

# 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."—1 Nephi 3:187.

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NUMBER 2

## GOOD NEWS FROM WALES

Gilfach Goch, Glam, Wales,  
November 16, 1928.

To the First Presidency of the Reorganized  
Church of Jesus Christ of Latter Day Saints:

We, the undersigned former members of the Reorganized L. D. S. Church at Gilfach Goch, Glam, Wales, having joined the Church of Christ, with headquarters on the Temple Lot, Independence, Missouri, hereby request that our names be dropped from the records of the said Reorganization. Our decision in this matter is final, and is based upon the fact that the Reorganization no longer represents Jesus Christ, our leader, witness and commander; and is unable to fulfill the Divine purpose comprehended in the establishment of God's work in this the Dispensation of the Fullness of Time. That the title to the sacred Temple Property is now and forever established. That the vested rights of the Church of Christ is proof positive that the said Reorganization has failed to qualify. We repeat, "Our decision is final" and further correspondence will be useless.

Signed, Branch Brotherhood and Officers,  
Samuel Beacham, Former Branch  
President,

Sarah Jenkins, Former Branch  
Clerk,

John G. Jenkins, Elder,  
Thomas R. Jenkins, Elder,  
James Parcell, Priest,  
David Jenkins, Priest,  
John Jenkins, Jr., Priest,  
Rees Jenkins, Teacher,  
Edward Beacham, Teacher,  
George Allen, Teacher,  
Thomas Jared Jenkins, Deacon.

Former Branch Membership,

Louisa Jenkins,  
Sarah Allen,  
William Allen,  
Richard James Allan,  
Mary Jane Allan,  
Charlotte Allan,  
Catherine Jenkins,  
Elisabeth Hanah Jenkins,  
Elizabeth Williams,  
Elizabeth Ann Williams,  
Richard Williams,

Ann Parcell,  
Beatrice Maud Jenkins,  
Priscilla Jane Allen,  
Margaret Jenkins,  
Jennie Beacham.

This represents a clean sweep. Not one single member claiming that distinction is left at Gilfach Goch in the Reorganization. And the L. D. S. Branch Record Book has been presented to me as a souvenir. It now looks as though I might carry all of the L. D. S. Branch Records, in Wales, back with me to the Spring Conference. I have been told that the Reorganization Elders have during the past few years delivered a number of prophecies which pointed to a time when the "Hills of Wales would soon again resound with the Gospel Message of Christ." Old timers of the Reorganization who have rallied around the standard of the Church of Christ say that the prophecies which they believe to have presaged this time are now being fulfilled. And that from here the work will spread throughout the British Isles. God grant that it may be so.

Very sincerely,  
Samuel Wood.

## MINISTERIAL CO-OPERATION

Apostle Samuel Wood sends a letter written to him by one of his co-laborers in Wales. Brother Wood says: "I divided what change I had with this brother and sent him out on a mission in South Wales, and God is blessing our efforts."

The letter is signed "Tom." It consists of five pages. We wish we had space for all of it, but we are very much crowded at present. Brother "Tom" tells of his experience in the ministry. He is wonderfully blessed with the Spirit and power of God in his work. He says, "I would express myself in the English language, and immediately the translation would come to me in the Welsh language. God's promises are sure. We only need more faith to trust Him more fully."

Wonderful interest seems to attend the efforts of our brethren in Wales. The power of God in gifts of the spirit are manifest in their prayer services. Opportunities are given to preach to the people on their farms, and in various places, and the neighbors come out to hear the message.

ZION'S ADVOCATE

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Elder C. E. Bozarth writes under date of Jan. 8, from Warrensburg, Missouri, calling attention to an error in the January number containing his reply to Curtis. He says: "Page 9, left column, center paragraph, next to last line, third word should be 'assessories'" instead of stories."

**NOTHING LOST BY DOING OUR DUTY**

Dec. 11, 1928.

Mr. A. O. Frisbey,  
 Business Manager for the Church of Christ,  
 Independence, Mo.

Dear Brother Frisbey:

I received the receipt for the money I sent for the Church debt. You will be interested to know, a few days after I received the receipt, I had a gift of the "same amount" which I had sent to you for the benefit of the Church. So, we see the Lord, returns to us, when we walk by faith and put our trust in Him. May we ever be faithful to Him.

Sincerely yours,  
 For the progress of His Work.

**NOTICE**

Send all your articles for the paper to the editor. Send all monies and subscriptions to the manager, also all orders for tracts, or extra copies of The Advocate to  
 OTTO FETTING, Box 212, Port Huron, Mich.

**INDEPENDENCE ITEMS**

Colds, flu, stormy weather and slippery sidewalks have been the order of the day for the last month (speaking from this date, January 10th). However, our sick are improving; we know finer weather will come, and we are hopeful.

Christmas Eve the Sunday school children gave a most excellent entertainment. It truly commemorated the anniversary of the birth of our Savior. Every song, every recitation, every exercise expressed the true spirit of Christmas. A treat, consisting of candy, nuts and oranges, was distributed to all present.

According to a long standing custom a Christmas dinner was given at the church on Christmas day, when everyone was welcome.

Brother and Sister Reynolds, the parents of Brother Fred Reynolds, who came in 1925, were received into fellowship Sunday, December 30th.

Everything is going along quietly. Despite sickness and unfavorable outside conditions our attendance has kept up very well.

Brother Thomas B. Nerren is expected this week.

Apostle Walter L. Gates leaves in a few days for his mission field, visiting points in Oklahoma enroute.

Apostle E. E. Long has been detained on account of illness, but he will start for his mission field in the east in a few days.

Sunday, February 3rd, should be a red letter day in the history of the Church of Christ, and why shouldn't it be? Why can't we raise the money to clear the Temple Lot of all indebtedness so that it will be free by general conference time? If we can not do it all on that day, wonder if we couldn't before the month is over? Let's do!!!

Some of us participated in rather a unique experience Wednesday evening, January 2nd. One of our families who transferred to the Church of Christ since the last general conference was requested by the leader of a Reorganized "group" to permit their home to be used for a prayer meeting. The request was granted, and nine or ten came, besides the family acting as host, and two elders from the Church of Christ and their wives. It was a pleasant meeting. A good spirit was present. Not an offensive word was spoken by any one. The testimonies were truly testimonies. Both sides kept to constructive lines.

**GLEANINGS BY THE WAY**

Clarence L. Wheaton

About August 10th after leaving Missoula, Montana as related in the November Advocate we reached the Indian reservation over in Cusick, Washington, where previous arrangements had been made to hold a series of meetings. Here we were very favorably met by the chief and some of his men. Arrangements were made for us to set up our "tepee" in the village, by Chief Big Smoke. A nice cool place was selected by him where the ground was level and grassy. After these arrangements were completed we were given the freedom of the reservation and when others found that I had a strain of Indian blood we soon made friends with them. Among other interesting things that took place was the eagerness with which they received our message. After relating to them the story of the coming forth of the Book of Mormon and the regard that we had for it, we told them of our hopes with regard to the gather-

ing, the building up of the New Jerusalem and the building of the Temple. This struck a responsive chord in their hearts and it was interesting to see the expressions on their faces as we unfolded the story of the gathering and how that the Book of Mormon was in reality a history of their forefathers. Through the interpreter I learned that they were looking forward to the day when all the tribes would lay down their differences and gather together and form one nation. Also that they kept the seventh day as a day of rest long before the white men came to this country. Both these traditions coincide with the Book of Mormon for Nephi prophesied of the day when we should assist them to build a city, and throughout the book we find that prior to Christ's appearance among them they kept the law of Moses which accounts for them keeping the Sabbath. I lost no time in pointing these facts out to them, and had the pleasure of presenting them the first Book of Mormon and a copy of the *Marvelous Work and a Wonder*. In this latter book are several pictures of the ruins of Central America, which proved quite interesting to them, and of great value in assisting me to present my message to them. There was a young Indian on the reservation who had had sufficient schooling to read English and interpret for me. I took a great deal of pains to instruct him and get my story correctly in his mind. I told him that the Book of Mormon referred to the time when his people were highly civilized like the white man and that they lived in houses made of stone, calling his attention at the same time to the pictures above referred to. It was quite interesting to see the results. Afterwards I would run onto a small group here and there and he would be stretched out on the ground in the center of them explaining the pictures to them and telling about the Book of Mormon.

Our preaching was all done in the open. It was rather a fitting setting for such an effort. The men were engaged through the day in various agricultural pursuits or in the timber, consequently our meetings do not begin until after dark. I had thought at first that we would hold our services in one of the cabins or chapel, and consequently went to the chief's place to go over to meeting with him. He seemed to be in no hurry however and told me that he would meet me at my tent. Going back there I found to my surprise that all the men in the place were setting in a semicircle around my tent waiting for me. Where they came from was a surprise for it was only a few minutes since I had left to see the chief. By this time it had grown quite dark. Over head the sky was clear and myriads of bright stars twinkled in the heavens, making beautiful canopy for our temple. The tall silent pines were the pillars thereof and the grassy sward of ground the carpets and seats. For illumination we turned on the spot light of the Gospel Chariot and placing my portfolio on the front fender a pulpit was formed. Opening the service with a song and prayer, we selected a text and launched on our

De'Leine Indian who was a University graduate, and had been in the government service as an interpreter was selected by them to interpret for me. He was one of the most eloquent speakers I have ever had the pleasure of listening to. He became quite interested in my sermon and by all appearances presented my message to them in a very fine way. For three hours we stood before our audience and told our story. This was continued for three sessions, and as a result we were able to get our message before representative men of several tribes of Indians in the Northwest. From my experience on this occasion I am convinced that we should be putting forth a greater effort to reach these people. If there is any divinity in the Book of Mormon at all, it points out the fact that these people are to play an important part in the building up of Zion.

As a result of my experience with them, I am more convinced than ever that the Book of Mormon is divine. It has become dearer to me than ever. With me it has become alive with new interest that I had not as fully appreciated before, and I am thankful for this experience, for it brings to me an assurance and testimony that I have long sought for. May the Lord hasten the day when its simple principles of Christianity reclaims not only the Indian, but also the honest in heart from all nations who are interested in "confounding false doctrines, and laying down of contentions, and establishing peace."

24 Vale Street,  
Pawtucket, R. I.,  
December 27, 1928.

Dear Brother:

The Church of Christ at Providence, R. I. is now located at 8 Garden Street, in the heart of the business district. The small hall is on the ground floor and the preaching services at 11:15 a. m. and 7:00 p. m. every Sunday are well attended.

At the semi-annual business meeting this month, it was voted to have Elders J. T. MacKinnon and P. X. Philbrick in charge of the local church, working in conjunction with the rest of the priesthood. Officers were elected as follows: Clerk, Robert O. MacKinnon; treasurer, Edith Yerrington; auditors, Sherman Cumminger and Robert MacKinnon; organist, W. P. Heywood; correspondent to Advocate, Ruth W. Heywood; chorister, M. S. MacKinnon.

A wonderful demonstration of the working of the spirit was shown by the visit of a stranger who had prayed for guidance to God's approved church and while passing the hall during a Sunday morning service, was attracted by the preaching. She heard the message and felt a peace that satisfied her that her search was ended, and her prayer answered. Her baptism followed within a few weeks.

A father and mother recently brought their little child to be blessed and the same evening transferred their own membership to the Church of

The sacrament services have been a time of refreshing, rich in spiritual experiences and blessings. At the service in November, a lad of twenty spoke for the first time in prophecy, to the youth of the church.

The young folks are preparing to begin a course in B. of M. study at their weekly class meetings. They have been holding a praise and prayer service at the home of an aged shut-in.

On Sunday afternoon Brother H. B. Johnson, former pastor and Brother Robert O. MacKinnon, conducted a Sunday school at the home of one of the members at Fiskeville, a rural community of Rhode Island. A short while ago Brother Johnson was called upon to administer to a sick neighbor and some of the community folks are becoming interested in the original restored gospel.

Sister Margaret Macgregor has accomplished a great deal of good by her stay with us. Her chart talks and experiences in missionary work have been instructive to both members and strangers. Those who have attended a complete series are desirous to know more of this wonderful work. She has awakened a lively interest in Pawtucket, R. I. and her visits here to the homes of those interested are appreciated. At the home prayer and testimony services held here are spiritual and has been deeply felt. Although the population of Pawtucket is about 75,000 and there are a great many Protestant churches, there are also many undernourished and truth hungry souls.

Sister Macgregor has met some of these and brought them spiritual food, and they are coming to the Church of Christ in search of more. Her friends in Rhode Island will miss her when she leaves this week and trust that she will return again to us before very long.

Sincerely yours,  
(Miss) Ruth W. Heywood.

Detroit, Mich.

Dear Readers of the Advocate:

I read in my last Advocate that the editor wants those who will write to help along the good work; and while the invitation is to all I thought I would, in my weak way, send along a list of my experience; and if it is not worth printing just put it in the waste basket.

I was baptized into Christ about twelve years ago, which brought me into the Reorganized Church, and many blessings did my Master bestow on me, for which I thank Him each day; and he is still blessing me with His Holy Spirit; but, after a time, it seemed the food which the Master told Peter to feed his flock became stale, and less and less. I did not know anything of the Church of Christ; had neither heard of it, nor of the Book of Commandments; but in my very soul there was a hungering and thirsting for something I did not receive. I began to hear of the Church of Christ, and also of the Book of Commandments, and I must say that it seemed to put in my heart a greater desire to know more of the true plan of the Master and the glorious

gospel that has been restored for the last time.

I have read Brother David Whitmer's book, also The Evening and the Morning Star, and in them I find satisfactory writing to believe the commandments were changed, and that the twelve Apostles were to be at the head of the church, as Christ the head and they to be his directors here on earth.

I am truly glad that God has spared me until this time when so much sorrow has come to the hearts of God's people—not for the sorrow, but to be spared until the Temple is to be built. Now is the test; and I for one want to help to build the Temple. My name is still on the records of the Reorganized Church books, but maybe you will realize where my hearts desire is. Yes, I love all God's people, and the souls of all mankind; and my prayer is that this true gospel of the Kingdom will speedily reach those who sit in darkness, and they too will behold the marvelous light, and which is the true gospel of Christ. I have many dear friends in the Reorganized Church and they are true and good; but I cannot see things as they do; but I am just willing they should see as they do, and I want the same privilege, and must have it.

I could write much of the things I now see and which I know are not of God; but I being one of God's creatures, and might fail, I therefore find I had better just take them to God in prayer and ask Him to open their eyes that they may see the light.

I take the Advocate, also the Torch of Truth, and I find in both many good things, also plain truth not plastered over; and that is what I like, and which will stand the test because God says, That which is hid in the closet will be revealed on the housetop, and all hidden things will come to light; and God is not deceived.

May His work go on, and speedily hasten in these last days where so much sin and wickedness prevails that souls may be comforted and all the honest in heart will hear his voice. May God and his blessing is the prayer of one who loves the true work of the Master.

Your sister in bonds of love,

Loretta E. Shelley,  
93 Edgevale Ave.,  
Detroit, Michigan.

December 24, 1928.

H. E. Moler,  
Editor.

On December 16 we met with the Saints of Port Huron, at the home of Brother and Sister Fetting, in prayer and testimony, and enjoyed a great portion of the Spirit. Elder Nerren was present and talked to us by way of admonition, also spoke to us by the Spirit from which we received much comfort and encouragement. Brother Fetting's home is like unto an oasis in the desert, where we meet and are refreshed and built up in the most Holy Faith. The love and peace which

passeth all understanding is keenly felt within those walls, and our hearts are made to rejoice.

Brother Nerren also preached in the evening, continuing his exhortation to the Saints, prompting us to be diligent.

I hope and pray that some day and in some way there will be a branch organized here, where we might be privileged to meet with those who enjoy the same Spirit.

We are looking forward for wonderful developments by the work of the church this coming year.

Your sister, in gospel bonds,  
Mrs. C. H. Storey,  
Brown City, Mich.

Houston, Texas,  
December 22, 1928.

Editor Advocate:

I thought perhaps the Saints who are alive and doing their little mite in trying to advance the glorious cause in which we are all so much interested, would be glad to hear from the Church at Houston in the bright South land. I will write a few lines and maybe it would do somebody some little good; at least it might give some little help with life's problems as they confront us from day to day. We are still in the fight, not in the spirit of bitter contention or with the disposition to conquer our brethren in debate who might differ with us in church government or in their views in other things more essential, but we are complying with the admonition given by Jude 3rd verse where he says to contend earnestly for the faith which was once delivered unto the saints. Not very long ago Apostle Gillen of the Reorganized Church come to our town and held a two weeks' meeting and as he was truly a very learned man, and impressed me with his good intentions and with his earnest and honesty in his statements to his willingness to teach and instruct the people who were desirous to know the truth, I propounded ten questions to him and asked for his answers to them, but I suppose he thought best to pass them up without even a single statement with regard to any of them whatever. Elder Becker followed him a short while after with a moving picture view of the different agricultural lines and made a specialty of showing the auditorium and a diagram of the Temple lot and in his attempt to explain the wonderful growth of the Church with all the fine homes and other property owned by them he certainly made the Temple Lot a very little insignificant matter to consider as he seemed to think one part of the entire piece of land composing the property owned by the Reorganized Church was as good a place to build the Temple on as another. He certainly failed to tell us about the claim of the Church ever since it was organized in 1830 to its being guided by spiritual communication with God and being divinely instructed as to the location and place for the building of the Temple in which God will

send the questions I propounded to Elder Gillen but I haven't the space in this letter.

Your brother in Christ,  
J. J. Tipton,  
702 E. 10th, Houston, Tex.

1158 Emerson Avenue,  
Salt Lake City, Utah.  
December 9th, 1928.

Dear Editor:

I find in your editorial of the December issue of Zion's Advocate "matter" of which you speak plain words, and it is our attitude relative to tithing. I wish to speak of, firstly, in the Utah Church, tithing is based and paid on a man's earnings, a tenth, when joining the Reorganized Church we paid a tenth of our possessions after that a tenth of our interest. This all goes to the Presiding Bishop. Individually no branch of either church named has a voice in the spending of the tithe, that is left to the presiding officers. Now we come to the church of Christ and its teaching of paying our tithe or tenth and here I would say respectfully I would like to see an edict or message signed by the Quorum of the Twelve Apostles, giving their advice to the Churches of Christ, what is expected of them in regards to how the tenth or tithe should be used, so as collectively we can be (as churches) "one" in this fundamental necessity. We know as members that our missionaries or dependents must receive some means of support, and when we are members pay our tithing, we should or do expect that not only should our local church be benefited by our payment, but that the General Bishop should receive an equal amount to enable him (as far as possible) to meet the expenses, that are sure to occur, and as a member I would like to see us, as churches have a system, so that we could all be of one mind in this important matter. Could we not equally divide the tithe, half for our local church, half for the General Bishop to aid him in his meeting general expenses.

Your brother,  
George Cummins.

### 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.

### THE TEMPLE OF GOD

Some time ago while in conversation with Apostle Otto Fetting regarding the agitation of the building of a Temple on the Temple Lot at Independence, Mo. I told him then that I would take the matter up later and write to the Advocate my views and understanding of this important question; and as the matter of building a literal temple is now being agitated in various quarters I now take the opportunity of presenting my thought in this regard, though I can only give a condensed idea in this writing, as the pages of the Advocate are so limited.

My object in writing is to help some whose

minds have become disturbed in the recent propaganda which is being circulated in private, largely, by some, that the idea of building a temple to which we expect the Lord to appear at his final coming—a material temple of stone or other substance—is not to be expected, seeing that “Ye are the temple of the living God;” and therefore constitute **the Temple** to which He will appear.

Of course, to make this seem really plausible, they go to the extreme of utterly repudiating all the Revelations of Joseph the Seer, while others go to the other extreme of accepting all that Joseph said as the eternal verities of heaven: that “The voice of Joseph was the voice of God.” And some claim that so far as the Temple building is concerned, while a Temple is to be builded in this generation, yet the exact spot upon which it is to be builded is immaterial so long as it is builded somewhere on the Original Temple Farm at Independence, Mo.; and this latter statement seems to be a thrust at the Church of Christ who hold the Temple Lot in fee simple, from whose hands all the adroit cunning and wealth of powerful agencies have not been able to dislodge them.

In July, 1831, the Lord is represented as having said: “Behold, the place which is now called Independence, is the center place, and **the spot** for the temple is lying westward **upon a lot** which is not far from the court house.”—See Doctrine and Covenants, 57:1—and in the history of Joseph Smith, which was written by himself, and published in the Supplement of the Millennial Star, Vol. 14, page 75, Joseph says:

“On the third day of August, (1831, W. J. S.), **the spot for the temple**, a little west of Independence, was dedicated in the presence of eight men, among whom were myself, Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris, and Joseph Coe. The 87th Psalm was read, and the scene was solemn and impressive.”

Again: “And let my servant Sidney Rigdon **consecrate and dedicate this land and THE SPOT OF THE TEMPLE**, unto the Lord.”—D. & C. 58:13; and in Doctrine and Covenants, section 83, paragraph one, the Lord is represented as saying concerning the city of the “New Jerusalem,” that the “City shall be built, **beginning at the TEMPLE LOT which is appointed by the finger of the Lord**, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jr., and others, with whom the Lord was well pleased;” and that this house, or Temple, “Shall be built unto the Lord in this generation **upon the consecrated SPOT** as I have appointed.”—Doctrine and Covenants, 83:6.

How anyone professing to believe in the revelations of Joseph Smith can accept the idea that the Temple might be built any place on the original sixty-three acres constituting the Temple Farm in the face of the above emphasized fact that the Temple is to be builded upon a particular “Spot” pointed out by the finger of the Lord and dedicated as commanded of God as the veri-

table **spot** upon which the said Temple is to be builded is a little puzzling to me. I will not attempt to explain the conundrum, but will say:

I believe Joseph Smith was a prophet of God, and that he received many revelations which were without doubt in my mind revelations from God; and to repudiate all his revelations is an extreme which should be avoided; while on the other hand to swallow all his so-called revelations (as found in the Doctrine and Covenants) as being the voice of God to us is the other extreme, as “Some revelations are of God, some are of men, and some are of the devil,” is his own purported statement. What then can we do? Why, go to the Law and the testimony; and if they speak not according thereto, reject their message as being not of God.

In the Bible and the Book of Mormon is recorded the fullness of the gospel plan; and these two books constitute the grand standard or touchstone of truth by which messages of inspiration may be tested as to whether they are of God or from some other source. Hence let us examine this Temple building proposition as above outlined in the revelations of Joseph Smith, and find, if we can, whether it is in harmony with these two standard books.

In the book of Exodus we read that God directed Moses in regard to the building of a Tabernacle—a place where the religious rites and ceremonies of the Law might be carried out and properly observed; and that Moses should not be constrained to go frequently up on Mount Sinai to receive instructions, the Lord said unto him:

“And let them make me a sanctuary; that I may dwell among them.”—See Exodus, 25:8.

This Sanctuary is sometimes called the house of God,—see Judges, 18:31, Ezekiel, 23:39; 44:7, etc.—while the terms, House of God, and Temple of God are used interchangeably to designate the Holy of Holies, **the place** in said Tabernacle or Temple where the presence of the God of Israel might be made manifest to them. Of the Temple which Solomon builded and dedicated as the House of God, it is said:

“And when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord filled the Lord’s house. \* \* \* \* And the Lord appeared to Solomon by night and said unto him, \* \* \* \* For now have I chosen and sanctified this house, that my name my be there forever; and mine eyes and mine heart shall be there perpetually.” — 2nd Chron. 7:1, 2, 12, 16.

Note: God required a place that he **might “dwell among”** his people; and he sanctified their offering of the Temple by accepting it and promising to be there perpetually; and the sweet Singer of Israel in gladsome song exclaims: “I was glad when they said unto me, Let us go into the house of the Lord.” And, “They shall be abund-

antly satisfied with the fatness of thy house; and thou shalt make them drink of the rivers of thy pleasure." And Jesus, who is the same yesterday, today, and forever, the Son of the unchangeable God, "Went into the temple of God \* \* \* \* and said unto them, It is written, My house shall be called the house of prayer; but ye have made of it a den of thieves." Matt. 21:12, 13.

This shows conclusively that the Lord required his people to build a Sanctuary,—House, — or Temple in which He might "dwell among them;" and that he approved of the Temple which they reared unto the Lord and accepted it as His Temple,—The House of the Lord,—and sanctified it with his own presence, promising,—on condition of their continued service, of course,—to "Be there perpetually;" and Jesus when here acknowledged it as the Temple of God." If therefore it was necessary for the people of God then to have a temple, or house of God, in which he might dwell among them, why is it not necessary now for the same purpose? He changes not, and is no respecter of persons.

But some say that while it is necessary to have "A" Temple in which God may dwell, yet a change of material consisting of the bodies and souls of men now constitute the said Temple instead of material substance of wood and stone as formerly. In proof of this we are cited to the following scriptures:

These things write I unto thee \* \* \* \* that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."—1st Tim. 3:15, and, "We are God's husbandry, ye are God's building." And, "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."—1st Cor. 3:9, 16, 17. And again: "Ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—2nd Cor. 6:16.

But to me there seems to be no difficulty in harmonizing these passages with that which I have already presented. Wherever God has had a people in any age or dispensation of time that were truly endeavoring to serve Him, they constituted the Temple of God in the same sense as did they who were called the temple of God in Paul's day and time. Permit me therefore to quote a few more passages of Scripture here along this line.

Know ye that the Lord He is God; it is he that hath made us, and His we are; we are His people, and the sheep of His pasture." Psalms 100:3.—Marginal reading.

"Remember me, O Lord, with the favor that thou bearest unto thy people." Psalms 106:4.

"Who smote great nations, and slew mighty kings: \* \* \* \* and gave their land for an heritage

an heritage unto Israel His people."—Psalms 135:10, 12.

Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of His saints. Let the children of Zion be joyful in their King. Let them praise His name in the dance; let them sing praises unto him with the timbrel and harp. For the Lord taketh pleasure in His people: He will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written; this honor have all his saints. Praise ye the Lord."—Psalms, 149.

Surely the above will demonstrate the thought that in the days of the Psalmist and the Prophets of old, God had a people who were recognized as his Saints,—a people in whom was the Spirit of God,—a people blest of God; and as He thus by His Spirit dwelt with them, whether we consider them gathered together in one body, or distributively considered, **they constituted the Temple of God,—the people of God among whom He dwelt.** And the history of that people show that in whatever nation or place they may be found, altars are erected and synagogues and Temples are builded in which they gather betimes to worship the Lord of hosts; and all this is believed to be acceptable to God; and that he meets them there in their various places of worship, and blesses them according to their faith and acts of obedience.

But by and by the great clock of Time shall say: "It is done," and then the Master of men shall say: "Gather My saints unto Me; those that have made a covenant with Me by sacrifice."—Psalms, 50:5,—and, "When the Lord shall build up Zion, He shall appear in His glory \* \* \* \* to declare the name of the Lord in Zion, and His praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord."—Psalms, 102:16, 21, 22.

What! When the Lord appears in His glory, and the people, and the kingdoms are gathered together to serve the Lord, and no Temple in which they shall meet their Lord? We meet Him in spirit in our various places or worship in our distributive congregations and are therefore called "the temple of God;" but when these distributive sons and daughters of God shall gather together in Zion as one vast multitude to greet their Lord when he appears in His glory will there not be a Temple erected to which they may bring their rich tokens of sacrifice and thank-offerings that they may offer an acceptable offering unto the Lord? Most assuredly there will!

"And the Lord whom ye seek shall suddenly come to HIS TEMPLE, \* \* \* \* and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer (themselves, W. J. S.),

unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."—Mal. 3:1, 3, 4.

"For from the rising of the sun unto the going down of the same my name shall be great among the Gentiles; and in every place **incense** shall be offered unto My name and a pure offering." — Mal. 1:11.

"And they shall bring **ALL YOUR BRETHREN FOR AN OFFERING** unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the Lord, as **the children of Israel bring an offering in a clean vessel into THE HOUSE OF THE LORD**. And I will also take of them for priests and for Levites, saith the Lord. For as for the new heavens and the new earth, which I will make, shall remain before us, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord of Hosts."—Isaiah, 66: 20-23.

According to these scriptures all flesh shall come to worship the Lord from time to time **IN THE HOUSE OF THE LORD**,—the **TEMPLE**,—unto which Jesus shall come, and where he will purify the sons of Levi that they may offer themselves as a living sacrifice,—an offering in righteousness,—holy and acceptable unto the Lord. "And they shall bring **ALL YOUR BRETHREN UNTO THE LORD** out of all nations."

In order to gratify the most exacting ones we will continue this argument a little further. We read as follows of the time when Zion is to be redeemed: "Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my names sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed. A voice of noise **from the city, a voice from THE TEMPLE, a voice of the Lord** that rendereth recompense to His enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children."—Isaiah, 66: 5-8.

Note: "A voice from the city." And: "A voice from the Temple." But if there is to be "no Temple," clearly then there shall be "No City." The same kind of logic will apply in both cases.

Again:

"For thus saith the Lord unto the eunuchs that keep My sabbaths, and take hold of My covenant; even unto them will I give **in mine house** and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in **MY HOUSE OF PRAYER**; their burnt offerings and their sacrifices shall be accepted upon Mine altar: for **MINE HOUSE** shall be called a house of prayer for all people."—Isaiah 56: 4-7.

I have emphasized some words in the above quotations to call attention to them and thus avoid commenting lengthily thereon as I wish to be as brief as I can; but thinking that as it is plainly shown here that when the Lord comes, he will come, not only to His spiritual house,—his people—but to a literal temple as well. But some one may say the above texts of scriptures do not fit the case as they refer to a temple to be builded at Jerusalem. But the Lord says:

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all Kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate; but thou shalt be called Hepzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married."—Isaiah, 62: 1-4.

Amidst those wonderful convulsions of the earth which shall take place at about the time of the coming of the Son of Man, when the earth shall reel to and fro like a drunken man, and be "Moved out of her place," the Sea shall be driven back to the north country, and Zion and Jerusalem shall be married—or united—and Christ shall reign supremely grant from the rising to the setting of the Sun; hence, at the ushering in of the final appearing of our Lord Jesus Christ, that we should have a Temple builded commensurate to our every purpose in hailing and receiving the Master as King of Kings and Lord of Lords is to me one of the grandest accomplishments to be wrought by us in working out the grand design of God; and anything short of this would seem poor, and lean, and miserable indeed at that wonderful, wonderful event.

The Book of Mormon is not at variance with the above outline. One of the first things Nephi did was to build a Temple; and when Jesus Christ came to His people here He came to them when they were gathered together **at the Temple**; and as He does not change, but his ways are one eternal round, and He always acts just like Himself, we believe that until the final roll-call of the chivalry of Faith He will always be found to be in perfect harmony with His purposes and designs as manifested in the past; hence, permit me to quote the following:



"And one of the elders answered, saying unto Me, what are these which are arrayed in white robes? and whence came they? And I said unto him, Sir thou knowest. And He said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night IN HIS TEMPLE; and He that sitteth on the throne SHALL DWELL AMONG THEM. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them, unto living fountains of waters; and God shall wipe away all tears from their eyes."—Rev. 7:13-17.

Please notice here that this passage of scripture points to a time when they who have washed their robes and made them white in the blood of the Lamb shall dwell with Him and worship in His Temple. This is in direct harmony with the passage in Malachi: "And the Lord whom YE seek shall suddenly come to **His Temple**; and if this language proves anything it proves that **THE TEMPLE** is a literal material Temple, and cannot with any degree of consistency be twisted out of its place and be made to refer to the Spiritual house of which Paul and other of the inspired writers spake; for they, (those constituting the spiritual house), are in these passages specified by the pronoun, YE; "whom YE seek." Had the Lord had in mind His people as a spiritual temple to whom He would "suddenly appear" he would have said: "The Lord whom ye seek shall suddenly come to YOU!" or to OUR TEMPLES. But he said nothing of this kind as this would be a contradiction of His words as quoted above that in His spiritual Temple, or Temples, "I will dwell in them and walk in them; and I will be their God, and they shall be My people." 2 Cor. 6:16. For if "Our fellowship is with the Father and with His son Jesus Christ," the Lord is now dwelling in us, as He said in that wonderful prayer to His Father: "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one in us: \* \* \* I in them, and thou in Me, that they may be made perfect in one."—St. John, 17:20-23. Hence as Christ is dwelling within His spiritual temple NOW, His final appearance could not be made to apply to His "SUDDENLY coming to HIS TEMPLE," for He is already in that temple NOW, "And He walks with me, and He talks with me," are words which we often sing; and He dwells in us if we are His children.

That He will "Suddenly come to His Temple," clearly points to the fact that Christ at His second coming will have a people on earth whom He will recognize, and to whose Temple which they have constructed, and which He will have commanded them to build, He will come as King of Kings and Lord of Lords. And in that wonderful Temple, they who enter in to the Marriage Supper, shall

This clearly can not refer to any other temple than a material one. It can not be twisted to appear as the spiritual temple, as they whom Paul says, "Are the temple of the living God" are they who shall "Serve the Lord day and night IN HIS TEMPLE." Praise his holy name forever!

But the question may be asked: What then are we to understand by the statement of the Apostle:

"Howbeit the Most High dwelleth not in temples made with hands."—Acts, 7:48; and, "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands?"—Acts, 17:24.

To this inquiry I answer: These passages mean just precisely what they say, and in no sense do they interfere with, or counteract the position taken above. They do not in any way affect the issue; for whoever heard of any one making the claim that either God or Christ was to finally come to dwell in or be cooped up in the literal temple at Independence or elsewhere as the Pope of Rome in the Vatican! No, no! Of course not. But to dwell in a literal or material temple and confined within its limits as were the Athenian gods of whom the Apostle Paul referred to in his wonderful sermon on Mars Hill when discoursing to the heathen Athenians; or The Martyr Stephen's castigation of those wicked backsliding children of Israel who expected — notwithstanding their sins—to meet the great Shekinah between the Cherubims in the Holy of Holies in their desecrated Temple, was clearly what these servants of God were endeavoring to teach, and had not, nor do they have the slightest reference to Christ finally coming to His literal material Temple. Please note the contrast: "The Most High dwelleth not in temples made with hands." "God dwelleth not in temples made with hands." "And the Lord whom ye seek shall SUDDENLY COME TO His Temple." To DWELL in a literal or material temple, and to COME TO His temple are very different in their meaning. Both God and Christ now Dwell in heaven, "As saith the prophet, Heaven is my throne and earth is my footstool;" but Christ hath said: "If a man love Me, he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him."—St. John, 14:23. And "I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will DWELL with them, and they shall be His people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."—Rev., 21:3-6. Glorious thought! Wonderful anticipation!

Permit me now to impress the thought that God commanded Moses to build Him a Sanctuary that he might dwell AMONG them.—Exodus, 25:8. He also gave to David instructions regarding a Temple that was to be built in honor to His name; and of his son Solomon the Lord said: "He shall build an house to My name."—2 Sam., 7:1-13. 1st Kings, 8:16-19. And He said of the Temple when builded: "For now have I **chosen** and **sanctified this house**, that my name may be there forever: and mine eyes and mine heart shall be there perpetually." And Jesus accepted this Temple as "My Father's House, and sanctified it by His presence; and inasmuch as God is unchangeable, and Jesus Christ is the same, yesterday, today, and forever; and whereas it was pleasing to God that a Temple should be built in honor to His name in the long ago, will it not be in harmony with the Divine purpose that a Temple should be built to the honor of His name, now?"

"Behold, I will send My Mesenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His Temple, \* \* \* \* But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' sope."—Mal., 3:1-2.

"Therefore are THEY before the throne of God and serve Him day and night IN HIS TEMPLE."—Rev., 7:15.

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure THE TEMPLE OF GOD, and the ALTAR, and them that worship therein." "And another angel came and stood at the ALTAR, having a golden censer; and there was given unto Him much incense, that He should add it to the prayers of all saints upon THE GOLDEN ALTAR which was before the throne."—Rev. 11:1 and Rev. 8:3. Margin.

"Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for See, saith He, that thou make all things according to the pattern shewed to thee in the mount."—Hebrews, 8:5.

Thus we see that there is a Temple in heaven, with its Golden Altar, upon which is offered before the throne the prayers of God's people which ascend to God as sweet incense from off the altar of their hearts, and their continuous service for them, through the Redemptive work of the Lord Jesus Christ, merits for them an association with all the sanctified ones of by-gone ages; and by and by, when the heavens shall be rolled together as a scroll, and the Lord Jesus shall descend from heaven with a bright retinue of the eternal world to greet all his faithful ones, Oh, what a shout of triumph shall arise upon the pinions of the morning when a voice cries aloud: "Time shall be no longer." Then the populous cities of the dead whose somber isles and shadowy streets which long since have heard no sound, shall become the monuments of living thronging multi-

tudes. Hearts shall rush to hearts, and hands to hands, and the lips which have been long silent shall press one another again; and the triumph of victory shall reverberate throughout heaven's high dome, when in the beautiful Temple of God we shall hail our Master King of Kings, and "Crown Him Lord of all."

Oh, the sweet thrill of triumphant glory,  
With rapture is filling my soul;  
Let us rise and proclaim the glad story,  
Till the years of eternity roll;  
Then when we shall meet our Redeemer,  
In the Temple we build to His name,  
We'll bask in His presence forever;  
All praise unto God and the Lamb.

Willard J. Smith,  
Port Huron, Michigan.

**A VOICE FROM THE DEAD, OR ANOTHER WITNESS FOR THE CHURCH OF CHRIST**

Dear Readers:

I wish to introduce to you Elder Chas. Derry, who used to be one of the foremost ministers in the Reorganization, but who has long since gone to his reward. He was my grandfather and when he passed away, my father received some of his books and papers, which just recently he was looking over and came across the article I have named the above name, which is surely true to name, as far as I am concerned in the matter, for if they had been found and given to me before I knew anything of the Church of Christ it would not have interested me in the least, but getting it when I did about Dec. 1st, 1928 it sure was a voice from the dead because it had only been just a month or so back that a certain party said to me, if the Church of Christ is the true church, why old Bro. Derry, and some of those old war horses know it and say something about it. And I have been wishing ever since I had something of grandfathers I could use as evidence, for I know beyond a doubt if he were here on earth he would be preaching for the Church of Christ. And dear readers, I have my wish. The Lord has delivered the evidence, at the time when it would do me the most good. And I am going to give it to you, only wish I could give it in his own handwriting, but I have the manuscript if any of you doubt, and wish to come and see it.

Respectfully,

George Arthur Derry.

Elder Chas. Derry's oldest grandson.

P. S. Please notice the name he gives the church also the officers in it and how explicit he is in explaining there are to be no changes.

**THE CHURCH OF CHRIST, HOW ORGANIZED? THE PURPOSE OF ITS ORGANIZATION?**

By Elder Charles Derry, deceased  
We understand that the Church of Christ, is a body of true believers in Christ, organized in

Him, after the pattern divinely given to Him, by His Father who sent Him.

We venture the assertion that whenever God had a people on earth who served Him, they constituted His Church. Stephen speaks of "The Church in the Wilderness." (Acts 7:38) Christ said, "I will build My Church." This language implies that this church was not to consist of a promiscuous mass of people come together without any approved order, but rather a building put together after a special rule, or pattern, of divine architecture. When Moses was commanded to build the Tabernacle he was directed of God, who said, "See thou make all things according to the pattern." And Christ assures us He came to do His Father's will, hence, He too, will work according to the pattern given Him. (These show the material for the building), Luke 6:12 tells us, "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." Immediately after this He commenced to organize His Church, see verses 12 to 16. Undoubtedly He was seeking divine guidance.

The Church is sometimes called "The House of God," "The Body of Christ," "The House of Faith," "The Temple of God." And oftentimes the "Kingdom of God," also The Church of the First Born. Jesus speaks of it as the Sheep Fold. Whichever of these names it may be called by, Christ is the Builder. It is written, "I know that whatsoever God doeth, it shall be forever. Nothing can be put to it nor anything taken from it: and God doeth it, that men should fear before Him." (Ecles. 3:14).

Now let us look at the Church which Christ proposed to build. Paul describes it in 1st Cor. 12. He compares it with the human body, and shows the necessity of every member, their dependence upon each other. And he says, "Now that God set the members in the body as it hath pleased Him" and in verses 24 and 28 he says, "Now ye are the body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Please notice, The Apostle says "God hath set these in the Church. Webster in definition defines the little word **set** thus, To fix firmly; to make fast, permanent or stable, etc." God **set** the members in the human body. And every generation of mankind had the same members as were set in the first man's body. And as Paul compares the church with the human body, it follows that all the members of this Church were intended to remain while that church existed, because they were **set** there. After the flood God covenanted with Noah and with all flesh, that he would no more destroy the earth with a flood. And he said "I do set My bow in the cloud, and it shall be for a token of a covenant between me and the earth." That bow is always seen in the clouds when the clouds give forth their rain, so will these various members spoken of by Paul remain in the Church

of Christ while that Church exists; because God **set** them there.

We will now try to learn from God's word, the purpose for which they were **set** in His Church.

In Ephesians 4. We are told that when Christ ascended into heaven, He gave gifts. He gave some, Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. What for? God does nothing in vain. Read on, "For the perfecting of the Saints, for the work of the Ministry; for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect Man, unto the Measure of the stature of the fulness of Christ." This is indeed a stupendous work! Human wisdom cannot accomplish it! None but a Ministry inspired of God, can hope to do it, and they can only be instruments in His hand, pliable as the clay in the hand of the potter, being co-workers with God. But, we are told, "They are not needed now." Has God organized His church in vain? Did Infinite wisdom make a mistake when He set the above named members in the church? Are there any superfluous members in the human body, with which, Paul compares the church? Can there be any in "The Mystical Body of Christ?" If not, then wherever His church is found, the above identical means that **God set** in His Church, "for the perfecting of His Saints," etc., must be there, for perfection is just as essential to enable His people to dwell eternally in His presence, as it was for those in that age. It is nowhere written in God's word that He has authorized any change; and the stupendous work to be done, and the fact that Infinite wisdom devised the plan is an eternal guarantee that it must endure until the whole Household of God is brought up to that supremely, transcendently, glorious stature of Jesus Christ. Indeed, any change in His plan would be a reflection upon His character, as revealed in His Word. For He says, "I am the Lord, I change not." (Mal. 3:6). Perfection is not momentarily attained. Peter told the Saints to **Grow in grace**, and in the knowledge of our Lord and Savior Jesus Christ." (2 Pet. 3:18). Growth is a gradual increase. The plant does not become perfect all at once, nor does the child become a full grown man in a moment of time. Nor does the saint attain to perfection as soon as he becomes a child of God. Thence, the means provided in the divine plan remains in an imperfect state. This truth is implied in the words "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. For the Church must be made, "A glorious Church without spot or wrinkle"—holy and without blemish. (Eph. 5:27). Human wisdom cannot accomplish this work! Nothing less than the divine plan, through His own appointed instruments, they working in accord with the pattern, being co-workers with Him—I repeat, by no other means can this work be accomplished. Paul tells that, "When Christ ascended upon high He led captiv-

ity captive, and gave gifts unto men." (Eph. 4:8). See also 1st Cor. 12:1-10 and we learn that He also "Gave some, apostles, etc." and James says, "Every good and every perfect gift is from above, and cometh down from above from the Father of lights, with whom there is no variableness, neither shadow of turning." (James 1:17). From this we are assured that God will never change the order of His ministry until the work is accomplished God designed them to do. Is evidence that that work is not accomplished, read the 12 to 16 verse of the 4th chapter of Ephesians, then ask yourself if professors of Christianity are "in the unity of the faith," with all their many conflicting creeds and winds of doctrine?" Have they attained to the excellences set forth in V. 13? And let the word of God be your standard of judgment or measurement; and if this multiplied division, cannot truthfully be set down as "Unity of the faith" the "One faith" as mentioned in V. 5. "The faith once delivered to the saints" (Jude 3) then you may know that "They have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isa. 24:5) just as Christ predicted. (Math. 24:10-12) and as Paul foretold. Tim. 4:1—2 Tim. 3, also Ch. 4—2 Thes. 2, and as was shown to John, this departure had began among the Seven Churches of Asia. (Rev. 2-3-Ch.). As evil never takes a backward step, but when once it has a foothold, plods steadily on until the whole body is corrupt, so we find "The departure from the Faith," foretold by Christ and His apostles, and which began in their day. (Acts 20—Gal. 1. Steadily crept into all the ranks of the Christian Church, until as John Wesley honestly confesses, "Not a twentieth part of it—the world—was then nominally Christians "The love of many" almost of all Christians, so called, was "waxed cold." The Christians had no more of the spirit of Christ than the other heathens." (Sermon on the More Excellent Way.)

Luther, Calvin, Wesley and others, seeing the deplorable state of the Religious world tried to stem the tide of iniquity, by bringing about a Reformation, but working according to their own wisdom, and without the inspiration of God, their views were conflicting, and thus opened up the way for a mass of conflicting creeds, breeding hatred and strife, even to imprisonment and bloodshed. But God, who had seen the hardness of their hearts had given them up to the same as He did Israel of old, but still looking on with compassion, did as He had foretold by His servants, and as Paul declares. "Having made known unto us the mystery of His will, according to His good pleasure which he hath purposed in himself. That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even him." And for this purpose he showed to John on the Isle of Patmos, "Things which must be hereafter." (Rev. 4:1). And among the rest of the wonderful things "Which must be hereafter," John says, "I saw another angel sit in the midst of heaven, having

the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters." (Rev. 14: 6;7). Webster defines the word "thereafter," "In time to come." "In some future time or state." Thence the gospel was to be restored at some time future from the days of John, (who, is said to be the last of the apostles.) Because, the "Voice from heaven said, I will shew thee things which must be hereafter." The history of the world bears no record of an angel bringing the gospel again to earth, until the nineteenth century. None of the Reformers made any claim that angels had visited them, in fact, it was universally concluded that angelic visits had forever ceased since the days of the apostles. And if any men had made the claim that an angel had visited him he would have been denounced as an impostor, notwithstanding, Paul says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14). It is now well known that in the year 1820 Joseph Smith claimed to have a vision of the Almighty in answer to prayer, and that in 1823 an angel of God visited him, and that at a subsequent visit, he delivered unto him the everlasting gospel as preached by Christ, and His apostles. Also, that other heavenly beings and conferred upon him authority to organize Christ's Church, with the same divine order as laid down in the New Testament, at the same time authorizing him to preach the gospel to the world as a preparatory means for the coming of the Son of God. (1 Thes. 4:16-2 Thes. 1). Church History Vol. 1—On the sixth day of April, 1830 The Church of Christ was organized, and as God worked upon the hearts of the seekers after truth, who obeyed the gospel, the Church in due time was fully organized after the ancient pattern with all the glorious promises and blessings that Christ promised should follow them that believe. (Mark 16—1 Cor. 12). Thus the true sheep fold of God has been established and the chief shepherd Jesus the Christ, is calling through His appointed ministry, upon all mankind to return to the true fold, and no longer wander in the deserts of sin, and on the mountains of iniquity, feeding upon the husks of vain traditions and the chaff of man-made creeds, but come and feed upon the true manna from heaven, the bread of life that your souls may live, and not die. The entrance into the sheep fold, is by Faith in God and His Christ. Repentance from all sin, Baptism in Water for the remission of sin, as Peter declared (Acts 1:38) for as Christ declared to Nicodemus, "Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God." John 3rd.

George Arthur:

Finding these papers among my papers, I thought I would send to you. They may be of some good to you. I had revised them and I

never appear, so I send to you hoping they may help you. Grandpa.

### CORRESPONDENCE

Madison, Wisconsin, Nov. 7th, 1928.

Elder H. E. Moler,  
Holden, Mo.

Dear Brother:—

Have just been able to make another nice opening in my field. The result so far; two more transfers, with a couple more in prospect and, also prospects for a baptism or two. This is at Sparta, Wisconsin about thirty miles from Black River Falls where Brother Wheaton had one of his tilts with Holloway and Curtis, and where a nice live local church was organized last summer with Brother Frank L. Knapp as presiding elder. This young brother and his noble little companion are certainly a wonderful help to the work in that part of the field. I gave Brother Knapp an appointment as a local missionary for that section of the state. I wish I had a dozen as faithful and zealous and withall as capable of caring for the work as he is. If we had, the work sure would move. Last Sunday this dear brother and sister had a very distressing experience; their little baby girl of about a month old had contracted a cold which developed into pleurisy, and it died at seven o'clock Sunday morning. We were at Sparta holding services Saturday and Sunday so drove up to Black River Falls, Monday afternoon and conducted the funeral from the local Latter Day Saint Church there, this is the second funeral we have held in that church this summer, the other being Brother Archer D. Bowen, the grandfather of this child. This couple are a credit to our work, and the esteem in which they are held by their neighbors was evidence by the goodly number who attended the funeral service of their sweet little babe, whom they had named Donna Lou. The church was quite nicely filled. The interment was made near its grandpa, in the Burns cemetery nearly thirty-five miles distant.

At Sparta we preached at the home of Mr. Peter Marquette, a sincere friend of the work, and whom we expect to baptize into the church before very long. Sister Marquette and her mother Sister Adelia Brockman were the two transfers. This fine old lady is the mother of a large family of boys and girls, who with herself, were the fruits of my early missionary work in the Reorganization. They are all good honest common people, just the kind who make good saints. Two of the sons with their wives attended all of our services, and have become deeply interested, and it is only a question of a short time till they, too, will be numbered with us. We visited some of the other sons but found them rather bitter and prejudiced due to the intense activity of the Reorganization elders. Ever since my vacation from the office last August, when I made my first visit to Sparta as a representative of the Church of Christ, these elders have camped on my trail there, not meeting me openly, but watching my movements so as to be on the ground just before

my services, etc. In this way they have been successful in preventing quite a number from hearing our message, added to this they have not scrupled to tell the most slanderous stories both about the Church of Christ, and this disciple, so have in this way succeeded in building up considerable prejudice. We found that Apostle D. T. Williams and Leonard Houghton had been there for a week just preceding our services there Saturday and Sunday, in fact they were somewhere in the immediate vicinity while we were there, although we did not succeed in locating them. How have the mighty fallen! Can we imagine any of the old time Latter Day Saint elders working in this fashion? Well, truth will stand, and I have found that these very methods usually bring a reaction, especially among good, faithful, old fashioned Latter Day Saints such as these near Sparta here. Here I am working for a living for my family, so that I can only devote week-ends in looking after the work, while these men camp right on the job, and stay with the people preaching to and warning their people, yet in spite of that fact every time I DO get any of their people to hear there are invariably transfers, and so the good work goes on, and as we know to be a fact, under the divine watchcare of the spirit of God. His command is: "Let your message go to them first," and it is to go in the spirit of love. So mote it be.

Your brother in Christ,  
B. C. Flint.

Office of General Church Recorder,  
Denver, Colorado, Dec. 12, 1928.

Dear Advocate:

I want to take the opportunity, if I may, of expressing appreciation to the following saints for their kindly response to the appeal that was recently sent out for the benefit of Brother Jenkins and Brother Wood in the Wales missionary work. The total amount that was sent in for this purpose was \$94.00 and this has been sent to our brethren over there. Your interest surely is appreciated. May God and His blessings and speed His work to its final consummation.

Brother and Sister Henderson.

Dr. Harold Minor, Milwaukee, Wis.

Sister Goode.

Saints at Holden, Mo.

Saints at St. Joseph, Mo.

Saints at Niagara Falls, N. Y.

Saints at Toronto, Canada.

B. J. Page and Minnie Page, Oklahoma City.

Sisters Crawley, Hazel, Alta McDivitt, Edda

R. M. Maloney

Taylor, B. M. Maloney, all of Oklahoma City, Okla.

Saints at Madison-Evansville, Wis.

Ida Thomas, Zela Peacock, Zella Deeter and O. D. Shirk of Sandpoint, Idaho.

Saints at Flint, Michigan.

Saints at Port Huron, Michigan.

H. D. Bartlett and wife, W. P. Buckley and wife, Denver, Colo.

Saints at Platteville, Wis.

Saints at Phoenix, Arizona.

Saints at Douglas, Arizona.

Saints at Ogden, Utah.

Brothers Cummins and Newman of Salt Lake City, Utah.

Brother and Sister James E. Yates.

Brother and Sister Summerfield of Stewartsville, Mo.

Brother and Sister Heckendorf of Stewartsville, Mo.

### NOTICE

We are pleased to announce that the manuscript of the Wheaton-Curtis debate held in DeKalb, Illinois, has at last been corrected, and endorsed with the signatures of the principals, and that it will be submitted for publication in a short time. This manuscript will make a book of approximately 300 pages, and the estimated price will be \$1.25 per copy. This book will be sewed and cloth bound, making an excellent reference book for those interested in the issues between the Church of Christ, and the Reorganized Church. Watch these columns for a further announcement and offer to those who will be able and willing to subscribe to a pre-publication fund. For further particulars address Apostle B. C. Flint, 2338 Hoard Street, Madison, Wisconsin.

R. 6, Box 3368, Sacramento, Cal.,  
August 7, 1928.

Dear Saints of Latter Days:

I have been wondering if some of you have not had experiences like unto some of mine. In paying tithing, free-will offerings, and making sacrifices, etc. for the good of the cause.

Perhaps some of you could relate some splendid experiences along that line. Now at this time of sorrow and heartache, mixed with not a little joy, over new-found faith in the Church of Christ and the long yearned for Temple to be built.

To tell how I have been blessed in paying tithing, etc., might be encouraging to some others.

The little that I've ever been able to give, seems to me but a mite.

Nevertheless I have been wonderfully blessed in so doing. I was a member of the Reorganized Church forty years and when I had a family of five small children, I was left a widow, of no means but a stout heart and willing hands. So naturally had little to spare. In fact nothing to spare but having great zeal to see the gospel preached, I sacrificed a mite now and again, when possible. Saints and found in so doing I was both spiritually and temporally blessed in many, many ways. These were times when I knew not how I was going to provide the next meal. I would start to prepare the little I had and by the time it was on the table there would be plenty for all and more.

When I was out of work, I would sometimes be guided as to what direction to take, to look, or where to go for employment.

perience, which stands out above all others. It came in a time of stress. That time my eldest son was near fifteen years old, and had left home in quest for work. He had written and then there came a time of silence.

Meantime, I had taken the three younger children and gone to the country where we found employment. When through there had come home with small means, not sufficient to settle down and buy school supplies, clothing for winter, and pay rent, etc. You may know I was in quite a quandary and not a little worried. As usual, on retiring we prayed over the matter and just before awakening in the morning was shown by a dream a store in that part of the city I had never been in, and I was told to go to that store at 10 a. m.: that morning but when that hour came, I was so busy unpacking our camp goods and washing and all that it seemed I could not go, so let the hour pass. When my conscience smote me and I went to my room and prayed to be forgiven. While praying I was admonished to go at two p. m. I was glad to obey and two p. m. found me at that store (as the number was given me) but when I arrived there I knew not what to do, or what I was there for except that the Lord commanded me.

Then I would make the excuse that I wanted to look in the phone directory. While looking in the directory a man walked in the store and the groceryman said, "How do you do, Mr. Borden." While this man was a stranger to me I knew that this son whom I had not heard from for some weeks had worked for a man by that name.

I immediately turned around and addressed him and asked him if he was the man Ira McDonald had worked for. He said "Yes, he is out on my ranch now." When the groceryman said, "if you had been in here at 10 this morning you would have seen him, he was here then." At that point a lady walked in and asked to be waited on speedily as she was in town to have some dental work done and must get the next train out to the ranch she was working on (and she gave the name of the ranch) I knew that at that place, a great number of women were employed. I stepped outside the door, and as she came out I intercepted her and said, "Lady, are there any more women wanted where you are working?" She said, "Yes, they want all they can get." The next day we packed and went there to work. Truly we succeeded and made more money there than anywhere before. We were greatly blessed. Just a few words in closing.

I think a word as to giving our mite will not come amiss. We know a mite in any good cause is gladly received and the giver is blessed but we can not expect blessing if we give a mite, when we could give more. It is by sacrifice we are blessed. Neither can we expect blessing if we are not living right.

We must have our family prayers and always return thanks, not only at table but for all things even for our trials, for they make us better if

Let us hear from some others as to their blessings. I love to read of the good things the Father is doing for his children. May His church be designated by the power of His spirit and the gifts of Gospel.

Sincerely yours,  
Mrs. F. N. McDonald.

### WAITING

By E. E. Long

To my servants and handmaidens,  
Who stand waiting at the gate:  
See ye not the gathering twilight?  
Know ye not the hour is late?  
See My vineyard in disorder—  
Havoc which my foes have wrought,  
While I waited long and patient  
For the fruitage I have sought.

Oft times I have called upon you  
To improve the passing days.  
Would you be like "those in darkness"  
Who now "mock Me with their praise?"  
Listen, while I now remind you  
Of past words that seem in vain—  
Words of warning, long unheeded,  
Meant for your eternal gain.

"Who are these who seek My counsel?  
Who are these who loudly cry  
Unto Me and would be answered  
With a message from on high?"  
O, why stand ye idle, "waiting"  
While your service I implore?  
Know ye not that I have spoken?  
E'en by those whom ye deplore!

Know ye not My fields, neglected,  
Need the service ye decry  
By your "waiting" for a message  
I have sent you from on high? ?  
Hear ye not the cries, distressing,  
From My people, sorely tried,  
Who are struggling for deliverance  
From the bonds that others tied?

O, My people! Hear the message:  
"Walk where Christ hath shed the light"  
Go ye forth into My vineyard  
And My blessing thus invite.  
Be not like My ancient Israel  
Who still fro My coming wait,  
Learn a lesson from their folly,  
Would you now invite their fate?

Heed ye not the words of warning  
By My servant since fulfilled,  
"Israel shall not Isaac fetter  
Nor My Temple David build!"  
With "this generation's" ending,  
By the prophets long foretold,  
**The time has come to build My Temple,**  
That My face you may behold.

Cease to spurn and cast derision  
At those who now occupy  
Their thus labor in their weakness

Go ye forth and with them labor—  
My example emulate—  
And in unity of purpose  
My great work help consummate.

Soon I'll send one strong and mighty,  
Filled with love for those who stray,  
Who will set My house in order  
In mine own apointed way.  
Then will error and deception  
Be forever cast aside;  
While invited retribution  
Falls upon those who deride.

### TORONTO

Just a rhyme from this side of "the line,"  
'Twould never exist if the law was mine.

But somehow or other, I do not know,  
The world together has made it so.

But just the same I can not find,  
Any excuse for that blessed line.

Some day we'll mingle to our hearts' content,  
For over that line we'll all be sent.

And down in the "Center of earth" we'll meet,  
With sandals of righteousness on our feet.

For there we'll sing with all our might,  
And never question each other's right.

When that line shall disappear,  
A new heaven and earth shall then appear.

And we'll sing together that glad refrain,  
The Lord is come to earth again.

Now to His children, what more can I say,  
For surely the remnant are preparing the way.

H. D. Linnen.

### 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 MacGregor .....	.10
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 witness .....	.15
An Address to all Believers in Christ by David Whitmer .....	.50
Why a First Presidency, by Willard J. Smith ..	.10
Revelation on the Building of the Temple through Otto Fetting, per 100.....	1.00
64 page tract by the Village Blacksmith, on the SECOND COMING OF CHRIST, with the Articles of Faith and Practice in the back, for five cents each, just the thing you have been looking for to hand to outsiders. Send all orders to Otto	

gospel of repentance to the people. Some are presenting themselves for baptism, and others are being transferred from the Reorganization to the Church of Christ. Many hear the word with tears of joy coursing down their cheeks.

In a postscript Brother "Tom" asks Brother Wood "How are the Saints at Llanelly?" to which Brother Wood answers: "Two Churches of Christ organized last week."

The love which these Welsh Saints hold for their American Apostolic Missionary is touching, as well likewise as the love they seem to have for each other. Truly co-operation in love will bear the fruits of peace and joy.

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### EDITORIAL ITEMS

The Editor has recently received a copy of No. 1, Volume 9, of **Branch Gleanings** published monthly at Pawtucket, R. I., in the interest of the Providence, R. I. congregation of the Church of Christ. The editor is James T. McKinnon; assistant editor, Ruth W. Heywood; manager, R. O. McKinnon. This is a four page mimeograph publication and is gotten up in quite an attractive style, and is full of interest.

We notice that it speaks very highly of the work of Sister Margaret MacGregor in that locality, not only engaging the interest of the Disciples there, but of non-members also.

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On the 21st of December we met Elder M. M. Case, at Stewartville, Missouri, who had just recently returned from a Missionary tour in Iowa filled with enthusiasm and zeal. He said: "Brother Moler, the field is white unto harvest. He had many interesting events of happenings in his experience to report. He said that he started out in the field last fall considerably in debt, and that by working, husking corn in the day time, and preaching at night as opportunity afforded, he had earned enough to pay all of his indebtedness, and have some left besides. This is certainly a commendable example of zeal and faith.

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Let us not forget that February 3, is the date suggested by our General Bishop for the collection of funds, all through the Church — everywhere, for the payment of the paving debts still standing against the Temple Lot. The Bishop thinks it would look bad to start building the Temple with this incumbrance still standing against the Lot. Since we failed to pay it off by the first of the New Year, he is now anxious that we by all means have it paid off by the time of the assembling of our next General Conference — April 6. In case this issue does not reach all people by February 3, (and in case any have forgotten the date) then the following Sunday will do as well. Only about \$1,000.00, plus the interest, is now due. Shall we not make a great effort to pay off this debt? A dollar from each of our

taken in each congregation, and everyone be given the privilege to do even the little they can. Then if we can add to the little given and additional offering for the Temple itself and send in at the same time, that would be grand. The time is at hand when our faith will be tried and tested. Think of it! The time that those of the Latter Day faith have looked forward to for years—the building of the Temple on the consecrated spot—is now at hand. Shall we not all do our part?

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### EXTRACTS FROM LETTERS

Apostle James E. Yates, Missionary for The Church of Christ on the Pacific Slope, and **Editor of The Torch of Truth** writes telling of good news experienced in his ministerial work. He has labored among the Utah people, and has found them tolerant and kind, more so than many others encountered. He says, "At Ogden it was their people who furnished us a nice chapel for a ten night service in the heart of the city, supplying light and heat and every convenience and they would not receive a cent for the service rendered. There six were baptized, and several transfers were made from the Reorganized Church, and an active local church was organized. At Salt Lake City, by invitation from President Heber J. Grant, we had a kindly interview with two of their Presidency and with their Presiding Patriarch."

At Sacramento, California, he was granted the same kindness as that received at Ogden, and again not a cent was charged for the service.

Brother Yates tells us that since their arrival at Berkeley, California their faithful old Ford car was involved in a pretty serious wreck, having been struck in a head-on collision by a car driving on the wrong side of the boulevard. It was so badly crumpled that it can not undertake any more missionary trips, "until the garage man gives her a new bill of health." They are very grateful that no one was hurt in the accident.

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Apostle B. C. Flint, writes under date of December 20th, saying that he had placed two men under General Appointment, viz., Elder John A. Daer, 1552 Benton St., Rockford, Illinois, and Elder Frank L. Knapp, Route 4, Black River Falls, Wisconsin.

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Elder John J. Snyder, writes from Kansas City, Mo., December 21, explaining in reference to his answer to T. T. Williams, and his criticism of the Editor of **The Messenger**, for not printing his criticisms of the editorials of T. W. Williams. Later Brother Williams published the answer of Brother Snyder, and now he begs the pardon of Brother Williams.

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By letter from Brother George Buschlen, we learn that Apostle James E. Yates and wife were at Los Angeles, California, about the first of the year.