

BISHOP R. C. EVANS MAKES REPLY

In reply to a paper published by the Latter Day Saint, I wish to say: First, it is true that I tendered my resignation to the President of the Latter Day Saint Church, on June 3rd. This took with it not only my membership but my position as Bishop of the Toronto District.

The low insinuation that I did so rather than meet the issue regarding any matter touching my official conduct, is both unkind and untrue.

The facts are, Bishop Evans and his people took exceptions to the autocratic rulings of President F. M. Smith. The church took action, and refused to be governed by Mr. Smith, and so wrote him, and nearly every member of the ministry stood by Bishop Evans, as also the membership. Mr. Smith wrote till we had him all tied up. He then requested me to go to Independence, Missouri, where he promised to meet me alone in his office and make settlement. I closed my theatre meetings and went all that distance to meet him. But he broke every promise and abused me, and insulted me, and never gave me a moment alone to hear his plea for settlement. He then said he would come to Toronto and make settlement. He came and surrounded himself with Apostle Rushton, Apostle Russell, High Priest Williams, Patriarch Pitt and Bishop McGuire to help him in his unChristian work. On meeting him I handed him a letter setting forth the great difference between the Toronto Church and himself, and begged for a meeting to make settlement. He and his helpers, by visiting houses, and speaking in church, abused me and misrepresented facts, till hundreds cried shame. He called several priesthood meetings, in which I was abused, and when I attempted to reply I was interrupted seven times in one effort to reply to Mr. Smith's speech. I then wrote my resignation. Yet the paper says I withdrew rather than meet the issue, his importation from California admitted that Mr. Smith was unfair in his attack.

Now to Mr. Evans being afraid to meet in debate. The paper shows that my whole life gives the lie to the insinuation that I am afraid. It says: "During your entire ministry as a representative of the Church you stood ready to meet any ordained minister of any church in public debate." Yes, sir, that is true, and I am ready now, **UNDER PROPER CONDITIONS.** But I will not permit any man to misrepresent the conditions.

The broad seal affixed to my "**MANHOOD**" by the many hundreds of the church membership, and nearly every officer of the Toronto Church is sufficient reply to the underhanded thrust upon my **MANHOOD.**

It is true that I received a challenge to meet the Man from California, who is thirsting for notoriety in his new home. He has rushed in to several papers since his arrival, showing what a great man he is, and that he wants to meet me in debate. Well! I shall not meet him for several reasons. I submit a few:

Were I to meet him, he is a stranger in this country, imported from California to defend Mr. Smith. He is willing to suffer for what he can get out of it. But if I defeated him, there would be little credit due me, and Mr. Smith would say "He never touched me."

He is unfair to challenge me publicly **WHEN HE KNEW THAT I HAD TOLD HIM THAT I WOULD NOT MEET HIM.** If he were sure that I would, he might not remain in the city overnight. It is safe to challenge me when he knows I will not accept, and that my reasons for not accepting are good. He knew that I **CHALLENGED MR. SMITH TO OPEN DEBATE** the night I tendered my resignation. He heard me again chal-

lenge Mr. Smith before the people in the church. He knew that I have a printed challenge to meet Mr. Smith, as published in my new book which is just off the press.

REASONS WHY I WISH TO MEET PRESIDENT SMITH IN DEBATE.

First—He is largely the cause of much of the trouble that has divided the church of Toronto, and should not request some poor soul who is eating out of his hand to answer for him, while he is having a good time at some summer resort, spending the money that his poor dupes work so hard to secure and send for his support.

Second—He is the acknowledged Prophet, Seer and Revelator of his church. The one man now living whom they are requested to believe is God's mouthpiece to the church.

Third—As President of the church, and inspired prophet, he stated in Toronto a few weeks ago, My grandfather gave the Law, my father interpreted the Law, and I am here to **ENFORCE THE LAW.** If that be true, then he is the one man on earth who should be willing and able to **DEFEND** the Law given by his grandfather interpreted by his father and enforced by him.

Fourth—He is regarded as the best educated man in the church, and so his ability as one learned, cannot be questioned. His inspiration, as the mouthpiece of God, Prophet, Seer and Revelator should make him the **ONE MAN** above all others to stand as a defender of the Faith. If he cannot defend the revelations given to the church by his grandfather, his father, and himself, as the mouthpiece of Jesus Christ to the Church, his importation from California should not be compelled to make effort to do it.

Fifth—I wish to meet Mr. Smith because the whole world is interested in his work. If he is God's mouthpiece, let him be heard by the people. He has spent time enough at summer and winter resorts, now let him get down to business and make answer. Let him earn some of the money he is drawing down from the coffers of the church. If I meet Mr. Smith I meet the most prominent man in Mormonism in the world. If I met his importation but few would be interested in what he might say. I would spare the fellow that has been forced into this. I have been his friend for years.

Let the world know what Mormonism really is. It has deceived its many thousands of good people. I was its dupe for over forty years. I am free. I wish the world to know it, and there is no way I can suggest better for the real facts to be brought out than to place Mr. Smith on the platform and ask him to make answer for the withering blight his grandfather cursed thousands with. He says he is here to **ENFORCE THE LAW GIVEN TO THE CHURCH THROUGH HIS GRANDFATHER.** Now let the world know from him what those laws are. Let the world hear from the inspired custodian of the sacred laws the facts.

If I am to be the victim that must besacrificed upon the altar in order that the world know the facts, I am now ready to be offered up, and all I ask is fair play and half the time.

Herewith I submit propositions for public discussion with Mr. Smith, **FOR IT WAS, AND IS, MR. SMITH I CHALLENGE AND IT IS ABSOLUTELY FALSE THAT I "HAVE CHALLENGED THE CHURCH TO A REFUTATION OF MY ASSERTIONS." I HAVE, AND NOW DO, CHALLENGE MR. SMITH TO MEET ME IN PUBLIC DEBATE, NOT THE CHURCH.**

PROPOSITIONS FOR DEBATE

Propositions to be debated in Toronto, Ont., by President Frederick M. Smith, of Independence, Mo., the Prophet, Seer and Revelator of the Reorganized Church of Jesus Christ of Latter Day Saints, Grandson of Joseph Smith, the founder of Mormonism, and Bishop R. C. Evans, Toronto, Ont., Pastor of the Church of Jesus Christ:

1st. Resolved, that Joseph Smith, Prophet, Seer and Revelator of the "Church of Latter Day Saints," taught, practised and sanctioned polygamy, and that he affirmed that Jesus Christ gave him a revelation in which he and his people are commanded to practice polygamy in order to be saved.

R. C. Evans affirms.

Frederick M. Smith denies.

2nd. Resolved, that Jesus Christ commanded the church to give heed unto all the words and commandments which Joseph Smith would give unto them, and that Jesus Christ said: "For his (Joseph Smith's) word, ye shall receive as if from Mine Own Mouth."

F. M. Smith affirms.

R. C. Evans denies.

3rd. Resolved, that Jesus Christ commanded the church, through Joseph Smith, to organize "The Order of Enoch," and that it is the duty of the people of the church to consecrate all their properties to the bishop of the church as trustee for the Order, with "a covenant and a deed which cannot be broken."

F. M. Smith affirms.

R. C. Evans denies.

4th. Resolved, that all the productions printed in the Doctrine and Covenants and accepted as revelations through Joseph Smith, your grandfather, Joseph Smith, your father and Frederick M. Smith, yourself, are the words of Jesus Christ.

F. M. Smith affirms.

R. C. Evans denies.

I have had the pleasure of seeing several hundred of my congregation in Toronto follow me out of the Latter Day Saint Church. We have purchased the church known as the Erskine Presbyterian Church, situated on Caer-Howell Street and niversity Ave., for \$40,000. The land is worth the money, but the Lord opened the way for us to get it, and my friends have rallied to my assistance.

I have published a book entitled "Why I Left the Latter Day Saint Church," giving the facts regarding Mormonism or Latter Day Saintism, as it is sometimes called. The facts, the bare facts, regarding Joseph Smith being the author of the Revelations on Polygamy. That he taught and practised it, and lived a life of shame privately while he preached on virtue publicly, is shown by many of the church. I have exposed him by those of his own church. His leading men by hundreds have deserted him. The great men of the church left it. I have gone into

the revelations given through Joseph Smith and his son and grandson, and shown the unmerciful "Order of Enoch" as it never was exposed before. I have exposed the false revelation of the President Prophet, Seer and Revelator, and the book is worth its weight in gold many times over to those who wish to know Mormonism as it really is. I give the reasons for my resignation, and the account of my struggle against my early training. The book is expected in Toronto to-day, and will be for sale at my house, 51 Ozark Crescent. Please send 25 cents.

I know there are many honest people left in the church, and hope the Lord will show them the way out as He, in His mercy, has shown me.

I call upon the discerning public to help me fight this monster as I can do it, after forty-two years of slavery in its toils.

Yours in Bonds,

R. C. EVANS.

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