

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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NUMBER 1

PROHIBITION---THEN AND NOW

A Boy Scout in London

When Boy Scouts from all over the world were gathered in London last summer for the big "jamboree," some of the Scouts from America made keen observations in the comparison of a country with no prohibition of alcoholic liquors and America under the Eighteenth Amendment. One of the boys from the State of Illinois wrote home in this vein concerning closing time for the "pubs" in the street adjacent to his hotel:

"About four blocks from the hotel we saw crowds. Before this we had seen several figures staggering along, and three women, dead drunk, called us names until a 'bobby' dispersed them.

"Well, we went down to this crowd and found that in two blocks there were eight saloons, and they were closing. The great crowd was at least 50 per cent elderly women, and 50 per cent of them were 'stewed.' Glasses of beer outside, bottles being gulped down, and yelling and howling all about. One old woman fell flat in the middle of the street, dead drunk, until two young girls helped her home. A man, and a woman evidently his wife, drunk, engaged in an argument which ended in a fist fight between the two.

"It was so disgusting, so degrading, that we left the scene firmly thanking God for our American Prohibition and convicted that it is our greatest blessing nationally."

This ghastly picture brings back memories of American saloons to those of us old enough to remember them in their heyday. Fortunately our youth growing up now do not know of the staggering, swearing, sodden stream of fetid human spew nightly belched out of the stenchy maw of thousands of saloons in New York, Chicago, San Francisco, and other large cities, in the pre-Prohibition era. And enforcement at its worst today presents no such condition as was common then. Those by-gones will be reenacted if we repeal or liberalize our Prohibition laws. God forbid!

The Will of the People

No other Constitutional Amendment ever given such a majority as the eighteenth, says Hon. Theodore Christianson, Governor of Minnesota since 1925:

"The Constitution of the United States provides that the manufacture, sale, or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof into, or the exportation thereof from the United States and all territories subject to the jurisdiction thereof, for beverage purposes, be prohibited. This is an expression of a national policy, binding upon the nation, binding also upon the States. It was adopted by the people—the whole people—in the manner which 'we, the people,' provided for amendment of the fundamental law.

"Whether wise or unwise, it represented the deliberate will of the people; it followed fifty years of experimentation in dealing with a problem. It was one of only eighteen proposals for constitutional changes which had passed the gantlet of public opinion, among the 3,300 that had been considered during a period of 130 years. In order to be submitted, it had to receive the approval of a large majority of the

two thirds in both houses of the Congress. Then, in order to be ratified, it had to receive a majority in both houses of the legislature in three fourths of the states. It actually did receive the approval of 46 state legislatures, ten more than the required number. In some of these it received a unanimous vote.

"The Eighteenth Amendment received more votes in the Congress, and was ratified by more states, by a greater preponderance of votes in the legislatures of those States, than any other constitutional amendment ever adopted in this country. It was an overwhelming expression of the will of the people."

A Canadian Editor's Reply

The editor of Canada's foremost daily newspaper answers seven questions on government control asked him by Mr. Gifford Gordon of Philadelphia, who wrote the editor of the Globe of Toronto, Canada, asking various questions as to the operation of so-called government control in Ontario.

1. Is it your opinion that government control makes for real temperance?

Reply: No.

2. Does government control decrease or increase the consumption of liquor?

Reply: Liquor consumption has doubled in Ontario in two years.

3. Does government control decrease or increase the number of drunken drivers of automobiles?

Reply: Drunken drivers have multiplied by ten, while cars doubled.

4. Have deaths from accidents due to drunken drivers increased under government control?

Reply: Yes—enormously?

5. Have industrial accidents decreased under government control?

Reply: No. Increasing 7 per cent faster than pay rolls.

6. Has government control eliminated the bootlegger?

Reply: Large bootlegger eliminated, but small bootlegger multiplied.

7. Has government control proved any benefit to the young people?

Reply: No.

(Signed) Elmore Philpott,
Editorial Dept., the Globe.

Tornoto, Canada., November 22, 1929.

A Priest on Personal Liberty

A Paulist father, J. Elliott Ross, who was a "moderate drinker" until he came into contact with the alcohol-soaked slums of Chicago in the years before Prohibition, gives the deathblow to the "wets," when he says:

"All the talk about personal liberty leaves me cold. As far as I can see, drink interferes a great deal more with personal liberty than does the Volstead law. The man who drinks to excess gives up his freedom while under the influence of liquor. If he gets the drink habit, he becomes a lifelong slave.

than by passing a law, and the drinkers by their indulgence interfere with the liberty of nondrinkers to a much greater extent than prohibitionists interfere with the liberty of the 'antis.' One of these drinking advocates of personal liberty, while under the influence of liquor ran down the daughter of a friend of mine. She was nearly killed, and had to give up her liberty completely for several months in a hospital. It was no consolation whatever that the cause of the accident was vindicating his freedom.

"A goodly number of the drinking advocates of personal liberty seem unwilling to give to others the freedom not to drink. They are trying to build up a group opinion that will force others to indulge. They ridicule the abstainer. They

call him a kill-joy, a Puritan, a long-faced hypocrite. Being convinced of the advantages of total abstinence, I feel that I am vindicating my freedom by not drinking; and there are thousands in the same situation. 'Antis' ought to be sports enough to see this."

What It Is Not

Prohibition is not an attempt to make people good by law any more than the law against murder is. All Prohibition essays to do is to **protect** society against a predatory and destructive business run by ruthless and lawless men to the degradation of the physical, economic, and moral forces of individual and corporate life.—Signs of the Times, July 1, 1930.

A REVIEW OF THE PROPHECY OF ZENOS

Because of what seems to us to be strange interpretations placed by some upon the parable of Zenos, we feel impelled to write of our understandng of it, after careful study; not because our deductions are true in all details, but because they are different from the conclusions drawn by many we have read of, or listened to.

In the Book of Mormon, Jacob is the writer, engraving what he knew would be handed down to his posterity. At the third chapter and the 22nd verse, he begins to relate concerning the Jews, why they were blinded, which caused them to look beyond the mark (time of the first coming of Christ) and reject him; also, why God had taken away from them his plainness, and gave them things they could not understand, because they desired it.

Jacob prophesies, because of the stumbling of the Jews (looking beyond the mark) they will reject the Stone upon which they might build, and have a safe foundation. But, he says: "According to the scriptures this stone shall become the great and last, and only sure foundation upon which the Jews can build." Now, he says, "How is this possible that after these (Jews) have rejected this stone, or sure foundation can ever build upon it, that it may be the head of their corner?"

Jacob says, "This is a mystery," that he will try to unfold to them, and he does so by relating to them the parable of Zenos, who was a prophet from the tribe of Joseph, and spoke more particularly concerning them, and his testimony was written on the plates of brass. (3 Nephi 4: 71-73.)

Remember now: Jacob is explaining a mystery. The Jews asked for things they could not understand, and here is one.

In parable form Zenos tells how the Jews after rejecting Christ are to again be brought to a knowledge of him, build on the true foundation, and be gathered.

In short, it relates the scattering and gathering of Israel.

It does not refer only in a very general way to the restoration of latter days.

The first thing to notice is, that the tame olive tree represents the House of Israel, not a Gentile nation, church, or group.

This tree begins to wax old, and decay; The Master (Christ) noted this, and caused it to be digged about, pruned, and nourished; That is, He sent His prophets and priests to cleanse, purify, and warn the people.

The only effect this had on the old tree was that some young and tender branches started, but the main top (leading men, kings, etc.) began to perish. So the Master grieved, called His servants (His ministry) and unfolds a plan to save the tree, that He may have good fruit.

He says: "Go bring Me branches of a wild olive tree (Gentile converts).

Now the decayed top he gives to the flames, and many of the young and tender branches from the old mother tree are taken off, and grafted other places, so that, as he said, "It matters not if the roots of the old tree perish, He would

tender branches."

These TENDER branches (Colonies led out from Palestine) were taken wheresoever He would (not telling us), and the wild olive branches grafted in their place, i. e. Gentiles become Israel by adoption, the seed of Abraham.

The servants were told to watch the tree, and nourish it. Now after ministering to the mother tree, leaving it in shape to bear fruit, He turns his attention to the natural branches.

Verse 46 states: "These (natural branches) will I place in the nethermost part of my vineyard," and the next verse tells us why: "That I may preserve unto myself the natural branches." He not only wanted wild olive branches (Gentile church) to bring forth good, tame fruit, but He wished the natural branches (Colonies of Israel planted in different parts of the world, among whom He establishes His church) to yield good fruit also.

All this being accomplished, He waits for the fruit.

After a long time, the Master calls his servants, and they visit the vineyard, the first time after the grafting. They come first to the old mother tree, here the wild olive branches (Gentile church), because of the strength taken from the root of the mother tree, (the power and hope in Christ, the root and ground of our faith), bore tame fruit, which the Master saves.

This was while the Gentile church was true to the faith of Christ for several centuries after Christ. A. D.

Next, he proposes to visit the natural branches, which he planted in other places, and He comes to the first, and it bore good fruit, though in a poor spot of ground.

The second natural branch likewise brought forth much good fruit, which He lays up for Himself, also the third brought forth fruit.

Then He goes on to the fourth branch; there is more told us concerning this branch because it represents the Nephite colony, from whom we receive the Book of Mormon, also because Zenos spoke more particularly concerning them who were a remnant of their seed, and because the description of this branch fits the story of the Nephite colony. Only a part of this branch or tree yielded good fruit, the righteous Nephites, the part bearing wild fruit representing the wicked Lamanites. The Master would destroy the wicked part, but the servant asked for time to labor on it a little longer, that perhaps it might be induced to bear good fruit, which was granted.

After this visit there was another long wait, when they visit the vineyard the second time. Again they come first to the old mother tree, and what a difference! they find all sorts of fruit cumbering the tree. The Gentile church had gone into apostasy and had brought forth all kinds of fruits (CREEDS OF MEN) and none of it was good. The angel told Joseph Smith: "Their creeds are an abomination in my sight."

Now, he said the top will soon ripen and be ready to burn

shall see.

Making a careful survey of all the natural branches, he finds that they, too, have all become corrupt and brought forth evil fruit, and the wild fruit of the last graft (the Nephite branch) had overcome the good that it withered away and died. In this we see the destruction of the Nephite nation by their Lamanite brethren, as the following shows:

"And behold, this last, whose branch hath withered away, I did plant in a good spot of ground; yea, even that which was choice unto me, above all other parts of the land of my vineyard.

"And thou beheldest that I also cut down that which cumbered this spot of ground, that I might plant this tree in the stead thereof." See also P. 6: 54; 750: 2. This was literally fulfilled when the Jaredite nation was destroyed and their country was given to the Nephites. See pp. 745: 112, 113; 752: 21, 22.

This period in history is called the Dark Ages. The church had gone into apostasy, and all the vineyard was corrupt. The authority to represent Christ had been taken from the earth, and the end was drawing nigh. The eleventh hour was at hand. Pride had caused the downfall of these people, or church (verse 105), but the Lord said he would spare his vineyard (the world) a little longer.

At this eleventh hour period he begins a regrafting process to save the trees. The authority is sent down from heaven, the Church of Christ is organized anew, and God has set his hand a second time to recover his ancient covenant people. This we recognize as the Restoration, which begun in 1820-1830. Of this regrafting work, he says:

"Wherefore let us take of the branches of these which I have planted in the neithermost part of my vineyard, and let us graft them into the tree from whence they came."—Verse 112.

This plainly indicates the restoring of the natural Israelites, by their conversion to Christ, to their former inheritance from whence they were scattered. Reading on:

"Let us pluck from the tree [mother tree] those branches whose fruit is most bitter [wild olive branches, unbelieving Gentiles] and graft in the NATURAL BRANCHES of the tree instead thereof."

In this connection see page 646: 30-36. Quoting again from the parable, verse 115: . . . the roots of the NATURAL BRANCHES . . . [in the neithermost parts] are yet alive; . . . that I may preserve them. . . . I will take of the branches of this tree [mother tree], and I will graft them in unto them."

Now what kind of branches are those taken from the mother tree? Why, those that were grafted in, the wild olive, or Gentile branches.

Ephraim is mixed among the Gentiles, even among those who came over to Joseph's land; these obey the gospel of Christ, and many have had their lineage made known, and according to the Book of Mormon, will be identified as of Joseph. P. 664: 1: "If they [Gentiles] will repent . . . I will establish my church among them [Restoration] and they shall come into the covenant and be numbered among THIS [Lamanite] the remnant of Jacob." The remnant of Jacob here mentioned is of Joseph through Manasseh. P. 335: 3. They are the NATURAL BRANCH into which will be grafted the branch from the mother tree [Gentiles or Ephraim].

Now there has been a complete exchange of grafts, as verses 118, 119 plainly show. Verse 127 tells which will be grafted first in this last exchange: "Begin at the last [wild olive or Gentile graft] that they may be first, and that the first [Israel or tame olive tree] may be last." This shows that the work of the Lord in the latter day will begin

with the Gentiles and end with the reclaiming of Israel.

The object of this last grafting, which is an exchange of branches from the mother tree to natural branches, and then from natural branches to mother tree, is told in verse 134: "I will bring them together again, and they SHALL bring forth the NATURAL fruit, and they shall be one. They are all to be nourished for the last time, for the end draweth nigh. This is the eleventh hour, and near the end of the world.

The servants who are called to do this work, the last time, obey the Lord of the vineyard in all things, and the Lord also labored with them, and their numbers were few. Why? P. 40: 226: "I beheld the church of the Lamb of God and its numbers were FEW because of the wickedness and abomination of the whore who sat upon many waters."

Jesus also tells us in the scriptures that the way is narrow, and few there be that find it. But because of the labors of this faithful FEW, with the help of the Lord, there begins again to be the natural fruit in the vineyard insomuch that they become like unto ONE BODY, and the fruit was equal. This to be the result of their labor under the endowment, which has not yet been given.

When the Lord visits his vineyard again he finds it no more corrupt. The fruit is good. He calls his servants and commends them, and tells them they are to have joy with him in the fruit of his vineyard, and for a long time (thousand years) he lays up natural fruit. In other words, "Righteousness covers the earth as the waters cover the sea," and "None will say know the Lord for all shall know him from the least unto the greatest."

"When the time cometh that evil fruit shall again come into my vineyard" (in the little season) He will cause a separation of the good and evil (the judgment) and his vineyard is burned with fire. (The end of the world.)

After engraving this for his people, Jacob prophesies on the parable. He says:

"The thing which the prophet Zenos spoke concerning the house of Israel in which he likened them unto a tame olive tree must surely come to pass, and in the day that he shall set his hand AGAIN the second time to recover his people, is the day, yea, even the last time that the servants of the Lord shall go forth in his power to nourish and prune his vineyard; after that the end soon cometh."

The world shall be burned with fire. (Jacob 4: 1-5.) Nephi, too, so understood it. (1 Nephi 4: 14-29.) It is there related in the plainest of words just what is told in parable form by the prophet Zenos.

There are many more quotations we could use on this subject, but here is enough we believe to prove our point: namely: The parable of Zenos does not go into detail about the work of the Restoration, or refer to the different factions of the latter day dispensation, as believed by some, but gives us a panoramic view of the scattering and gathering of Israel.

Carrie Luff.

READ THIS

To complete our files, WE NEED two copies of Zion's Advocate for March 1, 1930. Who will send them? Address Zion's Advocate, Box 232, Independence, Missouri.

ZION'S ADVOCATE

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EDITORIAL

"FACTS," AND MORE FACTS

The editor has just received a copy of "Supplement Two to FACTS," a booklet of 104 pages in which some "very important documents" are presented of which it is said "are undenied," and which "challenges the honor of F. M. Smith, I. A. Smith, J. A. Becker, and others of the Administration Force," who are charged with making "false and libelous attacks against the author of FACTS."

Having a personal knowledge of some of the "facts" presented, we are inclined to give considerable credence to FACTS as a whole, for the charges laid against the Administration Force in Minority Rights, which are also "undenied," are supported by the Former General Church Auditor's array of telltale facts that reveal the inner workings of the "Program" of exploitation.

The Church of Christ also has facts of record anent the "adroit efforts" of certain ones of the Administration Force to "seduce and bribe" for the possession of the coveted Temple Lot.

We commend a careful reading of FACTS, with particular attention to the K L D S Radio Station and the Holden Development Company's activity, an institution quite foreign to the spirit and genius of the gospel covenant.

THE WITNESSES MULTIPLY

A brother who once occupied in the High Council of the Reorganized Church, writing to the editor, says in part:

"The Temple is exactly as I saw it in vision sixteen years ago, to a detail, which makes me kindly disposed toward its erection. We are going to assist in its building, but our assistance will consist largely of things we have to sacrifice. I fully believe God intended this Temple to be built under those conditions. . . . We moved out in faith, brother Long, and notwithstanding all we have suffered, and the great wrongs heaped upon us, we both hold as the dearest thing in the world the Angel Message of the Restoration. Our love for it, and our faith in its final triumph is abundant.

"There will be one more testimony regarding this Temple: if it faces the right street I shall know as to the divinity of its erection. . . . It does not bother me one minute what

Otto Fetting has done—I shall know for myself. God still reveals himself to me. I am sending you a diagram as to the street my vision showed the Temple to face on. (River Boulevard.—Editor.) I saw it completed and I was permitted to enter and view the interior. But one peculiar thing about it was, I did not know the people who built it. That is possibly easy to explain now.

"Do you remember when you and I were walking the street in Independence—I believe it was 1913 or 1914—when I told you it was made known to me that you would yet be in the Twelve? I have often thought of that statement, and a few years ago I was worried because it looked like a mistake on my part, but maybe not after all. Well, you acting where you are, has helped me a good deal."

EXTRACTS FROM LETTERS

From the North Country:

"Now, Brother Long, we want to be with that people, no matter where they are or what church they belong to, just so long as we can feel and know for ourselves God is leading and directing them. But at the present time we do not know where we are—just standing still, waiting and praying for light.

We take the Advocate and Torch, and find more of the old gospel spirit there than in any other church paper. Our hearts go out to you in this time of trouble, and you have our prayers that God will direct you and be very near to you in your hour of need, for it must indeed be very trying. F—— has always been a great tithè payer, but of late he has not paid a cent, just for this one reason: he did not know where to give. We have been very sick at heart over the church conditions. It seemed no matter what trouble we had we would turn to the church and feel glad. But as it is, all we can say, we know the gospel is true.

You know, Brother Long, God never speaks to his people any more; we seem to have wandered so far, and I am sure there never was a time that we needed his directions any more than now, but for some reason we are left in the dark."

Following is a list of General Conference appointees for the fiscal year 1930-1931:

Apostles:

H. E. Moler, 400 East Fourth, Holden, Mo. Southeastern States Mission.

E. E. Long, 424 East Walnut, Independence, Mo. Southwestern States Mission.

Samuel Wood, Fresno, Calif., Route A, Box 251. European Mission.

A. M. Smith, Route 3, Independence, Mo. Kansas, Nebraska, Missouri.

B. C. Flint, 2338 Hoard Street, Madison, Wis. Indiana, Illinois, Wisconsin, Iowa, Minnesota.

Wm. F. Anderson, West Lexington Street, Independence, Mo. Northeastern States Mission.

C. L. Wheaton, West Walnut Street, Independence, Mo. Montana, North and South Dakota, Western Canada.

A FAMOUS DECISION REVERSED

The Reorganized Church has much to say about the Judge Phillips Decision in the Temple Lot Case. But they have been careful to conceal the fact that the Phillips Decision was reversed by the Higher Court, and both title and possession of the Temple Lot property was left with the Church of Christ. The Reorganized Church in turn appealed from

the Circuit Court of Appeals to the Supreme Court, and the Supreme Court sustained the Appellate Court decision.

This Decision is for sale by the Church of Christ (Temple Lot) at 25 cents the copy. Address The Church of Christ (Temple Lot), Box 232, Independence, Missouri.

THE VINEYARD

THE INSPIRED TRANSLATION AND SECRET SOCIETIES

By C. A. Gurwell

"Behold, to obey is better than sacrifice, and to hearken than to fat of rams.

V. 23: "For the rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."—1 Sam. 15: 22-3.

A most interesting account of the life of Saul is given in First Samuel, 15th chapter. Read it. Nevertheless, the King James version of the scriptures makes it to say, in the 11th verse, that "God repented," instead of saying, in harmony with the truth, "Saul repenteth not that he hath sinned, for he hath turned back from following me and hath not formed my commandments."

Oh, why will men and women persistently refuse to obey God's commandments after covenanting to keep them!

A close parallel appears between the lives of Saul, first king of Israel, and Joseph Smith, first leader of modern Israel. Both were "stubborn" and refused "to obey the voice of the Lord"; and both came to violent deaths.

As soon as the Book of Mormon was completed and printed, the Lord directed Joseph Smith to re-write the scriptures, that the people might have them as they were first given, and not as they have come down to us from the hands of "that great and abominable church" which Nephi saw had "taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away, and all this have they done that they might pervert the right ways of the Lord; that they might blind the eyes and harden the hearts of the children of men." (B. of M., p. 36.) Further on he says: "Because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them." This is too apparent, as a result of the mutilated scriptures which have been given to us by man's translation from "ancient manuscripts."

Moses was given an account of the creation of the earth, and of its history down to his own time, by God himself, who talked with him "face to face." (See Preface to Inspired Translation.) At the same time, God promised him that "in a day when the children of men shall esteem my words as naught, and take many of them from the book which you shall write, behold, I will raise up another like unto you, and they shall be had again among the children of men, among even as many as shall believe." (See preface.)

This promise was fulfilled through Joseph Smith; and when it was being accomplished the Lord gave him this command: "Thou shalt ask and my scriptures shall be given as I have appointed; and for thy safety it is expedient that thou shouldst hold thy peace concerning them, until ye have received them: then I give unto you a commandment that ye shall teach them unto all men."—B. of Com. 44: 43, 44.

This was a commandment of *very great importance*. The gospel had been restored, and it was necessary that the scriptures which taught the gospel, also be restored, that men might know the truth, and not be misled by the errors which had been introduced by that "great and abominable church" which Nephi saw.

In March, 1831, Joseph Smith was asking concerning certain things, and the Lord made this answer:

54: "And now, behold I say unto you, it shall not be given unto you to know any farther than this, until the new testa-

ment be translated, and in it all these things shall be made known;

55: "Wherefore, I give unto you that ye may now translate it, that ye may be prepared for the things to come;

56: "For verily I say unto you, that great things await you."—B. of Com. 48: 54-6. (D. and C. 45: 11.)

Yet in spite of both these commandments, the early church, and the church today, all factions of it, reject the word of the Lord in this translation, given by the Spirit of God for our particular benefit!

Oh, that my words could *sting you* into consciousness of your neglect, and of your guilt! How can you expect, or even ask God's favor, when you daily defy Him by your refusal to obey His commandments?

Had the church, under the direction of Joseph Smith, published this work in 1833, as soon as it was finished, Free Masonry could not have wrought its overthrow at Nauvoo, as it did a few years later. An honest people could not have been improved upon as they were, could they have read the history of the pre-deluge period, which the Lord gave by his Spirit to Joseph Smith. Read these few selected verses from the 5th chapter of Genesis as restored by the Lord for our instruction:

13: "And it came to pass, that Cain took one of his brother's daughters to wife, and they loved Satan more than God.

14: "And Satan said unto Cain, Swear unto me by thy throat, 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 thy hands.

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

16: "And Cain saith, Truly I am Mahan, master of this great secret, that I may murder and get gain. Wherefore, Cain was called Master Mahan; and he gloried in his wickedness." (How like, "Master Mason"!)

26: "And Cain was shut out from the presence of the Lord, and with his wife and many of his brethren, dwelt in the land of Nod, on the east of Eden. . . .

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.

34: "If Cain shall be avenged seven-fold, truly Lamech shall be seventy and seven fold.

35: "For Lamech having entered into a covenant with Satan, after the manner of Cain, wherein he became Master Mahan, master of that great secret which was administered unto Cain by Satan;

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; (Emphasis mine.—C. A. G.)

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.

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."

(I wonder if it has anything to do with the withholding of the ministering of the Spirit unto the church today.)

Here is another reason for using the "Inspired Translation":

44: "And thus the gospel began to be preached from the beginning, being declared by holy angels, sent forth from

the presence of God; and by his own voice, and by the gift of the Holy Ghost.

45: "And thus all things were confirmed unto Adam by an holy ordinance; and the gospel preached; and a decree sent forth that it should be in the world until the end thereof; and thus it was. Amen."

The mercy of God to *all men* is shown by this. The gospel was in all generations of the world. The King James version makes no mention of any of these things.

Today, this year of Grace, 1931, the Church of Christ, with

all factions, is under condemnation, because they have not obeyed the commandment of the Lord to "teach" this restored gospel unto all men"; and this condemnation shall remain until they repent and do the thing the Lord has commanded, OR THEY WILL BE REMOVED OUT OF THEIR PLACE.

And further, Unless this Church of Christ, on the Temple Lot, removes from its membership those who will not renounce Secret Societies, it must itself be removed from doing the work which the Lord has committed to its hand.

A CHALLENGE ACCEPTED

By Samuel Wood

The following letter from Gloucester, England, evidently reveals the nature of some of the missionary activities of the "three powerful men" sent to England by the late conference of the Reorganization. It seems that their zeal to reclaim their losses in England and Wales, and to prevent further inroads by the Church of Christ, rather lead them to expose the weakness of their own cause and their utter lack of an appealing message, by indulging in a little pure and unadulterated slander.

These attacks which are directed against an individual are evidently intended for the Church of Christ, to halt its progress in all of its undertakings, and especially in the Temple building program. And England is not the only section where they have been made nor is the writer the only representative of the Church of Christ to become a victim.

THE CHALLENGE FROM GLOUCESTER

100 Falkner St., Gloucester, England.

Mr. Samuel Wood,

Dear Sir: My wife and I have been interested in the Church of Christ, being members of the Sunday School. I had given my name and asked for baptism. Some of my relatives are members of the Reorganized Church and have used many efforts to discourage me from uniting with the Church of Christ. One of the local members of the Reorganized Church has made an attack on your character, and said that you left the Reorganized Church under not very creditable circumstances, and without disclosing the nature of your sin insinuate and infer it was something very bad. We asked what it was, but they would not commit themselves to anything definite. But we were challenged to write to you about the subject, and if you were a man you would state definitely why you left the Reorganized Church. Your answer to us will be the final word.

Yours sincerely,

Mr. and Mrs. E. C. Harris.

EXACT CIRCUMSTANCES UNDER WHICH I LEFT THE REORGANIZATION

My last sermon for the Reorganized L. D. S. Church was my first sermon for the Church of Christ; preached in the Reorganization's church at Fresno, California, Sunday noon, May 17, 1925. This sermon, (a synopsis) was published in a local newspaper the following morning under the heading: "Pastor Quits After Battle Over Supreme Directional Control." In the editorial comment which formed a kind of prelude to the sermon, attention was called to the fact that for a number of years I had been active in the local Reorganized L. D. S. Church, and for the past three years until the preceding January, I had acted as pastor, and that I had built the local church edifice in which I preached my last sermon for that church, which was my first sermon for the Church of Christ in which I had just placed my membership. It was stated that I had "resigned as pastor of the church" in January when A. S. Votaw was chosen. Also that over twenty others had left the Reorganization with me and we would establish a local Church of Christ.

During the previous week I had been invited to occupy the pulpit on the above date, and between the time the pastor presented the invitation and the date of the sermon I transferred to the Church of Christ. This was done by telegram, and my acceptance and appointment to represent the Church of Christ came back by wire which I received on Sunday morning on my way to fill this engagement. I had strenuously opposed the Supreme Directional Control document which had just become law in the church, and this invitation carried with it the demand to know what I intended to do. District officers were present and seated on the rostrum when I entered the church. And they were there to apply the "effective discipline" in case I opposed the action of the recent general conference, or refused to accept the new form of church government. I was aware of what they intended to do and that was why I transferred to the Church of Christ at that particular time. I had no intention of permitting the henchmen of the First Presidency to publicly humiliate me because I had refused to go under his yoke of spiritual bondage.

There was a large congregation present and among them many of my friends (outsiders) who had come to hear this sermon. When I was introduced as the speaker I arose and stated that I had an explanation to make; that I no longer represented the Reorganization; that I had joined the Church of Christ on the Temple Lot at Independence, Missouri; and that I was there "This morning" as a representative of that church. I read the telegram of acceptance and appointment by the Church of Christ to verify my statements. I stated that under the circumstances I would not pretend to occupy unless the brethren in charge invited me to do so, and in that case I would *tell them why I had left the Reorganized Church* and what I intended to do. Elder Smith, vice president of the district, arose and after making a vicious attack on the "Hedrickites," stated that he would not say whether I could occupy or not and sat down. The Pastor then arose and after looking over the congregation, rather bewildered, finally said: "Well, as previously announced, Brother Wood will be your speaker." No one dreamed that I had transferred and they were taken by surprise. When I arose to speak all of the burdens which I had labored under in bitter anguish while presiding over that Branch rolled away, and I stood there a free man, in all the faith of my youth. I forgot the attack just made on the Church of Christ, for I experienced such joy and good will towards the people that I had never before known. My mind was as clear as a bell, and as I spoke the purposes of the Great Restoration filled my being, and an assurance came to me such as I had never before experienced. The following is the sermon as published in the *Fresno Morning Republican*, May 18, 1925:

LAST SERMON, FOR REORGANIZATION FIRST SERMON FOR THE CHURCH OF CHRIST

"Jesus Christ declared that from the days of John the Baptist until now, "the Kingdom of heaven suffereth violence and the violence take it by force."—Matt. 11, 12.

The church that I have represented for a number of years is purely an American institution. We have said that it was

a Great Light burst upon the world during the early part of the last century—an angel Messenger conveying the “Everlasting Gospel” to a civilization that had just broken the chains of priestcraft; whose pioneers had just emigrated to a new continent and under God established a government “of the people, by the people, and for the people.”

It was upon this new continent, and to a people who had proven their loyalty to the truth by establishing free institutions, that a more perfect conception of the Law of Life was to be revealed in the latter days. There is a wonderful blending of the philosophy of Jesus Christ and the free institutions of men. Else, why did Paul say: “Stand fast in the liberty wherewith you are made free.” And why did Jesus say: “And ye shall know the truth, and the truth shall make you free.” The Gospel is to bring more liberty, more freedom, and greater equality, and not the reverse. In other words, the gospel is the law of human progress made practicable through the institutions of men. The truth does not foster paternalism in government nor the benevolent rule of a king; but rather individual initiative and responsibility, which alone will affect the Spiritual and material progress of the race. America is destined to be the schoolmaster of the world, and that is why no king nor Pope shall ever prosper on her beautiful strand.

The idea of a king, or of a supreme dictator in the church, is the reverse of the teachings and practice of Christ.

This church (Reorganization) as always until very recently advocated democracy—“theocratic democracy”—and opposed autocracy, or one-man power in either religious or political institutions.

We are told in the inspired books of the church that the Spirit of God imbued the men who were directly responsible for the drafting of the Declaration of Independence and the framing of the American Constitution. For a hundred years our missionaries preached religious and political freedom. And in the days of chattle slavery they challenged the right of one man to have property in the body of his fellow, or to appropriate the product of his toil.

But Today, What a Different Picture the Church Presents!!

For several years past all roads have lead to one man power! First the local congregations were stripped of their right to ordain Teachers and Deacons. Without warrant in the law the districts were told to not ordain Elders without the consent of the general church President. The Apostolic Quorum, after a desperate conflict, was relieved of its rights and prerogatives. Other general church Quorums were ignored or bullied by the President. This wanton and ruthless struggle for absolute power on the part of the President

terminated in an invasion of the financial arm of the church. This was the grand climax—the ultimate goal. To reach this goal it was necessary to abolish the old and establish a new form of church government. This was accomplished after a bitter fight extending through several months and terminating in an inglorious victory for the centralizationists at the recent (1925) general conference held at Independence, Missouri, when a document presented to the conference by the First Presidency was adopted and became law.

The document provides for “government through priesthood, - - among the people - - - with supreme directional control resting in the presidency - - - .” This government to be “maintained by effective discipline, - - strongly enough administered to prevent the purposes of the organization being frustrated by individual caprice and rebellion.”

That a body of men and women should, in this age of free and democratic institutions, pattern their church after a despicable form of ancient monarchy, and incorporate in their law the above relic of savagery—discipline to prevent rebellion—is almost unbelievable.

President Smith presented the wonderful contrast of the new theory of church government and the old when he said: (In discussing a “Basis of agreement,” presented to the conference by the president of Seventies,) “They are as different as oil and water, and will not mix.” Which means that the last vestige of popular government or legislation by the people must ultimately go.

President Frederick M. Smith now has supreme control over both the spiritual and financial affairs of the church. He is editor of the official church publication and exercises a strong censorship. He calls and ordains all bishops who are the custodians of the church finance. No one can hold an office in the general church, (nor in any local church of consequence) nor a missionary be sent without his personal approval. He initiates all law through purported revelation, and has the power to appoint his own successor even though he himself becomes a sinning fallen prophet. In a speech in the recent conference he compared his “supreme directional control” to a like power of God in heaven.

This theory of church government clashes with all of the truth that I have ever known. It clashes with the spirit of every sermon I ever preached. And if I should accept of it I would be a traitor to you, my friends; I would be a traitor to my wife and children, and I would be a traitor to my God. Therefore, I can not and will not support it. For freedom and justice and right are burned into my soul, and I intend to fight this spiritual tyranny as long as a vestige of it is found anywhere in the world.”

WHAT SHALL IT BE?

*A Delegate Conference? An Elders' Conference?
A General Assembly?*

Much has been said relative to this most important subject which affects the manner of representation at our General Conferences. This question has been agitated a great deal in the Church of Christ in recent years and it is the hope of the writer that the present referendum will bring us nearer to a solution of the problem.

Many interesting thoughts have been expressed recently in favor of both the Delegate and General Assembly propositions by their respective exponents, but very little has been said in favor of the Elders' Conference proposal. Of especial note is the rather interesting and friendly article in the *Torch of Truth* for November, entitled the “General Assembly, Yates versus Maloney, etc.,” which speaks clearly the views of these two brethren who with the writer were members of the committee that prepared the ballot recently referred to the churches. It is now the intention to present the

positions relative to the Delegate and General Assembly propositions.

Briefly. We refer to the strong features of all three propositions, which is at least the keynote of harmony and possibly the means of complete harmony of all groups on the question.

1st. Regardless of which proposition carries, *it is assured that final enactment of all important matters will be by referendum* of all the churches. The *referendum provisions are not an issue*, they are a foregone conclusion. The real issue before us is: *what shall be the means employed to obtain the proper referendum vote?* The rules set forth in Bill No. 2 relative to an Elders' Conference provide those means and safeguard every right of the people. It states:

“That all matters considered by said Elders' Conferences, affecting the rights, privileges, faith or practice of this

submitted to a referendum of all the churches for enactment before their provisions shall be binding upon the church."

The present Delegate System provides for legislative action by referendum. If that is not true, then why didn't the last conference *legislate* on the question of representation instead of referring it? Why was Re-baptism referred when over two thirds of the churches were represented by Delegates at the October, 1929, conference? These and other instances could be cited to show that referendum is just as much a part of a Delegate Conference as now constituted as it would be in either of the two alternate propositions. So we find that the idea of our conferences not being "legislative bodies" is not new with the General Assembly proposal.

We wish to refer to the views of Brother Yates as found in the *Torch* for November on page 98, which states:

"The General Assembly as proposed is fair and just. It is also practical, and presents the only system ever devised whereby the voice of all the people may be had by their direct vote upon all matter that affects the General Church." (Emphasis mine.—C. L. W.)

The question arises as to, Why this statement in view of the proposal as contained in the majority report ordered submitted by last conference, which contains the following provision relative to an Elders' Conference?

"1. That *such conferences shall not be legislative bodies*, but rather instructive, advisory, and administrative in their nature whose prime motive and purpose shall be to provide ways and means to carry into effect the measures enacted by the voice of the people expressed through referendum."

Let us examine now some of the weak points of both the Delegate and General Assembly proposals.

A Delegate Conference as at present constituted provides that representation shall be on the basis of one Delegate to every six members, and an ex-officio vote of equal strength to the eldership present. Thus if elders come with delegate credentials from several local churches, or as in some instances representing an entire field of appointment and at the same time have an ex-officio vote, they can control any Delegate conference they attend simply by calling for the delegate vote. It has become a practice under this system, for local churches to select as delegates members of the Twelve and eldership whom they know will be in attendance at conferences, which results in giving too much power to such individuals for one thing, and unless a delegate vote

is called fails to give them the proper representation. This evil should be corrected, if the Delegate system continues. I agree with Brother Yates, in sentiment but not in actuality, wherein he states, "as far as the Editor is concerned he has enjoyed (?) about all of these splendid (?) Delegate Conferences he ever expects to participate in"—but how about the abuses of the General Assembly if it carries?

Independence is the headquarters of the church. At that place is the largest membership of all the local churches. It is increasing in membership each year. The membership there have no long expensive journeys to make in order to reach the place of General Conferences. No expenses to pay beyond their normal living expenses. Consequently they could "Assemble" *en mass*, while distant churches would have to be content with little if any representation, no voice, no deliberation, nothing except what is referred to them after *legislative action* has been taken by the *General Assembly* for approval. Consequently the local congregation at Independence can have a controlling influence on every question considered. They can swing the vote on any measure they sponsor. They can decide in what form every measure will be taken before it is referred. They can control the General Church. They can elect boards, committees, and officers. They can influence and carry every legislation that does not need reference. Do you want that? Yet if you have a General Assembly as proposed, that will be the result. Not because the Independence group would do it dishonestly, but because of the circumstances which give the privilege of attendance, at the disadvantage of those more distantly located.

The Remedy? Support the Elders' Conference proposal. Why?

Because it is the only kind of conference authorized by revelation. (See Book of Commandments 24: 43.)

Because the Eldership of the church is called of God to represent the people, and are more in contact with the needs of local churches, and can be more effectively dealt with for misuse of representative privileges in local churches.

Because it provides for legislation that is initiated by the people, of the people, and for the people with the protection of referendum.

Because it provides that each local church shall be represented by those who are acquainted with its needs, and not by those who because of financial advantage can attend, and others can not.

Because the *Elders' Conferences will only be instructive.*

OF GENERAL INTEREST

We are sure you all would like to hear the news that comes into the office from the various parts of the vineyard, and we wish it were possible for you to do so; but since that is impossible we will just do the next best thing and try to tell you the best part of it at least.

But now I find I am in a dilemma; where shall I begin? Well, perhaps the best way would be to start at the farthest point away and work towards home, and so we will start from the British Mission.

Letters from this mission, both Wales and England, are very encouraging and while they were disappointed that Brother Wood was not permitted to come and labor with them this year, still they are blessed with a goodly degree of the Spirit of God in their work, and are pushing out to do what they can for the Master's Cause.

A letter from the sister of Brother Tordoff who is isolated from any saints of the Restoration, speaks longingly of the time when some of our missionary force will find their way to her. She sends her contribution to the Temple even though she is not a member of the Church of Christ at the

Bishop Beacham also sends a very encouraging letter, and others send their contributions for the Lord's house.

Very fine reports come from Apostle Flint. He writes: "I have had the busiest and most encouraging season I ever had in all my life, nothing spectacular, but solid growth." He reports the Minneapolis Church as a "live growing local that bids fair to soon outgrow their present hall."

Sister Sweem writes from Hamilton, Missouri: "We sure had wonderful meetings during Brother Flint's stay in Hamilton," and a letter from John T. Ford indicates the "wonderful meetings" are still theirs to enjoy.

A letter from Centralia with baptismal certificates to the recorder's office, indicates that James E. Yates is still at work gathering the sheaves from the harvest fields.

Clarence Wheaton is in Ogden, Utah, struggling with problems that must confront a missionary in that hotbed of Mormonism. In his recent work in Western Colorado, he was quite successful both in meeting those that opposed our work, and getting the people to listen, with the result of several transfers and baptisms, and finally the organizing of a Church at Delta, Colorado.