on manifestations that might be given in the social or other services." You further say: "The determining of the opinion of the body by raising or lifting the hand is, of course, taking a vote, whether motion has been made or whether the question has been stated by the chair. This question contains great potential danger, is not sanctioned in the law of the church. You will, therefore, please discontinue this custom as being inimical to the best interests of the church."

The president presented this singular order to the priesthood and they, with one accord, refused to abide your order. He then presented it to the body, and they, by a very large vote, refused to be so deprived of their rights and you were so notified.

We regard this action an assumption of power unknown in the law, and is in

direct contradiction of the revelations of the church, and the custom of the church for eighty years, and to the rules made by the church, and so we have refused to be so controlled, and both the priesthood and people have, upon my effort to present your statements made to me, again refused to withdraw what has been termed their rank rebellion.

The position of the church has been that those called to the priesthood should not be ordained until a vote was called by the branch of which they were members.—D. and C., 17, 16.

Sixth: Your position, taken in priesthood meeting this year at general conference and elsewhere, against women having revelations, calling men to the priesthood, and that no traveling minister should have a revelation calling men to the priesthood till after they have talked to the branch and district president about it; and that the ordination should not be from the call, but because of the action of the branch and district president, all sounds strange to us. We have always thought that if one was dying of thirst that it would matter little to one as to whether the life-giving water was brought to him in a silver or gold cup; he needs the water; so when a revelation is given the main point is, is it true? Was it imparted through the individual from God? This is to be determined by the branch and district presidents and the vote of the people. And as women have the promise of the Holy Ghost, and the Bible and other sacred revelations show that at times women have given the revelation of the Lord to his people; even in the case of the coming of the Prophet to the reorganization was revealed to the joy of some of the strongest men of the church through a little girl speaking the wonderful words of hope through the gift of tongues, and the revelations of the Lord show that a traveling Elder may under certain circumstances, ordain without a vote or calling upon others. We think in these things you have erred, and to attempt to force these rulings upon us is unjust.

Seventh: We have been informed that you, with your counsels, have decided to divide this branch into several branches. This movement we regard as fatal to our work here under present conditions, and the great and overwhelming majority of the branch will not submit to it. We have many reasons which we think are good, for refusing to submit

to this proposed action. Even those whom you think are your firm supporters here have declared this to be a death knell to the work here, and have signed their names to a long protest against it. You will doubtless secure some interested ones on your side of this question, but the hosts of the people will not stand for it, and to attempt to do it will be disastrous to the work in this city.

Eight: You have taken the position that no branch can purchase a church site or erect a church without the permission of certain persons outside of Canada. They are to decide: first, whether we need a church; second, they decide as to where the site will be; and third, what kind of a church we shall have. That we must not take up money for the purpose of purchasing a new site for a church. This, also, we regard as an assumption of power and an effort to take our rights from us. We believe that the people of this city, knowing the city and the interests of the church therein, are the proper ones to decide where the church should be built. We have always exercised that right, and it has worked well in Canada.

We also think we ought to know about what size and kind of a church we should build in this city. We think we know more about the needs of this city than those who never even saw it, or others who have been in it for a few hours. If this sounds in any way egotistical on the part of the branch in Toronto, who should know the city and its needs, and their resources, what would you say of the egotism exhibited on the part of those who know absolutely nothing about the city?

You have arrived in our city, as we have reasons to believe, to try and bring about these conditions to which we object, and we, upon consultation with others, thought that it would be well to mention these things to you to save trouble, which will surely occur if you try to force them upon us. You will cause trouble that will cause both yourself and us sorrow, and make a breach in the church that may never be repaired. So, in all kindness we have written this letter. We have no hesitation in saying that God has never conferred priesthood to any man by which he may be an arbitrary ruler and dictator. Christianity requires us to examine everything, no matter by whom held, or by what council ordained. We are not required to receive

any opinion until we are convinced that it is true, and we hold ourselves ready to answer to God. If we reject a measure that man seeks to impose upon us which is contrary to law, in so doing we are not rebelling against authority, for God has not conferred the authority upon any man to make rules that are contrary to his law, and we are told by Joseph Smith that the man who attempts to do such things that it will be "amen" to that man's priesthood, or to his authority.

Never were nobler words written than these words, which have charmed and thrilled the world: "All men are created equal." The church of Christ is a democracy and the autocrat never had a standing before God and never will. Joseph Smith said: "Equal rights and privileges is my motto, and one man is as good as another, if he behaves as well, and that all men should be esteemed alike without regard to distinction of an official nature."

It is because of our love for the work of the Lord that we write this letter, and hope that you will receive it in the spirit in which it is written. Yours sincerely,

R. C. Evans,
A. F. McLean,
A. E. Gray.

I bear witness that this is a correct copy of the original, which we signed, and which was given to President F. M. Smith. (Sgd.) A. E. Gray.

In place of calling the body together to answer this letter, and discuss the matters complained of, he tried before the priesthood to deny that he wrote the letters on refusing to permit the people to vote on spiritual manifestations. **His letters will follow in this work.** He, with Apostle Rushton, denied that the joint counsel ever discussed the conditions in Toronto as complained of, **yet admitted it after in Herald of June 19th.** Russell came to take the blame of discussing with me the dividing of the branch and said the counsel had not discussed it. We have his letters on the matter and evidence from several others that this was their intention. That they did not divide the branch is because the people by hundreds have left the church, under the leadership of Bishop Evans. Rushton's last sermon had but eighty-seven people to listen to it. Seventy-five per cent of the people are with Bishop Evans. Nearly a thousand people listened to the Bishop Sunday night; about two hundred

heard Elder Williams in the old church.

In place of meeting this letter before the people, he chose to visit around, holding the matter over for a long time till he could see every man and woman that he could influence against me, and then he started with his helpers to visit and talk to the people. In private and public preaching he and his helpers assailed me. I got a chance to preach one sermon, in which I so exposed him that he decided then that would be my last chance in that pulpit; and when a motion was introduced asking that I preach Sunday night he would not permit the motion to go before the house (more of this later). He called priesthood meetings, at which I made attempts to reply to his false and contradictory statements, and in one speech I was interrupted seven times. Then he had the impudence to write to his paper (where he has forbidden the editor to print my reply) that in that meeting I "spoke sixteen or seventeen times." My reply to this whopper is just this: The meeting opened at 8:25 p.m. and closed at 10:10 p.m. All the people who ever heard me speak, either in Canada, the United States, England or Scotland, will be glad to know that R. C. Evans can make seventeen speeches in about an hour and thirty-five minutes. The truth is that Smith occupied most of the time, and when I tried to reply to him I was interrupted by President Smith, Apostle Rushton, Patriarch Pitt, Elder J. T. Whitehead, Elder Robert Whitehead, Elder James Wilson and Elder Fred Long. Then short statements were made in my favor by Elders McLean, Crowley, Gray and Bennett. All these speeches were made in about one hour and thirty minutes. Who will believe that R. C. Evans made seventeen speeches in that time, outside of all these speakers? All I have to say is, if God was not more merciful now that he was when Ananias and Sophira were killed for perambulating around the suburbs of veracity, and economizing the truth, in Bible times (Acts 5, 1-11), there would be a little grave yard started in **Zion**, and the church would be wearing crepe for a prominent official. It is quite evident that some people are muddled between a prophet, seer and revelator and a bungling prevaricator.

When I left that meeting I was heart-broken. I went home and after a sleepless night arose, started at work in my office, when the Spirit of the Lord came upon me and the following took place:

A Spiritual Manifestation given to Bishop R. C. Evans, in Toronto, Ontario, June 3rd, 1918

The trouble through which we were passing in the church had caused me much loss of sleep for several nights. I had fasted and prayed much, and had felt that the Spirit of the Lord was leading me in the way that I should go.

About 10 o'clock Monday morning, June 3, I felt impressed to leave my library and seek the Lord in prayer in my bedroom. I knelt beside the bed and while engaged in prayer I felt the Spirit of the Lord come upon me, and I prayed fervently. As I prayed I saw a light reflected upon a large mirror across the bed on the other side of the room; the light increased until it flooded the room with a resplendent brilliancy, that to me is indescribable. I turned my face toward the foot of the bed and there surrounded in glory as white as the sunbeams, I beheld a personage. He stood with His arms outstretched toward me, and just below his elbows his arms touched the rail of the brass bedstead.

I extended my hands in a pleading attitude, when he smiled upon me a sweet and beautiful expression came over his face, and I felt that he was a messenger from the Lord. I was wrapped in the glory that filled the room, and I remained in a kneeling posture till he departed from the room.

I was the first to speak and I said: "Unworthy as I am to speak to such as thou, yet I beseech thee, permit my great need to come before thee, and because of this I pray thee, please impart to me the will of the Lord concerning me at this time."

Whereupon the messenger said: "The leaders of the Reorganized Church are teaching many things that are not in harmony with the will of the Lord. It is the will of the Lord that you present your resignation to Frederick M. Smith tonight, and thus sever your connection with that organization.

"Bid the people to fear not to withdraw from that organization, for in many things the leaders have corrupted themselves before God; they have placed their trust in the arm of flesh and are seeking to walk according to the wisdom of this world and to conform to the spirit of this world. The honest in heart have not been deprived of the spirit, yet many of

them are praying for deliverance from the bondage into which their leaders have led them; many are now discouraged, but when they hear the message that will go forth from thee, they shall rejoice and throw off the yoke of bondage and come forth and perform the work that God has designed shall be accomplished before the coming of the Lord.

"I am sent to bid thee be of good cheer, for thou art beloved of the Lord and he has watched over thee and led thee to this place. I am he that was sent by the Lord to ordain thee a Bishop, and for this reason, that none may doubt the authority by which thou shalt perform the great work of the Lord."

And now I am commissioned to command you to organize the **Church of Jesus Christ**, so that those who have and may receive the voice of the Good Shepherd may be safely cared for within his fold, and by reason of the church organization shall be of assistance to each other.

Remember, that no man receiveth priesthood or salvation from a church organization; this is but a means in which the people may be instructed in the things of God, and a place wherein those who love God may meet together to partake of the sacrament of the Lord's Supper and to hear the word of God expounded, and sing praises to Him.

It is written: "A man can receive nothing except it be given him from Heaven." Even Jesus glorified not Himself to be made an High Priest, but was called of God an High Priest after the order of Melchisedec. And again it is written: "No man taketh this honor unto himself, but he that is called of God as was Aaron," therefore it is the Lord who confers priesthood, and because of this, the organization gives the right to represent the church upon the earth. Know then, as the Lord only can confer priesthood, that no man or church organization can take priesthood from the man thus called and endowed by God. Even so, upon faith and repentance a man is baptized for the remission of sins; no man forgiveth sins, but God only; and man, being born of water and of the spirit, is born from above and

becomes a child of God, being translated from the kingdom of darkness into the kingdom of light, and is made heir to the promises of God. This has been accomplished when there was no church organization upon the earth. Remember that ye were baptized into Christ, and not into a church, in this way ye put on Christ; and so it hath been written: "As many of you as have been baptized into Christ, have put on Christ." Again it is written: "So many of us as were baptized into Jesus Christ were baptized into his death, therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

If ye shall walk in all humility before the Lord, He will reveal unto thee those things which shall be a blessing to humanity, and the great promises made to thee in the past shall all be fulfilled.

The Messenger passed away, and I found myself still upon my knees at the side of the bed.

I arose, wrote my resignation, then called my wife into the library and read it to her. She looked straight into my eyes, her face pale and her eyes filled with tears, when she calmly said: "It is hard, Dick, after forty-two years of sacrifice, but I believe it to be your duty." Whereupon I signed the resignation and presented it to F. M. Smith the same evening. He accepted it, and thus I was severed from the organization of which I had been a member for nearly forty-two years.

I still contend that I am a child of God, a member of his church and a priest called of God to the office of Bishop, to which I was ordained under the hand of an angel, to which several testified when I was ordained under the hands of the President of the church to be a bishop during the general conference, April, 1909. President Joseph Smith and his son, Hale W. Smith, so testified at the time, and President F. M. Smith testified to A. E. Gray and others this week.

R. C. EVANS.

Thank God, the light dawned upon me. I had suffered long, I knew there was much that I could not endorse, but I felt that God had blessed me, and I could not see my way clear to leave the church. But when the message came, all was bright. I could now tell the people what the Lord desired me to do, and what they should

do. If the Reorganization could leave the old church when it was corrupt, so we now could leave the Reorganized Church, because it was corrupt. In leaving, we are not denouncing any truth we ever taught, but only the error and corruption to which selfish and uninspired men has dragged the church into. Monday night came, and after President Smith opened the meeting, I at once rose and asked permission to read a paper. This was granted, and I read my resignation, as I was instructed to do, and Smith accepted it, and I retired, leaving the church in which I had labored forty-two years. Some who stood by me through the years until tonight left me, and to God I commend them for mercy and forgiveness.

BISHOP EVANS LEAVES THE CHURCH.

51 Ozark Crescent, Toronto, Ont.

June 3, 1918.

President F. M. Smith, Toronto, Ont.:

After prayerful consideration and long and careful meditation, I have concluded to tender to you my resignation as a member of the church over which you preside. This will take with it my position as Bishop of the Toronto district.

I have reached this decision because I can no longer endorse many of your rulings and the many changes you have caused to be made in the faith and practice of the church. I do not believe in much that you, and those over whom you exert a strange influence, have brought into prominence.

I have had grave doubts for some time about some things that I formerly thought I had a correct understanding of, but now that the true facts are being brought out, I cannot endorse them. I believe that you are leading the people away from the truth as found in the word of God, and I have heretofore told you that I would not follow where you lead, so have decided to put a stop to the matter by tendering my resignation.

I believe the Gospel, and shall preach it as I understand it, and shall still hope for the mercy of God to be extended to me as is promised to all who have faith in the mission of Christ.

There is much in your conduct and teaching that I cannot endorse, and am persuaded that it is best that I withdraw from the organization over which you preside

Having been so unjustly treated by you during the years that are past at different times, I have thought to try and settle matters touching branch rights as expressed in our branch papers to you, but having received such unfair treatment at your hands during the meetings we have had in the city, that I have concluded to refuse to be further humiliated

All I ask as a parting request is that I be permitted to address the people for whom I have labored so long on next Sunday evening at church service. Farewell.

(Sgd.) R. C. EVANS.

For years I had known that some were corrupt. I was losing faith in many of the revelations, but I felt the gospel was true. It had been the blessing of my life. **What could I do?** was the all-absorbing question, and now the answer came like a sunburst of glory: The great God whom I had tried to serve in all the years of sacrifice had not forgotten my work and labor of love, and again had demonstrated "that every arm that was raised against me would fall powerless and the folly of mine enemies would be made manifest."

I attended the prayer meeting Wednesday night. The church was packed to the doors. President Smith took charge, and once more took the rights of the people away from them, and turned the prayer meeting into one of abuse. He made a very vindictive speech against me, and then called upon Apostle Rushton to finish the job. He, in order to make the usual exhibition of himself, knocked the cover off the Webster, yelling and screeching till the perspiration was running down his face. Some thought he was having great liberty, because he was talking loudly and using words that no one in the house had ever heard before. When he had finished telling the people how he loved me and how bad I was, he resumed his chair. The branch president started to say how he also loved me since his childhood, how he had stood by me and agreed with me in all this trouble, that the position I had taken was right, but that when it came to leaving the church or Bishop Evans, he must leave the Bishop. The sense of the speech was that I was right and the church authorities wrong, but he would stand by the wrong and go back on the right. This may afford my friend of many years some comfort, but I have misjudged his heart if

he does not feel sorry for the position he has taken. Well, President Smith again got to his feet, and then it was that one of the ministry asked permission to present a resolution, which read as follows:

Toronto, June 5, 1918.

PREAMBLE AND RESOLUTION.

"Whereas Bishop R. C. Evans has tendered his resignation as a member of the organization presided over by F. M. Smith, and

Whereas his resignation, which was accepted by President Smith, he requested the privilege of speaking in this church next Sunday evening,

Therefore be it resolved that we grant him this request.

Moved by C. T. Garrard, seconded by A. M. Wilson."

President Smith refused to permit the resolution to be read. Then I rose and said: "Mr. President, may I ask you one question?" No, sir, he thundered out. If you speak here I will call the police. I quietly took my hat, and with my wife started to leave the room, when the people could stand it no longer. I had called them from many parts of the earth to hear the gospel, I had baptized hundreds of them, I had worked on most every part of the building, mortgaged my own little home to pay the debt off the church, and now, after all the years, I was not permitted to ask a question in that building.

Having read the resolution, what will the reader think of those who state that the resolution they refused to have read "was a request to have R. C. Evans reinstated to his standing as bishop of the church." If I were to publish all the false stories that are being peddled around Canada about me today, it would fill a book. All I ask is that the people, for whom I have labored forty-two years, wait till they hear the facts before passing judgment.

When President Smith refused both to permit me to ask a question and to permit the above resolution to be read, there was a big disturbance. I was lifted bodily onto a seat, where I announced that I desired the people to leave the church quietly and that I would address them from a veranda close by, which I did.

The next Sunday we hired a hall, and when the news got out that I was to speak there, the place was packed long before time to speak and hundreds were

turned away. My meetings since have been largely attended.

Under the instructions received we proceeded to organize the church. Many have thought this to be a strange move. First, let me say, thus was I commanded, and if it was right for the people to leave the original body because of corruption and **reorganize**, is it not right to leave the Reorganized Church, which is fast going back to the corrupt conditions that caused the rejection of the church before. Three hundred and eighty-six of the Toronto branch signed their names to leave the Reorganized Church and come into the **Church of Jesus Christ** that day, and many more have signed since. I challenged President Frederick M. Smith the night I tendered my resignation. I repeated that challenge in the church the next Sunday night, and have stated it several times since, and now print it:

I, as Bishop of the Church of Jesus Christ, challenge you, President Frederick M. Smith, of the Reorganized Church of Jesus Christ of Latter Day Saints, to meet me in public debate in Massey Hall, or any other large building that may be able to accommodate the people, to discuss the differences between us. Perhaps these two propositions may cover the main points of differences.

Resolved, that Joseph Smith, founder of the sect known as the Mormon Church, did profess to receive revelations from God directing himself and other members of his church to practice spiritual wifery, or polygamy, and that he both taught and practiced that doctrine.

Bishop R. C. Evans affirms.

President F. M. Smith denies.

Resolved that the revelations calling forth the Order of Enoch, in which the members of said order are instructed to give their property "with a covenant and a deed that cannot be broken" to the Presiding Bishop of the church, which is to be the trustee of said order, was revealed to the prophets of the church by God, and that the membership must obey under the penalty of losing the Spirit of God in this life, and be not only cursed in this life but in the world to come, should they refuse to obey.

President F. M. Smith affirms.

Bishop R. C. Evans denies.

Now let this Goliath meet me. It will not do to say he is willing to put another man up. Those poor fellows work hard enough for the little they receive to keep

body and soul together. Many of them think as I do, and tens of thousands of them have left the church. Others would follow, but they fear to take the step. But dozens of letters have reached me, and from some of his leading men, and he may look for many to follow me out of the church. About five hundred have followed in less than a month, and God grant they have just started. Now he must not ask me to meet some of his paid supporters, who are willing to take all I have to give for what they get out of it. I challenge him as the president of the church to defend the revelations had by his father and grandfather. He should be willing, and while he is not willing, I hope that his people will force him to meet the issue.

I wish here to ask the readers of the Herald to carefully read Smith's letter that insinuates that all is not right with R. C. Evans, and that his influence was bad in Toronto, with the letters of T. W. Williams, that shows what grand people he found in the Toronto church, and what a lovely spirit they possessed. Here is one paragraph from the Williams letter in the same Herald as Smith's letter, Herald of June 19th, 1918: "The morning prayer meeting began at 9:30. I have attended many prayer meetings of the church under widely different conditions, **but at no time in my experience in the church have I sensed more spiritual freedom or been in closer touch with the source of spiritual help or enjoyed more spiritual comradeship in service.**" Here, dear reader, is the condition that Brother Williams found the saints in in Toronto. R. C. Evans has brought those people from almost every walk of life. He preached to them the gospel of Christ, he baptized them, he ordained nearly every man holding priesthood. All admit that he was the man who produced the Toronto branch. Yet the jealousy of Smith could not permit Bishop Evans to continue his work as a local man, and he must bring the best talent of the church, his greatest men from California, Missouri and Illinois, to abuse me, and all because "Haman" could not live till he had destroyed Mordecai. But God still lives, and the modern Haman may, like the ancient fellow, build the gallows of Mordecai, and be forced to hang from it himself.

The new little church has already been blessed of God, in that they have pur-

chased a magnificent church. The ground alone upon which it stands is valued by several real estate men of the city at forty-two thousand and five hundred dollars. The organ is valued at two thousand and seven hundred; all new electrical power just attached, and is one of the best sounding organs in Canada. The building could not be erected today for one hundred and twenty-five thousand dollars. The stone, brick and woodwork and magnificent stained glass windows are the very best material and workmanship that can be found in the Dominion. Yet the Lord in a very remarkable way has made it possible for the Bishop to buy this great pile of wealth for **forty thousand dollars cash**, and in less than half an hour he secured eight thousand and five hundred dollars toward the payment, and money is pouring in from many quarters, and we hope that all who read may send their mite to assist in the great work.

COPY OF CORRESPONDENCE BETWEEN F. M. SMITH AND A. F. McLEAN.

Independence, Mo., June 15, 1917.

Elder A. F. McLean,

48 Fern Ave., Toronto, Ont.

Dear Brother,—In a letter from Canada I note that Brother Evans at a recent meeting of the Toronto branch presented a spiritual manifestation and asked for a vote of indorsement. I shall be pleased to have you, as president of the branch, make a report to me on this matter, as this appears to me to be an extraordinary affair, and I wish to have the information first-hand.

Very sincerely,

Frederick M. Smith.

48 Fern Ave., Toronto, Ont.,

June 19th, 1917.

President F. M. Smith,

Independence, Mo.

Dear Brother,—Yours of the 15th instant received, with reference to the spiritual manifestation by Brother Evans. Yes, he had a spiritual manifestation which he related at a Sunday morning prayer service. Some discussion was had concerning it. Several bore testimony of it and a resolution was passed indorsing the manifestation as presented by Bishop Evans as being divine instruction to him. It contained instruction for Brother Evans himself and council and advice to the Saints, all of whom received it in

good part, with the exception of one brother, who offered some objections to it. Trusting this is the information required, I am your brother,

A. F. McLean.

Independence, Mo., Aug. 10, 1917.

Mr. Arch. M. McLean,

48 Fern Ave., Toronto, Ont.

Dear Brother,—I have learned in an indirect way that at the reunion held at Low Banks, at one of the prayer meetings manifestations delivered through Sister Ada Hamilton and Bro. R. C. Evans were again voted upon. I am desirous to know and hence appeal to you as the proper source for such information, if this is the custom of the Toronto branch to vote upon spiritual manifestations. This is, in my opinion, a marked digression from the proper course and hence I wish to have fuller information before issuing instructions thereto. Very sincerely yours,

Frederick M. Smith.

48 Fern Ave., Toronto, Ont.,

August 20, 1917.

President F. M. Smith,

Independence, Mo.

Dear Brother,—Answering yours of the 10th instant re manifestations at reunion, Low Banks, I was not present when these were given, but have made inquiry about same. The manifestation through Bro. Evans contained a call for two brothers to the office of Deacon. No action was had on this until the return of the saints to our church here. We have since presented this call to the branch for action, according to D. and C., 17, 16, as we understand it, and also have submitted it to the district president. The manifestation through Sister Ada Hamilton contained no call to the ministry, but general counsel and instruction. Much of it regarding reunion. Several bore testimony regarding it. The presiding officer (I think it was Brother Evans) asked those who believed the revelation to be of God to stand. All stood but Bro. James Wilson, who then arose to explain that he could indorse all that was said in the revelation, but that he had had no direct evidence from God, either for or against it, hence did not stand.

The matter was not moved in the form of a resolution nor was the action recorded. With reference to your question about that being our custom. No, I cannot say that it is. When a manifestation contains a call to the ministry, then we present it to the body for action, also to the district or mission president, but

otherwise it is not the rule to do so, although it has been done more to allow the saints to express themselves than for any other purpose. A revelation may have been given near the close of a prayer service. Those bearing testimony afterwards testified regarding it, but as time was short, but few had an opportunity, and so in order to allow those who could not speak to express themselves they have been asked to stand or hold up their hands. It has not been done in the form of a motion nor has the action been recorded, with the exception of the case about which you wrote me some time ago. While an expression has been given this way in some few cases, yet in more cases it has not been done, and so it has not been considered a rule here, and when it has been done it has not been for the purpose of making it a rule of action or law to govern the branch in future. It has made it no more binding than if no expression had been taken. Trusting this is the information you require,

A. F. McLean.

Independence, Mo., Sept. 27, 1917.
Elder A. F. McLean,
48 Fern Ave., Toronto, Ont.

Dear Brother,—Yours of the 20th of August, answering mine of the 10th of August, making inquiry concerning manifestations at **Low Banks reunion and Toronto**, has been received duly. After taking the matter under careful advisement, I have decided to request you as president of the Toronto branch to discontinue the custom of taking **any kind of a vote on manifestations** that might be given in the social or other services. You state that the action was not taken in the form of a motion, etc. This, however, is immaterial, for the determining of the opinion of the body by rising or lifting the hand, is of course, taking a vote, whether motion has been made or whether the question has been stated by the chair. This question contains great potential danger, **is not sanctioned by the law of the church**, and in fact cannot be defended by the custom or the organic law of the church. You will therefore please **discontinue this custom** as being inimical to the best interests of the church. Should this custom exist in other places in that part of the field, I shall be glad to know it.

Very sincerely yours,

Frederick M. Smith.

COPY OF RESOLUTION PASSED BY THE TORONTO BRANCH, JAN. 7, 1918.

“Whereas the president of the branch has presented to us a letter from President F. M. Smith relative to Toronto branch indorsing spiritual manifestations by vote, or by uplifting of hands, or by any other method by which an opinion of the body may be had; and whereas the president of the church has denounced such action as dangerous, and without sanction in law or custom of the church; and whereas he has asked the president of the branch to discontinue such action; therefore, be it resolved that we believe this ruling as made by President F. M. Smith is an abridgement of our rights as a people, and is in conflict with the law and custom of the church, and we refuse to be so governed.”

Some few reasons we entertain for believing that we have the right to pass upon revelations received in the branch may be cited as follows:

No person is to be ordained to any office in this church where there is a regularly organized branch of the same, **without the vote of that church**, but the presiding elders may have the privilege of ordaining, where there is no branch of the church, that a vote may be called.”—D. and C., 17, 16.

It will be noticed in Smith's letters and Mr. McLean's replies that this very quotation is cited as our authority. But Smith turned it down: The letters speak and no amount of special pleading will cover up his autocracy. Much more could be given from the law of the church.

Now permit us to go to the Bible and see what the law says about these matters.

I. Cor., 14, 13-19.—Paul is speaking concerning those who have the gift of tongues. He pleads the necessity of having the interpretation of the tongue, so that those to whom the spirit has conveyed the message may understand it and be able to approve it. “Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say amen.”

We learn from this that when the spirit reveals a message, it is the right of the people to say **amen**. What does this mean. Answer—“Amen is an expression of affirmation, or of expressing his assent.”—Barnes on the New Testament.

"Amen involves the idea of swearing acceptance and truthfulness."—Smith's Bible Dictionary.

"Amen—To say amen is to sanction, to ratify; a term used in solemn ratification of expression of faith."

"Amen, to approve warmly."—Webster's Dictionary.

Psalms, 106, 48.—"And let all the people say **amen**."

Surely this doth prove that when a revelation is given the people have the right to vote upon it. Any rule to prevent ratification would be autocratic.

I. Cor., 14, 29.—"Let the prophets speak two or three, and let the others judge." Let the learned commentator, Doan or Barnes, inform us what this judgment means. He says in his "Notes On the New Testament"—

"The meaning is that the people in the congregation should decide whether what was said was dictated by the Holy Spirit or not. It is possible that those who claim to be prophets might err, **and it was the duty of all to examine whether that which was uttered was in accordance with truth**. If this was a duty then it is a duty now. No man is to be debarred from the right of canvassing freely and comparing with the Bible and with sound reason all that the minister of the gospel advances. No minister who has just views of his office and a proper acquaintance with the truth, and confidence in it, would desire to prohibit the people from the most full and free examination of all that he utters. Religion advances just in proportion as this spirit of candid and earnest and prayerful examination prevails among a people.—Barnes on I. Cor., 14, 29.

"To judge is to try and determine a case."—Gardiner's Encyclopaedia.

"To judge—To hear and determine; to decide: to form an opinion."—Webster's Dictionary.

I. Thess., 5, 19-21.—"Despise not prophesyings. Prove all things; hold fast that which is good."

There are few more important rules in the New Testament than the one in this passage. It shows what is the nature of true Christianity. Christianity asks us to examine everything. Error, superstition, bigotry and fanaticism attempt to repress free discussion by saying that there are certain things which are too sacred in their nature to permit their being subjected to the scrutiny of common eyes, or handled by common hands. In opposition to all this, Christianity requires us to examine everything, no matter by whom held, or by **what counsels ordained, we are to receive no opinion until we are convinced that it is true.**"—Barnes on I. Thess., 5, 19-21.

I fully agree with the above. No counsels or no man, be he whomsoever he may, has ever received authority from God to forbid any member of the church or branch or district, from voting on any revelation presented to him or them. We have the God-given right to examine, and pass judgment, so say the laws of God in every age, including our time.

I. John, 4, 1.—"Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets have gone out into the world." If it be true that when a spiritual manifestation is given that we are in no way to judge, prove, examine, denounce or ratify or in any way determine upon its truth or falsity, pray tell me what benefit will we derive from the information imparted in the revelation? To me the only safe and proper way would be to examine it and get an opinion of the people by vote, as the law instructs us, and those who would advise otherwise would be in opposition to the above advice to "try the spirits."

Toronto Church Favors the Bishop

The following paper was passed by the Toronto branch, signed by its president and secretary and the priesthood, and presented to Bishop Evans just before he left for general conference. It speaks for itself, and Bishop Evans' great work:

Torontō, Ont., March 19, 1918.

Bishop R. C. Evans,

Dear Brother,—Having learned from you that you have been requested by President F. M. Smith to attend the general conference and preach a special sermon selected by him, we take this opportunity of making the following statement

in justice to you, and to us as the priesthood and active membership of the Toronto branch.

You came to Toronto in the days of our weakness and organized us into a branch, and was with us all you could be for years, consistent with your work as a Seventy, Apostle, President of the mission and one of the First Presidency.

The time came that you started the great theatre meetings, and for fifteen winters you have made those meetings the wonder of the city and the church, for never in the history of the church has any other man met with such success in such work, for up to the last night of those fifteen winters we find the great theatre packed with earnest and interested people. The results of your work here has gone over the civilized world, and the church has been made stronger, not only in Toronto and other parts of Canada, but its influence for good has gone to many parts of the world.

You have stood fearlessly for what you considered to be the truth, and have known neither friend nor foe in meteing out justice; and while you have made thousands of friends and admirers by your faithful and fearless life, you have also made bitter enemies, not only outside the church, but some in the church, whose selfish motives have led them from the truth. You have been compelled to expose and denounce their unlawful conduct from time to time, and in so doing you have made yourself relentless enemies. Time after time have some of them attempted your overthrow, and at times the way looked dark, but the Lord has ever stood by you, and in every trial He has sustained you through the years, and the love of God and true people have surrounded you to your comfort.

We deem this a fitting time to give expression to some matters in justice to yourself and the Toronto branch. We mention the following: Madam rumor has circulated far and wide, even to the leading people of the church, many things to your discredit which we hereby contradict. First, that you have ruled in Toronto with an iron hand, that as a pope or autocrat you have dominated the people. We affirm the above charge to be absolutely false. You have ever been approachable and have never attempted to control the branch, but have been a wise and prudent counselor to the officers and membership, and under that counsel we

have prospered. Second, that you pushed your way into the Toronto branch in bringing your family here and urging us to support you, and from time to time increase your allowance and give you many extra presents. We affirm the allegation to be absolutely false.

The branch passed a resolution requesting you to move your family here. They offered to pay the expenses of moving and they made offer of a certain sum to be paid to Sister Evans monthly, for your board, office room and telephone. When that resolution was passed and we were going to send it to the First Presidency asking that you be permitted to so locate, you pleaded with us not to send that petition to President Joseph Smith, stating that if it was the will of the Lord for you to come, that He would so work that you would come, and so we waited until the Lord opened the way, and we have but kept our promise to Sister Evans re extra allowance, and each time that we have increased the allowance it was done by open vote of the branch without any promptings from you, and at times without your knowledge or consent, knowing that conditions were such that you needed the money owing to the demands made upon you by the high cost of living. We still wish you to remain, and have stated our willingness to increase the help as we decide you need it.

Those who have criticized this financial matter little know of the many demands made upon you and Sister Evans owing to the work you are doing. No one who has subscribed to these gifts has murmured, but only your personal enemies who have not subscribed. These gifts made to yourself and Sister Evans have been made by voluntary contributions during our meetings, on the open plates, and comes in the ordinary branch expenses, and much of it is handed in by those not members of the church. In fact it is owing to your splendid efforts that we not only have the money to defray the expenses incident to your work, but to you largely we owe the very church building we worship in, and we here affirm that it has been no drain on the people of the branch, and our tithings and offerings will show that we have not only done our duty to you and Sister Evans, but have contributed our share to the general church work.

Third—Your enemies have stated that you ran the reunion and was making

money out of it, that you would rob the Saints out of the land and buildings, and that you have insisted in being made president of the said reunion in full charge. The facts are, you were solicited by those paying the money to buy the grounds and direct in fitting them up for reunion purposes. The deed was made to you, but you made conditions such that the purchasers understand the matter to their entire satisfaction, and there has never been a word of complaint from them. When you made offer of the use of the grounds to the Toronto branch to hold their reunion annually, we accepted the offer and were glad to receive such kind consideration at your hands. You have each year made your report to us, as a branch, and in every report stated that you were in the hands of the branch, they having the right to re-elect you, or whoever they suggested. You have worked hard amid much opposition from those in authority, outside of the branch, and have made the reunion a spiritual and financial success, and we have again elected you in full charge of the coming reunion, and believe, as in the past, you will do your duty as a true and unselfish servant of God and the people among whom God has placed you.

Fourth—We learn from authentic sources, rumor has circulated that owing to your conduct and methods in Toronto branch it is in turmoil and distress and trouble on every hand. The facts are, the Lord has acknowledged the branch and your work in it, through the years, every now and then, and has done so several times this year. You have baptized many hundreds of people here, and other elders have also baptized when called upon. You have by our request done the preaching in the church with few exceptions, when present, and this by the open vote of the people and the consent of the branch officers. You have labored in unity with the president of the branch and other officers in the performance of their work, and never at any time have you attempted to preside over a prayer meeting or any other meeting without the officer in charge inviting you to do so, and that by the consent and approval of the branch.

Not only in the regular branch meetings, but in the new openings conducted by some of the elders you have counseled, advised, visited and preached for them as time and opportunity permitted. In

the theatre meetings the president of the branch has assisted at almost every meeting for fifteen years, and has acted as treasurer and secretary, counting and banking the money, while you have done the preaching, made the bargains and made payment by check as furnished by the treasurer. All the priesthood of the branch have gladly taken part and assisted in the work as time and opportunity permitted, and no friction has occurred between yourself and them over the theatre work.

Fifth—It has been circulated that some of the branch desired that the branch be divided into several small branches, and they have called upon some to hold quiet little meetings in a certain home with some foreign elder to lead, without the knowledge or consent of the branch authorities, which is contrary to the law. "No official member of the church has authority to go into any branch thereof, and ordain any minister for that church unless it is by the voice of that branch. No elder has authority to go into any branch of the church and appoint meetings or attempt to regulate the affairs of the church without the advice and consent of the presiding elder of that branch." Decision of President Joseph Smith, Mill. Star, vol. 15, page 261. Much more could be cited of the same kind, but we forbear.

It is true that you have enemies of this stripe and long ago the branch would have taken action against some members, and some holding priesthood also, but for your kindly solicitude to wait and give them time to see their error and return, hence they have been left to misrepresent you to those afar who know not the conditions.

We cite one prominent source of your trouble. Two men holding priesthood became imbued with a strong desire to preach. They were unable to interest an audience and when they did preach the people complained at their being placed in positions where they were unable to make good. They with a few others, some of their family, who had not come to church with them for years, found all manner of fault, and scattered all kinds of rumors. Some at times would return to the church and make confession and apology for misrepresenting you, but ere long they would be away again, until the time came when a movement known as the Peterson movement started in Inde-

pendence, Missouri. We believe this was promulgated in the home of one of the priesthood. Several of these discordant members with whom we have had years of patience circulated the Peterson books and made all kinds of extravagant statements, not only about yourself, but about Joseph Smith, the Prophet, his son Joseph Smith, Bishop E. L. Kelly and other leading men of the church.

They prophesied the downfall of the Reorganized Church and looked for the redemption of Zion through the Peterson movement. You were the man called upon by the branch and then by the district conference to expose the Peterson books, and the little Toronto movement in its interests. You did this to the satisfaction of the Toronto branch and district conference, but for so doing you have seemingly called forth an undying hatred on the part of those who were interested in that movement, and strange as it may appear, from this source come the rumors that have reached the leaders of the church against you. Sad are we to say some leading men have visited and lodged with these people who have done everything to ruin the Reorganized Church. Their chief asset is to denounce the work you have done, and that seems to please some people who ought to be looking from a different angle. To show the matter in its gravity we cite a few lines from the Peterson book, to show that Joseph Smith was a false Prophet, and that his son, who was president of the Reorganized Church, was not only a false Prophet, but a base hypocrite, in that he pretended to have a revelation just to hold his power over the people and please them, by giving to them the word of the Lord, when the Lord had not spoken. Yet these people whom you have had patience and mercy with, are the ones who are sending the slanders about Toronto, and men who should know your standing have encouraged them in their work.

"The whole church was cut off from being the Church of God in 1832, and to be cut off from such an organization is no disgrace now or any other time."—Redemption by Peterson, page 135.

"The Lord took Joseph out of their midst and the Holy Priesthood also."—Ibid, page 94.

"I have nothing against your church, or any other church for that matter, except that you are not what you pretend to be, **Christians**, and consequently you

are fooling a lot of ignorant people. . . I want to unite with a people of God as soon as there is a people that will pass examination according to the books. . . No such people now exist on earth."—Ibid, page 40.

"The Reorganization is being dictated to by **corrupt priesthood whose power and authority of God has long since departed from them by reason of disobedience.**"—Ibid, page 43.

"Let us dethrone false prophets, false apostles and false bishops.—Ibid, page 79.

YOUNG JOSEPH A FALSE PROPHET AND HYPOCRITE.

"The people have tried in vain to make him what he is not, namely, an inspired prophet. He does not, however, make much of a claim to prophetic inspiration himself, but his followers magnify his periodical productions into revelations from God, when he himself merely says: 'I was in the spirit.' 'The voice of the spirit,' etc. His very expressions denote a doubt that there was ever any communication from the throne of the Infinite, and that his so-called spirit manifestations are merely the voicings of his own mind and heart. But the people want a prophet and as he was the son of the Prophet it naturally fell to his lot to act in that capacity regardless of any prophetic power, and he makes the feeble attempt to satisfy them, and by the way it is the only way he can get any attention from his followers, and even this method is surrounded by a labyrinth of difficulties, for the genuineness of his productions, 'while in the spirit,' are always questioned."—Ibid, page 54.

"There is no hope of obtaining a system of equality within the church while such men as Bishop Kelly and Joseph Smith are in control."—Page 90.

Now, dear brother, we know how manfully and fearlessly you stood for the church and the work done by your personal friend and God's Prophet, Joseph Smith; how you exposed those apostates who slandered the church, its bishop and Prophet, and they know your work brought to destruction their silly little gathering, the Peterson movement.

The branch by your plea did not take action upon them, but refused to permit them or any member of their society to hold any office in the church, not only in the priesthood, but in the choir, or as

organist. This is all blamed to you. While you have stood by the fact that they should not be in any official capacity in the branch till they made confession and apology, yet it has been your voice ever to ask for time for them to come back. Yet with all this they are the ones who have made these reports about the manner of procedure you have taken here, and pray for a division of the branch. From these and others the visiting officials secure their complaints.

Now to the division of the branch; this is to certify to you and all concerned that the working membership of the branch, those who attend the meetings and pay their tithing, make their offerings and sustain the church by their faith and works, have no desire to have this branch divided. We regard it as a fatal mistake for many reasons to make such an attempt at this time, and to do so would be to destroy much of the work already accomplished and make the work that God has, and will yet inspire you to do, come to naught.

The work of bill posting, circulating of tens of thousands of sermons, the ushers, choir, orchestra and visiting work of the theatre meetings, could not be prosecuted, and the entire plan that has made us the most successful branch that we know of, would be brought to naught if we were divided. It would mean several small gatherings in different parts calling for several new churches to be erected or small halls rented, and in many ways we feel that it would be a great mistake to divide this branch, and we ask that should such an attempt be suggested to you that you please express our views to those urging these measures.

We further urge that the system we have followed under your direction and counsel has been running smoothly for fifteen years, and while it is somewhat different to that adopted in other places, yet we think we can say we know of no other place using other methods that have made the success, either in raising funds for the church, sending out sermons and tracts, or reaching the people and baptizing them as we have accomplished here. We know of no desire on the part of the active membership of this branch for any division and feel strongly on this matter, knowing that those not of the branch have had much to say regarding the division of our branch. If any measures are adopted by those not of our

number to compel such division against our protest, we are assured it will end disastrously.

Not only have you and the branch suffered under the tale-bearing referred to above, but another and perhaps a more disgraceful method has been resorted to, to obtain stories and all kinds of reports concerning you, the Toronto work and the work of the reunion. Under the foul system of espionage lately adopted to the lasting disgrace and humiliation of those concerned, we would state that this system has been the cause of much trouble in its workings, and results will soon reach, if not stopped, something akin to that of the accursed Danites of former years and troublesome times.

Men have been approached, some of them good at heart, and have been promised positions, and in some instances ordination, if they would spy upon the words and actions of yourself and others. While some have openly at times deplored the degradation of such a calling they have become the tools in the hands of others, and make reports to your injury. Often those reports have been so highly colored that they amount to real false statements. This some of the victims have denounced, and then under pressure have fallen into line again, not only causing sorrow to themselves, but to you and all concerned. This we denounce as the main cause of the evil reports sent away from this place, which have traveled from Maine to California.

In parting with you, we wish to say you have worked hard with and for us, and we feel bound to you by gospel ties that are strong and we hope will never be severed. Most of us heard the gospel of Christ from you, and you have been the instrument in the hands of God of making us what we are as a branch and as individuals. We wish to give this expression of our love for, and confidence in you, bearing testimony to what we know to be true, while we as a people love and trust you; we know that you have in the defence of right made enemies and regret that men who have listened to these slanders have failed to contrast your life and work with those who have slandered you.

We again renew the resolutions made regarding you, as a branch, and trust that you will be permitted to return to us and the work you love so well in Toronto.

(Sgd.) A. F. McLean, A. E. Gray, J. Whitehead, Thos. R. Seaton, James A. Wilson, M. J. Crowley, F. G. Long, C. T. Garrard, J. H. Prentice, George Trickey, W. M. Faulds, W. H. Bayliss, J. Caskie, Richard Orr, Walter Wade, J. V. Clark, A. C. Norris, J. Whiteman, A. M. Wilson, H. P. Young.

We certify this document was adopted at a large meeting of the Toronto branch by a unanimous vote, March 20th, 1918.

A. F. McLean, President.

A. M. Wilson, Secretary.

The above speaks for itself. Those signing were the officers of the branch. Some were not present, their names not being signed. But I am happy to state that the majority of the officers are standing with me and what they signed, though some have gone back on this statement and are with the leader of the Reorganization. R. C. Evans.

Toronto, Ont., April 25, 1918.

At a special business meeting called for the purpose, the following preambles and resolutions were duly discussed and approved by the Toronto branch:

Whereas we have been blessed for many years under the able ministry of Bishop R. C. Evans, and

Whereas he, under the blessing of God has been instrumental in convincing the majority of us that the gospel is true, and the church he represents is the church of Christ, and

Whereas we, the President and members of the Toronto branch has requested him to do all the preaching and presiding

over prayer meetings in our branch for several years, and

Whereas his ministrations have met with the Divine approbation of the Lord and sympathy of the people, as shown by the fruitage of his years of faithful labor, and

Whereas we have been credibly informed that the general counsels of the church, under the President of the church have decided, without our knowledge, consent or approval, to appoint Apostle J. W. Rushton, of Independence, Mo., to come to Toronto to do the preaching and other work, we have requested the Bishop to perform.

Therefore be it resolved that we, the Toronto branch, refuse to have this change take place, and we decline to have Brother Rushton, or any other person, to come to the Toronto branch to take charge, or do the preaching and preside over the prayer meetings, or in any way interfere with the work so faithfully performed by Bishop Evans.

And we hereby renew our agreements with Bishop Evans regarding his preaching and other work, and reaffirm our agreements touching the allowance for himself and Sister Evans, as stated in branch resolutions, and we again request him to do all the preaching and preside over the prayer meetings under the same circumstances as he has done in former years.

A. F. McLean, President.

A. M. Wilson, Clerk.

Tricks of the Leaders Exposed by the Bishop

There has been a denial made to the statement drawn up and presented to President Smith, and all we wish to say to that is: They have not only proved true by their actions, but they have contradicted themselves in every point at issue. We have the proofs in our possession, and the original documents on the issue. But as we wish to publish this little booklet as soon as possible, and make it as cheap as possible, in order that the people secure it as soon as possible, we have refrained from publishing the many documents on these matters that prove our position.

First—That it was the intention to divide this branch. Brother Russell, our friend for twenty years, is showing letters that he thinks prove their contention. Our reply is, that while they may show a thousand letters that do not prove our contention, **we have the letters that do show the joint counsel discussed the matter and decided to send a committee to take the action the Russell letters say they would take.** We have evidence from Hamilton, Detroit, Toronto and Independence, that it was their intention to divide the branch; take Bishop Evans away from Toronto; send him out as a kind of a Billie Sunday

to deliver a series of lectures in the leading cities of America. He was to be looked after, and would have the fat of the land if he only would leave Toronto and deliver those lectures. This was not only discussed in the counsel, but that this is true has been affirmed directly to Bishop Evans by President F. M. Smith, Apostles Rushton and Russell, and Bishops McGuire and Kier, and several others. Denials only prove where the Reorganized Church has drifted.

It was denied that the plan was to have Apostle Rushton come here and hold meetings to secure the end desired, and the claim was made that he did not know he was coming. It was claimed that both Patriarch Pitt and High Priest Williams knew nothing of their coming till the last moment. Long before Williams claims he knew, Brother Pitt told me that Williams was selected to take charge of the work here, and as early as April 19th a letter was written by a sister in Independence to a sister in Toronto, stating that Rushton was coming and another missionary, and they were going to boom the city. Another letter from California that Rushton was coming; another from Hamilton that they would come and the branch would be divided.

These stories have been proved to be true by the fact that they all came, with others not mentioned, upset the branch, and have divided the branch, not only into two different churches, but perhaps it is not saying too much to affirm that the people have been so discouraged by the inspirational work of these great men that many have lost faith in the church and have left to return no more.

On arrival in the city they were interviewed by a reporter and the following was published, that made their denials look funny, and when confronted with it President Smith looked confused and said, "This is too bad. It is very unfortunate that this is published."

Reorganizing Congregation.—Dr. Frederick M. Smith and Bishop B. R. McGuire, of Independence Missouri, the former president of the Reorganized Church of Jesus Christ

of Latter Day Saints, John W. Rushton of Los Angeles, Cal., and others are in Toronto in connection with the reconstruction of the congregation here and the providing of a more effective propaganda. — Toronto Telegram, May 21, 1918.

President Smith has attempted to deny his position on the taking of a vote of the people, but his correspondence inserted proves the point.

He has tried to smooth over the position taken by the Order of Enoch. The books show the facts. In a word, every point charged in the letter to him has been proved, and when the dust has settled those who have been deceived by the special pleadings of these greatest men in the church, selected to come and unseat Bishop Evans, will know the facts and come out of the fast decaying institution.

I have tried during the severe trial to keep my heart from bitterness and now affirm that I wish to go forth on my mission of love to the people willing to forgive those who have left no stone unturned to hurt me. It has ever been the way of the apostate church to slander and abuse all who denounce her pretensions, and already it has fallen to my lot to be slandered. I presume I, too, will be like thousands of her best men, all of a sudden, lost the spirit, turned bad, unworthy of their notice, because of my depravity.

President Smith's letter in the Herald of June 19th is contradicted in the same issue, by Williams. Smith tries to show the bad conditions in Toronto branch, necessary to come and undo Bishop Evans' work. But Williams shows that "I have attended many prayer meetings of the church under widely different conditions, but at no time in my experience in the church have I sensed more spiritual freedom or been in closer touch with the source of spiritual help or enjoyed more mutual comradeship in service" than in the Toronto prayer meetings. Bishop Evans has conducted Toronto work through the years. Is this bad fruit?

Epitome of the Faith and Doctrines of the Church of Jesus Christ

We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost. Matt. 28:19. I. John 1:3. St. John 11:26.

We believe that men will be punished for their own sins, and not for Adam's transgression. Ecc. 12:14. Matt. 16:27. I. Cor. 3:13. Rev. 20:12-15.

We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the gospel. I. Cor. 15:3. II. Tim. 1:10. Rom. 8:1-6.

We believe that these ordinances are:

(1st). Faith in God and in the Lord Jesus Christ. Heb. 11:6. I. Pet. 1:21. I. Tim. 4:10. John 3:16, 18, 36. Mark 11:22. John 14:1.

(2nd). Repentance. Matt. 3:2, 8, 11. Luke 13:23, 27. Ezek. 18:30. Mark 1:5, 15. Acts 2:38. Rom. 2:4. II. Cor. 7:10.

(3rd). Baptism by immersion for the remission of sins. Matt. 3:13-15. Mark 1:4, 5. Luke 3:3. John 3:5. Acts 2:38; 22:16; 2:41; 8:12, 37, 38. Mark 16:16. Col. 2:12. Rom. 6:4, 5. John 3:23. Acts 8:38, 39.

(4th). Laying on of hands for the gift of the Holy Ghost. Deut. 34:9. John 20:21, 22. Acts 8:17; 19:6. I. Tim. 4:14. Acts 9:17. I. Cor. 12:3. Acts 19:1-6.

(5th). We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired. Job 19:25, 26. Dan. 12:2. I. Cor. 15:42. I. Thes. 4:16. Rev. 20:6. Acts 17:31. Phil. 8:21. John 11:24. Isa. 26:19. Ps. 17:15.

(6th). We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done. Rev. 20:12. Ecc. 3:17. Matt. 16:27. II. Cor. 5:10. II. Pet. 2:4, 13, 17.

We believe that a man must be Called of God, and ordained by the Laying on of Hands of those who are in authority, to entitle him to preach the Gospel, and Administer in the Ordinances thereof. Heb. 5:1, 5, 6, 8. Acts 1:24, 25; 14:23. Eph. 4:11. John 15:16.

We believe in the same kind of organization that existed in the primitive church, viz.: Apostles, Prophets, Pastors, Teachers, Evangelists, etc. I. Cor. 12:28. Matt. 10:1. Acts 6:4. Eph. 4:11; 2:20. Titus 1:5.

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time. Job 32:8. Heb. 13:8. Prov. 29:18. Amos 3:7. Jer. 23:4; 31:31, 34; 33:6. Ps. 85:10, 11. Luke 17:26. Rev. 14:6, 7; 19:10.

We believe in the powers and gifts of the everlasting gospel, viz.: the gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues and the interpretation of tongues, wisdom, charity, brotherly love, etc. I. Cor. 12:1-11; 14:26. John 14:24. Acts 2:3; Matt. 28:19, 20. Mark 16:16.

We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression. Gen. 2:18, 21-24; 7:1, 7, 13. Prov. 5:15-21. Mal. 2:14, 16. Matt. 19:4-6. I. Cor. 7:2. Heb. 13:4. D. and C. 42:7; 49:3.

We believe that in all matters of controversy upon the duty of man toward God, and in reference to preparation and fitness for the world to come, the word of God should be decisive and the end of dispute; and that when God directs, man should obey.

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in "Spirit and in truth;" and that such worship does not require a violation of the constitutional law of the land. John 4:21-24.

We claim the privilege of worshiping Almighty God according to the dictates

of our consciences, allow all men the same privilege; let them worship how, where or what they may.

We believe that Christ was manifest in the world to destroy the work of the devil, to destroy death, to rescue all from the grave, to enlighten humanity, to save the lost, to redeem the fallen, and finally restore perfect harmony in all God's vast universe. Heb. 2:3-9. Luke, 2:10, 11. Romans, 5:12-18. John 1:7-9-23. John 3:16. John 4:42. John 12:32-47. I. John 3:8. Heb. 2:14. Rev. 1:18. Rev. 4:11. Isaiah 46:9, 10. I. Cor. 15:22-28. Phil. 2:12, 13. II. Cor. 5:14, 15. I. Tim. 2:6. I Tim. 4:10. Daniel 7:14.

That the sinner will be punished is evident from the scriptures, and we fully believe that for every idle word, for every unkind deed, man must give an account to God.

We can conceive but three reasons why God should punish his disobedient children. First from motives of revenge, spite or hatred.

Now the attributes ascribed to our Heavenly Father are: Power, justice, goodness, love, fatherhood. These attributes forbid us to surmise that God will punish from the above stated motives. Why, a good earthly father would not punish his child from motives of spite, hatred or revenge.

The second reason is: He might punish his disobedient children for the good of other members of his family, who might learn obedience by the suffering of those punished. But this reason must fall, because we read that all will be

judged when the books are opened, hence it will be too late to learn by the suffering of another.

The only true motive of God's punishment is for the best possible development of his disobedient children to eradicate evil, burn out the dross, purify the gold, after they have "paid the last farthing," suffered according to their works of evil. They will see that the "chastening" has been "for their profit," and that "afterwards it yieldeth the peaceable fruits of righteousness" and they are made "partakers of His holiness" and yet bow the knee in holy reverence to the love of God. Heb. 12:5-11. Rev. 3:19. II. Cor. 5:10. Col. 3:25. Matt. 5:25, 26. Matt. 18:23-35.

We believe that the heathen nations and the sinners of the more enlightened portions of the world may hear the gospel in the intermediate state between death and the resurrection, and that the work of punishment, reformation or salvation will be accomplished is very evident from the following and other scriptures: Isaiah 14:12-17; 24:22; 42:7; 61:6. Ezek. 31:16-18; 32:17-32. Zech. 9:12. Isaiah 49:8, 9. Psalms 16:10; 88:5; 68:17-20. Eph. 4:9, 10. I. Peter 3:18-20. I. Peter 4:6. Luke, 23:42; 16:19-31. Rev. 6:9-11. Rev. 1:18. Rev. 20:13. Jonah 2:2. Phil. 2:10. Rev. 5:3-13. John 5:25-29.

R. C. EVANS,
Bishop of the Church of
Jesus Christ.

Toronto, Ont., July 6th, 1918.

A Song of Entreaty

(Given by the Spirit through Elder Joseph Luff, at the prayer meeting in the Stone Church, Independence, Missouri, Sunday afternoon, April 1, 1917, sung to the tune, "I Will Sing of My Redeemer.")

O, my people! O, my people!
Is to you my counsel vain?
Why call me your God and Father
While unhonored I remain?
Are my utterances but language
To be mingled in your song?
Do the lips that call me Master
Unto aliens belong?

Think ye I have joy or honor
In the sounds that laud my name,
Where my voice is held to silence
And my ordinance to shame?
What to me your loud hosannas?
What your gifts or zeal's pretence?
Righteousness hath voice in service—
Music in obedience.

Ye have said "God is sufficient—
He alone our strength shall be;
His the glory of achievement—
His the sword of victory";
What, then, means this quest of armor?
What this lust for equipage?
That your energies consume and
Cumber in the war you wage?

Who is wise shall learn my secret;
 Whoso trusts shall understand;
 Wisdom with obedience walketh—
 Faith with victory—hand-in-hand.
 Ishmael shall not Isaac fetter,
 Nor my temple David build;
 Uzzah's hand, my ark approaching,
 Will be with disaster filled.

My ways are not yours, but, know ye,
 I am God, nor speak in vain;
 Be not slow my call to answer—
 Few the moments that remain.
 Not for skill or wisdom human—
 Not for wealth of carnal lore;
 But with panoply from heaven
 Seek ye conquest evermore.

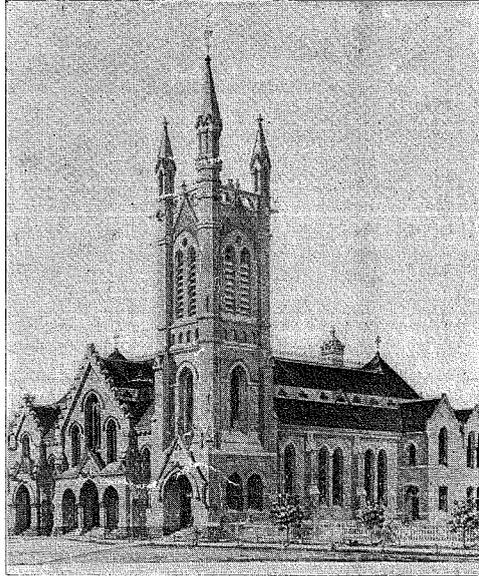
See ye not the clouds portentous?
 Note ye not the world's alarm—
 Nations to their ruin hast'ning—
 Self their interest—flesh their arm?
 Is this desolation voiceless?
 Speaks this carnage not to you?
 Echoing my ancient warning—
 Witnessing my word is true?

Would you teach my fingers cunning?
 Doth my thought no shrewdness
 know?
 Who hath at my bidding ventured
 And been smitten by my foe?
 Ages offer you the story—
 Centuries my record bear—
 Tribute to my prudence paying
 In full measure everywhere.

By my skill worlds have their being;
 Would you teach my soul to plan?
 Years eternal greet my vision;
 Think ye yours outstretch the span?
 Scent ye dangers I discern not?
 Catch ye sounds that 'scape my ear?
 Needs the sword my hand hath sharp-
 ened
 To be whetted by your fear?

Heaven lingers for your answer—
 Angels wait your faith's appeal;
 Zion's course must clearer impress
 Of my Spirit hence reveal.
 If by these be pledged your triumph
 Favor waits you from on high;
 Whoso finds not here contentment
 Soon must cease to occupy.

Dear reader, if this is what it pur-
 ports to be, namely, a revelation from
 God, then all who read it must be con-
 vinced that the Reorganized Church has
 lost the Spirit and have but a dead form
 left. They have dishonored God, silenced
 the voice of revelation, put His
 ordinances to shame, and have become a
 disobedient and worldly people, and as a
 result show clearly that the prophet they
 trust in shall not build the temple, and
 unless repentance come, soon they will
 cease to occupy. They have continued to
 drift and have been rejected.



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