

ZIONS 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."—Nephi 3:124

Published Monthly by the Church of Christ

"Entered as Second-Class Matter June 8, 1928, at the Post Office at Port Huron, Mich., under the Act of March 3, 1879"

VOLUME 5

PORT HURON, MICHIGAN, JULY, 1928

NUMBER 7

THE GENERAL CONFERENCE OF 1928

While time is rapidly carrying us onward, we should not forget the significance and importance of the recent General Conference of The Church of Christ. For this reason we pause to contemplate some of the important work that was there done. It was one of the most eventful Conferences in the history of the Latter Day Work. By the work that was done, for the first time in ninety-eight years (Since the organization of the Church of Christ on April 6th, 1830), the Twelve Apostles have stood in their proper place as chief ministers of the Church, with no head over them save Jesus Christ, the great Head of the Church.

This is in accord with the New Testament and Book of Mormon histories, as also in harmony with the instruction received in the early revelations given to Joseph Smith and his associates, prior to, and at about the time of, the organization of the Church. There is no need of mistaking that the intent of the Divine mind was that the Twelve were to be the leading and chief ministers of the Church. The committee, Oliver Cowdery and David Whitmer, for the selecting of the Twelve Apostles, was appointed by revelation prior to the organization of the Church. Yet with the committee appointed and the instruction as to their duty, the Church was organized without a quorum of Twelve Apostles, and a great deal of Church work was done, including the gathering to Independence, Missouri, and their subsequent expulsion from Jackson County, and finally, without any revelation whatever, of any claim of Divine command, a First Presidency was established and in full charge prior to 1835 when the twelve Apostles were finally chosen. We repeat, there is no revelation or command whatever authorizing a First Presidency, until after the establishment of a First Presidency. Why was this? If a First Presidency was a part of God's plan, why was there no reference made to it in the New Testament, Book of Mormon, nor even in the early revelations to Joseph Smith and his associates? Why was it necessary to open up some of the original revelations and insert references to a First Presidency in order to make it appear authoritative? These questions can not be satisfactorily answered by supporters of the First Presidency fallacy. There is no successful denying that the revelations were changed after they were given and printed in the Book of Commandments and **The Evening and The Morning Star**. And for the reason that copies of the Book of Commandments

and of **The Evening and The Morning Star** were not in our hands, and not accessible to us, we accepted those changed revelations as the word of God and have for a long time been deceived. The truth may slumber, and long be ignored, but will finally arise and assert itself. This has all come to pass in the history of the changes in these revelations.

But the question is sometimes asked, "Did not God bless the Church under a First Presidency?" Yes. And did not God bless Israel under the rule of kings, after they had rejected Him that He should not be their king? Did he not bless David and Solomon while they were engaged in the practice of polygamy? Was that fact a justification of the rule of kings, or a sanction of polygamy? Well, no, we guess not. Just so, God may have blest the Church, not because of a First Presidency, but in spite of the existence of a First Presidency. God has a very liberal and lavish way of dealing out his blessings. Often we read of those receiving blessings whose conduct in some particular is directly contrary to the law that he has revealed. But in such cases, undoubtedly God sees in those individuals some good, that we may not see, and hence gives the blessings to them. But the reception of some divine favor can not prove that some errors of the individual receiving the blessings, is endorsed of God.

Gideon was a great man, and a deliverer of Israel. But he was a polygamist. Does that prove polygamy to be right? "No," say our brethren of the Reorganization. All right then; let us not try to support a First Presidency by the same rule. There is no direct proof in either Bible or Book of Mormon, nor in the early revelations of the Church, as first given, in support of a First Presidency. We thank God that our eyes open to these facts.

The commandment received at our last Conference, to be ready to commence the building of The Temple, on The Temple Lot, in 1929, is wonderful to consider. In 1832 a prophecy was given that this Temple should be built before "This generation shall not all pass away." That was ninety-six years ago, and "That generation" is fast passing away, leavin gonly a short space of time in which to accomplish the work. And yet it can all be done according to the word of God. God is not forgetful of His promises. While many were saying "What can that little handful of the Church of Christ people do? They can never build the Temple. Perhaps it was thought they would be-

ZION'S ADVOCATE

Official Publication of The Church of Christ
Published Monthly at Port Huron, Michigan

BOARD OF PUBLICATION

Arthur H. Smith, B. C. Flint, Clifford Spillsbury, Willard J. Smith and A. O. Frisbey.

EDITOR: H. E. Moler, 400 E. Fourth St., Holden, Missouri.
Address all matter intended for publication to the Editor.
BUSINESS MANAGER: Otto Fetting, Box 212, Port Huron, Michigan.

Address all subscription orders and send all monies to the Business Manager.

Subscription Rates: One Year, \$1.00; Six Months, 50 Cents.
Canadian Rates: One Year, \$1.00; Six Months, 50 Cents.

God never requires impossibilities of his children, but only that which is within the possibilities of our powers to perform. Paul presents it correctly in Romans 12:1-2. He says:

"I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Our bodies should be presented **living** sacrifices unto God. The time for **dead** sacrifices was past, and God only requires our "**Reasonable service**"—that which we can consistently and easily do. The great secret of accomplishing this work, is contained in the second verse. He says further:

"And be not conformed to this world, but be ye transformed by the renewing of your mind."

The prefix "Con," signifies "with," and the word "Conform" would mean to form with while the prefix "Trans," means across from. So the word transform would mean to form across, or away from the world. But that requires the renewing of the mind. We can not successfully wear the yoke of Christ and at the same time be conforming to this world, for the one is at enmity with the other. But a new (converted) heart in Christ Jesus—this "renewing of the mind" will so transform our lives so that we can successfully wear the yoke of Christ. His yoke will then be easy.

We have seen oxen, under the yoke, trying to get their feet out of the way, putting their bodies under a great strain; and it is needless to say, that under such procedure the yoke was not at all easy; under such conditions the yoke would seem hard. And it is just so with those who have taken upon them the yoke of Christ; if they attempt to get out of the way, no matter how slightly, it will cause the yoke to gall and chafe. But when the ox lines up and keeps himself straight under the yoke, it is not hard to bear. So it is with the child of Christ: walking straightly in the way, and keeping himself properly adjusted to the yoke, that yoke will be easy to bear.

Throughout the vast domain of God's great universe, there has always been, and no doubt there always will be, work to do. God worked in the beginning, and rested from his labors on the Seventh day. Jesus said: "My Father worketh hitherto, and I work also." And I work also." and again: "I must work while the day lasts, for the night cometh, wherein no man can work."

There is nothing in all this world that can surpass the peace that has come to those who have accepted the Saviour's invitation and have come

unto Him, and received the promised "Rest unto their souls." They know by experience that "His yoke is easy, and His burden is light."

How we love that dear old song the first verse and chorus of which goes as follows:

"The Lord is my Shepherd, I shall not want,
He maketh me down to lie;
In pastures green, He leadeth me,
The quiet waters by.

Chorus:

"His yoke is easy, His burden is light,
I've found it so, I've found it so;
He leadeth me by day and by night,
Where living waters flow."

H. E. Moler.

EDITORIAL ITEMS

On Sunday, May 27, The Editor, with Brother and Sister Miller, and Brother and Sister Neff, drove to Knoboster and preached for our people there in the afternoon at 2:00 p. m. We had held our services at Holden in the forenoon.

Sunday, June 3rd, was an all day meeting with the Disciples of Holden. We had expected our Knoboster and Warrensburg members to meet with us, and to have sermons by Brethren J. E. and C. E. Bozarth, in addition to the Sacramental service. But early in the day the rain began to fall, making the roads too slippery for our visitors. This was a great disappointment to us, as we were counting on hearing a review of J. F. Curtis' late book, given by Elder C. E. Bozarth which we are quite sure would be interesting. However we had our Study Class at 10:00 a. m., after which the Editor preached a short discourse. Then after having our dinners all together, we had our Sacramental service, followed by a prayer and testimony meeting. Our collections for the day, to be used on the Temple Lot indebtedness, amounted to over \$23.00.

Indirectly, we hear good news from the Stark Acres Mission, Elder John Overcast seems to be faithfully following out his duties as Pastor of that Mission. He usually takes company with him, which help to swell the congregation. His efforts are well spoken of.

The Tract Sermon by Apostle C. L. Wheaton, delivered at Independence, April 27, on the subject: "That Interesting Spot of Land West of The Courthouse: What, and Where Is It?" is being well received. It is filled with valuable information, and should be in the hands of every member of the Church. Send all orders to C. L. Wheaton, Route No. 5, Box 319, Independence, Missouri. 10 cents per copy.

REMEMBER!

That Bishop Alma O. Frisbey, is The General Bishop of the Church, and that all Tithing and Offerings intended for the advancement of the General Church, as well as all offerings and consecrations for the building of The Temple, should be sent to him. His Post Office address is INDEPENDENCE, Missouri, Box 232.

WE NEED HELP!

We have hitherto made appeal to the ministers and members of the Church of Christ to send in contributed articles for use in ZION'S ADVOCATE, and at this time we feel under the necessity of renewing that appeal. We are running short of material. This issue will exhaust all available matter on hand. It will take a united effort to produce a good Church paper; one man can not do it all. The Editor receives no compensation for his service, and is following a temporal pursuit to maintain a livelihood. We are glad to give such as we have, or such as we can, but we must have help. There are many Elders in the Church who certainly can write short articles on Church and gospel topics, that will be interesting to our members. There is no need of engaging in the examination and discussion of mooted questions, for there is an abundance of that which we all believe and know to be the truth, and yet in regard to which we need teaching, to occupy our pens. Please come to our rescue. There are many congregations from whom we do not hear a word, through our paper. We suggest that each Branch of the Church appoint a Correspondent whose duty it shall be to send in news items regarding the work in that locality to the paper each month. If all will do their part, we will soon have plenty of material to select from. ZION'S ADVOCATE is **your** paper. Then let us each do our part in sustaining it in every way.

Another Thing: Remember the Editor of ZION'S ADVOCATE still lives at 400 East Fourth Street, Holden, Missouri, and that all matter intended for publication in our Church Paper, should be sent to him at this address. Only subscriptions, remittances, and business letters should be sent to Otto Fetting, Port Huron, Michigan. When you send matter intended for publication to Brother Fetting, you are causing him to pay out additional postage in forwarding your letter to the editor. Your stamp would just as easily have taken it to the editor in the first place. Several communications have thus been sent to Port Huron, and which the Business Manager has kindly sent on to Holden. Let us be considerate and avoid causing others the necessity of paying out postage due to our own carelessness.

ELDER H. F. DURFEY GONE TO HIS REWARD

Horace Franklin Durfey was born October 1st, 1849, Lee County, Iowa: Departed this life at his home in Seiling, Oklahoma, March 3, 1928, aged 78 years, 5 months, 2 days.

He was united in marriage with Aramenta McCaffree Oct. 5, 1873. To this union were born twelve children, six sons and six daughters: Fred of Seiling, Okla.; William D., Wellington, Tex.; Jesse N., Kinikinik, Alberta, Canada; James W., Glenwood, Iowa; Roy and Horace Franklin, Jr., Logan, Okla.; Maggie Weldon, Madelia, Minn.; Valentine Walker, Seiling, Okla.; Elizabeth Morris, Union City, Neb.; Lois, Laura E. and Viola preceded him in death.

There were 34 grand children and 6 great grandchildren.

His wife, five sons and one daughter were present at the funeral; together with a host of friends and neighbors.

He with his wife was baptized into the Reorganized Church in Aug., 1874. He was ordained a priest soon after joining the church, then to the office of Elder, in which office he labored for more than fifty years.

Brother Durfey was firm and courageous in his conviction for Truth and right. By reason of the action of the General Conference of 1925 adopting the program of "Supreme Directional Control" he, with many others, refused to compromise and harmonize with the "unwritten law," he therefore transferred his membership into the Church of Christ, on The Temple Lot.

It was Brother Durfey's desire and special request that the writer conduct his funeral service. He also desired his license and official papers to be buried with him. It was our privilege to place these papers in the inner pocket of his coat as he lay in his casket, thus responding to his desire. His love for the Truth and for the Restored Gospel was the leading monitor of his life.

"Blessed are they who die in the Lord."

Elder R. M. Maloney,
1518 W. 44th St., Oklahoma City.

LETTER FROM TORONTO

May 31st, 1928.

Editor Zion's Advocate,
Dear Brother:

A few days ago Brother Otto Fetting was here, and amongst other things he requested that those who could, would write constructive articles for publication in the Advocate, and after several days of careful consideration, I thought it may be encouraging to many readers to get the history of our Church here at Toronto, both before and after organization.

We organized here on July 10th, 1927 with sixteen members, several of whom transferred from the Reorganization on that date, others had previously transferred to the Church of Christ, and were enrolled as members of the Port Huron Church of which four were baptized on January 9th, 1927 by our late Brother Daniel MacGregor (Those baptized were) Sister Beatrice Terry who is now our Organist, she is the wife of Brother Walter Terry our Chorister, and he is not only a melodious singer himself but certainly demonstrates his wonderful ability in the office that he holds.

Sometimes his singing sounds as though Heaven itself has opened, and that all the Host of Angels have joined together in one sweet chord.

Toronto is very fortunate in having both him and his talented wife with them.

The others baptized at that time were, Norman, James and Dorothy Willcocks, these children were educated up to the point where they requested baptism, after their mother had held Sunday School in their own home every Sunday afternoon for about two years, we could see no other course

to take because we wanted them to be taught the true Gospel Story (direct from the New Testament) and free from traditional teachings, and many innovations that were being taught elsewhere.

Now the Church here has not been built up without hard work, whilst some of our local members have worked very hard indeed but still in all fairness and honesty to others we should give credit where credit is due as follows: First, Brother George Busehlen of California came here after the Conference at Independence, Mo., 1925, and he did at that time sow considerable seed, many of us had never heard of the Church of Christ before, and were practically not attending any church, having become sick, disgusted, and discouraged, with the whole thing. I for one had begun to actually hate the very name (church) but I had retained my love for the Gospel, and faith in our Heavenly Father, hoping and praying that some day, somewhere I would again be permitted to meet with a people which would be recognized by the Lord as His, so the story which I heard concerning this Church for the first time from Brother George Buschlen in 1925 was like a message direct from Heaven, and giving hopes, or partially satisfying my hungry soul that the time would soon come when all the honest in heart would again meet together in unity and in love.

Brother George Buschlen again came here after the Conference of 1927, this time in real earnest, and as it were, he pulled off his coat, rolled up his sleeves, and pitched in, working very hard himself, and also assisting others in ploughing up the land, and sowed the seed which soon after his departure to his own home in the south terminated in the Church being organized here.

The seed which he had sown was watered, and nourished along by Brother C. A. Spilsbury Sen, of Niagara Falls, N. Y. who has continued to labor here ever since. Brother Spilsbury has also sown many seeds here, and it is through his hard work that we have been and still are gathering in the Harvest, whilst on some occasions he was not able to be present with us when some of the transfers were presented to the body, but still all members that have united with the Church since its inception here were continuously and strenuously labored with by him, without a single exception.

I feel sure that as long as any of the present members here remain alive the warm love that has developed towards these two will never grow cold. Now credit is also due several others (not residing here in Canada) for watering and nourishing these seeds along who have between them preached many sermons here as follows, Brothers Otto Fetting, Port Huron; Willard J. Smith, Port Huron; C. L. Wheaton, Independence, Mo.; C. Spilsbury, Jr., and Brother Ely, both of Niagara Falls, N. Y. also Brother and Sister Yates from Arizona. It will also be well remembered that the late Daniel MacGregor preached several sermons here about January, 1926 and again about January, 1927, he also kept up considerable correspondence, with some here who were earnestly

seeking after the truth, some of whom have since joined the Church, and have been and are still laboring here amongst their fellow men.

In conclusion I am glad to be able to say, that we are united as a body, all in love with each other, and with our Heavenly Father, and that there is not now, neither has there ever been any friction or anything, in any way, shape, or form, that has had any tendency towards weakening our unity, but as a body as well as individually we are all striving and laboring to bring those into the fold who are desirous of getting Eternal Life.

George Willcocks,

76 Gough Ave., Toronto, Ont.

Someone mailed us a copy of Bro. J. F. Curtis late book entitled "Our Beliefs Defended," which we read and analyzed, and concluded it is like the dying groan of a defeated issue, and one more compliment to the Church of Christ. Experience has taught successful business men, that the man who knocks his competitor in business, is only advertising his competitor's superiority, and sooner or later the business will go towards his neighbor in business. And on the other hand, the business man who gives due credit to his competitor, will sooner or later make his competitor one of his best friends. Bro. Curtis' book is not only a "defence of his belief," but is full of "Stones" at a remnant of the old Church of 1830, a work that should be dear to the hearts of all believers of the restoration. Why waste our talents in a Civil War? when the enemy is looking on, waiting the hour to step in, and overthrow both sides of this civil religious war over traditions that crept into the Church? China taught us a lesson in this present war, for when Japan, a foreign country, stepped in for battle when they saw a division in China, "Civil War," you know what happened don't you? Why, just as soon as China saw Japan step in for battle, China united her forces, ceased their Civil War, and put up their strong defences, as they counted "Blood was thicker than Water" they forgot all about the quarrel among themselves and stood together as one man to be true to the flag. And we have thought for this last while, why not cease this Civil War in the Church of 1830? and try and unite all factions, and preach "this Gospel of the Kingdom" to the world, rather than spending so much time debating issues that are not the most essential? If Bro. Curtis wants to believe God intended some man on earth to be the head of the Church (and I think it should be Christ) it is foolish to lock horns over it, and become enemies. 'Tis true God wants us to earnestly contend for the faith, but we need not get in a rage over it because someone does not believe as we do. I differ very widely from Bro. Curtis in his book, yet I see no reason why we should not be good friends, for to me seventy-five per cent of the teachings of the Reorganized Church is correct, but the other twenty-five per cent I disagree with. Experience has taught the writer that "the worst kind of a lie that can be told, and the one that will do the most harm, is the

that is sprinkled with some truth in it."

The Village Blacksmith,
962 N. Wilton Pl.,

May 24, 1928.

Hollywood, Cal.

"The Holbrook," 392 Pine St.,
Providence, R. I.

To the Churches of Christ:

Tuesday, May 29, 1928, Elder Johnson, baptized a mother and her son. We thank God, for these two new members; they are eager to do the Master's will. It was through the invitation of Bro. Pearson, Elder Johnson, more than a year ago, preached to a body of people with whom, Bro. Pearson was associated, and the seed then sown has sprung up, and borne fruit, and twenty precious souls have been added to the Kingdom of God. Wednesday evening Brother and Sister Pearson, were confirmed by Elders MacKinnon and Johnson. Brother Pearson was called to the Aaronic Priesthood, at that time, and was ordained this A. M. by Elders MacKinnon and Johnson. Prother P. Philbrick, was also ordained this A.M. as an Elder in the Melchizedek Priesthood. He was formerly a member of the Reorganized Church and was always faithful to do what the Lord wanted.

These are the kind God can use. These additions to our membership will make it easier for Elder Johnson, who as pastor of this Branch, has had to work alone mostly, and when he was ill, but God gave him strength, and the desire to do. He thinks there are not hours enough in the day to do the Master's will. May God, raise up more like him, that his work may continue to grow, is my prayer in Christ.

Your sister in the Gospel,
A. M. Harvey.

(Correspondent)

LETTER FROM W. C. HILL

June 11, 1928.

1612 Morton St., Great Bend, Kansas.

Mr. H. E. Moler,
Holden, Mo.

Dear Brother:

Your reply to my letter regarding the ADVOCATE reached me today, and I was glad to hear from you, also to receive the tract of Brother Wheaton's. We read it through and it is an eye opener. We had read "The Church in Court" which the Reorganization put out, and we thought we had been supplied with the whole story of The Temple Lot. But before we left Idaho we had found out that some things that were going around were not straight, or at least that something was wrong.

Please send me three Application slips for membership, as we expect to take steps at once to have our names removed from the records of the Reorganized Church. Enclosed you will find a Money Order for Fifty Cents. Please send me copies of the May and June issues of the ADVOCATE. Hoping to hear from you soon, we are yours in the one faith.

Your brother,
W. C. Hill.

We are sorry to have to tell Brother Hill that we could not furnish him with a copy of the June issue. We only received five copies, and they are all gone but one, and it is loaned out.—H. E. M.

ORIGINAL ARTICLES

Articles under this head do not necessarily receive the endorsement of either the Editor, or The Board of Publication. Writers are responsible for their own views.

TEMPLE PRAYER UNION AT PORT HURON

On June 7, the sisters of the Port Huron Church met at the home of Sister H. L. MacPherson and decided to form a Prayer Union. They are to meet at 2 P. M. each Thursday to pray for the building of the Temple, and such other subjects as the local and general needs of the work may require. The Temple will be a continual subject of their petitions. Other subjects will vary according to circumstances.

The subjects for each week's meeting shall be announced at the general prayer meeting on Sunday morning so that all may have them in mind, and that the brethren who cannot attend because of other duties may unite their faith with the sisters assembled for prayer on the same subjects.

Sister Cline was the prime mover in this commendable work. She told how she felt the Divine urge within her bosom to assist in the work, and felt that we are living in the most wonderful age when so much and so great things are to be accomplished. She exclaimed "Oh, it just seems to me that those who go out with this message will go with a shout." And surely they will when backed by such prayers. She drew attention to the many who are dissatisfied where they are but have not strength or light sufficient to come into the Church of Christ and find peace and life. They need our concentrated prayers to bring them in.

Sister MacPherson spoke of their need of a church building; and of the sick (not only of our fold) who need our prayers, and of scattered and bleeding Israel whom our prayers could save, as subjects for the meetings.

Sister MacGregor spoke of the many wonderful things accomplished by the united prayers of a few consecrated sisters; of large congregations raised up by the constant and earnest pleadings of a few who believed that "where two of you are agreed on any one thing what ye shall ask that will I grant unto you."

Sister Fetting recited an instance where a sister with an invalid husband was in distress to find a suitable home, and asked the sisters in their prayer meeting to pray that they might be guided to such a place. The prayer was answered before the day closed.

Sister Eva Gardner is chairman and the meetings will be held at the home of Sister Cline, 717 Stone street.

We think the sisters of the Port Huron Church have taken a great step in the right direction and we pray God's blessing on their efforts.

THE BUILDING OF THE TEMPLE

At last it has come—the command to build the Temple. That which occupied the minds of prophets hundreds of years before Christ was born is coming to pass in our day. Ether, the last prophet of the Jaredites, saw the New Jerusalem built up on this land LIKE UNTO THE JERUSALEM OF OLD, whose holy temple was the attraction of Jew and Gentile. Malachi saw the temple of latter days unto which Christ would suddenly come. David sang of “The City of God, the Holy Place of the TABERNACLES of the most High” where “God is in the midst of her” and “The Lord of hosts is with us; the God of Jacob is our REFUGE.” This, at a time when “desolations” are on the earth, leading up to the time when “He maketh wars to cease unto the end of the earth.” (Psa. 46.)

Brethren and Sisters that time is now.

To us is given the initial work of building that which David describes as “the City of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is **mount Zion**, on the **sides of the north**, the city of the great king. God is known in her **PALACES for a refuge**. * * * God will establish it forever. We have thought of thy loving kindness, O God, in the midst of **THY TEMPLE**. According to thy name, O God, so is thy praise unto the **ends of the earth**. * * * Let **mount Zion** rejoice, let the daughters of Judah be glad. * * * Walk about **Zion**, and go round about her: Tell the **towers** thereof. Mark ye well her bulwarks. **CONSIDER HER PALACES**. So sang the sweet singer of Israel as he looked down to our day and onward, and saw the **Zion of God** on the sides of the north, the **holy place** of the **tabernacles** of the most High, where God’s people will think of his loving kindness in the midst of his **temple**.

Again he tunes his harp and sings:

“Out of **Zion**, the perfection of beauty, **hath God shined**.

“**Our God shall come**, and shall not keep silence. A fire shall devour before him, and it shall be **very tempestuous** round about him. He shall call to the heavens from above, and to the earth, that he may **judge his people**. Gather my saints together unto me; **THOSE THAT HAVE MADE A COVENANT WITH ME BY SACRIFICE**.” (Psa. 48-50.)

Did you notice, saints, what he said? He is going to judge **his people**—this is not the judgment of the great day—but a judgment to see who among them are worthy to be gathered. Who are they? “Those that have made a covenant **with Me** by **SACRIFICE**.”

His ways are not our ways. God rarely acts as men would have Him. Seldom does He pursue the path we lay out for Him. But he does pursue the path he plans for himself, which path he makes plain through His holy prophets.

Scarcely had the gong announcing the organization of God’s church ceased to ring when he began to tell his people about a holy city, a land to be consecrated, a lot for the temple to be dedicated, a temple to be built, an endowment to be

given, the Lamanites to be converted, and Christ to come to His temple.

Circumstances, not of His ordering, prevented the speedy accomplishment of all of these things, and a period ensued “While the Bridegroom tarried” and “they all slumbered and slept.”

But now the awakening time has come. The cry is going forth, “Behold, the Bridegroom cometh; go ye out to meet him.” And the **WISE** are trimming their lamps that they may be “ready” to go “in with him to the marriage” before the door is shut. a

He has called “to the heavens from above” and the messenger to prepare his way has come. He has called “to the earth” and **his people** who are willing to make a covenant with him by sacrifice, are being gathered to the remnant of the Church restored in 1830. To this Remnant the Temple Lot was intrusted, and to them the command to build the Temple has come. In that temple the endowment will come (D. C. 83:2) and from there men shall go forth endowed with power from high like the early church enjoyed after Pentecost. These men will go to the Lamanites in the manner that people have always looked for the message to come to them, in power and great glory. When they see the gospel demonstrated as their traditions have taught them it should be, they will fall down at the feet of Jesus, as they did in the past, and will serve Him.

Even now, unknown to themselves, God is preparing them for the work of building the New Jerusalem as He has prepared the Jews to build up the waste places of the land of Israel, by pouring into their coffers the riches of the world. It is said that the Indians of Oklahoma are the richest people in the world. Why has God thus blessed the **Remnant** that is left in the land? Ah, why? God never asks any people to do a work without giving them the power and the means to accomplish that work. He has said that the “Remnant of Jacob unto whom I have given this land” shall, with our assistance, build the New Jerusalem, and He has made it possible for them to do it by pouring the rich treasures of the earth into their lap, and that without any effort upon their part.

But unto us he has given the initial work as well as the privilege of assisting in the completion of the holy city of God. First, it was to the Gentiles he brought forth the record of the Nephites and from them it is to go to the Lamanites. It was to the Gentiles who came into the Church he revealed the place of the New Jerusalem. It was through them He consecrated the land as a gathering place for His elect. It was through them that the spot for the temple was pointed out and by them dedicated for that purpose. It is to them this year that the command to build the temple has come. To the Gentiles who have obeyed the Gospel is given the glorious privilege of erecting the **first and most important building** in the city of Zion, the Temple of God. “Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, **beginning** at this place, **even the place of the temple**, which temple shall be reared

in this generation, for verily, this generation shall not **all pass** away until an house shall be built unto the Lord, and a cloud shall rest upon it which cloud shall be even the glory of the Lord, which shall fill the house." (D. C. 83:2.)

The Gentiles also have the privilege of carrying the gospel to the Lamanites and convincing them through the power of the Spirit of its truth. Then, and not until then, shall the work of the Remnant of Jacob commence in building up the New Jerusalem.

This is the day of the Gentiles. It may be nearing its close, but it is not closed yet, and to those who are faithful in the gospel it will never close. Up to date in this dispensation the work of the Lord has been carried on almost exclusively by the Gentiles. And our work is not yet ended.

In former days the endowment was given to Israelites, and then but a few years later the door of opportunity closed to the Jews; but the faithful among them carried the glad tidings to every nation under heaven, for as the door closed to Israel it opened wide for the Gentile nations. In this dispensation the work was committed to the Gentiles and but few have heeded the message. But to them shall the endowment come. The door of opportunity may not long remain open to the Gentiles after that, but the faithful few shall carry the glad message to Israel in this and other lands and they shall receive it when Gentiles refuse.

This is a glimpse of the future as outlined in God's word, but what of the present? They who have made the sacrifice of friends and loved ones, of former associations and beliefs that they might please God are by this prepared to make the further sacrifice of time, talent, labor and means to build a "tabernacle" for our God. But we must not wait until the workmen are ready to start before we commence our preparations. The angel said, "You shall start your preparations for the temple **now**, and in 1929 your weak efforts shall start in faith to begin the work which shall be great when finished."

Let us start now to sacrifice for the building of the temple. Let us teach the children to do likewise. What joy the little folks and young people will experience in sacrificing gum, candy, ice cream, picture shows (if they have been attending them) unnecessary expense in clothing, trips, and a hundred other little indulgences which they and we can do without.

What a nice thing it would be for each of us, young and old, to have a little pass book called "The Temple Sacrifice Book," and in it mark every penny, nickel, dime and dollar we can save for the temple. An entry could be made of the thing sacrificed. How gladly we will peruse its pages after the house is built and the endowment has come and we are thus reminded that we were of those who made a covenant with him **by sacrifice**.

As a young girl my wants were abundantly supplied by my parents, but they rarely gave me money. After obeying the gospel my heart longed to help the work along but I had no money. My par-

ents not being in the church I did not feel free to ask them for money. One night I was lying awake planning how I could sacrifice from what mother spent on my clothing and give it to the work of the Lord. The blessing I received in that hour far outweighed the sacrifice I afterwards made in cutting out every unnecessary expense in my clothing and giving it to the Lord. My heart swelled with a joy such as up to that time I had never experienced, and only occasionally since.

An incident comes to mind as I write, told by Sister Anna Salyards. At the time the Home for homeless children was opened in Lamoni the sisters in charge of the Primary Department in Sunday School said to the children before Christmas: "We have been accustomed to give each of you fifty cents at Christmas in gifts. We are willing to do the same this year. Each child can have his choice whether he shall have his gift, or whether he shall give it to help the poor children in the Home." They then put the matter to a vote of the children. There was not a dissenting vote. When Christmas came the sisters made little bags for the children such as they formerly used for candy, etc. and in every little bag they placed a fifty cent piece. The names were called out and each little angel came up and took the money that was there in his name and dropped it himself into the sacrifice basket and did without his own Christmas gift. And it was a very happy Christmas.

"A little child shall lead them." Explain things to the children, provide them with their own sacrifice book, and give them a chance. They will lead the way.

Brother and Sister Willcocks of Toronto some years ago became dissatisfied with all churches that they knew, but they retained faith in God and His word. They commenced teaching their children at home on Sundays from the Bible. They had completed the book when Dan came along and preached a few sermons. Those three children said, "We want to be baptized." Brother and Sister Willcocks could not refuse and they followed their children into the Church of Christ.

We older people need the sacrifice book too, lest the children outrun us and march into the promised land and we, like Israel of old, be left on the other side of Jordan.

Margaret MacGregor.

A VISION IN ANSWER TO EARNEST PRAYER

By Elder I. N. White

On Saturday night, March 27, 1915, I had the following vision:

The Spirit said to me, as though God was speaking to me, though I did not see any person, yet in my vision I heard a voice saying:

"It is not pleasing unto me that mine elders should associate themselves with secret orders. It is not a day to parley or argue, for have I not said, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for judgment also will I lay to the line, and righteousness to the plummet.'"

I asked the voice speaking to me, how would it affect our elders in taking the special endowment spoken of in the Scriptures? The answer was:

"Those that spend their time and money with secret orders, instead of with the Church, can not receive the spiritual endowment. Instead of an increase of spiritual power, it will be a decrease to them."

Something was said to me about the qualification for the saints in order to the redemption of Zion, and the receiving of the endowment when the Temple is built. In the earnestness of my soul I frankly told the Lord, That should I deliver such a message to the saints, it would cause me enemies. Then the Spirit said to me:

"Would you not rather be right, and have enemies, than be wrong and have none?"

Notwithstanding all of this, it burdens me, and I would rather hold my peace and let the Church learn these things from some other source, or from some other one. With this thought the vision closed, and I found myself wide awake, and as one would put it, enjoying a large measure of the Holy Spirit.

Others may be wrapped up, so much so, with secret orders, that such a message as this would have little bearing upon their minds, or effect upon their future life and its work. But to me it is the word of God, and I dare not, neither will I, attach myself to any secret order whatsoever, let it come from whatever source it may. The Gospel of the Son of God, that which I accepted in the days of my youth, covers every known field for usefulness among the children of men.

An attempt to add to it only weakens its force to do what God sent it for."

DID MELCHISEDEC PRIESTHOOD CONTINUE WITH ISRAEL AFTER THE DAYS OF MOSES?

There is a belief prevalent in the church that the higher order of the priesthood ceased to exist upon the earth at the death of Moses and did not return until the anointing of the Lord Jesus.

The principal text upon which this belief is based is found in Doctrine and Covenants 83:4 and reads as follows:

"Now, this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God; but they hardened their hearts, and could not endure his presence, therefore, the Lord, in his wrath (for his anger was kindled against them), swore that they should not enter into his rest, while in the wilderness, which **rest is the fullness of his glory. Therefore, he took Moses out of their midst and the holy priesthood also;** and the lesser priesthood continued."

The expression, "He took Moses out of their midst and the holy priesthood also," is taken to mean that he took them away from the earth and that the ministrations of the Melchisedec priesthood were taken from the earth, nor even out of the reach of Israel, but "out of their midst."

When Were Moses and the Holy Priesthood Taken

Out of Israel's Midst?

All will agree that through the making and worshiping of the golden calf at the time the law was given the breach occurred which brought this curse upon them; but there may be a difference of opinion as to how and when that decree came into effect.

Those who think that God intended to take the Melchisedec priesthood away from the earth are compelled to believe that the curse did not fall upon Israel until the death of Moses, forty years after their sin.

But the text says, "The Lord in His wrath * * * swore that they should not enter into his rest **while in the wilderness** * * *. Therefore, he took Moses out of their midst and the Holy priesthood also."

But if it be a fact that this sentence was not executed until the death of Moses, then the very purpose for which it was given—"that they should not enter into his rest while in the wilderness"—failed; for their wandering in the wilderness was over when Moses died, and during the entire forty years of journeying Moses, holding the higher priesthood, was with them.

It looks therefore as though some other explanation of the taking of Moses and the holy priesthood **out of their midst** must be given than that of his death. It must have occurred early enough to prevent the children of Israel from entering into his rest while in the wilderness.

We believe this separation occurred immediately after the transgression was committed, which made it necessary.

The Separation

After Israel had sinned so grievously in worshiping the golden calf the Lord said: "And I will send an angel before thee, and I will drive out the Canaanite, the Amorite, the Hittite, and the Perizzite, the Hivite, and the Jebusite; unto a land flowing with milk and honey; for I will **not go up in the midst of thee.**" Exodus 33: 2, I. T.

And immediately after this "Moses took the tabernacle and pitched it **without the camp, afar off from the camp,** and called it the tabernacle of the congregation. And it came to pass that **every-one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp.**" Verse 7.

The heading of this chapter in King James' translation reads, "The tabernacle is **removed out of the camp**"; and in the Inspired Translation it says, "**The tabernacle is removed.**"

What is the significance of removing the tabernacle from within the camp of Israel and setting it "afar off from the camp" and then Moses going out there and demanding of everyone who "sought the Lord" to go out of the camp of Israel to him? Does it not look very much like the taking of Moses and the holy priesthood **out of their midst** and setting them **afar off** where those who sought the Lord would have to put forth a greater effort to get in touch with them than they had before.

Up to this time Israel under the leadership of

Moses had been indeed the people of God, owned and acknowledged of Him under the gospel covenant, which covenant can only be fully administered by the Melchisedec priesthood. And through the ministrations of this priesthood they were entitled to enter into His rest, "which rest is the fullness of His glory." But there came a change: they did not live up to this exalted calling and the Almighty took the fullness of the gospel and the priesthood administering it **out of their midst** and from being the controlling authority in their law and set it afar off from them, but not beyond the reach of those who sought the Lord. As a church they were rejected, but as individuals they still had the power to seek unto the higher priesthood and obtain its benefits.

To such seekers after divine help the gospel privileges were still open and to them his presence was still manifest, for although the Lord had positively refused to go up to Canaan in the midst of Israel, sending an angel instead, yet to Moses he said, "My presence will go with thee, and I will give thee rest." Exodus 33:14.

The Renewal of the Ten Commandments

After the events narrated above Moses again ascended the mountain to obtain anew the tables of testimony, for he had broken the first at the foot of the mountain. Of this transaction we read:

"And the Lord said unto Moses, 'Hew thee two other tables of stone like unto the first, and I will write upon them also, the words of the law, according as they were written at the first on the tables which thou breakest; but it shall not be according to the first, for I will take away the priesthood **out of their midst**; therefore my holy order, and the ordinances thereof, shall not go before them; for my presence shall not go up in their midst, lest I destroy them. But I will give unto them the law as at the first, but it shall be after the law of a carnal commandment; for I have sworn in My wrath, that they shall not enter into My presence, into my rest, **in the days of their pilgrimage.**'" Exodus 34: 1, 2, 1. T.

This needs little comment: it simply means a taking away of spiritual gospel privileges from the church in the wilderness and leaving them under the administration of the lesser priesthood. This was as high as the mass of them could come, but we have seen that some were willing to seek for the higher privileges and to them they were still obtainable.

The Reading of the Law

When Moses came before Israel he began to read in their presence the law he had received, but the light of his countenance was so brilliant that they could not look at Him and He put a veil on His face when He talked with them, but took it off when He went in before the Lord.

Paul seemed to think that veil was very significant, for he says, "But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart." 2 Cor. 3:14, 15.

It seems clear that the separation of Israel

from the spiritual forces of the gospel took place immediately after their sin, and that separation consisted of a darkening of their minds that they could not understand the higher principles of life; the giving of a law administered by the lesser priesthood; and the taking of Moses (representing the higher order of the priesthood) out of their midst and setting him afar off from them.

We have noticed that the law on the tables of stone as at first given was to be administered by the Melchisedec priesthood, and that the only change made on the second tables was in the priesthood administering it. In this way Israel was shut up with the lesser priesthood and distanced from the higher.

The Powers of the Melchisedec Priesthood

In order to understand what Israel lost when the presence of the Lord was withdrawn from them it will be necessary for us to find out what special power was vested in the Melchisedec priesthood.

"Everyone being ordained after this order and calling should have power, by faith, to break mountains, to divide seas, to dry up waters, to turn them out of their course, to put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world." Gen. 14: 30, 31, I. T.

In latter-day revelation we read:

"And the greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, **even the key of the knowledge of God.** Therefore in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father and live. Doctrine and Covenants 83: 3.

Evidences of Melchisedec Priesthood After Moses

These two passages of scripture give us a clue by which we can trace the presence of Melchisedec priesthood in Israel. If we find people who, by faith, were able to divide seas, dry up waters, defy the armies of nations, and stand in the presence of God, we must know that they have received of the powers of the Melchisedec priesthood.

Again, if we find those who through communion with God are able to unfold the mysteries of the kingdom, and who give indubitable evidence that they are personally acquainted with God, we may conclude they received that knowledge because of coming in contact with the higher order of priesthood, for without the authority of this priesthood the power of godliness is not manifest to men in the flesh.

We will pass over the wonders attending the march of the children of Israel under the leadership of Moses, and commence our investigation with Joshua, his successor.

Joshua became the leader and commander of

the hosts of Israel through the call of God and the laying on of the hands of Moses. This may have conferred no priestly authority, but from statements concerning him during the lifetime of Moses we are convinced that he held ministerial authority. Twice he is called "Moses' minister." (Ex. 24: 13; Josh. 1: 1.) and when Moses ascended the mount to obtain the law Joshua was taken with him farther than anyone else and was the first to meet him on his return. And when the tabernacle was removed Moses went back and forth between the camp and the tabernacle, "But his servant Joshua, the son of Nun, departed not out of the tabernacle."

From these statements we gather that he held authority which enabled him to associate very closely with Moses in his work. He could not be a priest of the Aaronic order for he was of the tribe of Ephraim, and we think his works after the death of Moses plainly indicate that he had Melchisedec authority.

Shortly after the appointment of Joshua the Lord spoke to him saying, "This day will I begin to magnify thee in the sight of all Israel, that they may know that **as I was with Moses, so will I be with thee.**"

In the magnifying of Joshua many wonderful things occurred which can only be explained by Bible believers to be the product of the power of the Melchisedec priesthood. The dividing of the waters of Jordan, the falling of the walls of Jericho, and the **commanding** of the sun and moon to stand still are no ordinary feats of spiritual strength and bespeak an authority greater than that of a political or military leader. These are among the things which we have read belong to the higher order of priesthood.

David

A prophet, a poet, a **priest**, a king. It is true a man may be a prophet and a king, without holding ministerial authority, but David wore a **linen ephod** and **offered sacrifices** to the Lord which none but priests might do, and he was not of the sons of Aaron, but of the tribe of Judah. (2 Sam. 6: 13, 14.) He must have held other priesthood than the Aaronic.

Solomon

Solomon, the son of David, of the tribe of Judah, also **offered sacrifices**, held communion with God and saw the Lord twice.

What does this mean? We have said if we find the product we will know the authority to produce it must also be there. What gave Solomon the power to see the Lord and talk with him? He must have come in contact with the ordinances of the higher priesthood somehow, for we read, "Therefore in the ordinances thereof the power of godliness is manifest; and without this no man can see the face of God, even the Father and live." Doctrine and Covenants 83: 3.

Elijah

Here was a prophet wonderful in power and miracle, holding communication with God, seeing him face to face, raising the dead, defeating the armies of the enemy by calling down fire from heaven, and in many ways manifesting the power

of God as few men ever have. Was this the product of Aaronic priesthood only?

We will cite one instance: After a fast of forty days he was permitted to see and talk with the Almighty and was commanded to go and anoint Hazael to be king of Syria, Jehu to be king of Israel, and Elisha "thou shalt anoint to be prophet in thy room."

Let me ask, Is it within the province of an Aaronic priest to set a prophet apart by the anointing of oil? Must not Elijah have been possessed of Melchisedec authority to do this work?

Then where did he obtain such an abundance of the Spirit of the Lord as to enable him to raise the dead and call down fire from heaven as well as attaining that degree of perfection which caused him to be translated? We know that in the Law there was not even the laying on of hands for the giving of the Holy Ghost. How then did he obtain it, for without the ordinances of the higher priesthood "the power of godliness is not manifest upon men in the flesh."

Elisha

A prophet who obtained a **double portion of the spirit of Elijah**. He divided asunder the waters of Jordan, fed a multitude with a few loaves and a little corn, raised the dead, defeated armies by his faith, healed the leper, and even his dead bones restored to life a corpse which was thrown into his grave. If all this can be done without the higher priesthood what do we gain by having it with us?

Book of Mormon Testimony

The Record of the Nephites is very clear on this subject, laying down contention, as it promises to do.

Nephite history commenced about 600 B .C., a little over half way between Moses and Christ and was, therefore, subject to whatever conditions of priesthood prevailed at that time.

Jacob, son of Lehi, writes: "Behold, my beloved brethren, I, Jacob, having been called of God and ordained after the manner of **his holy order** and having been consecrated by my brother **Nephi.**" 2 Nephi 5: 2, 3.

According to this, Jacob, and Nephi who ordained him, held Melchisedec priesthood, for Alma plainly states that "his holy order" was the priesthood of Melchisedec.

"And I would that ye should remember that the Lord God ordained priests, after **his holy order**, which was **after the order of His Son**, to teach these things unto the people." Alma 9: 63.

"Yea, humble yourselves even as the people in the days of **Melchisedec**, who was also a **high priest after this same order which I have spoken**, who also took upon him the high priesthood forever." Alma 10: 7.

Other Prophets

Peter says: "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Let me ask, How did they obtain the Holy Ghost which enabled them to see God face to face, and to obtain a knowledge of His will so that they could deliver the word of the Lord concerning

events to come covering all future time? Surely not through the ordinances of the Aaronic priesthood which brought nothing to perfection and did not even have the power of conferring the Holy Spirit through the laying on of hands.

If it be true as stated in Doctrine and Covenants 83: 3 that this greater priesthood "holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God," and we find men all the way down from Moses to Malachi enjoying the knowledge of God and obtaining the mysteries of the kingdom of God to as great an extent as men ever have obtained them, we can but conclude that they had among them men holding the priesthood which entitles them to these blessings.

Much more could be written but my article is already quite lengthy and will serve at least to awaken an inquiry as to whether these things be true.

Your sister,

Maggie Macgregor.

—The Rod of Iron, Nov. 1924.

GOOD NEWS FROM APOSTLE JAMES E. YATES

By letter from Brother Yates, under date of May 28th, we are informed that as a result of his efforts at Berkley, California, sixteen persons transferred from the Reorganization. Those sixteen included three Elders and three Priests, Elder William Anderson has been chosen as their pastor. Many who have known Brother Anderson will be glad to learn that he has, with many others, the courage to stand out for the right.

We welcome him into the Church of Christ.

The Berkley Evening Gazette for May 22nd has the following to say of Brother Yates' work. Brother Yates will next go to Centralia, Washington.

LATTER DAY SAINTS FORM NEW CHURCH

"A local body of the Church of Christ, known as the Temple Builders of the Latter Day Saints Church, with headquarters in Independence, Mo., was organized last evening in Berkeley. Elder William Anderson of 927 Jackson street, was elected pastor. He will be assisted in his ministerial work here by M. M. Williams, of 643 Jackson street, and Elders Clark and Ferris, residents of Oakland, all former members and ministers of the Reorganized Latter Day Saints' Church in Oakland.

"Other ministers from that church body have placed their membership with the Church of Christ. The first meeting of the newly organized church will be an all day meeting Sunday in the Francis Shattuck hall, Shattuck avenue.

"The pastor, Elder William Anderson, will conduct Sacramental services at 9:30 a. m., and Elder Yates is announced to preach at 11 o'clock. His subject will be 'The Cause of Great Delusions.' At 2:30 o'clock a people's meeting is announced where questions will be welcomed and considered freely.

"At 7:30 o'clock in the evening Mrs. Yates will deliver an address and the sermon subject of

Elder Yates will be 'The Power of the Truth.'

"Elder James E. Yates, and companion, Mrs. Vida E. Smith Yates, of Independence, Mo., have been conducting a series of meetings in the Bay Cities during the last week.

"A general division of the Latter Day Saint or so called Mormon Church occurred in 1925 over the question of supreme power and control in church government," said one of the members. "One wing of the church held that their president, who also holds the office of Prophet Seer and Revelator, should be supreme in governmental and ecclesiastical power. The other division claimed that church government should be more democratic and less monarchical.

"The democratic wing is organized under the official name, the Church of Christ. It is this division of the Latter Day Saints' Church which holds possession of the temple site in Independence, Mo., believed by all divisions of this church to be the place where the Holy Temple of the last days will be erected. It is this Church of Christ which in its general conference at Independence, Mo., in April, received and approved a 'Revelation to proceed with the work of building the Holy Temple.'"

UPLIFTING

We meet two classes of people in our daily walk, those that are ready to give a helping hand in times of need, and those that will help shove or cause the downfall of others. We see a weaker brother who has met temptations or trials, and has not had the courage to withstand them, he slips and falls. What do we sometimes do? We often hear, when a brother like this is mentioned, "Come away from; leave go of him; let him go, he never did amount to anything anyway. Keep out of his way or he will tend to your downfall also." You have often heard this, have you not? This party may have been the means of a wonderful lot of good being accomplished in his time but when he perchance makes a slip all this is forgotten by us human beings, and all we can see in him is bad.

We will turn to Christ our Elder Brother and our Example, and see how he treated such matters. When sinful people crossed the path of our Savior did he shove them to one side, or did he try to lift them up, and encourage them so that they would be better able to withstand their trials the next time? I think you will agree with the writer that he always had a helping hand ready to assist those that were in need. Remember, we may probably have committed far worse things than the individual before us, but we cannot see our own mistakes like others see them. Would it not be nice if we could look to ourselves, and see all our own mistakes, first adjust the errors, and then we would be in a better position to see other peoples' weaknesses, and mistakes, and be able to sympathize with them, and know how to treat them with love and kindness—cheer them along as a brother in Christ should do.

Perhaps he is carrying a heavier load than we, and can't keep going. Why not throw a little sand

under his feet so that he may get a footing, then reach out your hand, help pull him up higher rather than shove him down the hill. If we do this we will feel better in ourselves and we will have accomplished something worth while in life. We will also hear our brother say with pride, there is the man that helped me to get on my feet when I was down. The Lord only knows how far down this brother would have gone and how many would have fallen with him. But we will know that we have proven ourself a true brother.

Let us always remember what an unknown has written:

A good thing to remember,
And a better thing to do;
Is to work with the construction gang,
And not the wrecking crew.
Brother Harold Frazer,
Church of Christ, Toronto.

WHICH?

We can not resist the temptation to give the ADVOCATE an extract from a letter we received recently. It is such a striking example of the good that encouraging words can do. As one reads one feels to ask, "Am I spreading sunshine, or gloom—Which?" "Am I causing people to feel encouraged, or discouraged—Which?"

The extract is as follows:

"We had Bro. — and Bro. — with their wives at our prayer meeting today. Bro. — gave us an account of the conference which we all enjoyed very much. He gave the sisters over there great praise for the way they served the meals and the sacrifice they made. He made me feel I wanted to put all I have into this great work to help it along. I am very happy to find that the angel's message which I heard and obeyed some 28 years ago is real, and just as true as I understood it to be when I was baptized. I had my doubts before hearing about the little remnant that God has spared for a purpose in the Church of Christ. I trust and pray that we all as God's dear children may so live to have his favor that his great purpose may not be hindered."

We all know that Satan may be expected to do his utmost in the short time in which he may perform, and yet it does not make any of us happy to hear of his work. The thing that cheers us and puts "pep" into us is to hear about the good that people are doing. We all experience enough of the dark side of life. What we need is to see pictures of the bright side of human nature, the side that reflects the divine. Tell us of progress, of good deeds, of noble aspirations, of victory over sin. These things are to us what steam is to the locomotive; they give us driving force. Feed us on evil surmising and scandal, and we have to struggle to resist the influence that steals into our heart, seeking to drive out the zest and gladness that enthused us, making us feel like wilting; like retiring into the shadow, sinking down and keeping quiet.

Do we impart strength and buoyancy to our

brothers and sisters, or do we leave them heavy hearted and unfit—Which?

L. P. S.

BUILD THE TEMPLE

Build the Temple! Onward! Forward!
To the goal that towers high,
To unbounded admiration
Of the God who dwells on high.
Let it be no useless chapel,
With a worthless jeweled crown;
For the chapel that's not holy,
Soon or late will crumble down.

Build the Temple, do not tarry,
For the time's not far away
When the Lord must find His temple,
In this time,—the Latter Day.
Like the servant, holy Noah,
We will work and win our mark,
With a world of sin about us
We are safe within the Ark.

Build the Temple! Tell the nations!
Let all souls within abide
Till the world and stars have heard it
And the word spreads far and wide;
Free to all God's men who worship,
Free to all raised from the sod,
But for aye, supreme forever,
Free unto our Lord and God.

Build the Temple! Up to Zion!
Build it large and build it tall
For the Remnant who will build it
Will enlarge, though now 'tis small.
Up to Zion! Hark the Angel!
For the Lord directs the labor
That shall hold his flock today.

Build the Temple, never fear ye,
For the hand of God has filled
Every purpose of its structure,
And the Lord's own hand will build.
They are fools who heed not warning,
They are fools who sooner tire
By the way, not in the Temple
It shall not be burned by fire.

Build the Temple! It is God's will,
And His word can not confuse
Any meaning to the idler
Who this labor might refuse.
All the nations, all can see it,
Critical with fear's pursuit
At the end they will regret it
Though today they persecute.

Build the Temple! Build it better,
Shape each turret and the dome,
Make it useful, full of beauty
For our Lord, it is his home.
Never stop the work a moment,
You are building **now** a part
Of this great progressive movement;
Build the Temple, do your part.

Nelda Inslee,
Daughter of Vida E. Smith Yates.

SKETCH OF HISTORY OF THE CHURCH

While God called a People, His work to begin,
'Twas the tactics of Satan, to lead them to sin.
To hide the real beauty of the kingdom of God,
To blindfold the people, from hearing His word.

The church got divided, when Joseph got shot,
Then Satan himself, he got right on the spot.
Apostasy reigned, in most every place,
I'm ashamed for to tell it, for it was a disgrace.

One Faction went after, a leader like Young,
An idol more wicked, ain't under the sun,
They followed to Utah, this man that went wrong,
It's a mystery to me, how they listened so long.

He led them in doctrines, it's awful to tell,
A doctrine of lust, that leads one to hell.
Like Israel of old, they drifted away,
And injured the Gospel, of this latter day.

But thanks be to God, he had other men,
Who stood out for virtue, again and again,
A Son of the Prophet, a man of renown,
Was known far and near, in most every town.

Through his honor and virtue, he stood by the
truth,
And had a good influence over aged and youth,
He gathered together, a set of fine men,
Who preached, and practiced, the Gospel again.

And the Lord blessed their mission, in every way,
Where Satan had planned, to lead them astray.
The Tradition they preached, was not the right
thing,
For most of them wanted a leader—a king.

When God had intended, that no earthly man,
Should stand as their leader, 'twould hinder His
plan;
For God has directed this place for his Son,
As the only example, the race we should run.

Still God had a remnant reserved in His mind,
They were only a few, but they were his kind;
They've been true to the Gospel, yes all through
these years,
In purity, virtue, in trials, and tears.

They now are selected, God's work to complete.
Because they are humble, not seeking deceit;
They work to please God, and not to be seen,
They've been true to their trust, and always been
clean.

A Temple they'll build, on the land that's most
dear
To the hearts of the people, then Christ will
appear;

A place for the Bride to welcome the Groom,
The home of His "Virgin" she looks for him soon.

The time it is short, the harvest is here,
The wheat is now shelling, the laborers dear;
There is work now for all, the small and the great,
Don't tarry too long, or it will be too late.

The Village Blacksmith.

FROM LETTERS TO SISTER MacGREGOR

Sister Julia R. Short, Independence: I gave my name in to the Church of Christ, May 9. Brother Long is working at the Gleaner Manufactory. Brother Wheaton preached Sunday evening, then expected to drive 150 miles through Kansas last night. His car was well loaded for his trip to Washington and Canada. He hoped to overtake Brother Wood at Salt Lake.

From an Elder in the Reorganization: I rejoice with you that God has spoken to the Remnant and the Temple will soon be under way. I am sure there are many, not yet members of the Church of Christ, that will be glad of the opportunity to help with finances and prayers.

Sister Jennie Morrison, Goodwater, Sask.: You certainly had a fine conference and how encouraging against all the discouragements and troubles of the past year to be so marvelously blessed and directed. Where love and humility dwell there will the blessed Saviour be. While going about my tasks before and during conference I was so often impressed to offer prayer in behalf of the work that would be undertaken, and for those on whom the burden rested. I know the Lord will go with you on your mission and assist in all your undertakings for his work. When I received your letter, oh, how I longed to have someone to share the good news with. I cannot realize yet that it is in my day the Temple, with divine instructions for its construction, shall be built. It seems as though I were reading of past history and old Israel.

MINISTERIAL NOTICE

The undersigned having been placed in charge of the following named states viz.: Missouri, Arkansas, Tennessee and Louisiana, by action of the General Conference of **The Church of Christ**, in April, 1928, hereby appeal to all our members, and interested friends in these states named to inform me of the prospects of labor in any vicinity, and will do the best we can to give you assistance. We are handicapped that we are engaged in a temporal pursuit in order to maintain a livelihood, but in case we can not visit you personally, it may be possible to send one of our assistant ministers. We each should do all in our power to impart the **light** we have received to others who may still be, to a degree, in darkness.

Address Elder H. E. Moler,
400 East Fourths St., Holden, Missouri.

YOUR HELP WANTED

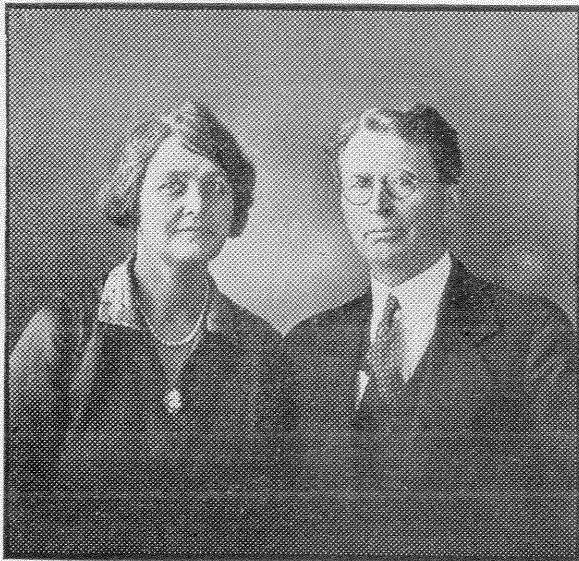
We want your co-operation to make the Advocate a success. If we can get everyone to help in getting subscribers we can soon put it on its feet again financially. Won't you help us? We feel the Advocate must be self sustaining. We therefore appeal to every subscriber. If every local church would send five new subscriptions each month we would soon have a paper that could be published semi-monthly and pay its way. Write me at once what you can do for us.

Otto Fetting,
Box No. 212,
Port Huron, Michigan.

**FOR SALE AT OFFICE OF ZION'S
ADVOCATE**

Book of Commandments, Leather cover.....	\$1.25
Book of Commandments, Paper covers.....	.40
Changing of the Revelations, by Daniel MacGregor10
Reply to Bishop Clark's Attack on Daniel MacGregor, by C. E. Bozarth.....	.10
This pamphlet contains valuable historical data regarding the rise of the Reorganization	
Correct account of the Murders of Joseph and Hyrum Smith, by W. M. Daniels, an eye witness15
An Address to all Believers in Christ by David Whitmer50
Why a First Presidency, by Willard J. Smith ..	.10
Revelation on the Building of the Temple through Otto Fetting, per 100.....	1.00

OUR EUROPEAN MISSIONARIES



Apostle and Sister Samuel Wood, of Fresno, California, Route A, Box 251, were appointed as Missionaries to Europe, and are ready to leave for their field by the last of July. All those that have promised money for this mission are requested to send same at once, or any that wish to help may do so, as it will take \$500 to get them to their field, for tickets on railroad and boat. Here is a fine chance to help. No doubt Brother and Sister Wood will do a great work in their new field. It will mean a great deal to them, to leave their children and home, and take a mission in a strange land. May God bless them, protect them and may doors be opened to them to shelter them, and may we that are here, not forget to do our part, so they may not go hungry.

Behold I speak unto you, and also to all those who have desires to bring forth and establish this work, and no one can assist in this work, except he shall be humble and full of love, having faith, hope and charity, being temperate in all things, whatsoever shall be intrusted to his care. Bk. of Com.

A PRESIDENT LED THE WAY

(Brother Manasseh H. Gore expresses his views in verse)

Some have a President,
Whom we think wasn't sent
By Him who rules on high.
Saints are losing hope,
In this modern pope—
The coming of the Lord is nigh.

Chorus:

Christ tells of a great broad way,
That many are in today.
The saints into error have been led,
Their own blood for their sins were shed,
They taught baptism for the dead,
For a President led the way.

As a wolf among the sheep,
He made them scatter and weep,
For he would have S. D. C.
God's ministers old,
He turned out into the cold,
Then he joined Free Masonry.

They departed from the way,
And many have gone astray;
Started polygamy in this land,
Had their secret Danite Band,
Who murdered those
Who opposed their plan.

As God once told,
Wicked Cain of old,
"For if thou doest well"—
If you are not wise,
Old Satan's lies,
Will land you into hell.

Ye saints of Latter Days,
Turn from your crooked ways,
You've changed your name and your deed,
You've changed God's word
To fit your creed,
It's time you change your ways.

There is a sacred spot,
It is the Temple Lot,
The Church of Christ by name;
'Tis the name of the Bride,
For whom Christ died,
And always is the same.

It is the straight and narrow way,
Which a few have found today;
Eternal life these saints will win;
They reject all heresy and sin.
They won't let priestcraft enter in,
No President leads the way.

Manasseh H. Gore.

PORT HURON NEWS

Elder Nellis, wife and two children of Flint, visited in Port Huron recently. Brother Nellis is starting out in the missionary work filled with the real missionary spirit, and a great desire to do much for the Church of Christ.

Brother and Sister Norman Brokenshire with their two sons, Bobbie and Jimmie attended Church here last Sunday.

Sister Margaret Macgregor went home with them for a few days before starting on her long journey to spend the summer in Mains, in the Master's cause.

We were all delighted to see Brother Jimmie Simons for a few hours last Sunday. He is sailing on the Great Lakes this summer.

Last Sunday the superintendent asked what the Master said to the troubled waves, and little Herbie MacPherson answered "please keep still."

Sister Anna Calvert of Toronto, Ont., spent part of her vacation with friends in Port Huron, Detroit and other points in Michigan.

Dr. Harold Miner of Milwaukee, Wis., is visiting at the home of Brother and Sister Otto Fetting this week. He is on his way to spend a month with parents and relatives in Ontario.

Brother and Sister Walter Hardy of Flint spent Sunday with the Church of Christ people of Port Huron.

Brother George Willcocks of Toronto visited in Port Huron recently.

ZION'S ADVOCATE

I used to live in Independence,
But was spirited out of town
They pinched me for dependency
On such a few around.

They took me to Port Huron bourg
Without a dime, dead broke;
Pulled me here like billow's surge
And pressed on me a stylish cloak.

They bagged me with my band to send,
Yes, ship me, hither, thither,
They since me at my journey's end,
My wrapper ripped with scissor.

I'm going to carry some lines of ads,
The lad that boosts your sales,
And tell the wives and children's dads
The Temple fund ten thousand mails.
A. A. Richardson.

GOD

God hath a presence, and that ye may see
In the fold of the flowers, the leaf of the tree;
In the sun of the noonday, the star of the night,
In the storm-cloud of darkness, the rainbow of light;
In the waves of the ocean, the furrows of land;
In the mountain of granite, the atom of sand;
Turn where ye may, from the sky to the sod,
Where can ye gaze that ye see not God?
Eliza Cook.

THAT SACRED SPOT

On August 3rd, 1831, the Temple Lot, consisting of two and a half acres, was dedicated for the building of the Temple by Sydney Rigdon, Joseph Smith, and others. At that time this piece of land was owned by the Gentiles.

On December 19, 1831, Edward Partridge purchased sixty-three and forty-six one hundredth acres, including the dedicated spot on which the Temple was to be built.

The records do not show that he purchased this for the Church, but they do show that he bought it as a private individual. While we may hear conflicting stories now by some who would like to pervert the truth the records will stand forever and cannot be successfully contradicted.

In 1867 the Church of Christ, by divine command, returned to the sacred spot and purchased the Temple Lot by warranted deed from the Gentiles.

Behold, the great Redeemer comes
To bring His ransomed people home;
He comes to save His scattered sheep;
He comes to comfort those who weep.
He comes to bless the humble poor;
He comes creation to restore;
He comes the earth to purify;
He comes, but not again to die.

—Saints Harp.

A CALL FOR REAPERS

Far and near the fields are teeming
With the waves of ripened grain;
Far and near their gold is gleaming
O'er the sunny slope and plain.

Lord of harvest, send forth reapers!
Hear us, Lord, to Thee we cry!
Send them now the sheaves to gather,
Ere the harvest time pass by.

Send them forth with morn's first beaming,
Send them in the noontide glare;
When the sun's last rays are gleaming,
Bid them gather everywhere.

Lord of Harvest, send forth reapers!
Hear us, Lord, to Thee we cry!
Send them now the sheaves to gather,
Ere the harvest time pass by.

O thou, whom thy Lord is sending,
Gather now the sheaves of gold;
Heav'nward then at evening wending,
Thou shalt come with joy untold.

Lord of harvest, send forth reapers!
Hear us, Lord, to Thee we cry!
Send them now the sheaves to gather,
Ere the harvest time pass by.

HOW MANY LANGUAGES ARE THERE?

It is said that there are more than 3,400 languages, including dialects, in the world. Most of them belong, of course, to savage or uncivilized people. There are more than 900 languages used in Asia, 275 in Africa and more than 1,600 languages and dialects which are American.

come weary of their long waiting and give up in despair, and turn the Temple Lot over to others more numerous and more wealthy. But that was not the way it should be done. The Temple Lot was dedicated by the Church known as **The Church of Christ**; the title to the Temple Lot has, by the highest court in the land, been vested in **The Church of Christ**; so it seems but fitting that when the Temple is built **The Church of Christ** will take the lead of that responsible work. The assertion of power by the First Presidency has opened the eyes of many people as nothing else could have done, and they are now coming to **The Church of Christ**, for peace and safety and a place of refuge. Yet it is with no selfish motives these people have separated from the control of priestcraft, and united with a poor and humble people. Several have sacrificed an income and support for their families which they would have continued to receive had they stultified their conscience, and bared their backs to the lash. The Church of Christ has no temporal advantages to offer; they were poor and without money. So most of the men who have left the Reorganization with the financial support she gave them, have had to go to work with their hands to maintain a livelihood. But this is just the kind of men God wants to carry on his work—men who are courageous and are not afraid of work; men who will not bow to the last of priestcraft; men who will go out bravely trusting in God to provide, and who had rather starve than stultify their consciences. The ministry of the Church of Christ is made up of men of just that stamp, and we thank God for it. This Church can not offer them gains in dollars and cents, but has unmeasured mines of riches in the eternal truth of God's word, offered freely to all who search for it.

Have we not a right to be encouraged? To think that after all the vagaries and false teachings of Mormnoism, there is a small remnant left who have ever endeavored to keep the faith as it was when the Church was first organized, and are still enquiring for the "Old Paths, where is the good way." And to think that we have been so fortunate as to become identified with that remnant and be numbered with the "few," who according to the prophecy of Zenos should labor in the Lord's vineyard for the last time, gives us great joy. But we have a great work before us, and a gigantic task to perform. But we are only workers together with God. We merely are assisting God to do His work; He furnishes the divine means and the faith to carry on. This present year, now almost half gone, is the year of preparation in which we are to get ready to begin the great work committed to us, that of building the House of the Lord. That will mean sacrifice, but which sacrifice will be a blessed privilege to offer. No time now for dissensions, idle backbiting, or evil speaking, but we should become so prayerfully dedicated to the service of God so that we may be worthy to be used by Him in the accomplishment of His work. The Conference of 1928 was a great wonderful Conference, but we

expect the Conference of 1929 to be a still greater Conference.

We have everything to encourage us to go on in the good work which we have engaged in, and we have everything to offer to others who are heart-sore, sick and weary of the disappointments that have come to them. May they come with us, and with us find the peace and comfort which we have found, is our desire and prayer.

H. E. M.

"Come unto Me all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly in heart: And ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:27-30.

Thus spake the Saviour of men. This is the gracious invitation with a wonderful promise attached. Twice is the promise of rest given: First, He says, "I will give you rest." And Second, "Ye shall find rest unto your souls." That is what poor afflicted sorrowing humanity needs: **Rest: rest** to the soul. But this **rest** can not be obtained unconditionally. We must place ourselves in the proper condition, or the true relationship with Christ in order to obtain it.

The very name of a **yoke** is distasteful to many, as to them it is suggestive of servile bondage. But this is a mistaken idea. A yoke signifies the instrumentality, and the possibility of rendering service, and it is also a means of keeping us in the right way—the narrow way. The ox, under the yoke of service, has a long, useful, serviceable life before him, while his fellows, roaming the pastures, or being fed in the stall, is doomed to die young to render food for man; while the ox, under the yoke lives on and is permitted to render valuable service to man, growing larger and stronger in the service. The parallel is true. Those who live in the pleasures of sin and self-indulgence shorten their lives, and never have tasted of real happiness; while those who wear the yoke of Christ engaged in rendering service to Christ and his "Brethren," practicing self-denial and self-abnegation, live much longer lives, and besides rendering great service unto others, have drunk deeply from the wells of salvation and peace. Idleness is not, and never can be, happiness. We are happier and more contented when we are at work doing that which will make something better and more beautiful, and which will give sustenance, pleasure and happiness to others. Idleness breeds disease, sickness and premature death; while work eliminates disease, makes the weak strong, and lengthens out the line of life.

The only time that work can injure us, is when we overwork; and that is suicide. God does not want us to do that. Better it is that we work moderately, such as our strength can endure, and live longer and be able to do a great deal more work, than that we should destroy ourselves by overtaxing our strength and endurance, and all our powers of usefulness be suddenly ended, thus depriving others of the support and help that we might give them.