

ZION'S ADVOCATE

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3:187.

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CHURCH GOVERNMENT

Dear Saints:

As time passes and we are nearing April Conference, when the matter of church government is to be considered, my mind dwells on the subject, and I have been searching the Scriptures to find if possible how business was transacted in the church which Christ established during his life on earth. Last April, 1929, I declined to act as a delegate to General Conference, as I favored an Elders' Conference, and I do not approve of the delegate system.

While reading up on the subject in the Bible, I find in Acts 1: 1-26, the record of a meeting held for the purpose of choosing and ordaining an apostle to take the place of Judas who betrayed Christ. After Christ ascended, the apostles returned to the upper room (their meeting place) and continued in prayer and supplication, *with the women, and Mary, the mother of Jesus, and his brethren.*

In verse fifteen it says: The number of names together were about an hundred and twenty. This shows it was a meeting of the followers of Christ, and not picked delegates, nor was it just elders and others of the priesthood, but it was just those who could be there; and they appointed (or nominated M M) two, Joseph called Barsabas, and Matthias, and they prayed and said, Thou, Lord, which knowest the hearts of all men, show which of these two *thou hast chosen*; and they gave forth their lots (or cast their vote M M) and the lot fell upon Matthias; and he was numbered with the eleven apostles. This act of choosing an apostle to fill a vacancy in the apostolic quorum was the first *church business* transaction after Jesus left them, and his teachings were fresh in their minds, and the record plainly states there were women and others to the number of one hundred and twenty; not chosen delegates, but a mass meeting where everyone present took part and cast their lot, or voted.

John 3: 27 says: "A man can receive nothing except it be given him of heaven." Proverbs 16: 33 says: "The lot is cast into the lap; but the whole disposition thereof is of the Lord." We may elect men, but God disposes of the matter. To my mind we need go no further in search of a rule for *church government*. If we will each and every one meet together in prayer and supplication and ask God to direct our minds how to vote, instead of trusting in the advice of a man to dictate how we shall vote, God will direct in our affairs. Clause 13 of The Articles of Faith and Practice of the Church of Christ states: We believe in the same church organization as existed in the time of Christ and his apostles, etc.

Now I believe a mass conference or General Assembly is the best way as it was used by his first apostles and church. Since we have the same church organization, why not use the same form of *church government*? Not all of us can attend Conference every day it is in session, however much we'd like to, and I for one would like to feel when I am present that I have an equal right with all present. If we could lay aside suspicion of each other and trust one another more, I believe it would help to clear away the dark clouds which sometimes hover over our conferences.

I do believe the apostles and elders and others of priesthood should have priesthood meetings apart from the members. Jesus established this by taking his disciples apart from the multitude *to counsel them.* (Matthew 20: 17, 28; 16: 20.) When Jesus spoke to the multitude he spoke in parables; but without a parable spake he not unto them, and when *they were alone he expounded all things to his disciples.* (Mark 4: 34; Matthew 13: 31-43.)

God does not reveal his will publicly but to *those whom he has chosen*, and they are to be witnesses to us from Him. I like to believe that our apostles and elders are righteous, Godfearing men, whom God will direct in the work of his church. God has always elected a few to lead the rest of his people; likewise his people have often been rebellious. Let us be one.

Some will say that all organizations use the delegate system in transacting business; yet, that is *the way of the world*; but God's ways are not man's ways. God's ways are so much better if we will only abide by them. Let us take the Spirit of Christ with us when we go up to Conference and let that Spirit direct us how to vote.

Miriam Haldeman Mason.

ACTION AT FLINT, MICHIGAN

To the Church of Christ; Greetings:

Whereas, the General Conference of the Church of Christ, Temple Lot, which convened at Independence, Missouri, on October 6, 1929, did refer to the various Churches of Christ the matter of the so-called Twelfth Visitation of the Messenger to Otto Fetting; a manifestation to Samuel Wood, as also the matter of rebaptism of those already members of the church, and

Whereas: This so-called "Twelfth Visitation" has caused trouble and contention in the church, and torture of mind to many, and certain interpretations placed thereon have led some into grievous heresy, and

Whereas: The spirit and contents of this alleged "Twelfth Visitation" are at variance with the Scriptures as maintained in the Bible and the Book of Mormon, and with previous instruction of the Messenger, and

Whereas: As a consequence there has been raised a question of receiving members by two methods, baptism and transfer, and has caused many to doubt the propriety of their original baptism, whether said baptism was received at the hands of the faction then known as the Reorganized Church of Jesus Christ of Latter Day Saints, or of the one then known as the Church of Christ on the Temple Lot, and even of those of the church since it has been recognized as the actual Church of Christ, thereby causing doubt as to the legitimacy of the church, and of all succession of authority through the dark and cloudy days in any and every faction, and,

Whereas: There seems to be an effort to discredit the few men left of the faithful group to whom God intrusted the sacred Temple Lot, and provided a place of security and gathering for the faithful, and to take from these men place,

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EDITORIAL

WE APOLOGIZE TO BROTHER LUFF

We are glad to publish the following letter from our esteemed brother, Joseph Luff. The fact that his "DAY DREAM" was written and published forty years ago is very interesting, in the light of present developments in the Reorganization. Forty years ago very few indeed would have risked such a thought even in a day dream. But through the years, at times, Brother Luff has disturbed the placid waters of apostasy with his pebbles of truth in one form or another—a day dream, an inspired epistle, admonition, entreaty, love's solicitude—all of which contain the voice of warning to an erring people. However, his words of warning have fallen on deaf ears until the tares have all but overcome the wheat.

The editor never heard of "The Devil's Intentions" until he was asked to insert it in the Advocate. We hasten to assure Brother Luff and all concerned that an explanatory note should have accompanied his Day Dream, with due credit to Zion's Ensign, from which we understand it was clipped, and we beg pardon for the oversight.—Editor.

Editor Zion's Advocate:

"A neighbor of mine brought to me a copy of your issue for February 15, and called my attention to an article therein, headed, "The Devil's Intentions," to which my name was attached as a signature.

"As it there appears, without a word of explanation as to where or how obtained, it carries to the readers' minds the impression that it was a recent communication from my pen to your paper, which is not the case. The last time I saw that document prior to your publication of it was when I, as editor of Zion's Ensign, inserted it therein about forty years ago, as nearly as I can recollect.

"When Elder Wheaton asked me some time ago if I had any objection to his republishing it, I answered, 'No' (and I have not), but I naturally supposed that in publishing it, due credit would be given to the paper from which it was originally copied, or some explanation would be given regarding how and where it was obtained. Without such an addenda it appears as a recent contribution to columns from my pen, and that constitutes my only objection, and is my reason for this writing. Yours, Joseph Luff.

LAST MINUTE NEWS NOTES

The referendum vote, as it comes in, shows a very decided concurrence in the action of the Twelve and the Conference last October, the local congregations voting from two thirds majority to unanimous in favor of law and order.

The Temple Cafe has been sold and the Temple fund reimbursed. Full report will be made to the April Conference.

Cain, wherein he became Master Mahan, master of that great secret which was administered unto Cain by Satan;

Verse 36

And Irad, the son of Enoch, having known their secret, began to reveal it unto the sons of Adam; wherefore, Lamech, being angry, slew him, not like unto Cain his brother Abel for the sake of getting gain; but he slew him for the oath's sake;

Verse 37

For, from the days of Cain, there was a secret combination, and their works were in the dark, and they knew every man his brother.

Verse 38

Wherefore the Lord cursed Lamech and his house, and all they that had covenanted with Satan; for they kept not the commandments of God, and it displeased God, and he ministered not unto them.

Verse 39

And their works were abominations, and began to spread among all the sons of men.

Verse 40

And among the daughters of men, these things were not spoken; because that Lamech had spoken the secret unto his wives, and they rebelled against him, and declared these things abroad, and had not compassion.

Verse 41

Wherefore Lamech was despised, and cast out, and came not among the sons of men, lest he should die.

Verse 42

And thus the works of darkness began to prevail among all the sons of men.

Same

Chapter 49

Verse 5

Simeon and Levi are brethren; instruments of cruelty are in their habitations.

Verse 6

O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

Same

Same

Isaiah

Chapter 45

Verse 19

(Continued on page 47.)

THE VINEYARD

BAPTISM AND THE TWELFTH MESSAGE

By Elder Willard J. Smith

CHAPTER 3

Another strong objection to the divinity of the Twelfth message of the Messenger is contained in the following extract from the Message:

"And as I laid my hands upon Joseph Smith, so now I lay my hands on you, that greater power and greater light might come to you, and to set you apart to do the work intrusted to your care and in your day."

Please notice the words "AS," and "SO," to which we will call special attention further on. Joseph Smith's claim of the personal laying on of the hands of Peter, James and John in his ordination to the Melchisedec Priesthood is unwarranted according to the History of the Church by the Reorganization; and David Whitmer positively affirms that Joseph Smith, Oliver Cowdery and himself were baptized and ordained long before the Church was organized; and that they baptized and confirmed many men and women before the Sixth day of April, 1830, at the formal organization of the Church according to law. All these, then, were baptized INTO CHRIST before there was any formal organization of the Church whatever! They could not have been baptized *into the church* for there was no such an organic Body.

In the History of the Church by the Reorganization, Vol. 1, we are told in substance (not having the volume at hand, I quote from memory), that any ordination of Joseph Smith prior to April 30th, 1830, other than that which was conferred by Oliver Cowdery, was conferred by John the Baptist, he acting under the direction of Peter, James and John; and the Command of God to thus ordain was tantamount to those persons ordaining individually. Hence, if John the Baptist, under the direction of Peter, James and John, ordained Joseph Smith to all the powers and privileges he exercised in the Church, then: "AS I laid my hands upon Joseph Smith, SO now I lay my hands on you, that *greater power and greater light* might come to You," conveys the idea that A-L-L the powers and Privileges exercised by Joseph Smith were now conferred upon apostle Fetting under the hands of this Twelfth Messenger; and is it not a little peculiar that the Messenger here says: "I am John the Baptist" a thing he had avoided saying in all of the Messages previously given; but instead, "My name is John." "I am the Messenger to prepare the way." "I am John, the Servant of the Lord, a messenger sent from God." "I am John, the same John that prepared the way before Christ when he was here," "I am the John that was beheaded," etc., etc.? But now, "I am John the Baptist" (?). At any rate, whatever was conferred upon Joseph Smith through his ordination by John the Baptist, was now, through the laying on of the hands of the Messenger, conferred upon Brother Fetting; and the object was "That *greater power and greater light* might come to you, and to set you apart to do the work intrusted to your care and in your day."

Please remember that the Brother had been ordained and "Set Apart" as a member of the quorum of the Twelve, "with the same authority as the Apostles of old," in 1826; and now, on the 18th of July, 1829, comes another SETTING APART, by the laying on the hands of this so-called John the Baptist, —What for? He was already ordained to "The same authority" as was Peter, James, or Paul; hence, we ask: To what did this separate laying on of hands on the 18th of July, 1829, Set him Apart? "Oh," the answer comes, "That greater power and greater light might come to you, and to set you apart to do the work intrusted to your care." What?

Greater power than the Apostles had? He was already ordained to the same authority which they had, in 1826! "Greater Light" than that given to Peter, James and John? "Greater Light" than Paul had received? "Greater power and greater light" than that conferred upon any others of the Quorum of Twelve at the ordination of these men in 1826? If it does not mean this, what does it mean? They were endowed with the same authority as the Apostles of old, in 1826; but now, "John the Baptist" is represented as *Setting him apart to something higher* that he might receive *greater power and greater light* to do the work entrusted to his care, although according to his own claim, "God hath set in the church, first, Apostles;" and that an Apostle holds the highest authority, and the highest place in the Church of Christ.

In the opening of this Twelfth Communication the Messenger is represented as coming to Brother Fetting to give him instructions in regard "To the building of the Temple and the organization of the Church of Christ." Query: Was not the Church already organized? Did it not have Apostles, Prophets, Evangelists, Pastors, together with Elders, Priests, Teachers, Bishops and Deacons? What then did it lack in organization? Ah, I see! It lacked a Superintending HEAD! Some one with SUPREME DIRECTIONAL CONTROL to direct its activities! Some one with Superior POWER and LIGHT (?) and to this end, "I" (John the Baptist (?)) "Lay my hands on you, that *greater Power and greater Light* might come to YOU, and to set YOU apart to do the work intrusted to YOUR care and in your day." He had already been "SET APART" by his brethren, and by the voice of the General Conference, together with his Brethren, Gates and Nerrin to receive instruction and plans in regard to the building of the Temple; hence, this special SETTING APART could not apply to *that work*, as that would be supererogatory; a senseless repetition of that which had been already done; a something absolutely uncalled for, therefore trifling with the sacred ordinance of God; hence, we here propound the legitimate question, *Unto what office or position was this New Setting Apart designed for?* Let us see.

"Remember, the priesthood was not and will not be taken from the earth since I conferred it on Joseph Smith, but the *greater power* of the priesthood has been withheld because of the transgression of those who have been intrusted therewith, *therefore*," (or for this reason), "SEE that all things are done after the pattern I will give YOU, that in all things you may please the Lord your God."

This GREATER POWER of the priesthood which has been withheld because of the transgression of those who have been entrusted therewith, is the "Greater power and greater light" to which Brother Fetting was "set apart." by this John the Baptist (?). The Lord had "Committed to Joseph Smith . . . power and authority to re-establish the Church of Christ in his day," and "He gave him the pattern to establish it as in the days of the Apostles;" but, "He sinned before God, and MUCH of his work has been destroyed;" therefore, "The Lord has called others to prune His vineyard, to bring the gospel of peace, to establish His Church as in the days of old, that THE POWER OF THE PRIESTHOOD MAY BE AGAIN ENJOYED as in the days of old." Twelfth Message, Page 13.

Thus we discover that the Power, and the Authority committed to Joseph Smith to re-establish His church, together with the Pattern, and the POWER of the PRIESTHOOD, was ALL LOST, because, forsooth, poor Joseph "SINNED BEFORE GOD, in consequence of his "pride and the love and praise of men." But now, all this that was lost through the sin of Joseph—this "Greater Power and Greater Light," together with "The Pattern," and "The power of the priesthood may be again enjoyed as in the days of old," because, forsooth, the Messenger has set Brother Fetting apart to

receive this "Greater power and greater light," and enjoined upon him to "*SEE that all things are done after the pattern I will give you.*" And immediately this apostle, together with his Messenger, enter upon the mission of directing the missionary force of the church; and call an apostle to fill the vacancy in the Quorum of Twelve, and recommend that a missionary be sent to Holland; and gave instruction regarding the law of tithing, making it obligatory without Conference action; and start a crusade of rebaptizing those who had formerly been baptized into Christ; all this, and more, without Conference action—though he was a party to calling a Special Conference to consider some of these things.

Now don't get startled, dear reader, but when the Conference turned down his pet measures, he defiantly challenged the Conference and shouted, "I will not obey!" Why? Why would he not obey? Had not the Lord spoken and told his people that "Ye shall make it your law to do your business by the voice of the people?" And did not the Conference turn down his theories by a two thirds majority vote? Hence, why would he not obey? Simply because he considered himself *bigger than the Conference*. For had not the Messenger laid his hands upon him and set him apart "to receive greater power and greater light"? And had he not commanded him to "SEE that ALL THINGS are done after the pattern? And had not the Messenger given him instruction in regard to the "organization of the Church of Christ, and re-establishing it again in its fullness, that the church may again receive the power and Holy Ghost as in the days of old?" Therefore in defiance of the church assembled in a Special Conference he declared, "I will not obey"; and boastfully shouted, "If a man or woman comes to me and says, 'I want to be baptized,' I am going to baptize them, in spite of all this side of heaven or hades. We may be defying authority, but that authority can go wherever it likes; my authority comes from God and I am going to obey it." And in a letter to one of the apostles he said: "The Reorganized Church never was the church of Christ any more so than any other of the broken factions, and hence we were still on the outside. Baptism is for the remission of sins, and it is also the door into the kingdom of God. I, therefore, feel we were on the outside looking in, now I am on the inside looking out." And just let me say here, "Tell it not in Gath; publish it not in the streets of Ashkelon"; but if Fred M. Smith, or the Pope of Rome ever tried to exercise a clearer case of Supreme Directional Control than Brother Fetting, I am too dense to grasp it unaided, and I would like some one to point it out to me.

After Brother Fetting had presented to the Special Conference this Twelfth Message with its Supreme Directional Control and his rebaptism stuff, and the Conference turned it down, a brand new revelation was forthcoming telling him that, "They have not rejected you (Fetting), but they have rejected Me (the Messenger) and the message I have brought from the Lord. And as much as they have done this, the Lord has rejected them, and their work."

What a pity that the Lord should reject those who had rejected the message of Fetting and his Messenger after having given direction to His people to do all their business by the voice of the people? And how the Lord must have changed (notwithstanding He had declared: "I change not), since the Israelites rejected HIM; not Samuel, the Messenger, but HIM—God! It was God that was rejected then, but now it is different! It is the Messenger who is now REJECTED, not God! May I also say: If Brother Fetting was being directed by a Messenger from God, why did he not manifest it in submitting to the voice of the people as directed at the Special Conference of last October, as it is quite necessary that we cooperate with God in all our work, as God always recognizes men's right to choose for themselves; and if the Messenger really and truly was sent of God to direct rebaptism presented in the Twelfth Message,

and as God always permits man to ratify his choice and recognize their voice in the things done (as see 1 Samuel 8:7: And the Lord said unto Samuel, "Hearken unto the voice of the people in all that they say unto thee." "And the Lord said to Samuel, Hearken unto their voice, and make them a king."—Verse 22), notwithstanding He had solemnly protested against their having a king; then in harmony with this would it no have been more appropriate, and more in harmony with the will of God that Brother Fetting should have fallen in line with the expressed will of the Conference, as did the Lord in the granting of a king to the Israelites. He even going so far as to select their king for them (see 1 Samuel 9:15-17), instead of saying, "I will not obey"?

Joseph Smith the Seer tells us in his History that, "We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood had given us; . . . and at length we got together in the chamber of Mr. Whitmer's house . . . when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he should ordain me to the same office; we were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not, . . ."—Church History, vol. 1, pp. 60, 61.

In this we find the Lord recognizes the rights of the people, and manifests no disposition to foist something upon them which would be out of harmony with their will; and He therefore instructs Joseph and Oliver not to carry out these commandments until they had been submitted to their brethren for their agreeable consent. This is a grand condescension upon the part of the great God; and would it not have been in keeping with His purpose as cited above, for Brother Fetting to have awaited the final voice of the whole church, rather than to determinedly have his own way, and to try to impose that way on the whole church, declaring it Supreme Directional Control to oppose his theory?

Now one more glance at one of the above quotations from the Message, which is as follows: "But the greater power of the priesthood has been withheld because of the transgression of those who have been intrusted therewith." And yet we are told that those holding the priesthood are called with a holy calling, and ordained by holy men to the same holy priesthood as were the apostles of old; but still all this is now diverted in wrong channels, as those holding priesthood were so very full of sin that their priesthood became polluted and shorn of its power. This is Fettingism. But the best wisdom in the Restoration movement in 1918 in solemn conclave:

"Agreed, that whereas the Church of Christ, and the Reorganized Church of Jesus Christ of Latter Day Saints consist of members who have been baptized by men holding authority, conferred by ordination under the hands of the servants of God, called during the ministry of Joseph Smith, who have remained true to the original faith of the church, organized April 6, 1830, and, whereas, both organizations stand for and maintain the same fundamental doctrine and practice, and have the same purpose and ideal in their church government and work; therefore, be it mutually agreed that each recognize the standing of the other as representing Christ, the Master, and the priesthood of each as legally constituted, and the administration of each as equally binding before God, when done in accordance with the law. (See Conference Minutes for 1918.)

The Saints' Herald, April 24, 1918, front page, in an edi-

torial, says: "Alleved question of doctrine, baptism, and priesthood were very carefully considered by the best intelligence that the church could assemble at a General Conference, both among the priesthood and the delegates." And, "This assembly conceded that our Church of Christ brethren had established their claims so far as they may be involved in tracing baptism and priesthood back to valid original sources." And, "In the face of adroit efforts to bribe and seduce them from their trust they have kept themselves clear from evil forces and designing men. Hence, no charge of apostasy from the original faith could be supported." And yet Brother Fetting in the face of all this tells us that from 1891 when he united with the Reorganization where he remained until 1925, when he transferred to the Church of Christ; and on down to the 2d of September, 1929, when he was rebaptized as per his interpretation of the Twelfth Message; that all that time he "was on the outside" (of the church) "looking in"; but that now (since September 2, 1929), he is "on the inside looking out." Well, all convicted criminals are on the "inside, looking out"; and if Brother Fetting has not committed a crime in thus destroying the faith of many good saints, I will willingly apologize to him for this analogy.

I also wish to call attention to the fact that Brother Fetting in all his reference to the Special Conference of last October declares that the ones who rejected his silly theories were rejected of God, that they sought to establish Supreme Directional Control within the Quorum of Twelve, and that they are pretty generally very bad men. But in one of the Messages which he claims the Messenger delivered to him it is stated that Thomas E. Barton and Alma O. Frisbey (whom he can now hardly find invectives sufficient to berate), that "They are GOOD MEN." But they are not good men now, because they were against his pet theories at the Conference; and now he declares: They are trying to put over "Supreme Directional Control." But let us see if this is true. The following is the Resolution passed by the Conference, and is that at which Brother Fetting balked and said, "I will not obey"; and is that upon which he bases his S. D. C. charge:

"Resolved: That whereas the matter of rebaptism has arisen in a disturbing way in the church, this Conference withholds its approval of the doctrine of rebaptism of persons already members of this church body, UNTIL the WHOLE CHURCH shall act in the matter.

"The Twelfth Visitation of the Messenger to Brother Fetting, together with the matter presented by Brother Samuel Wood, is hereby referred to ALL THE CHURCHES that they may consider it all, and instruct their delegates to the Conference of April, 1930, according to their will, and agreeable to the will of the Lord as may be expressed in the will and counsel of the WHOLE CHURCH; and in the interim, rebaptism of members of the church shall not be taught AS A PRESENT DUTY, and shall not be practiced."

This resolution passed the Conference by more than a two third's vote, and yet Fetting shouted, "I will not obey!" No sir, he would not obey the "voice of the people," as he was set and determined to have his own way. And yet in the face of this Resolution he brazenly publishes in the Independent Forum for November, page 21: "I want it strictly understood that Otto Fetting and Walter L. Gates have no part in this unrighteous movement. This is priestcraft by a few who wish to rule the church. Supreme Directional Control is no worse in the Reorganized Church than in the Church of Christ."

Priestcraft by A FEW? That "FEW" constituted a two third's majority and more of the whole Conference over the Fetting crowd; and yet he cries: "Priestcraft by a few! Supreme Directional Control!" And the Resolution above passed by the church he styles as "a document that is far worse than the one passed in 1925" by the Reorganization.

And he tells us that "This action . . . takes away your right of baptism if you feel that you wanted to be baptized after you had come into the Church of Christ by transfer, and then felt that you were not satisfied with your baptism into the former church from which you came."

Shame, Brother Fetting, SHAME! You knew that was false when you penned it; and the above Resolution tells everybody who will read it that your statement is false in all its bearings. The Conference justly asked that action be deferred for six months—until next April Conference—so as to give the whole church a chance to speak its sentiments on this rebaptism theory. But you, being determined to impose it on the church without its consent, defiantly resented this with, "I will not obey!" and start off on a tangent of misrepresentation, with Supreme Directional Control vested in your own dear self; and then like Victor Hugo's description of the octopus which sought escape from its enemies by its ink bags and muddying the water, so you are trying to make your escape from the charge of Supreme Directional Control by discharging your muddy allegations against every one else who does not fall in line with your theories. You may succeed in fooling some of the people in this fashion, but all the people will not be fooled by the octopus discharging its ink bags to muddy the waters of investigation.

Now please note the following excerpts from the Messages. In the Third Message the Messenger is represented as saying:

"The Lord sent me to prophesy, for thus saith the Lord of Hosts, I have sent My Messenger to you. In the time of trouble when many of the hearts of My children were sad, their hope was fading away, their faith was tried, they looked to and fro for the old paths; in the anguish and distress of their souls I heard their cry. That My church and My people may again receive light and direction to carry on My work, let those that I have chosen to lead My people to labor in the harvest, make haste that nothing may be lost," etc., etc.

Will the reader read that paragraph over again, and note carefully that these people here described as having sad hearts and anguish of spirit, and who were looking to and fro for the old paths, are here designated by the Lord as "MY CHILDREN," "MY PEOPLE," and "MY CHURCH"? And were not these people found within the pales of the Reorganization and other factions of the Restoration movement? And being God's children, God's people, were they not members of God's church, the Church of Christ? Or were they "On the outside looking in"? The Lord had chosen men to lead them; and further on He says:

"Let those of the Twelve release themselves of those things that are now hindering them from taking the field, as soon as they can, that My work may go on without delay. Let Mine elders also labor in the field," etc., etc.

Again permit me to repeat my question: Were these people really and truly God's children? His people? constituting His church, the Church of Christ? And were those of the ministry whom He had chosen to lead His children really and truly His apostles and His elders? If so, why the necessity of their being rebaptized? They had already been baptized into Christ, and are here recognized as His children; and if they were and are His children, then, although they might be dipped into the water an hundred times it would not make them any more the children of God than they are now! And what an excellent opportunity the Messenger had here just at this juncture to direct that they should be "baptized to rid themselves of the traditions and sins" of those men whom the Messenger declared "have led away the Lord's people to dry pastures and to by and forbidden paths." But, no sir. Not a word, nor even a hint of any such counsel was given. Why? Were they not in as great need of rebaptism then as a like class of the Lord's

children are now? If not, why not? And if they did not need it then at the time of the giving of the Third Message, why impose it upon us now and thus make of God a "respector of persons"?

(To be continued.)

BIBLE AND BOOK OF MORMON ON SECRET WORKS

(Continued from page 26.)

I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right.

St. John
Chapter 18

Same

Verse 20

Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

Ephesians
Chapter 5

Same

Verse 11

And have no fellowship with the unfruitful works of darkness, but rather reprove them.

Same

Verse 12

For it is a shame even to speak of those things which are of them in secret.

Same

Verse 13

But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

Mark
Chapter 4

Mark
Chapter 4

Verse 21

And he saith unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

Verse 18

And he said unto them, Is a candle brought to be put under a bushel, or under a bed, and not to be set on a candlestick? I say unto you, Nay;

Verse 22

For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad.

Verse 19

For there is nothing hid which shall not be manifested; neither was anything kept secret, but that it should in due time come abroad. If any man have ears to hear, let him hear.

Verse 23

If any man have ears to hear, let him hear.

Book of Mormon
Authorized Version
Book of Mormon
Chapter 4

Comments and Other
Quotations

The prophet is here referring to the time when the Book of Mormon should come forth and to the people to whom it should come.

From McMaster's School History of the United States we read the following:

"But there was a third

Yea, why do ye build up your secret combinations to get gain, and cause that widows should mourn before the Lord; and also orphans mourn before the Lord; and also the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads?

party which arose in a very curious way and soon became powerful. In 1826, at Batavia in New York, a freemason named William Morgan announced his intention to publish a book revealing the secrets of masonry; but about the time the book was to come out Morgan disappeared and was never seen again. This led to the belief that the masons had killed him, and stirred up great excitement all over the twelve western counties of New York. The 'antimasons' said that a man who was a freemason considered his duty to his order superior to his duty to his country; and a determined effort was made to prevent the election of any freemason to office.

"At first the antimasonic movement was confined to western New York, but the moment it took political turn it spread across northern Ohio, New York, Vermont, and Massachusetts, and Rhode Island, and was led by some of the most distinguished men and aspiring politicians of the time."

pp. 300-301

"In that year (1831) Antimasonic delegates from twenty-two states met at Baltimore and nominated William Wirt and Amos Ellmaker." p. 306.

From this we see that freemasonry was commanding much attention at the time the Book of Mormon came forth. From History we learn that the blood of many saints was spilled by oath bound bands in Utah.

Some tell us of the good in secret orders. Giddianhi here speaks of the good in the Gadianton combination.

From Third Nephi
Chapter 2

Verse 11

And behold, I am Giddianhi; and I am the governor of this secret society of Gadianton; which society, and the works thereof, I know to be good; and they are of ancient date and they have been handed down unto us.

Verse 50

And they were girded about after the manner of robbers; and they had a lambskin about their loins and they were dyed in blood; and their heads were shorn; and they had headplates

Verse 35

And it shall come in a day when the blood of the saints shall cry unto the Lord, because of secret combinations and works of darkness.

Verse 55

upon them.

Ether
Chapter 3

Verse 89

And Akish did administer unto them the oaths which were given by them of old, who also sought power, which had been handed down even from Cain, who was a murderer from the beginning.

Verse 90

And they were kept up by the power of the devil to administer these oaths unto the people, to keep them in darkness, to help such as sought power, and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms.

Verse 92

And it came to pass that they formed a secret combination, even as they of old; which combination is *most abominable and wicked above all* in the sight of God;

Verse 93

For the Lord worketh not in secret combinations, neither doth he will that man should shed blood, but in all things hath forbidden it, from the beginning of man.

Verse 94

And now I, Moroni, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are had among all people, and they are had among the Lamanites, and they have caused the destruction of this people of whom I am now speaking, and also the destruction of the people of Nephi.

Verse 95

And whatsoever nation shall uphold such secret combinations to get power and gain, until they shall spread over the nation, behold, they

shall be destroyed will not suffer that the blood of his saints, which shall be shed by them, shall always cry unto him from the ground for vengeance upon them, and yet he avenge them not;

From Second Nephi
Chapter 6

Verse 23

"Who transformeth himself nigh unto an angel of light and stirreth up the children of men unto secret combinations of murder, and all manner of secret works of darkness."

Chapter 11

Verse 93

"And there are also secret combinations of the devil, for he is the foundation of all these things; yea, the foundation of murder, and works of darkness;

Verse 94

"Yea, and he leadeth them by the neck with a flaxen cord, until he bindeth them with his strong cords for ever.

Verse 95

"For behold my beloved brethren, I say unto you, that the Lord God worketh not in darkness."

What secret order is of very ancient date and is had amongst all people?

From "Sacred Mysteries among the Mayes," p. 40 by Doctor Le Plongeon, a Mason, who spent fourteen years in Central America and from "Vestiges of the Mayes," p. 69, by the same writer, we find that he was very much surprised to find Masonic signs and symbols on the wall decorations of the ruins of old buildings of ancient date in Central America.

From a revelation given through Richard Bullard and printed in the Saints' Herald for April 18, 1923, we take the following

"Are the desolations re-

corded of Jerusalem, Kirtland, and Nauvoo no warning to My people? Will My people continue to rob Me of that which is needed for the building of My Zion and to prepare a place of shelter and refuge for My faithful people in a day when these secret organizations to which some of My people have sworn allegiance shall rise in their anger and vengeance and bring bloodshed upon the world, such as has never been known, and from which My people shall hardly escape? Think you I can walk in crooked paths, or give consent to that which I have repeatedly declared against."

Verse 96

Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain, and the work, yea, even the work of destruction come upon you;

Verse 97

Yea, even the sword of the justice of the eternal God, shall fall upon you, to your overthrow and destruction, if ye suffer these things to be;

Verse 98

Wherefore the Lord commandeth you, when ye shall see these things come among you, that ye shall awake to a sense of your awful situation, because of this secret combination which shall be among you, or to be unto it, because of the blood of them who have been slain; for they cry from the dust for vengeance upon it, and also upon those who build it up.

From a Revelation given through Joseph Luff March 19, 1906.

"But ye say, 'Wherein have we failed and in what is our infidelity revealed?' Listen! and I will give answer, and then shall ye reply whether ye have been silent when evil has been present among you and whether ye have consented thereby to a defilement of mine heritage."

Second Nephi
Chapter 10

Verse 15

"Every one that is proud shall be thrust through; yea, and every one that is joined to the wicked, shall fall by the sword."

CORRECTION

Brother S. J. Madden calls our attention to the fact that the date of Sister Madden's death does not appear in her obituary. Sister Madden died January 11, 1930. We regret the omission.

honor, responsibility, and confidence, and the sacred spot so faithfully kept by them:

Therefore: Be it resolved that the Church of Christ (Temple Lot) of Flint, Michigan, do hereby affirm:

First: That we refuse to adopt, accept, or affirm the so-called "Twelfth Visitation" presented by Otto Fetting as the word of God; but that we unite and ask all others to unite in asking God in humble prayer and fasting, to give them further light concerning His Temple, in His own due time, and to whomsoever He may choose.

Second: That, in our understanding, the Church of Christ as never received members by transfer, in the manner some now claim. All persons have been in the past, and shall be in the future, received as members of the future, received as members of the church only by baptism. Such baptism must of necessity have been a legal one and performed by some properly ordained minister in good standing. A transfer blank is in effect, nothing more than submission of the evidence of such legal baptism to membership. This applies to all baptisms, past, present, and future.

Third: All baptism performed by the ministers of the Church of Christ on the Temple Lot, and affiliated Churches of Christ shall be considered legal. Baptisms by ministers of the Reorganized Church of Jesus Christ of Latter Day Saints prior to April 6, 1926, shall be considered legal, but baptisms by them since that date except in isolated cases where performed by ministers not affected by the new program of that body, as may be determined by a court of elders, shall not be accepted. That the best evidence of a legal baptism is the personal evidence of the Holy Ghost

and the assurance of Divine acceptance, together with outward evidence of such acceptance, and evidence of righteous desires and life.

Fourth: That in the future, all persons who have proper evidence of unquestionable legal baptism as hereinbefore set forth, shall be discouraged from being again baptized, inasmuch as baptism being a death to all deeds of the past, and would be a tantamount to a denial of any and all experiences, blessings, etc., of the past, and might be dangerous to the spiritual life both here and hereafter.

Fifth: That we depreciate the efforts directed against the old men of the Church of Christ on the Temple Lot, and that we affirm our confidence in them, and use all our influence to offset and destroy the insidious influence at work to deprive them of their inheritance.

Sixth: That a copy of this resolution be sent to the Advocate as soon as may be possible with a request that it be published therein, and that we suggest to the various Churches of Christ the adoption of this or similar documents, in order that the life of the Church of Christ, and the purity of the gospel may be preserved.

After prayerful and deliberate consideration a vote was taken, and the following decision was made:

Votes: Yes, 11; no, none.

Total membership, 52. Present, 11; absent, 41.

(Signed) Lewis E. Welch, Pastor.

Nellie M. Husknecht, Clerk.

P. S. This was a special business meeting and was well advertised, but on account of severe cold weather, deep snow, etc., was poorly attended. N. M. H.

BIBLE AND BOOK OF MORMON ON SECRET WORKS

Compiled by Alice L. Gould
From the Bible

King James Version
Genesis
Chapter 4

Verse 6

And the Lord said unto Cain, why art thou wroth? and why is thy countenance fallen?

Verse 7

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

Inspired Translation
Genesis
Chapter 5

Verse 9

And the Lord said unto Cain, Why art thou wroth? Why is thy countenance fallen? If thou doest well thou shalt be accepted and if thou shalt be accepted, and if thou doest not well, sin lieth at the door; and Satan desireth to have thee, and except thou shalt hearken unto my commandments, I will deliver thee up, and it shall be unto thee according to his desire; and thou shalt rule over him, for from this time forth thou shalt be the father of his lies.

Verse 10

Thou shalt be called Perdition for thou wast also before the world, and it shall be said in time to come, that these abominations were had from Cain, for he rejected the greater counsel, which was had from God; and this is a cursing which I will put upon thee, except thou repent.

Verse 14

And Satan said unto Cain, Swear unto me by thy

threat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it they shall surely die; and this that thy father may not know it; and this day I will deliver thy brother Abel into thine hands.

Verse 15

And Satan swear unto Cain, that he would do according to his commands. And all these things were done in secret.

Verse 16

And Cain saith, Truly, I am Mahan, the master of this great secret, that I may murder and get gain. Wherefore Cain was called Master Mahan; and he glorified in his wickedness.

Verse 33

And Lamech said unto his wives, Adah and Zillah; Hear my voice, ye wives of Lamech; hearken unto my speech, for I have slain a man to my wounding, and a young man to my hurt.

Verse 35

For, Lamech having entered into a covenant with Satan, after the manner of

Verse 23

And Lamech said unto his wives, Adah and Zillah; Hear my voice; ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt.

(Continued on next page.)