

Norwood Mo. 10 20 11.
 Editor CRESSSET:

I said in my last letter that I would ask for no more space in your paper to answer your questions, till you notified the answers I gave in your other issue, or gave us better answers. So I will not; but I shall ask for space to reply to your last.

It is amusing how a man will quibble and guess and guess and then proceed to batter down his guesses. Your grandfather's story is a rich one indeed.

Here is what you say—"My grandfather who fought in the Revolutionary war had the privilege of being in the company of Joe Smith."

Now brother look at that statement square in the face, here you have your grandfather in the Revolutionary war and in company of Joe Smith thirty years, or at least twenty-five years before he was born. Now what think ye of that? I have heard of freaks of imaginations but that beats them all.

Say brother, when you were educated for a Catholic priest, did you graduate in ancient and modern history, or in old wives' fables and grandfather's stories? Then you have your grandfather acquainted with the Inspired translation something near ninety years before it was published to the world for it was not published till 1867.

Surely brother the day of inspiration has not ceased yet; or had not when your grandfather told that story. For if it took inspiration to name Cyrus a number of years before he was born, it would take no less inspiration for your grandfather to become acquainted with Joseph Smith before he was born. That is if he was acquainted with him during the Revolutionary war.

That reminds me of the story of grandfather's old gun. Once upon a time there was a man always blowing about having his grandfather's old gun; but his boy had learned in the meantime that the gun had had a new stock, a new barrel, a new lock and a new ramrod put to it. So one day he asked his father why he called it his grandfather's old gun when all these new things had been attached. Whereupon his father said; You little fool don't you see that touch hole? That is the same one that was in my grandfather's old gun.

So now we can see plainly that the Editor of the CRESSSET has his grandfather's "old touch hole"—The gas bag.

Don't get offended brother, we need a little spice as we go along.

Your reference to the translations are so weak that I feel it hardly worth while to take up time and space in your paper; but I will notice just a moment.

You try to make it appear that it is the blood that is to be eaten for meat and then say, "does not say what you shall do with the body after the blood is taken for meat." I think any ten year old boy would be able to understand that passage, although a Rev. who is wanting to find fault may not. The reference I gave before that one says, "And the blood ye shall not eat." This shows us that the blood is shed to take life and the body is for meat. Now the requiring of the blood of every beast at the hand of man, or requiring the blood of man at the hand of every beast as stated in the King James Translation. When was the beast given dominion over man? And where is the beast that have hands? Answer will you please; Then pounce on to the other five references I gave you and analyze them.

Now as to your challenge to come over and discuss certain things—Yes I am ready to meet you on halfway ground at the Hickory Flat school house and have a joint discussion of twelve sessions of two hours each with alternate speeches of thirty minutes each, on the following propositions.

1st. PROPOSITION.

Is the Reorganized Church of Jesus Christ of Latter Day Saints of which I, W. R. Smith am a member, in harmony in origin, organization, doctrine and practice with the church established by Christ in the days of the apostles?

Aff. W. R. Smith.
 Neg.

2nd. PROPOSITION.

Is CHRIST CHOSEN CHURCH IN LOVE AND UNION, of which I, L. S. Garrett am a member, in harmony, in origin, organization, doctrine and practice with the church established by Christ in the days of the apostles.

Aff. W. R. Smith.
 Neg.

Now come on brother and we will have a nice lively bout of it for a few nights, I am sure the people in that vicinity would love to hear it.

Hoping that I have not intruded upon your paper nor your patience.

I remain as ever,
 W. R. Smith.

**We Answer
 W. R. Smith.**

Dear Friend Smith, member of the Latter day Saint's church it does not surprise us one bit, to see you come out from under the cover that you were trying to cover yourself with. Your cover was shorter than you could stretch yourself out under, without being seen in part. And by bating you, with your own kind of mush, we soon got you out, where we can see you in full, and hold you up to the fan of renevation. And in order to help do this, we shall give you another one of our Grandfathers stories.

Which would read. "If you want to catch a wolf, bate him with that part of a carcass, that he loves best." Now we thought of this grandfathers story, and we concluded to see if we could not draw Brother Smith out with something similar to his own. For in your article we could only see the nose of your face. Therefore we were not sure who you were. But from your talk, we concluded that you belonged to Joe Smith, or at least you was a Joe Smithite. And in order to find out who you belonged to, we decided to bate you with the Grandfather story. Which worked like a charm, and you took a big mouthfull of it, and then threw it up; Thinking that the stench coming from your stomach, would hurt some one. But instead it becomes necessary for us to give you a little salve oil to anoint your eyes, so that your eye sight may become better so that the food you eat, may be picked and better. Here it is Brother, my Grandfather was 15 years old when he entered the service of the revolutionary war, and he was near the end of his 99th year when he died. This you see my Brother, would give him plenty of time to have been in the company of Joe Smith. But we must conclude from your talk that he died just as soon as the war was over, mentioned above. But you will see that he lived many years after Joe Smith was 21 years old. And he fell in company with Smith during the expiration of the time between the war and the death of our grandfather. So you must see that in your ridiculing manner you have only shown your ignorance and our readers will plainly see this.

For it is a fact Bro. Smith, that we never challenged you to a joint discussion, on the religious practice of the Latter day Saints, neither did we on our own faith and practice. Neither did we challenge you to a joint debate on any thing. This is another, of your sad mistakes.

We kindly invited you over to see us, and that we would talk face to face, and if we wanted to argue the point of the new inspired translation you spoke of, we would do so thru the CRESSSET. We do not believe in debating jointly; your sad mistakes looks very freaky of mind. And it is true again that we might in a slangful manner, say to you. When you graduated under the Joe Smith Doctrine, did you have the brain of a pumpkin, or the brain of a turnip. But it would be a slur in the place of an argument. And we want you to notice the little adds in the CRESSSET on this point and then look at yourself as others see you. And that word space in your mind would be taken up in thoughts of heavenly food for yourself and others. In the place of taking up valuable space in the column of the CRESSSET by asking foolish and unlearned questions you would do good.

Now friend Smith please go to a glass and look at yourself square in the face. And say why

if I had of said in the first place Ed. of the CRESSSET I have a New Inspired Translation, gotten up by Joe Smith, and it is much better than the King "James" translation then the Ed. would of had no need of using his grandfather to draw me out to where I belonged. But as I wanted to be a little over smart. I was caught in my own trap. But since I was caught, I will just try another little scheme. In the place of going over there with my new Inspired Translation that I think so much better than any other one, I'll just send two other propositions over to the Ed. And I know he will not accept either one, for I am told that he will not jointly debate with any one, only thru the paper, and by him not coming to meet me at Hickory Flat. Then I can tell the people. I just whipped him all over." But brother, we say to you that we did not ask you to send out any propositions for joint discussion. But we asked you, if you had a New Inspired Translation to bring it and come over and that we would investigate your New Inspired Translation; then afterwards, if necessary, we would test the King James.

And now we wish to say to you that the Columns of the CRESSSET has been opened to all parties. And we have allowed them to say all manner of evil against us; without any cost to them. And the same we have done with you. And your attack on us, of our illiteracy was no

help to you, it only showed your sarcasm. Our Readers know our illiterasy.

Will now repeat, if you have a New Inspired Translation, published for the first time in 1867 fetch it over, and we will test it, or in other words investigate it.

And will add that if we have no inspired translation except the one you have, or the New one that you say is better than King James. Please tell us what the people went by, from the death of the Apostles, up to the time this new Inspired Translation of yours was given: (it looks fishy) And what become of them? Were they saved or lost? We could show you on many other points your error and weakness.

But we deem this sufficient, for the purpose of having you see the true light of divine truth. Your Books you speak of we do not need them and if you want them advertised just send the price for advertising them and we will surley do so. And if you want to slang us any more just please send the price of the space. But any decent argument will be published free gratis. Hoping that you may realize your error we beg to remain your Friend. in Christ.

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