

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

APOSTASY

Can a church that is in Apostasy, return to its former condition?

By R. M. Maloney

The question of apostasy is perhaps the most distasteful and unpleasant of any matter pertaining to religious consideration. The apostasy can not be rightly considered and analyzed without proper knowledge of conditions leading thereto.

It requires adverse or damaging conditions to bring about an apostasy, either for an individual or for a group of people.

We venture the opinion that the majority of all Protestant churches today believe there was an apostasy from primitive christianity.

It is eminently proper, logical and consistent for all Protestant representatives to so believe and teach, for without an apostasy of the early church, there would be no valid claim for a Protestant church to exist. For the reason that the Roman Catholic Church is the only Christian denomination that can trace their identity year by year back to the primitive church. Aside from the historical evidence in favor of a complete succession of the Apostolic church under Roman Catholic Control; *the name itself* should be considered evidence: *Roman Catholic*. It is a historical fact that Rome took charge of the church.

The apostasy of the primitive church commenced in the first century. The opposition was bold and fierce, even in the days of our Lord. Jesus referring to the storm of opposition against the church says, "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." This referred to his day and also to future time. The awful tragedy in the days of Nero the Emperor of Rome furnished evidence of the truthfulness of these prophetic words.

The apostasy, however, was not made complete by the opposition against the church from without, but rather by the changed policies and teaching within the church. It should be understood that the church did not remain hostile against Rome, neither did Rome remain hostile against the church. There was a gigantic compromise! The Emperor (Constantine), became a Christian; and by his authority the war against the church was at an end, so far as the Roman Empire was concerned. But the evil and damaging sins were found within the church. The religion of force had

its sway, and thereby hundreds were compelled to unite with the church. Such conditions and policies could not possibly advance the cause of Jesus Christ, and in consequence the evils within "waxed worse and worse."

The Apostle Paul referred to a "falling away" and that a "man of sin be revealed who exalteth himself . . . sitteth in the Temple of God, showing himself that he is God." The "*Temple of God*" certainly refers to the CHURCH OF GOD!

There must be some truth in this prophetic statement, it must have its application somewhere. History must come to our assistance; and tell us of a high official in the church who exalteth himself by the amazing claim of *Supreme Ruler*.

In the primitive church the sovereign power was resident in the officers and members. But now, the Holy Father, or Pope, was granted Supreme Control. The Pope was acknowledged as "The vicar of Jesus Christ," the successor of Jesus Christ, occupying the same position and authority as did Christ. No one should fear or object to statements of history, especially when that history is furnished by their own people. This supreme control by one high official in the church, was a departure from the primitive order. Especially was it in conflict with the Divine system in using force to compel its subject to submit to the mandate of official authority.

The right of free conscience, free expression, and the exercise of "free moral agency" was denied those who dared to differ with those in supreme control. History informs us that hundreds were forced to "*re-cant*" and submit under severe penalty.

Referring to the Inspired Translation of the Bible, the principle of divine rights, (The Bill of Rights, in the constitution of God) is made clear in Genesis third chapter. In that divine constitutional convention, the free agency of man was challenged by Lucifer: "Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him; and also that I should give unto him mine own power; by the power of mine Only Begotten I caused that he should be cast down, and he became Satan."

own mind." In his *own* mind, persuaded in his *own mind*; not forced or coerced by the mind of some ambitious supreme ruler. Worldly poets know better than that: referring to God the Poet says: "In nameless ways be good and kind, but never force the human mind."

There can be no greater evidence of a fatal apostasy than to observe a high church official demanding submission of consciences and convictions to a program of his own making. Discussing the question of modern apostasy it becomes necessary to examine its causes and those mostly responsible.

It was my good fortune to be reared by parents who were deeply devoted to the restored gospel. Their life was a continual sacrifice to its interests. My mother was a member of the "Old Church," before the tragedy of 1844. My father joined the church in 1855. The following year, my parents, with eleven other families migrated to Utah. Not being satisfied with conditions in the Utah Church, they joined the Reorganized Church in 1863 under the direction of E. C. Briggs and Alexander McCord. They spent eleven years in Utah, returning to "The States" in 1867.

In my boyhood home the gospel was the chief subject of conversations, especially when members of the church were present. Experiences in Utah, Salt Lake City and Ogden, were almost the daily rehearsal for years after returning from the west.

The apostasy of the Utah Church was a settled question in my boyhood home. The cause that led up to it was not polygamy altogether, but the assumption of Brigham Young as successor of Joseph Smith as leader of the church. The domineering authority of "obey orders" was a continual complaint. That system of church government, known in later years as "Supreme Directional Control" was in full swing in Utah.

That system of church government was so constantly rehearsed in my ears when a boy that I learned it with almost the same completeness as I did the alphabet.

Years later, I learned of the Roman Catholic Church, having a similar form of church government, wherein the sovereign power of all administrative affairs was resident in the Pope at Rome. The claim for infallibility by the Pope was indeed consistent: for surely if he be the vicar of Jesus Christ, he should of necessity be infallible, when holding supreme power to control the consciences of his subjects.

But this form of church government was not disturbing the Reorganized church during my young life. I was not molested by it being in the Brighamite church or in the Roman Catholic Church—why should I worry.

I enjoyed full and complete confidence in the Reorganized church as being the accepted church of God on earth. That confidence was so complete and secure, that I never questioned the divine acceptance of the church or of her representative men.

During the long years of administration of Brother

Joseph Smith, I regarded him as a true man of God—as a real genuine Prophet. It is true that I never regarded him as being "infallible." In fact, during the early years of my ministry (either 1894 or 1895) I wrote the following comment to *Zion's Ensign* about Joseph Smith: "I do not claim that he is infallible, but I do believe that he has an infallible guide to guide him." That is as near as I can believe that any man is infallible. Therefore, when a man demands that he be granted "Supreme Directional Control" over all the affairs of the church, he simply goes beyond the limit of Divine Grace.

It has required nearly six thousand years of time for the world of humanity to make a sweeping demand for "democracy." Democracy is *one* form of government and "Supreme Directional Control" in the hands of one man is quite another.

Truth does not corrode, nor lose its luster by the passing of time. Here is one golden gem of truth by President Elbert A. Smith as stated in *The Saints' Herald* during the summer of 1924, published later in "Brother Elbert's Booklet": "*The Church is a Theocratic Democracy.*" That statement had reference to the Reorganized Church of Jesus Christ of the Latter Day Saints. The statement is true. In fact we think it contains too much truth for the present condition of the Reorganized Church.

The church is Theocratic, because the laws emanate from God. If the people in General Conference made the laws by legislative enactments, then the church could not be Theocratic. Furthermore, if the laws of the church should be administered by one man having "Supreme Directional Control over all the affairs of the church," then it would not be democratic. A *Democracy* is where the sovereign power is with the people; an *Autocracy* is where the sovereign power is vested in one man. Therefore, the General Conference of the Reorganized Church in April, 1925, changed the form of government from a Democracy, into an Autocracy. The change was made when the conference adopted the program of President F. M. Smith, wherein he demanded that he be granted "Supreme Directional Control over all the affairs of the church." President Smith was gracious enough to admit that he desired to be "Supreme only in the administrative arm of the Church." Perhaps we should inquire: In what other line could he be supreme? This administration power was to function in "Effective discipline, and in the power of elimination."

The conference approved President Smith's program by a two third's vote—thus granting him Supreme power. It should be understood that this achievement was not accomplished in one or two years: The conference of 1925 approved it, but the heaven had been working for years.

An apostasy is not made complete by committing sin and evil but by approving and condoning the sin and evil that is known to exist. Therefore, this vote of approval gave support to the change in church government. Then a few days later a document was presented by President F. M. Smith in which we find

hands of one man, is false and deceptive; it is in open conflict with God's plan.

QUESTION? Can the Church right itself? Can it repair the wrong that has been done? That there are hundreds and thousands within the Reorganized Church who are burdened daily because of the "wrong," is a fact that cannot be denied. Without controversy, and without any shade of doubt they know that the *wrong* was committed in 1925 when they adopted the PROGRAM of Supreme Directional Control. These hundreds and thousands are feasting on HOPE and anticipation that the Ship of Zion will again find her course and reach the harbor safely. I am positively sure that I should not hinder the good work of a lost one finding their goal.

How can the Reorganized Church undo its action of 1925, by motion to rescind? Well, possibly. But, by doing so now, they would be compelled to acknowledge that the PROTESTORS were right, and they wrong during these six years. Rescinding their action of 1925 would be a world-wide public confession of their own folly, and a repudiation of that type-

written document that gave approval of the S. D. C. program.

Suppose the councils of the church today, or a general conference, should desire and demand the resignation of President Smith, he could with all calmness, assurance and consistence remind them; you granted me Supreme Control, don't you like it? Wherein is the possibility of a remedy for the tangled situation. Individuals may repent, and reform; but we know of no history where a church ever reformed.

No Bible Church, no Book of Mormon Church, no other church on earth, that once drifted into apostasy has ever reformed. Reformed movements have broken away and sought to improve conditions, but the main body drifted on in its course. Everything goes to prove that the Reorganized Church has drifted from her anchorage, is "weighed in the balance and found wanting." The call is: "Come out of her, my people." It is the clarion call! The midnight cry is near, will we be found supporting a false system of church government, a false religion, or will we have the faith and courage to come out on the side of truth and right?

Flint Replies to Hunt

Note.—Children have been known to develop a habit of chanting an interminable lingo, not knowing enough to quit until someone came along and boxed their ears. Some seem to carry this unfortunate trait with them to their graves. For about two years letters have been circulated that make a personal attack upon Apostle Flint. Brother Flint has thought it not worth particular public notice, but the desire to take up the matter in his behalf is increasing, from different sources, until it is thought best to make a public reply to these letters and let Brother Flint do it. Any one who has conversed with Brother Flint personally, heard him preach, or read his writings, will be at a loss to know what grounds one can have for charging him with worshiping at the shrine of any "sainted hero." Faults he may have, but nothing as bad as that. It may merely reflect the attitude of mind of the one making the charge. If so we need look no farther for the cause of his attack. Such an attitude of mind may lead to any diabolism. This "sainted hero" stuff has been the cancerous growth that has gnawed at the vitals of Mormonism since its inception, and resulted

in the sloughing off of the whole evil mess of spiritual wifery, polygamy, kingship follies, "obey counsel," "follow your file leader," Adam-god worship, blood atonement, secret endowments, secret chamber work, and other secret abominations, avenging angels, Danite bands, and "Supreme Directional Control." None of these would have been possible, but for the setting up of some individual as a "sainted hero," and following whithersoever he led. As the silver dollar held too closely to the eye may obscure the light of the celestial orb of day, so a "sainted hero" may obscure the whole light of Christ and his glorious gospel. To be loyal to Christ and his truth, and to give due honor to any and all of the *servants* of the church in their several callings, does not require that there shall be a "sainted hero" stuck before the gaze of any one. An object of that kind is necessary only when there is a movement on foot to divert attention and to rule the consciences of the people. For those who have such an obstacle between them and Christ there is no hope except to drop overboard the "sainted hero" stuff, and the whole resultant putrifying mass.—Editor.)

CIRCULAR LETTER

August 1, 1930.

Dear Saints and Friends:

Owing to recent unkind statements made by B. C. Flint of Madison, Wisconsin, misrepresenting the faith, doctrine, etc., of the Reorganized Church of Jesus Christ of Latter Day Saints, we wish to give a few extracts from a letter by Mr. Flint as published in *Zion's Ensign*, May 31, 1923, Independence, Missouri. They are as follows:

Mr. Flint wrote: "I was born February 16th, 1880. . . . In the fall of 1895 . . . Elder J. W. Peterson and his wife held some meetings about three miles from

ATTACKING FLINT

"my home" in Wisconsin. "All of my early anti-Mormon training rose to the surface. "I was ready to raise a mob and drive them from the country." Peter Muceus, who "had become my daily associate" went to hear Elder Peterson at Adamsville and urged "me" to go, and "I" finally "yielded."

Referring to Joseph Smith the Palmyra Seer, he says, "Like him, I lacked wisdom, like him I wanted to know." He says he also believed the words of James 1:5 . . . "It was already late. The family were preparing for bed, so I quietly slipped out of the house and went to the barn. It was pitch dark. I climbed

up in the hay and knelt down to pray . . . and I prayed as I never prayed before. It seemed that I was talking to some presence there with me" . . . "I besought this presence to know if I might not be baptized by a Baptist minister, or some other minister who would baptize me. When I opened my eyes I was in the midst of the brightest light I ever saw: not a yellow light like the sun, but a pure white light such as comes from a mantle lamp. The very hay around me was almost transparent in this marvelous light. I saw no one; but in answer to my inquiry, a voice as distinct as any earthly voice spoke and said, "This, (referring to the gospel as preached by Elder Peterson) is the true gospel. If you obey it you will be blessed." That was all. The light vanished. I was alone. I arose from my knees, went to the house and went to bed. I said nothing to anyone of my experience." . . . I did not hesitate long, about two days, I think, when I went to Barneveld (Wisconsin) and told Brother Peterson I wanted to be baptized. I was baptized the following Sunday, on my sixteenth birthday, February 16th, 1896" . . . During the following summer Brother Muceus and a few others were baptized . . . In the spring of 1911 I quit work in the shops to accept a missionary appointment. I had known for years that I would occupy there, but I could not get the consent of my mind to try for an appointment." . . . "When God told me twenty-seven years ago in father's old barn that if I obeyed the gospel I would be blessed, it was the truth. I have never had to go back on that testimony; yet I have been willing to spend as much time in those twenty-seven years in trying to prove the work untrue, as I have to prove it true, only to find it can not be done. "This gospel is the eternal truth of heaven, committed to man again in these latter days for his salvation and is the only thing that will enable him to make a proper adjustment of his life so that he can become an intelligent citizen in the kingdom of God. It is the work that Christ came to the world to establish, and to make effective his atoning blood."

We congratulate Mr. Flint, that after twenty-seven years of study and research, he was able to take the

Madison, Wisconsin, Sept. 5, 1930.

Messrs. W. E. Shakespeare and C. J. Hunt
Chetek and Evansville, Wisconsin.

Dear Brethren:—

Through the kindness of Sister Adelia Brockman of Sparta, Wisconsin, I have come into possession of a sort of circular letter over your signatures and dated August 1, 1930. I am just wondering if I am supposed to feel flattered at this attention from you gentlemen, at this late date. I have been actively engaged in missionary work for the Church of Christ, in Wisconsin, since 1926, yet this is the first attention, directly, in the way of printed propoganda I have received from any of you men, notwithstanding the very prominent fact that wherever success has attended my efforts, during those years, some one or more of the representa-

Prophet Joseph Smith as his sainted hero of the Restoration movement, instead of Granville Hedrick.

Did Mr. Flint forsake and turn from that wonderful gospel light and gloriously organized church, when he left the Reorganization about the year 1926 and later (April, 1928) was ordained (?) an Apostle (?) in another organization, at Independence, Missouri, by H. E. Moler, Otto Fetting, and Samuel Wood, all dissenters from the Reorganized Church?

Did God know, in 1896, when B. C. Flint prayed "in his father's barn," that the Church of Christ (Temple Lot) in Independence, Missouri, was in existence and that they baptized by immersion and did he (God) miss a golden opportunity by failing to direct this young Mr. Flint, a prospective apostle (?) to join those struggling admirers of Granville Hedrick instead of the Reorganization?

The prophet Job once said, "Oh that my words were now written." But it is quite probable that we may yet hear Apostle (?) Flint say of his twenty-seven years of experience and strong affirmation: "Oh, that my TESTIMONY HAD NEVER BEEN WRITTEN, for it stares me in the face, in public and in private, and I must meet that knowledge given me from God from heaven, that I wrote the truth when I testified of the Reorganized Church of Jesus Christ of Latter Day Saints, organized with a First Presidency, Apostles, Prophets, High Priests, Patriarchs, etc., before God and the Holy angels, in the day of judgment.

We invite Mr. Flint and all others who have been so unfortunate as to have left the Reorganized church to repent and return to the Reorganization and its three standard books; to, "the old paths where is the good way and walk therein, and ye shall find rest to your souls."—Jeremiah 6:16.

With good wishes to all, and malice towards none,
we are.

Yours in the one true faith,
W. E. Shakespeare, Chetek, Wisconsin,
Pres. of N. Wisconsin Dist.

C. J. Hunt,

Bishop of N. and S. Wisconsin Dists., 315 W. Liberty Street, Evansville, Wisconsin.

FLINT REPLIES

tives of the Reorganization have hurried into those localities, and warned your membership, and then hurried away again as fast as they could to avoid meeting the issue squarely like men, and now, in like cowardly manner, this attack comes to me a month and four days after it was written, and then by an indirect route, though it strikes at me directly and in a very personal way. Brave men indeed!

In the first place I may say frankly that I am grateful to you men for giving further publicity to the wonderful testimony that came to me, as a boy, in answer to prayer down in father's old barn, on a February night in 1896. That testimony stands today in all of its details. It is the foundation for my faith in the wonderful Restoration, and the basis of my ministerial experience, and I expect it to remain with me

through life. It has also been the source of spiritual light, enabling me to discern the true and the false, and when the time came, to throw off the shackles of priestcraft that still binds you men, who were my former associates in ministerial work. Your very line of reasoning in this circular letter shows the depths of your bondage to institutionalism and human leadership in priestcraft, and the darkness of mind that priestcraft ever employs in enslaving its victims.

Will you please show, where, in my article in the *Ensign*, it is stated, or even hinted by this voice that spoke to me, in the barn, that I should unite with the Reorganized Church of Jesus Christ of Latter Day Saints, organized with a First Presidency, Apostles, Prophets, High Priests, etc., etc.? Until you can do this, your garbling of my spiritual testimony can never be anything but a silly quibble, designed to deceive whoever is innocent enough to listen to you. My experience at that time was so wonderful that I carry a copy of the *Ensign* containing that account of it constantly in my briefcase, and refer to it continually in my preaching. Only once in the entire article do I even refer to the Reorganized Church, and that is where I state that I was the first one in Iowa County to place my membership there. Membership in church organizations IS NOT fundamental in that testimony. I was told that THE GOSPEL was true, and it is. Furthermore Elder J. W. Peterson, in spite of his factional affiliation, in such organization, at the time, had authority from God to baptize individuals into Christ. I WAS NOT BAPTIZED INTO THE REORGANIZATION? Were you? Why, if it takes baptism into the Reorganized Church of Jesus Christ of Latter Day Saints, to establish citizenship in the Kingdom of God, then all who accepted the gospel prior to the years 1852 to 1860, are barred, and that includes the Prophet Joseph Smith and all of his associates, as well as the late Joseph Smith. If, I say, according to your reasoning in the interpretation of my spiritual experience, membership in the Reorganized Church with its motley array of presidents, councils, organizations, etc., is the only accepted avenue to God, then all who did not enjoy the privilege of membership in it are lost. And the moment you make exception for the others you do the same thing for me, and then you have destroyed your entire quibble. The best that can be said for the Reorganization, is that it was just a faction of the Great Restoration movement, that is all. Now, will you brethren please tell me, and all of the good saints in Wisconsin, WHAT CHURCH was Joseph Smith, Oliver Cowdery, David Whitmer, and others baptized into in June, 1829? Were they baptized into any church organization? If not would they have been saved if the church organization had never been affected? History informs us, and all early church literature confirms the statement that the church that was formally organized April 6, 1830, was the "Church of Christ" and this agrees with the procedure following the work of Christ among the Nephites. After the preaching of the disciples whom Christ had chosen, there was a general

recognition by the Lord of the work done, and then Nephi tells us in the thirteenth verse of the twelfth chapter of third Nephi: "And they who were baptized in the name of Jesus were called the *Church of Christ*." This then is what happened to those also who were baptized in the name of Jesus in 1829. NOW GET THIS: Priesthood authority to represent God and baptize individuals into Christ, IS NOT contingent upon church organization, neither is membership in the kingdom of God. Both MUST exist before there can be any church organization acceptable to God. Both did exist in 1829, and the wonderful Reorganization was not even thought of yet, notwithstanding its wonderful assumption of power and authority now. Again after some clear, logical explanation relative to the name of the church, Christ says in the latter part of the twentieth verse of the same chapter: "then is it my church, if so be it is built upon my gospel." The gospel comes first ALWAYS, not church organization. Further proof is found in Doctrine and Covenants 3:16, 17: "Behold this is my doctrine: Whosoever repenteth and cometh unto me, the same IS MY CHURCH: whosoever declareth more or less than this, the same is NOT OF ME, but is AGAINST ME; therefore, HE IS NOT OF MY CHURCH. And now behold, whosoever is of my church and endureth of my church to the end, him will I establish upon my Rock, and the gates of hell shall not prevail against him." (Given July, 1828, two years before the church was organized.) The work of John the Baptist as a forerunner of Christ in baptizing prior to Christ's formal organizing of the church is another evidence of the soundness of this position. If this position is not true, then you men of the Reorganization are in sorry straits indeed, because according to your own philosophy, you lost your organization in 1844, and Brigham Young took it to Utah in 1846-7. Otherwise, why reorganize? Again, out of the recognized membership and priesthood existing in 1829, God proceeded to organize His church according to the scriptural pattern with FIRST apostles, and three were ordained in 1829, in June. In the revelation calling these men, two of them were commanded to choose out others; 'even unto the Twelve,' to fill the quorum in a scriptural manner. That was God's order and the subsequent factionalism of so-called Mormonism is sufficient proof that God was not pleased with their failure to comply with His commands touching the matter of organization. Now a few questions for you men to answer; "Why was the name of the church changed May 4, 1834, to 'The Church of the Latter Day Saints'? 'Why was it changed again in February, 1838, to the Church of Jesus Christ of Latter Day Saints?' When was the office of a First Presidency first given official recognition by the church? And, what was the historical background leading up to that event? Oh, I could go on indefinitely and ask you men question after question, on our church history, because I was raised nine miles from Blanchardville, Wisconsin, where

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EDITORIAL

"Wiser Than the Children of Light"

LITTLE STUDIES IN LIVING TOGETHER, NO. 2

By the Editor

"For the children of this world are in their generation wiser than the children of light."—Jesus.

No one would be inclined to question the truthfulness of the statement as applied to that day and age and generation, but would we be quite as generous in its application to ourselves here and now? A scrutiny of the history of the Restoration movement from its beginning should convince the most skeptical that the "children of light" have borne indubitable testimony to the truthfulness of the charge, especially as it applies to the economic situation. For with much of the divine mind revealed in the Hebrew and Nephite scriptures and in latter-day revelation, the progress in putting into effect that which is thus revealed is practically nil, while some outside of the Restoration movement have made commendable efforts to put in practice principles of social equality that border closely upon the divine.

We, if willing to accept it as such, have from time to time been chided of the Lord, for our laxity. One of the more recent admonitions was given April 11, 1916, through Joseph Luff, as follows:

I have counselled equality among my people and my words have been upon their banners, but wherein have they been honored?—Is it meet in my sight that one shall be the equal of many when his hand shall enter the treasury of my house? Shall it be said of one, "he shall judge of his own needs and his exactions be regarded" and to another: "others shall judge for thee and thou shalt be content with a tithe of what has been given to thy brother, notwithstanding thee and thine have as great need?" Have not my people consented to such things while with their lips they have said: "we are one and the Lord is our counsellor?" Surely I have counselled a heedless people, for my words are soon forgotten."

"Equality" has been the economic battle cry of the "children of light" for a hundred years? But what have they done about it, except to herald the cry? Had heed been paid to the counsel given from time to time, the present grave crisis would have found the people

of God occupying places of safety, holy places; as a city, indeed, set upon a hill, which could not be hid, and which need not have been ashamed.

As we look about us and see the unequal conditions, with the gross income from farms five billion dollars less in 1931 than it was in 1929, and with an increase in the harvest of gold in dividends and interest, of more than seven hundred million dollars, for the first nine months of 1931, over the first nine months of 1929, it is not to be wondered that the agriculturist pocketbook is empty. For dividends, and interest, and taxes, and profits, and improvements, of whatever name or nature, must in the last analysis revert to the producer of new wealth, who carries the whole economic load.

If any one can adduce a single sane, logical, just reason why the man who performs an honest day's work in the field, the shop, the factory, or in any productive line, should not be entitled to be as comfortably fed, housed, and clothed as the man who performs an honest day's work in any merely administrative or distributive line, will they please come forward?

If we have been able in any measure to understand God by the Spirit, as we have studied his revelations, then we know that upon us is placed the obligation to put in operation an economic program that will guarantee to every member of the body an equal share of earth's bounties. To longer refuse, to longer ignore and procrastinate, in the face of conditions confronting us, is to put ourselves without the pale of Christianity.

Listen to the voice of admonition, given April 5, 1925:

Ye have prayed that my kingdom may come and my will be done among you as it is done in heaven, and in this ye do well; but who shall be your instructor in these things? Who hath knowledge of things as they are done in heaven, or who, better than your heavenly Father, can perform on earth what he hath accomplished in heaven? If his law and ordinances are sufficient in heaven, shall they prove insufficient, if honored on earth?—From communication through Joseph Luff.

Saints, what are we going to do about it? Continue to pray, as the hypocrites do, who "think they shall be heard for their much speaking," or their "vain repetitions"? Or shall we work as we pray, and as we pray, "Thy will be done," begin to put into operation that will as it is made known unto us?

Equality is the watchword. Equal in living, in that each gives his all, including himself; equal in receiving in that each receives according to his needs and just wants; equal in possession, in that each shall possess an inheritance according to his needs, and a stewardship according to his ability? Whether laboring in the productive line in the creation of new wealth, or in the actual necessary activities of the distributive line, or in the various callings or professions, as teacher, doctor, minister, etc., each shall be fed, clothed and housed on a basis of equality.

There recently came to my desk some literature describing the activities of a colony in one of the southern states which guarantees to its members and equal share of the product of its toil. Some of the things accomplished, are as follows:

There is no rent, no profit and no interest within the colony. . . . Goods are distributed at cost, of course, as there would be no object in adding a profit. No wages are paid. The Colony is conducted as a family usually is, all working together, all sharing alike the fruit of the labor of all. All are required to work; there are no drones or idlers, none living from "investments." It is a fundamental of the Colony plan that all must perform some useful services if they are to live in the Colony. There are no exceptions to this rule. . . . The colony methods have been built up after many experiments and after making many mistakes. It has paid dearly for its education and has yet to learn much of the technique of cooperation. Yet it is without a jail or a peace officer. It has neither crime nor criminals.

In this connection remember the Lord's instruction to us:

It is not given that one man should possess that which is above another, wherefore the world lieth in sin.

Then take a glance at the world of unequal possession, with its crowded jails, and its constantly increasing crime wave. Contrast this with the equality of possession and of living that removes crime and criminals, peace officers and jails. Is it asking too much to give up the one that we may acquire the other? Or shall we continue to cling to the old wreckage until with us, as of old, it is written, "THOU ART WEIGHED IN THE BALANCES AND FOUND WANTING."

To quote further:

It has no idlers, no profiteering from vice or human weaknesses. It is a sober, industrious, thriving community in which all work, and where all are on economic equality. . . . It has a school system which is unique and highly successful, in which students are taught useful labor, as well as the things which are learned in school. . . . offers an education for every member of the family, from the kindergarten through the grades, high school and college.

Think of an educational system where any member of the family, without a dollar, could take on all the education he could assimilate. Contrast it with some others you know?

This Colony has been in operation seventeen years, and has 15,000 acres of land, including 1,200 acres of hardwood and pine timber. It has its own places of amusement, printing presses, saw-, shingle-, and planing-mills with cabinet shop, garage, wagon, repair shop, machine and blacksmith shop, construction department, brick-making plant, painting, designing, decorating, etc., steam power plant, and electric plant, telephone system, steam laundry, general farming, dairy, etc., rice plantation, lumbering industry, shoe overall and shirt factories, bakery and candy-making,

crate making, store, hospital, and other enterprises and institutions.

In such a community, there is no overproduction nor under-consumption, no unemployment, no hungry human beings, and no profiteering middlemen. Such a plan requires that each group shall have a storehouse or central distributing or exchange building. Contact with and exchange of products between the group storehouses may be maintained by the most economical method, and at cost. To quote further:

I firmly believe that if the money that is expended in this country for charity was placed behind this system that we could put every unemployed person in the United States into a comfortable home and to producing necessities and make him self-supporting before another winter has arrived.

Saints, what are we going to do about it? Shall we let another year go by without some definite action toward putting into effect God's law? The crisis confronts us; the opportunity is before us. Shall we continue to let ungodly tradition, silly customs and practices, foolish and sentimental individualistic ideals stand in the way of our accomplishment?

I can not believe that God ever intended that your ability or my ability to provide the necessities of life for ourselves and our dependents should be measured by the amount of gold or silver, precious stones or waumpum in our possession. This is a criminal invention of man. Anyhow, as a medium of exchange, these things are now out of our reach. They are "heaped together for the last days," where the moth and rust of their stagnation may eat them, the while it cankers the souls and eats the flesh of those who have heaped them together. (See James, chapter 5.) And as these things formerly used as a medium of exchange are now out of our grasp, we must devise ways of exchange without them. And if a medium of exchange is needed within and between the groups, it will be found closely connected with the statement: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground."

"Awake, Saints, awake!

No time now for reposing."

Shall the children of this world in their generation continue to be wiser than "the children of light"?

A Vision

(The following vision was given to G. W. Munsell, August 4, 1921, while in sacrament service, and is recorded in the first edition of "Revelations in Our Times," compiled by Elder Alvin Knisley, of the Reorganization. A number have requested it and we copy it for the Advocate where all can read it.

Add the twenty-two strokes of the bell to the date when the vision was given, and the year will be 1934. The twenty-third stroke, or echo, would be the year 1935. We are indebted to another for calling our attention to this. L. P. S.)

"During the social part of the service at Lincoln, Nebraska, (August 4, 1921), I received the following

manifestation, which I now undertake to reduce to writing as nearly as possible from memory. I make this record for the reason that many have asked me to do so.

"The voice of the Spirit was: 'Arise and speak unto my people, telling them of those things which thou shalt see and hear.' Then I saw as it were with other eyes, and heard with other ears. The vision did not come all at once. I saw only one phase, or picture, at a time, and as fast as I explained the vision to the Saints, new scenes were opened to my view.

"I saw a large collection of buildings like a city, and the boundaries of the city seemed to be constantly extending farther and farther. The city seemed to extend until it appeared to cover the entire land. Then I began to see people. There were vast crowds on the street, and I noticed some were very poor and had the appearance of hatred on their faces. They were angry and threatening, and in some places appeared to be gathering in mobs, and I saw the object of their hatred. There were many who by their appearance seemed to be rich. They were paying no attention to the threats of the people, were arrogant, boastful, secure in the power of their riches. They were all pleasure bent, entirely given over to the seeking of pleasure; men and women alike seemed hilarious, riding past the crowds in automobiles, carriages, and some strange looking vehicles, appearing like automobiles, but larger and carrying numbers of people, all running hither and thither past the crowds of an angry populace at great speed and thoughtlessly disregarding the menacing signs of crowds. Some of these rich were very wicked and licentious in actions, boldly exposing their wickedness, and many bold women in fine apparel were among them, and all over the immense city those conditions seemed to prevail.

"Then the vision changed and I saw a strange looking country, such as I had never seen before, and at first I did not recognize the country and mountains, etc. Then the buildings began to appear and a city was placed in this strange country, and then the people began to appear, and I noticed they were like unto such as we know of, the Jews of this country, but as I looked they seemed to grow exceedingly beautiful. They appeared without spot or blemish, and were a very delightful people, and then I noticed there were no divisions amongst them, no rich and poor, no great and small, but all seemed delightfully, harmoniously singing and praising and talking together. They seemed to be manifesting so much love toward one another and were all facing one general direction, seemingly moving toward a central point. Then I could hear them singing something like a chant and very beautiful, but I could not catch the words. Then I saw the building towards which they were moving, a large, beautiful building appearing to be of white stone and most elaborately decorated with gold and silver and precious stones of various colors.

"But just as the entire multitude seemed to break forth in some grand song of praise to our Lord and Savior, Jesus Christ, praising and singing of the king-

dom of God and the redemption of Israel, the vision left me and I saw another city, such as our American cities. This city was full of people, and from all directions there were many people coming toward this city; and inside the city the people seemed to be going in different directions. Some were going toward the center and were met by those coming from the center, and those who were coming into the city from without were met by those who were leaving the city, and they were trying to discourage all from going in. But those who were entering pressed on into the city. And then I noticed those who were going out, some appeared angry, some distressed, some disappointed, seeming to carry envy and malice on their countenances, and I could see others farther into the city who were coming out, some weeping, some cursing; all who were coming out toward the outside were in great distress. And then I saw a little band, only a few, who seemed like those at Jerusalem, to be a delightful and a joyous company singing and praising, and I only saw one or two who were able to join the company out of the entire surrounding multitude. Many tried, but could not endure and turned back; others would try again and again until at last they, too, would give way to others who wished to enter and would join with those who were leaving the city. It seemed all had the right to try to enter and all seemed to believe in the same way, but envy and pride and malice barred those who were disappointed in their hearts' desire. Then near the few who were delightful in appearance, appeared a large building, beautiful as the one in Jerusalem, but not just like it. This building had large, high, white columns on the side in view, and I seemed to see a large clock, or dial, on the wall of the building near the top, but I could not distinguish the features making up the face of the clock; and a voice said: 'Count the strokes of the bell.' Then I heard a bell commence to toll and as each stroke came, I counted out loud until twenty-two had been counted. Then I thought I heard another at first, but it faded away like an echo and I did not count that one, and again a voice spoke, and just as he spoke the vision vanished and the voice said: 'Who hath ears to hear, let him hear, and count the strokes of the bell.'"

Correction

Our attention has been called to a grievous mistake in the November Advocate. On page 169, under the heading of "Field Notes" in the article sent in by Brother Samuel Wood announcing to the saints the news of the ordination of Brother E. J. Trapp.

In making up this page the printer left out one entire paragraph, which rather destroys the meaning of the paragraph that follows, beginning with the third paragraph it should read as follows:

"Brother Trapp commences his work in the capacity of an Apostle with renewed faith and testimony in the latter day work.

At the time of the ordination of Brother Trapp, which took place at their church room in Gloucester,

Brother John Harris was ordained to the office of Bishop. This ordination was also accompanied by the Spirit and power of God. Brother Samuel Beachman was the spokesman in this ordination.

We are very sorry this mistake occurred, and hope all our readers will please note this correction.

A. M. S.

Flint Replies to Hunt

(Continued from page 8)

the Reorganization was cradled, and I have access to information that will forever put the Reorganization out of the running, as an organization, of ever having been anything but a FACTION of the great restoration. As an organization, it can not even find root in the movement, or the church, that had its beginning in 1829. The best that can again be said for it is that it was brought into being by good men, who, as individuals, held valid priesthood, that was recognized of God. The Church of Christ, Temple Lot, has always believed that, hence our transferring there in 1926 was, in no sense, the uniting with another church. Do you accept the position of the Reorganized Church, relative to the Articles of Working Harmony? Well then, I want my testimony as it appeared in the *Ensign* to stand. It is true and correct in all of its parts. When I look back over the span of years to that dark February night, in that old barn, my heart still thrills with rapture at the goodness of God. I was told that the gospel was true. I knew then that it had been restored back to earth and that I might partake of its blessings, and when eternity rolls on and on, that testimony will endure after organizations and philosophies of men have perished and been forgotten. It is because I realize all of this that I placed the emphasis where I did in that quotation I gave you from the Doctrine and Covenants, section 3. But here comes a question: What does that quotation do to you men who are following human leadership? The eighth verse of the eighty-third section says, 'Your minds in time past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say but to do according to that which I have written,' etc. This shows God's displeasure with their human innovations as early as 1832.

You ask: "Did Mr. Flint forsake and turn from that wonderful gospel and gloriously organized church, when he left the Reorganization about the year 1926, etc.?" I answered NO, A THOUSAND TIMES NO! It was because I would not go back on that wonderful experience and my knowledge of its source, that I could not longer conscientiously represent that gigantic mass of error, and human autoc-

racy, and so must seek a purer form of the restoration with which to affiliate. As to the merits of the above proposition in any of its phases, I shall be glad to have a public canvas with any of you men at any time or place.

You prove all I have said, by your little fling about being glad that I still take Joseph Smith as my *sainted hero* instead of Granville Hedrick. This is a striking illustration of the extent of your reasoning faculties, or your grasp of the real meaning of the great Restoration. Where was there anything said about a *sainted hero*, in either or any case? I haven't ANY *sainted* leaders or heroes. Had YOU *any conception* of the meaning of the Restoration, you would recognize that it was divine, and you would cease to talk in terms of HUMAN leadership so incessantly. James 1:5 says: "If any of you lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not." Anything said there, that if in doubt we shall ask of Joseph Smith, or Granville Hedrick, or any other human being? No sir, that text places all men on an equal basis when it comes to receiving knowledge from God. Rob the Restoration idea of that principle and you have no Restoration. All you will have is an institution, and a very human one at that. Perhaps I should not expect too much logical reasoning from you men, judging from this present production, but it would seem that any one should be able to see that this very experience I had, was hardly calculated to prepare me to become just a "cog" in some organic institution of men, even though that organization be some faction of the Restoration with a valid priesthood. Why, no, with such a background, the moment that organization became a "religious shell" that cramped and hampered the free flow of that Restoration spirit to ALL mankind, I would be bound to recognize that it ceased to be the Church of Christ, in any sense. It becomes an institution, purely human, that is all, because it can now be perpetuated entirely by human leadership. Methinks you are in need of a Lamanite Samuel to ascend your walled sense of security and reveal to you how really human you are.

The climax of infantile blundering is found in your quotation from Job: "Oh, that my words were now written," etc., which you transpose to fit your conception of my present state of mind, and I am made to regret having borne testimony as recorded in the *Ensign*. Here is how you have it fixed for me: "Oh, that my TESTIMONY HAD NEVER BEEN WRITTEN, for it stares me in the face, in public and in private, and I must meet that knowledge given me of God from Heaven, that I wrote the truth when I testified of the Reorganized Church of Jesus Christ of Latter Day Saints, organized with a First Presidency, Apostles, Prophets, High Priests, Patriarchs, etc., before the Lord and the Holy angels in the day of Judgment." Yes there it is, just as you have it fixed. LET IT STARE YOU IN THE FACE, and meet you at the judgment bar of God. Shame on such work, in

men professing to be ministers for Christ. In the first place, I have never for one moment thought of denying my testimony as written; but, where, in the latter part of what you have fixed up for me, you make that testimony endorse the organization known as the Reorganized Church of Jesus Christ of Latter Day Saints, you are guilty of a downright attempt to deceive, that is apparent to anyone who has read or heard my testimony. Evidently the besmirching of my fair name, among the saints, MUST be very necessary to your success in meeting my work among them, that you must resort to such tactics. That is the only kind of argument I have received from you men since I transferred to the Church of Christ. How have the mighty fallen, when the only way the great Reorganization can be defended is by personal attack.

However while we are on the subject of regrets for things said or penned, I'll give you a couple of genuine quotations, not supposed ones, that I am quite sure, not only you but the men who penned them, have heartily wished, many times, had never been penned, or even thought, because they forever knock your entire quibble, and prove that the leaders of the Reorganization agree with us, or did in 1918, as to who, and what constitutes the Church of Christ, under the restoration of the gospel. These quotations will stare the Reorganization in the face both in private and in public until the judgment sits. I'll give just brief extracts for the sake of brevity. Elbert A. Smith said at the close of the 1918 General Conference, in an editorial in the *Saints' Herald* for April, 1918: "This means that all vexed questions of doctrine, baptism, and priesthood were carefully considered by the best intelligence that the church could assemble at a General Conference, both among the priesthood and the delegates. Though arguments might be advanced upon both sides of the question, as is usually the case, 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. As an organization they have held the fundamental doctrines of the church and have been guilty of no moral lapse. In fact, in the face of adroit efforts to bribe and seduce 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, were there any among us inclined at this time to make such a charge." President Elbert Smith prefaces this wonderful endorsement of the membership and priesthood of the Church of Christ with this significant statement: "One of the most important acts of the recent General Conference was the adoption of the Articles of Agreement with the Church of Christ people of Independence, Mo." Added to this we have F. M. Smith's and Walter W. Smith's contemporary endorsement as found in *Saints' Herald* for April 17, 1918: "Subsequently the branch has been presided over by elders who received their authority through ordination, from these other

elders and their successors; and have always maintained an honorable name and place among men, and have held their priesthood in righteousness before God.' Yes, sir, the above can not be gainsaid, and supports our contention that the Church of Christ on the Temple Lot is the legitimate root of all Mormonism. IT NEVER WAS A FACTION, because it never went through any process of reorganization, but came down through the line from 1829, in the persons who, through the years, refused to accept human innovations. They did not have to always maintain a separate organization to do that. This explains where they were from 1830 to 1844. The position of the Church of Christ is that all persons baptized by authority, recognized of God, ARE the Church of Christ, no matter which one of the factions of the great Restoration they may be affiliated with, provided that it can be shown that such authority has not been vitiated by apostasy, which consists in the setting aside of some of the organic principles of the gospel of Christ. In the matter of foibles of a human character, in organization, God has shown Himself to be long suffering, and does not cast His people off until the organization crowds out the functioning of the Holy Spirit. In our position that the Church of Christ is the faithful membership everywhere, we are supported by no less an authority than the late Joseph Smith where he says, "If any number, few or many, choose to retain the faith and practices at first obtaining and under which they became members of such body, those persons thus remaining true to the original faith, are, and of right ought to be held to be the original body or church."—*Saints' Herald*, April 8, 1896. (Note the date this was said was not quite two months after I was baptized.—B. C. F.) Again: "If in the history of any such church anything out of harmony with, or antagonistic to that constitution is introduced, or a change is sought to be made in the creed and the government, which is opposed and resisted, or denied by any of the members of the church, such portion of the membership as remain in adherence to the faith as it was before the change was attempted, or made, is the church. Nor does it make any difference in law how few the adhering portion may be, or how numerous the changing membership, the church is that part of the members remaining true to the original tenets."—*Saints' Herald*, December 16, 1903.

I am of the opinion that it would be much more profitable for the saints, if you men would meet these issues in a manly way, wherein the question of who can best qualify according to the above rule of the late Joseph Smith, than for you to continue in this childish campaign of slander and personal abuse. I am very free to confess that I am human and have, no doubt, erred in judgment many times, yet the portion of the Spirit that God has so graciously vouchsafed to me, as a result of my obedience to the gospel restored, is so wonderful to me that I can not have it in my heart to feel hardness toward any, and my

prayer is that God may bless you brethren and enable you to see the oily of your position, and the course you are persuing. As for me, I must remain firm in the testimony I have received, hence, I must continue

faithful in preaching the simple gospel of Christ. With kind personal regards. I am.

Sincerely yours,

Signed, B. C. Flint.

Book of Mormon Lessons

Synopsis of Lessons presented before the class on the Temple Lot by Louise Sheldon

No. 10.

A RIGHTEOUS BRANCH

Lesson Text.—2 Nephi 7.

Lesson Outline.

Promise Concerning Lehi's Descendants.

1. To Become a Righteous Branch—A White and "Delightful People."
2. Choice Land Promised to Them Forever.
 - Gentiles Numbered With Them.
 - Gentiles to Nurture Them.
 - No Gentile Kings upon the Land.

Christ's Warning to the Gentiles.

Between Lessons.

After prophesying concerning the coming of Christ and the scattering and restoration of the Jews, Jacob quotes Isaiah 50, 51, and 52:1, 2. He does not quote every verse verbatim, and some omissions are made. Where there are slight alterations, the sense is not changed, and the text agrees more closely with the Inspired Translation than the King James.

In 2 Nephi 6:1, Jacob tells why he reads these prophecies from Isaiah:—"That ye might know concerning the covenants of the Lord; that he has covenanted with all the house of Israel." He declares in the next verse that God has spoken from the beginning down until the time when the Jews "shall be restored to the true church and fold of God," and he repeats what he has said before, that the Jews shall be gathered and established again in the land given to them by promise. This assurance stands out in the prophecies quoted from Isaiah.

A Remnant Will Be Saved. (See 3 Nephi 9:100-103.) Jacob is quoting from Isaiah 10:19, 20.

Paul stated at one time that all Israel would be saved when the Deliverer should come out of Zion. (Romans 11:26.) In Romans 9:27, he says that a "remnant" will be saved.

"Remnant" may mean that only a portion of those who are of Israel in the last days will be saved, or, it may mean that the Jews in the last days are only a part of Israel. In the Book of Mormon the Lamanites are often referred to as a remnant of Jacob, meaning a part of the people who were descended from Jacob. The Jews are only a part of the nation that constituted the Israelites anciently. The ancient nation comprised twelve tribes before it was divided.

Whether a part or all are saved, Nephi is careful to show that God is no respecter of persons, and that the Jew will have to accept the same terms as the Gentiles. He says, "as many of the Gentiles as will

repent, are the covenant people of the Lord; and as many of the Jews as will not repent, shall be cast off." 2 Nephi 12:75-77.

The Lesson

A Righteous Branch. Continuing the tread of a prophecy, let us turn to the 7th chapter of 2 Nephi. In this chapter Jacob has more to say about the Jews, but he deals more particularly with the subject of a righteous branch in the choice land. There were times in Nephite history when they were, indeed, a righteous people; when there were no rich and no poor among them. Jacob speaks of a righteous branch to be in the *last days*, however.

He has told us in verse 105 of the preceding chapter (2 Nephi 6) that the Lord promised that the seed of Lehi should not "utterly" be destroyed, and that in "*future generations*" they should "*become a righteous branch*," etc. We are also told that they will become "*a white and a delightful people*." (2 Nephi 12:80-84.)

Saved Through Belief in Christ. Throughout the Book of Mormon Christ is held up as the only means whereby salvation can come to Jew or Gentile. The remnant of Lehi will be no exception. Jacob states in the 4th verse of our lesson that they will come to a knowledge of their Redeemer. Nephi prophesied that the gospel of Jesus Christ would be declared unto their descendants in the last days, and that it would bring them to salvation. (2 Nephi 12:82.)

Promised the Choice Land for an Everlasting Inheritance. Regardless of whomsoever the Lord might bring or permit to come to this land, it was promised to Lehi's seed forever. See verses 17 and 30. Also see 2 Nephi 1:6, 8.

The Gentiles to Be Numbered with Lehi's Posterity. (Verses 29, 30.) This does not mean that the Gentile nation, generally speaking, will be numbered with Israel, any more than all who are of Abraham's seed, according to the flesh, will be numbered with true Israel, which is spiritual Israel, or those who enter into covenant with God through the gospel of Jesus Christ and live true to their covenant. Paul says, "They are not all Israel, which are Israel"; that he is not a Jew "which is one outwardly." (See Romans 9:6, 7; 2:28, 29. Also see Galatians 4:5-7.) Nephi teaches the same thing in 2 Nephi 12:75-77, which we have cited before in this lesson. The obedient Gentiles will be numbered with the believing, obedient descendants of Lehi, and together they will build

the New Jerusalem, and rejoice upon the land when Christ comes. See 3 Nephi 10:1-4.

The Choice Land to Be a Land of Liberty. It is not stated that there never would be any kings upon this land, but that there should be *no Gentile kings*. (See verse 18.) History, we know, has so far proven this promise true.

Choice Land Dedicated to Those Who Will Serve the Lord. (Verse 32.) Lehi said it would be a land of liberty to those who would serve God. (2 Nephi 1:12.) Jesus told the Nephites the same thing. (3 Nephi 1:35.) If nations through unbelief, selfishness and disobedience bring bondage, economic, political or otherwise upon themselves, they will not be permitted to continue to desecrate the land indefinitely. Alma says: "For behold, there is a curse upon all this land, that destruction shall come upon all those workers of darkness, according to the power of God, when they are fully ripe." Alma 17:60. The Nephite nation was destroyed because of the unbelief and consequent disobedience into which they degenerated (see 2 Nephi 1:22-24), and so were the Jaredites, who preceded them upon the land.

The Warning of Christ. Jesus warned the Gentiles on this land of the consequences of unbelief and disobedience. If they would repent they should be numbered with the house of Israel, he said, but if they would not repent he would suffer the descendants of Lehi to "go through among them," and "tread them down." See 3 Nephi 7:38, 40; 9:51-55; 9:99-101.

When we consider it has been foretold that the Gentiles as a nation will not turn unto God—"Woe be unto the Gentiles, saith the Lord God of hosts; for notwithstanding I shall lengthen out mine arm unto them from day to day, they will deny me" (2 Nephi 12:40); when we consider this prophecy, we say, we can see how necessary it is that we, who profess to be children of the light, shall prepare ourselves that we may be worthy to be protected from the tribulation that is coming upon this land.

Gentile Instrumentality. Verses 14, 15, 28 of our lesson show that the Gentiles will assist the Lord's people to gather, and they will also father the descendants of Lehi on this land. While the Gentiles scattered the Lamanites from their homes, our government is educating the Lamanite today and exercising a watchcare over him, although the governments' agents are not all faithful to their trust as they should be, but it is the same way in other departments. England is guarding Palestine and protecting Jewish rights to gather and live in that land, while Gentiles contribute to the funds that are raised from time to time to take the Jews back to their promised land.

Nephi speaks of the Gentiles nurturing Israel in a spiritual sense, also, because the Gentile church will take the gospel of Christ to the Lamanites and the Jews. See 1 Nephi 7:18-20. The Various churches have preached Christ to these people, and there are missionary organizations who are active, now, in distributing the New Testament, in the Hebrew lang-

uage, among the Jews. It will be *our* task to take the fullness of the gospel to the Lamanites and the Jews, and when we do, the promise made to ancient Joseph, Lehi, Nephi and Jacob, will be fulfilled. *A righteous branch* on this land will be the result, as our lesson teaches.

Questions

- Why do Book of Mormon writers quote so much from Isaiah?
- Will all Israel be saved?
- Will the Jews be saved on any different terms than the Gentiles?
- What is promised concerning Lehi's descendants in the last days?
- To whom is the choice land promised?
- Who will constitute spiritual Israel?
- What is said about kings on this land?
- Upon what condition would the freedom of this land depend?
- What warning did Christ give the Gentiles?
- How will the Gentiles assist in bringing to pass God's promises to Israel?
- What work lies before the Gentile church?
- When will a righteous branch of Lehi's descendants be established on this land?

Correction

In the Book of Mormon Lesson No. 9, in the Advocate for December, on page 183, second column, at the top of the page, the last part of the paragraph reads as follows: "and that the gathering of the believing Jews, for most part, will precede their conversion and not follow," etc.

It should read, "and that the gathering of the believing Jews, for most part, will *follow* their conversion," etc.

The Choice Seer

In the Book of Mormon Lessons in the November 15 issue the author sets forth the evidence as she finds it in favor of Joseph Smith as the Choice Seer spoken of in the Book of Mormon. Some have written into the office complaining that we have allowed this to appear in our columns. One has stated the 'CHURCH HAS ALREADY SPOKEN on this subject,' but they fail to tell when or where.

Now as far as we can learn this is now and has always been more or less an open question with the members of the Church of Christ and the Church has never taken any definite action that we can find, and we are hoping she never does. We find many people agree with Sister Sheldon, while perhaps just as many disagree with her on this point. The lessons she is furnishing for the Advocate are her own. They have not been censored by the Board of Publication, so must stand on their own merit. If you do not agree with this lesson, write Sister Sheldon and set her right on this question. In talking with her on this topic, she seems to be able to take care of her side of the question—just write her and see. I am sure she will be glad to have you do so. A. M. S.

Independence Items

The speakers for December have been M. M. Case, Arthur and Joseph Yates, A. M. Smith, R. B. Trowbridge, and A. B. Chapman.

An enjoyable social was held at the home of Brother and Sister Denham on the evening of December 18th.

The Sunday school Christmas entertainment was given Tuesday evening, December 22. There were songs and recitations by the young folks and the very little folks. The church was prettily decorated in the emblems of the season. After the program treats were distributed. There was a sack of candy and nuts for every one, visitors and all.

Saturday evening, December 26, at 8 o'clock, Miss Emma Bohi, of Bloomfield, Iowa, and Brother Harry Lewis, of Boone, Iowa, were united in marriage by Apostle A. M. Smith. Doris Long played Lohengrin's Wedding March. "Because" was sung by Marian Denham, Margaret Long playing the accompaniment. After the ceremony an informal reception was held in the church offices. The Advocate wishes the couple a happy journey through life.

It has been customary, in the past, to have a Christmas dinner at the church. Because Christmas is so much of a family holiday, it was thought the attendance would be better if we had a New Year's dinner instead, this year, and it proved to be so. Nearly a hundred were present. After the dinner Sister A. M. Anderson, the chairman, announced a few short speeches. Brethren A. M. Smith, R. B. Trowbridge, Dr. Lewis, and J. R. McClain responded to calls.

Every one had an enjoyable time. We have not space to mention all the willing workers who contributed to the success of the occasion. We think it is safe to say there will be another New Year's dinner next year.

The funeral of George E. Ryerson was held at the church Wednesday afternoon, January 6th. The obituary appears elsewhere in this issue. Brother Ryerson was not a member of the church, but desired to be baptized had he lived. He was nephew of the late Bishop E. L. and Apostle Wm. H. Kelley of the Reorganized Church, and a brother-in-law of the late T. J. Sheldon. Brother I. M. Smith, of the Reorganization, a friend of the family, offered the prayer. Brother M. M. Case preached the sermon. "My Soul has Found Abiding Rest," and "The Lord Knows Why," were sung by a quartet consisting of Marian Denham, Alta Richardson, A. M. Smith, and J. R. McClain. Brother A. M. Smith sang, "Sometime We'll Understand." There were beautiful flowers and kind hands had made the church look especially pleasing. It was a comforting service that helped to assuage the sorrow of the occasion.

George Erwin Ryerson was born in Mills County, Iowa, September 29, 1879. He died at his home 10808 East 19th Street, Independence, Missouri, January 4, 1932, at 2.15 p. m.

He was married on the 29th of March, 1908, to Miss Eva Sheldon, at Stewartsville, Missouri.

He leaves his wife, one daughter, Velleda May, two sons, John Sheldon Erwin, of the home, and Kenneth Wayne, 1429 Hedges Avenue, Independence, Missouri, and two sisters, Mrs. B. F. Hobbick and Miss Lottie Ryerson, both of Denver, Colorado.

The funeral was held in the Church of Christ, on the Temple Lot, Wednesday afternoon at 2.30, January 6, 1932. The sermon was preached by M. M. Case. I. M. Smith offered the prayer. Interment was in Mound Grove Cemetery.

To the Readers of the Advocate:

This issue, which is the first number of Volume 8 of Zion's Advocate, you will have observed is smaller in size. However, the additional pages carry as much reading matter as did the old size of the Advocate.

We are changing the size of the Advocate not only because of a desire for a more compact paper but also to make it easier for us in the future should we obtain a press to do our own printing. We hope this change will be appreciated by all as there are a number of advantages to us derived from it.

In the November issue of the Advocate the price of \$1.00 was offered for new subscribers. The many who sent in their subscription at that time has induced us to continue the dollar subscription to the Advocate. We are still under the necessity because of our financial condition to curtail our publication to one issue a month. We have hoped we might have returned to our semi-monthly publication but we dare not do so at this time. Therefore, the Advocate will be a monthly paper from now till April.

We would urge all who write for publication to condense their articles to the smallest possible number of words. We do not want you to sacrifice plainness in this effort, but we do want to eliminate as much as possible in order to open our columns for a greater variety of material. Again we want to state that we wish short letters from the various churches telling us of your progress and your meetings.

We would also appreciate if you are so disposed, any criticism of a constructive nature concerning the Advocate with the thought in view of making it a paper for the masses of the people.

Business Manager.

NEW ADDRESS

James E. Yates, Vida Smith Yates, 826 Eucalyptus Avenue, Hawthorne, California.

In the above quotation there is a two-fold offense referred to: First the effort to *destroy the agency of man*. Second the *ambition to possess the supreme power of God*. It is fatal for any man to covet and seek supreme power of control in the church. I cheerfully step aside and permit the immortal Shakespeare to describe the vain-wicked ambition of man for supreme power: here are words of Cardinal Wolsey in King Henry, the eighth: "Farewell, a long farewell, to all my greatness! This is the state of man: today he puts forth the tender leaves of hope; tomorrow blossoms, and bears his blushing honors thick upon him; the third day comes a frost; a killing frost, and when he thinks, good easy man, full surely his greatness is aripening, nips his roots, and then he falls, as I do. O, how wretched is that poor man that hangs on prince's favors! There is, betwixt that smile we would aspire to, that sweet aspect of princes, and their ruin, more pangs and fears than wars or women have: and when he falls, he falls like Lucifer, never to hope again."

To continue with the words of Wolsey to his friend Cromwell: "Dry your eyes: and thus far hear me, Cromwell; and, when I am forgotten, as I shall be, and sleep in dull cold marble, where no mention of me more must be heard of, say I taught thee, say Wolsey, that once trod the ways of glory, and sounded all the depths and shoals of honor, found thee a way, out of his wreck to rise in, . . . Mark but my fall, and that that ruined me. Cromwell, I charge thee, fling away ambition: By that sin fell the angels; how can man, then, the image of his Maker, hope to win by it?"

The above lines describe the cause of the downfall of Lucifer, *ambition*, they also describe the fall of Wolsey, whose ambition was to displace the king. But finally his proud, haughty spirit broken he admitted: "I know myself now, the King has cured me."

Such conditions are pathetic, but they are fatal, and sure evidence of apostasy.

Various evils and sins committed might cause apostasy, and they might not. By reason of divine grace, we are promised pardon, providing we repent and turn to God. Apostasy may not, therefore, be the result of sin and evil doing, but when sin and evil are *condoned*, given our approval and support, they become fatal.

The principle of "man's free agency" is a basic principle of the divine plan. Satan made a bold attempt to interfere with it; many earthly rulers, kings, czars, potentates, emperors and high church officials have sought to deprive man of this God given right. The primitive church was in later years driven from the fragrant fields of freedom of conscience and brotherly fellowship into the dark dismal dungeons of oppression by this supreme control policy. If any should question the ambitious claims of these supreme rulers, they were led to the stocks or the inquisition. The religion of force was proposed by Satan in that divine

council before the world was. "By their fruit ye shall know them," is a good text today.

It is not necessary for a church to change from all well known gospel principles, in order to be guilty of apostasy: hundreds and thousands of Latter Day Saints point to the Utah Church as an apostate body, because it followed Brigham Young, whom it claimed was a false leader, and because of polygamy. So far as gospel teaching is concerned we need not berate and condemn the Brighamites. But the bone of contention against them, (aside from the marriage question) has been their system of "supreme control" in church government. "Obey counsel," "priesthood authority," the harmonious method in which they conduct their business in General Conference,— "no negative votes called for in the conferences"— "centralization of power" was one of the chief charges against the Utah Church. President Brigham Young and his successors held supreme authority over the church, and its *psychology* was well established and organized; orders were orders, and those who failed to respond were classed as "apostates." It was not a question as to their devotion to God, or faithful obedience to gospel principles, but "submit to orders," and "obey counsel." The question of church government, is not a new invention: Christ established one kind, and men have arrogated to themselves the right to establish a different kind. Jesus said: "In vain do they worship me teaching for doctrine the commandments of men." The doctrine of men has been the cause of the downfall of God's people in every age.

The written *word of God* must stand out in shining contrast to the false teachings of men as the beacon light for us to follow. No living man is worthy as a guide unless his leadership is supported by the authority of God's word.

Shortly after the close of the 1925 General Conference, I wrote to President F. M. Smith, asking for scriptural citation to support his "program" of Supreme Directional Control. He utterly failed and refused to furnish one single passage of scripture. But instead he sent me "Brother Elbert's Booklet" and said in that "You will find the views of the Presidency." Well, I found in it the following statement: "The Church is a Theocratic Democracy." No one can deny the truthfulness of that statement.

"Theocracy," because the law comes from God. If the people of the church should make the laws by legislative enactments, then it could not be a Theocracy. The church is "Democratic" because the *"Sovereign Power"* to administer the law is resident with the membership and not with *one man*. Any organization on earth where one man is granted Supreme Control over all administrative affairs, can not possibly be "democratic" but rather an AUTOCRATIC form of government. In view of the above who can fail to see that President Smith has violated the well known principle of church government. Jesus Christ said: "If the Son therefore, shall make you free, ye shall be free indeed." Paul supports this same idea: "Let every man be fully persuaded in his