

ZION'S ADVOCATE

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

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REVELATION ON BUILDING THE TEMPLE

TWELFTH VISITATION

The Messenger came to me for the twelfth time Thursday night, July 18, 1929. He came and went three times, remaining each time until I was weak from his presence, then he would leave me for a short time so I could regain some of my strength. The Divine is so much stronger than the human, that the presence of the Messenger makes a person weak in body. This time I had the first opportunity to ask him a question, which I did. I asked him if our work which we have done has been accepted of the Lord, to which he answered, Yes.

I hope that whosoever may read these messages that they may make it a matter of prayer and fasting in humility before God, that they may know for themselves that God has again spoken and revealed His mind from Heaven.

THE WORDS OF THE MESSENGER

I have come to you from time to time, to instruct you as to the work of building the Temple, and the organization of the Church of Christ, and re-establishing it again in its fullness, that the church may again receive the power and Holy Ghost as in the days of old, and that as on the day of Pentecost, the servants of the Lord may be filled with the Spirit of God, that they may take the message of the Gospel of Christ to the nations of the earth, for the Lord has reserved unto Himself this remnant on the Temple Lot, to set the church in order. I have come to you in your own language that you may understand, and impart it to the children of men, and that the message might be understood by all people, in its plainness, that they may have no excuse at the judgment day, for verily these things shall come to pass.

The Lord has looked upon you and your brethren, and has seen the humility of your souls, and your desire to carry out the instructions that the Lord has given you from time to time, and thus far your work has been accepted of the Lord, but remember, you must remain very humble before God, and do the things He has, and will command you to do, or the spirit and light that the Lord has given you will be withheld from you and your minds will become dark, and doubt and fear will enter your

souls. Therefore, seek the Lord often in prayer and in the humility of your souls the work that the Lord has commanded you to do will come before you. Contend with no man, only contend for the truth, for the truth will make you free. Contentions will darken the mind and the spirit of God will not dwell in the hearts of men who are contentious.

The plans as drawn by your brethren are correct as to the foundation, that is, as to size, but let the pillars be added to the outside, 4 feet, 8 inches in length, and 2 feet, 8 inches in depth, and let the pillars on each corner be the same size. Dig the trenches, and bring the foundation to the level of the basement floor, and your steel 15 inches above the grade level. Let your fabricating be done, so that your work may continue from there, for behold, many important things shall come to pass, and many things shall yet be given, but I will come from time to time to instruct you, that he work will not be delayed.

Behold, the Lord has rejected all creeds and factions of men, who have gone away from the word of the Lord and have become an abomination in His sight, therefore, let those that come to the Church of Christ be baptised, that they may rid themselves of the traditions and sins of men; preparing themselves, that they may be fit and worthy for the spirit and power of the Holy Ghost, and as the greater power shall come, that they may be ready to receive it with joy. For this is the time of the restitution and restoration of all things, and this must come to all that shall be permitted to dwell in the presence of Christ, for sin cannot receive the glory of God, nor the power of the Holy Spirit.

Let not the building of the Temple hinder the preaching of the gospel, but let those that have been appointed and set apart for the Temple work, see that all things be done after the pattern that I shall give. And let those that have been called and set apart to carry the gospel message to the nations of the earth do their work as they have been instructed. Let them preach the things as they are found in the Bible and the Record of the Nephites; let them take the message to Jew and Gentile, to all classes, tongues and peoples. Let the men who have been placed in charge and appointed to look after

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EDITORIAL

STABBING THE EDITOR

I have before me a circular letter, signed by Marshall T. Jamison, dated August, 1929 (which was sent to me by a friend) in which I am grossly, and as I believe maliciously, misrepresented in these words:

"We did request that an Open Forum Department be a policy of the paper, where full, free voice of the people be published in regard to mooted questions, especially Delegate or Elder's Conferences. Unfortunately four issues, May, June, July and August, are out and *not an article in favor of delegate conferences has been permitted to go to the press, notwithstanding the fact that articles have been submitted by some of the master minds of the church.*"

Just why this dastardly attempt is being made to stab me in the back by the circulation of such propoganda I do not know. One would think that any sane man would hesitate to publish such an accusation in the face of certain exposure.

Now to the point: The first article submitted on the subject of representation was written by Sister Pointer of Independence, and her article was printed in the June number of the Advocate.

The next article received was from Sister Macgregor. A mere glance at it showed that it was a violation of the rule governing contributions to the Forum, which was adopted unanimously by the Board of Publication, Brother Jamison being present and voting. I met Sister Macgregor and plead with her to modify her incendiary expressions, but she would not do it. I then submitted it to two members of the Board of Publication, the other members being absent, and I was advised not to use it. *That is the only article of any kind that has been refused.* All other articles submitted on the subject in question have been used in the order in which they were received. No one has been given the preference in any manner. But this inflamatory circular says that "articles (plural number, Ed.) have been submitted by some of the master minds of the church," which were not "permitted to go to

the press."

I do not care to discuss the matter further only to say that the matter was taken up by the Board of Publication at its regular monthly meeting, September 19, 1929, and after due consideration, the work of the editor to date was approved.

E. E. L.

LET THE CONFERENCE SPEAK

We recommend a careful reading, and a prayerful study of the Twelfth Visitation, beginning on the first page of this issue of the Advocate. It is one of the most important documents yet received, necessitating conference action in order to carry out some of its provisions. Like all the other messages, its provisions are clearly set out, leaving little room for doubt or disputation. The editor sees no reason for anyone to become stampeded and rush blindly into unseemly action. The instruction concerning those coming to the Church of Christ by baptism is in the present and future tense, and is not retroactive. To place an ex post facto interpretation on it makes it contradict previous instruction, and will cause confusion and strife. Let us read carefully, meditate prayerfully and act wisely.

E. E. L.

WATCHMEN! WATCH!

One of the most unfortunate and dangerous elements that may threaten the safety, and impede the progress of any form of government is treason. The traitor always works in the dark, in a sly, underhanded way to carry on his nefarious work of deception—and the Church of Christ has always suffered more or less from the treachery of those who give aid and comfort to the enemy—and we face that danger now.

The Standard Dictionary defines treason as follows:

1. "Betrayal, treachery, or breach of allegiance or of obedience toward the sovereign or government.
2. A breach of faith; treachery."

Judas was a traitor, but his treachery was known to the Master before the act was performed, and from that day to this the Cause of Christ has suffered from the subtle work of those who, for various reasons, have played false with the faith of the body, and played into the hands of the enemy. But the Lord reveals things to his faithful servants, the workings of the enemy, that they may be prepared to combat the evil developing in "secret chambers." Moreover, the prophets have declared the evil purposes and "cunning craftiness" of satanic hosts in this day. Let the watchmen on the walls of Zion watch.

Let all who can attend the special conference called to meet October 6. Matters of vital import are to be considered. Every branch should send delegates.

THE VINEYARD

A PRODIGAL'S DREAM

Last night as I lay on my pillow,
And dead to the world in my sleep,
I dreamed I was racing with others,
For a prize and some honors to keep.
The race was for every nation,
'Twas open to all, black and white,
'Twas a race like the race of salvation,
But the race must be run with our might.
The road was a long and a straight one,
A day's journey for the strongest of men,
Among those who entered the marathon,
Many fell by the way, now and then.
The race was to start in the morning,
And end, ere the close of the day,
No dodging, nor twisting, nor turning,
It was one straight and long, narrow way.
Though the road it was straight, it had valleys,
And mountains, and obstacles too,
'Twas a test of one's power, and valor,
A test for the tired and the true.
Near the end of the day, and the journey,
I came to a roadhouse, or inn,
A decoy for the struggling runners,
So in weakness, I entered therein.
Discouraged, despondent, and weary,
I gave up the fight in the race,
And entered this place rather leery,
Temptation was there, face to face.
In this house of decoy there were women,
Who tried for to keep me away,
They urged me to put off the racing,
Till the break of the morning, next day.
But among them stood a woman of virtue,
Devout and sincere—a good face,
She counseled me just like a mother,
"Geage don't do anything mean in the race."
I listened to the voice of this stranger,
Tho the tempter kept urging to stay,
Determined to get out of danger,
I jumped out the window away.
So I gazed on the track, and I listened,
To see if our chances were gone,
But something would say in a whisper,
"You can win if you'll run right along."
Another strange part of this story,
Is a part we're reluctant to tell,
Was the fact that we led in the glory,
"You are still in the lead," was the yell
So back to the race track I wandered,
Determined our errors to mend,
Regretting the time we had squandered.
And thus the dream came to an end.
So I've learned what Paul meant in these verses,
"By grace are we saved," Eph. 2-8 he did say,

For Satan does plan our reverses,
And leaving the race track don't pay.
So our loss is a great educator,
To others who wander away,
The reward would have been much greater,
Had I ran the race all of the day.
The Village Blacksmith.

THE TEMPLE AND THE GENERATION

There is a singular point of interest in the building of the Temple. It is being built just 100 years since the Lord said, "Which Temple shall be built in this generation."

Some people want to insist that 100 years is a generation. Granting that that is so, the revelation qualifies itself by saying, "For verily, this generation shall not all pass away until a house shall be built unto the Lord." But to reckon as we do about Bible prophesy that deals with time, the Temple is being built on time, even according to some people's notions, that it should be built in 100 years.

The Bible commentators in order to get a correct bearing take the central date. For instance, the Medes and Persians were in power from B. C. 539 to 334. The central date would be B. C. 437-36. The date upon which the calculations are made (see Dan McGregor's "Marvelous Work and a Wonder").

The instructions regarding the place to build the Temple was given March 23, 1929, the date that we were free to commence the work. We therefore look for the completion in seven years or March 23, 1936. The central date of these two dates would be September 22, 1932. This date, no doubt, will be used by future generations when speaking of the building of the Temple. 100 years exactly from the date that the revelation was given. The Temple is on time.

THOS. E. BARTON.

PROVIDENCE NEEDS HELP

Editor Advocate:

Dear Brother Long: (am I correct in assuming that you are the present Editor?) Once again I am in Providence and am glad of the opportunity of being with the people of like faith. I missed the Church of Christ, and while I attended a very large church while in N. C., it was not of our faith, and I could never be satisfied with any Church that did not preach the Gospel as taught by Christ and containing the Spiritual gifts that God put in His Church. Since my return while sitting in the humble room we call The Church of Christ, I have felt the Spirit Divine as I have not felt it in the ten months I have been away, should not this fact prove that God has a people different from the world? Beautiful structures are pleasing to the eye, but we

want food for our souls and we who have been blessed by His Holy Spirit, and have seen the manifestations of the Spirit cannot be satisfied with mere words. I was encouraged to see all who attended Church this A. M. and pray that those who have grown careless and indifferent may return to Christ. The world can give us nothing that will last, Christ will give us Eternal life. Oh, that we may realize what a priceless gift He is offering us, and do our best for Him.

We need help here. One man cannot do all the work. Is there not some one willing to step out in faith and come to Providence and help to build this branch? God will do His part. We are not in a position to pay any missionary, but surely some one would be willing to work for Christ, preach for Him one day in the week, and lift the load that one man has been trying to carry.

And here is another question: If we are unable to pay the rent will the General Church help us? If all the members would attend all services and help to the best of their ability financially we should not need to worry. It requires the help of every member if we keep this Church going as it should.

May our Heavenly Father lead us and help us to see that to do His will is the way that will lead to victory.

Sincerely your Sister in Christ,

A. M. HARVEY.

32 Maple St., Providence, R. I.

Aug. 25, 1929.

BROTHER OLSON RELATES A DREAM

Des Moines, Iowa, July 24, 1929.

Beloved Brethren in Christ Jesus:

This was shown unto me some time ago but not until now have I been urged to tell it although it has come to me several times to write, but did not know what so now the Spirit says unto me, "Write." I said, "What shall I write?" Again it says unto me, "Write"; and again I said, "Lord, show me what to write and I will write," but it said unto me the third time, "Write." I got my paper and pen and this again came before me. I was shown by the Spirit three different lights; two were a long distance off that I could hardly see them; but noticed that each one of the three was divided into twelve separate lights but yet they made one light. I noticed the two in the distance, three lights were above the others but much dimmer than the others, but it seemed that wherever the three above moved the others followed. I noticed the one not so far away and could see it clearer, that all twelve lights were alike; all stood on the same level and altogether made one bright light.

I also notice above all three there was a white cloud came down very slowly and as it got to rest upon the one light nearby it was enclosed on them

that I could not see the other two anywhere, and the light from the cloud was so bright that it seemed to lift you off from your feet. I wondered at first what it meant and this came to me, "Here is wisdom; let him that reads understand and him that heareth understand, that the coming of the Son of Man is at hand; go prepare ye the way for Him. Amen."

Your humble Brother in the Gospel,
ELDER OLIE OLSON,

1303 E. 18th St., Des Moines, Iowa.

SPIRITUAL MEETINGS AT THURMAN

Editor Advocate:

On August 18, 1929, we obtained the Christian Church in Thurman, Iowa, for preaching services. The Editor of the Thurman Times gave us a good notice in the paper. Thomas B. Nerren came on Saturday and preached a good sermon in the forenoon, and a Brother from Omaha, Nebr., preached in the afternoon; after which we held a most wonderful Sacrament meeting; God's Holy Spirit was directing; speaking to us of the work of God that must go on under the direction of the "Son of God" to gather together in one; all things in Christ.

Three car loads came down from Omaha, and a few outsiders came out to hear the Message.

The Christian Minister invited the Brethren to come to Bartlett, Iowa, and hold meetings in the Christian Church there.

Sister M. MacGregor, also came on August 18, and stayed over one week. She showed her charts in several homes of the Reorganized people, which will do much good. Then on August 25, the Sister showed the big chart in the forenoon, on the "Vineyard of the Lord"; and in the afternoon showed chart on the "Time of the End." Every one should see these charts, and hear this Sister lecture, as she is qualified to speak and is blessed very much with "The Spirit of God." We are gaining slowly but sure.

Thurman, Ia.

J. R. WIGHT.

NOTICE FROM THE BUILDING COMMITTEE

We are going to ask all those who have been making quilts and bedding material for the beds of the workers on the Temple Lot, to forward same to us now. Sheets, pillows and cases, comforts, mattresses, even beds are acceptable. Towels and anything in that line can be used by us; or, if you have food stuffs that you want to donate to the eating house, please send it along or get in touch with us regarding it. Send all in care of W. P. Buckley, Secretary Building Committee, Church of Christ, Temple Lot, Independence, Mo.

BROTHER FETTING PRESENTS FACTS

The following excerpt from a personal letter to the writer, dated July 27, 1929, speaks for itself:

"I quit the mission fields in 1915, and I fought the innovations from then on. Later I wrote F. M. Smith that I would not accept the presidency of the Port Huron branch any longer, and he sent Paul M. Hanson to see me. Paul wanted me to go ahead with it, but I refused. Then he asked me who would be a good man to take my place. I recommended R. H. Huston who was selected, Paul presenting his name. I went to the church door with Paul, but I did not go in but went home. Not one member knew that I had refused to accept the branch presidency. It was a surprise to all.

Paul then plead with me to take a mission to Germany, which I also refused to do. After that I resigned as Bishop's agent. This does not look very much like Fetting wanted any of their jobs.

I wrote to C. L. Wheaton in 1923 about uniting with the Church of Christ, but because at that time I did not know much about their way of taking new members in, I delayed further action. My wife suggested that I go to Independence and learn all the details of transfer, but I had much to do in the office so I did not go.

In 1924 J. A. Gillen, F. A. Smith, R. D. Weaver, et al. came to me and plead with me to not transfer because they expected that President F. M. Smith would be put out and the church would adjust itself. I could not see it that way, and subsequent developments show that their hopes were not well founded."

(Signed) OTTO FETTING.

ACTIVITY AT SANDPOINT

Editor Zion's Advocate:

Just a few lines to let you know we are still holding the fort and are looking forward to the time when our church missionaries will visit us again as we enjoyed their short stay so much last year.

One of our members, Brother Samuel O. Thomas, recently passed to his reward beyond. A brother well respected by all who knew him and his association will be greatly missed by the saints.

The late Daniel MacGregor spoke to our departed brother in prophesy a little while before Brother MacGregor's death, telling him his time was short.

Brother Samuel O. Thomas was born May 15, 1863, at Bonner, Idaho. On November 7, 1886, he was united in wedlock to Miss Ida M. Early. To this union were born three daughters and two sons who are all left to mourn his departure. He was baptised into the Reorganized Church by Brother J. A. Bronson at Sandpoint, Idaho, but later on August 5, 1925, transferred to the local Church of Christ. On March 7, 1926, he was ordained teacher by Brother O. D. Shirk. Died July 23, 1929.

We were made to rejoice a few Sundays ago when little Maxine Deeter, daughter of our pastor and choirster, Brother and Sister Lee Deeter voluntarily asked for baptism. A few of the saints met on the beautiful shore of Lake Pend o'Reille before Sunday School where the little sister was baptized by her father and confirmed by Brother V. A. Verhei. It was a very impressive service, the little one looking so pure and sweet and the waters being as clear as crystal and the Holy Spirit present.

We hold our meetings in private homes yet, but are looking forward to our new church home.

We have bought the interest the saints of The Reorganized Church held in a lot in Sandpoint and expect to start the foundation before winter. The sum of \$135 was raised in a few minutes to finish paying on the lot at a meeting called for that purpose, and all were glad at the ready response of the saints.

Local church correspondent,
V. A. VERHEI.

CALL FOR A SPECIAL FALL CONFERENCE

To be convened at Independence, Mo., Oct. 6, 1929.
To the Church of Christ, scattered abroad, Greetings:

Whereas: The Messenger has communicated instruction affecting the general policies and welfare of the entire Church of Christ, in his Twelfth Visitation to Apostle Otto Fetting, and,

Whereas: A resolution has heretofore been enacted providing for the calling of a special conference by three members of the Quorum of Twelve,

Therefore be it Resolved: That October 6, 1929, be designated as the date for such conference to convene.

Approved by the following members of the Quorum of Twelve:

Clarence L. Wheaton	Otto Fetting
Arthur M. Smith	Elmer E. Long
Walter L. Gates	

Matters to be Considered.

The question of rebaptism of those desiring to come to the Church of Christ from all the factions of the Restoration.

The call of another member to the Quorum of Twelve to fill the present existing vacancy.

The further extension of the missionary work.
The explanation of and continued prosecution of the work on the Temple.

Delegates should be selected on the basis of one representative to every six members. Elders will be entitled to their usual ex-officio vote.

Select delegates and mail a list of them to W. R. Dexter, Church Secretary, Box 232, Independence, Missouri.

Make reservation of rooms by communicating with Bishop A. O. Frisby, Box 232, Independence, Missouri.

ORIGINAL ARTICLES

ARTICLES OF FAITH AND PRACTICE OF THE CHURCH OF CHRIST

We believe in God the Eternal Father, who only is Supreme; Creator of the universe; Ruler and Judge of all; unchangeable and without respect of persons.

We believe in Jesus Christ the manifestation of God in flesh, who lived, suffered, and died for all mankind; whom we own as our only Leader, Witness and Commander.

We believe in the Holy Ghost, the Spirit of Truth, the Comforter, which searcheth the deep things of God, brings to our minds things which are past, reveals things to come, and is the medium by which we receive the revelation of Jesus Christ.

We believe that men will be punished for their own sins and not for Adam's transgression, and that as a consequence of the atonement of Christ "all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, can not repent; and unto such, baptism availeth nothing." (Moroni 8:25, 26.)

We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the Gospel; viz.: Faith in God and in the Lord Jesus Christ; Repentance and Baptism by immersion for the remission of sins; Laying on of Hands for: (a) Ordination; (b) Blessing of Children; (c) Confirmation and the Gift of the Holy Ghost; (d) Healing of the Sick.

We believe in the literal second coming and millennial reign of Jesus Christ; in the Resurrection of the Dead, and in Eternal Judgment; that men will be rewarded or punished according to the good or evil they may have done.

We believe in the powers and gifts of the everlasting Gospel; viz.: the word of wisdom; the word of knowledge; the gift of faith; the gift of healing; working of miracles; prophecy; discerning of spirits; divers kinds of tongues; interpretation of tongues.

We believe the fruits of the spirit to be love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance.

We believe that in the Bible is contained the word of God; that the Book of Mormon is an added witness for Christ, and that these contain the "fulness of the gospel."

We believe in the principle of continuous revelation; that the canon of scripture is not full, that God inspires men in every age and among all people, and that He speaks when, where, and through whom He may choose.

We believe that where there are six or more regularly baptized members, one of whom is an elder, there the Church exists with full power of church extension when acting in harmony with the law of God.

We believe that a man must be called of God by revelation, and ordained by those having authority, to enable him to preach the gospel and administer the ordinances thereof.

We believe in the same church organization as existed in the time of Christ and his apostles. The highest office in the church is that of an apostle, of whom there are twelve, who constitute special witnesses for Jesus Christ. They have the missionary supervision and the general watchcare of all of the churches.

The primary function of the general church, of which each local church is a component part, is missionary and the building up and extension of the kingdom of God in all the world.

We believe that local churches should govern their own affairs, and that general church officials should not dominate or interfere therewith. On invitation such general officers may, with propriety, give counsel and assistance. Local congregations are subject to the Articles of Faith and Practice, and must be governed thereby.

We believe the Church of Christ comprehends the true brotherhood of man where each esteems his brother as himself and wherein the divine command to "love your neighbor as yourself" is demonstrated by the prevalence of social equality.

We believe that all men are stewards under God and answerable to Him not only for the distribution of accumulated wealth, but for the manner in which such wealth is secured. The primary purpose of stewardship is not the increase of church revenue or the mere contribution of money by those who have to those who have not, but to bring men to a realization of the common fatherhood and the universal brotherhood of man in all the affairs and expressions of life, and to maintain such social adjustment that each may enjoy the bounty and gifts of God, and be free to exercise his talents and ability to enrich the life of all.

We believe that men should labor for their own support and that of their dependants. Ministers of the gospel are not absolved from this responsibility, but when chosen or appointed by the church to devote their entire time to missionary work, their families are to be provided for out of the general church funds. The admonition of Christ that the ministry should not provide purse or scrip for their journey, but go trusting in God and the people, is applicable.

We believe that the temporal affairs of the general church are to be administered by the general bishopric under the supervision and direction of the general conferences of the church. The temporal affairs of the local churches shall be administered by

local bishops under the supervision and direction of the local congregations.

We believe that marriage is ordained of God, and that the law of God provides for but one companion in wedlock for either man or woman. In case of a breach of this covenant the innocent one may remarry.

We are opposed to war. Men are not justified in taking up arms against their fellows except as a last resort in defense of their lives and to preserve their liberty.

We believe in the literal gathering of Israel, and in the restoration of the ten lost tribes.

We believe a temple will be built in this generation, in Independence, Missouri, wherein Christ will reveal himself and endow his servants whom he chooses with power to preach the gospel in all the world to every kindred, tongue, and people, that the promises of God to Israel may be fulfilled.

We believe that a New Jerusalem shall be built upon this land "unto the remnant of the seed of Joseph." (Ether 6:6-8; III Nephi 10:1-4), "which city shall be built, beginning at the Temple lot." (Doc. and Cov. 83:1.)

We believe that ministry and membership should abstain from the use of tobacco, intoxicating liquors and narcotics, and should not affiliate with any society which administers oaths or covenants in conflict with the law of God, or which interferes with their duties as freemen and citizens.

FROM THE VISITS OF THE MESSENGER TO OTTO FETTING

(Member of the Twelve)

BUILD THE TEMPLE

From the day when Jesus led his disciples to the Mount of Olives, and was taken up from them, to the present time, the coming of the Lord has been both a pleasant and a popular theme with all Christian peoples.

"This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven."

Thus they were assured of his return by the "two men in white apparel" as their Lord and Master disappeared in the heavenly distance.

"I go to prepare a place for you," was the personal promise of the Savior to his "friends".

"And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am ye may be also."

"And He shall send his angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from the one end of Heaven to the other." Matt. 24:21.

Thus it is seen that a great special preparation was to be made for His coming. Angelic messengers were to be sent to gather His "elect" from all parts of the world. Four hundred and thirty years

before His ascension the prophet Malachi, with considerable detail, had portrayed some of the stirring events preceding the Lord's return.

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of Hosts."—Mal. 3:1.

Clearly, it is stated that a *messenger* would be sent to prepare the way. This heavenly *messenger* would herald the coming of the Lord not in person, but by the aid of servants chosen of God in the old-time way. Men of courage and integrity, who would obey God rather than men, would be called into service, and under the direction of the *messenger*, carry the good news to the nations of the earth.

"AND THEY SHALL GATHER TOGETHER HIS ELECT."

Where would be the gathering place of the great cosmopolitan company thus brought together "from the four winds"? Some needful preparations would have to be made for their comfort and amalgamation, for the Lord's people are to be ONE.

"THE LORD SHALL SUDDENLY COME TO HIS TEMPLE"

The preparation for the coming of the Bridegroom must of necessity include the building of the temple, which the Lord said would be built in this generation. It is well understood by all Latter Day Saints that a certain spot of ground had been designated by the finger of God, and dedicated for the purpose, August 3rd, 1831. This is a well known historical fact.

The first specific instruction concerning the building of the "house of God" was given, July, 1831 (D. C. 57:1). Another commandment to establish a house of God was given December 27, 1832, (D. C. 85:36).

But they "treated lightly" the things given for their benefit, (D. C. 83:8) and thereby committed "a very grievous sin" against the Lord by neglecting to build the house of God. (D. C. 92:1).

The command to build was renewed, with the admonition that if they kept not the commandment, the love of the Father would not remain with them, and that they would "walk in darkness". (92:3). However they continued to be neglectful and questioned the wisdom of building such a house at that time. Dire calamity followed and for nearly a century the building of the temple has been a mere dream, until as we approached the end of "this generation" many began to doubt the divinity of anything pertaining to temple building.

It will be admitted at once that, under the conditions prevailing, if the revelation to build a house of God were true, God would of necessity have to renew the commandment to build. Consequently, when Elder Otto Fetting announced that a messen-

ger from God had visited him and given just such a command to the Church of Christ, it comes as a consolation to Latter Day Israel, and many have received the good news with gladness.

FIRST VISITATION

"A Messenger appeared to me February 4th, 1927, at my home, 801, 10th St., Port Huron, Mich., at 5:30 A. M.

I got up at 5:00 a. m., fixed the furnace, washed and sat down in an easy rocker to wait for the fire to start up good so I could shut off the furnace. I had turned off the light but the street light shining through the front door made it somewhat light in the room.

I was not thinking about the Church at all at the time, but was about to doze a little when all at once someone gave me a slap on my shoulder. He slapped me real hard and I looked up and saw the form of a man standing just a little way from me in the light of the door. He was about six feet three inches, very fine build and about thirty or thirty-five years of age. His hair was down to his coat collar. He had a beard. His voice was soft and his looks mild but much in earnest.

He said "Don't change the Articles of Faith and Practice, because the Lord inspired the men that wrote them." He said, "See to it that they are not changed."

Then he said, "The revelation that was given for the building of the Temple was true and the Temple soon will be started."

He said, "The temple will be built, if not by the people in charge, the Lord will raise up a people that will build it."

He said, "The coming of Christ is near at hand and Christ will not delay His coming because of the unfaithfulness of the people."

He said, "The blood of this generation will be required of all those that profess the name of Christ."

He said, "He would not hold us responsible for the mistakes of others but would require us to be true to our calling and tell the truth."

He said, "I will hold others responsible for their work in their day."

He said, "Fear not, while things may look dark to you now, God would overrule and the future would be brighter."

Now this is the essence of what he told me. He further said, "Be humble, if you want your work accepted of men and God, it will be by the spirit of humility. You will win favor with God and man and your success is in telling the truth in humility."

I sat down and wrote it soon after the Messenger left and this is as near correct as I can give it. I could see the form of a man, I heard his voice, I felt the slap on my shoulder and I felt his influence in the room in my presence.

SECOND VISITATION

The same Messenger on March 4th, 1927, a little after 5:00 a. m. until 6:00 a. m.

On March the 4th I awoke just in time to hear the clock strike five. I thought of getting up but thought I would just rest a few minutes longer, when all at once my room became somewhat light. I looked at the window thinking that perhaps our neighbors were getting up when all at once I saw the same Messenger at my bed. I had raised up in bed to look out of the window and remained in that position until he left. This is what he said:

"I am the man sent from God and my name is John. I am the Messenger to prepare the way. I am come again that in the mouth of two or three witnesses all things shall be established. When I was here to see you the last time I did not give you my name but what I told you about the Church is true and much more shall be revealed to you from time to time. Come with me and I will show you a vision."

In a few moments we were standing on the Temple Lot right in the middle of the Lot and then the whole Lot was raised up so I could see, I thought, the whole world. All at once I saw a woman weeping. Her clothes were torn. She was bleeding. Her face looked pale and worn, and she said "Look!" and all around the Temple Lot was a smooth level piece of land stretched out for a long way. It was made up of territory from all the lands and on it were people standing, sober looking, worried. She said, "Oh my children come unto me that I may embrace you. I love you and I want you to come to me." They paid no attention to her. She wept and was grieved.

She said, "Look beyond." I looked beyond and could see a great valley all around this level land. It was fog and mist and I could see rushing torrents of rivers and could hear all kinds of yelling and noise. She said, "Oh, some of my children are down there, they are in danger and some will be lost." She wept again, then this vision disappeared.

The Messenger said, "Come with me and I will show you another vision." He took me to the north east corner of the Temple Lot, and he said, "Look." Here I could see men coming with their tools, going to the middle of the Temple Lot laying their tools down. Some put on mason's clothes; others carpenter's aprons; but all were solemn and quiet and slowly they started to work on the Temple.

The work started very slowly but it began to grow. Then I could see people come from every direction, but when they got to the Temple Lot they would take off their hats, walk over to where they were at work and a man stood there with a treasury and they would put something in and walk away, but would keep their hats off until they were off the Temple Lot.

(Continued on page 146)

THE FORUM

This department is intended as a safety-valve for the escape of surplus energy, with the governor in working order at all times. Direct, personal reference may be made in a friendly manner; but accusation and recrimination are taboo. Govern your contributions accordingly.

BROTHER SAVAGE PROTESTS

Dear Brother:

At this time, we, as members of the Church of Christ and are deeply interested in the welfare of the work and particularly the welfare of the church official paper, namely Zion's Advocate, take occasion to write you a few lines to let you know somewhat of our feelings after careful reading and consideration of the August number of the Zion's Advocate.

We read in the May number of your willingness at all times to receive helpful suggestions. Otherwise, we would not take the liberty in writing these few lines. You say, also, that you would appreciate the confidence and support of the ministry and saints. *Fair and good.* On the other hand, the ministry and saints must find something basic and worthy of the name of Zion's Advocate to have confidence *in* and to give the whole-hearted support *to*. They will not give undivided support to a paper posing as *official* that would make their faces (as Apostle Wood expresses it), blush with shame and therefore be reluctant to hand to non-members of the church. They will not give loyal support to such an organ that, when being read by the enemies of this work, could be used as an instrument to beat our brains out with. We believe that this is reasonable and Christian-like.

You, as editor, promised a paper policy as constructive and straight ahead. For the most part this has been true. Especially are we convinced of this when we read the first pages of each issue of the Advocate. But, on turning over the last few pages of each issue we find it not constructive but extremely destructive to the general welfare of the Kingdom of God here on earth and the great work given to us at this time to accomplish even the *building* of the *Temple* and the preservation of the ground known as the *Temple Lot*. These articles appear in the Forum which you say is for the expression of personal opinions and will not compromise the Church of Christ. But, my dear brother editor, it is possible, by printing these articles, to not compromise the Church of Christ when a member of the Twelve (senior member according to an article in the Saint's Herald, picking to pieces easily, one of his articles while he was editor, namely, "One Hundred Per Cent Church of Christ Who Are?"), states his opinion in trying to *scare* the people into doing away of the delegate system and installing an elder's conference and thereby placing an idea into the heads of those who have greedy fingers and longing

eyes focused upon the *secured spot* and making it appear as if this *spot* would be open to *law procedure* to wrest it away from the Church of Christ at this crucial moment? Do I hear that this does not compromise the church and is constructive? The echo answers, "*Verily Nay.*" Enna James' article was destructive enough but the article of the senior apostle (after which his name does not appear, but is nevertheless his) is far *more* because of the writer's official position and will be received with gladness by the enemies of this work who would grasp at a straw to place it in the way of the church that it might perhaps stumble and fall—*God forbid!* This is the purpose of these few lines, Brother Long. We all feel a responsibility in this thing. We would like a paper that can be handed out to non-members without the blush of shame upon our countenances and that we can heartily support as an official organ which sets forth the tenets, doctrines, aims and work of the church constructively and has the governor in working order at all times in keeping out such things (unless answered in same issue), as would place doubt and confusion in the minds of the weak ones and evil ideas into the minds of our adversaries—goodness knows, they have enough of them the way it is. Let other papers have articles against us but let the Zion's Advocate *advocate* the Church of Christ and for all it stands for. Otherwise, our official organ will go down. Instead of increasing subscriptions, money received, and missionary work done, it will pass into oblivion and fail miserably and the work will be hindered unmeasurably.

Brother Long, we write in this manner in the most Christian-like way we know how, to make you realize fully our feelings and concern and hope you will receive it in like spirit and suggest that the governor should be oiled up so as to rightly handle the paper for the best interests of the work we all are so vitally interested in.

Yours in Christ,

(Signed) (Elder) JAMES W. SAVAGE.

Mrs. Emma Savage, et al.

DELEGATES OR REFERENDUM?

By C. L. Wheaton

We will now examine some of the argument advanced to defeat this recommendation. In the article of the sister above referred to, reference is made to chapter 24 in the Book of Commandments. We quote her statement concerning it as follows:

From Articles of Faith: "We believe that in the Bible is contained the word of God: that the Book of Mormon is an added witness for Christ, and that these contain the "fullness of the Gospel." Also Book of Commandments, Chap. 44, Par. 13, "And again, the elders priests, and teachers of this church, shall teach the Scriptures which are in the Bible, and the Book of Mormon, in which is the fullness of the Gospel: "and they shall observe the covenants

and church articles to do them; and these shall be their teachings." Again in Chap. 15 a revelation given in Fayette, New York, June, 1829, beginning in par. 3: "Behold I give unto you a commandment, that you rely upon the things which are written: for in them are ALL THINGS WRITTEN CONCERNING MY CHURCH, MY GOSPEL, AND MY ROCK." And if all things are written concerning the church, there will surely be enough given in regard to conducting the business of the Church, that we need not err, if we "rely upon the things that are written."

Just one year after this command was given came the revelation containing the instruction regarding elders' conferences, so-called, which is wrongly interpreted by some, or else it is grossly out of harmony with the other two books. It is found in Book of Commandments, chap. 24, par. 43, and reads as follows: "The several elders composing this Church of Christ, are to meet in conference once in three months, or from time to time as they shall direct or appoint, to do church business whatsoever is necessary. This is taken by some to literally mean the elders and no others are to do the business. But this view must be erroneous, for in the same chapter, par. 1, the "several churches" are instructed to send one or more teachers or priests, with lists of names of the members. Surely, these men would not be asked to go just to carry this list of names, when an elder could carry them just as well, if they were to have no other part in the conference.

The history of Joseph Smith, *Times and Seasons*, Volume 3, page 928, shows this revelation was given *ten months prior to the time the church was organized*. This would indicate that at the same time the revelation contained in Chapter 15 as above quoted was given, that this Chapter 24 was also given. If one was given of God it is safe to conclude that the other came from the same course. The sister quotes from Chapter 44 to support the position she takes, that the "scriptures" are in the Bible and Book of Mormon, in which is the fulness of the gospel." This same revelation also says that we "shall observe the covenants and church articles to do them; and these shall be their teachings." By referring to the caption of Chapter 24 as found in the Book of Commandments we find this statement, "The Articles and Covenants of the Church of Christ." Concerning this revelation Joseph Smith said:

"Among many other things we obtained of him the following, by the spirit of prophecy and revelation, which not only gave us much information, but also pointed out to us the precise day upon which, according to His will and commandment, we should proceed to organize his church once again upon the earth." *Times and Seasons*, Vol. 13, pp. 928.

This was written of events that took place in June, 1829. Ten months later the church was or-

ganized, and of the event Joseph Smith relates that the church was "organized in accordance with commandments and revelations given by Him to ourselves in the last days, as well as according to the order of the church as recorded in the New Testament." *Mil Star*, Volume 14, page 27, of the Supplement.

In this same month of June, 1829, the translation of the Book of Mormon was completed and the copyright obtained. Thus we see that the "things which are written" included the Articles and Covenants of the Church. Thus the command to "rely upon one would justly apply to the other. We can not afford, therefore, to "scrap" a revelation just because it does not agree with our opinions, unless there is positive proof that it is contrary to the standard.

This particular revelation has been endorsed by the Church of Christ from April 6, 1830, till the present time. Not until after the working agreement of 1918 was adopted and members of the Reorganized Church transferred to the Church of Christ was there ever such a thing carried on among us as a Delegate Conference. A careful review of the history will reveal that elders' conferences were in order from the time it was first organized and that Joseph Smith understood that that system was in harmony with the New Testament.

This being true, let us examine the Scriptures as contained in the Bible and the Book of Mormon. It has been admitted that "government by the 'voice of the people' was a command of the Lord," and that "in the religious and national governments the voice of the people was supreme," and that "it would have been easy to have obtained their voice at such times" as "the people met together in their temples to worship," it therefore behooves us to find the manner in which such expression should be given.

We can find no evidence from the Book of Mormon that the same manner of obtaining the voice of the people in national affairs was not also used in religious affairs. Concerning this matter we quote Mosiah 13:36:

"Therefore this shall ye observe, and make it your law to do your business by the voice of the people."

The voice of the people was obtained in the following manner, Alma 1:57, 59:

"Therefore, if it were possible that Amlici should gain the voice of the people, he being a wicked man, would deprive them of their rights and privileges of the church, etc.; for it was his intent to destroy the Church of God.

"And it came to pass that the people assembled themselves together throughout the land, every man according to his mind, whether it was for or against Amlici, in separate bodies, having much dispute and wonderful contentions, one with another;

"And thus they did assemble themselves to-

gether, to cast in their voices; and they were laid before the Judges."

At this time Alma was one of the Judges as well as the high priest of the church. Showing that the ecclesiastical as well as civil affairs of the church were jointly administered and very closely associated together.

The recommendation of the Twelve harmonizes with the course followed upon the occasion above referred to. For after the "voice of the people" shall have been obtained in the local churches a report will be tabulated and published to the "whole church" by the Eldership that meets in conference.

The following shows the manner in which vital issues were placed before the people for consideration, Alma 15:22:

"And it came to pass that the chief judge *sent a proclamation throughout all the land*, desiring the voice of the people," etc.

This seems to be ample evidence in support of a referendum of the people, and the manner in which it shall be obtained. Nothing is found to support the system of selecting delegates to meet in a conclave to represent the people. Let us keep that in mind and demand that evidence other than assertion is produced to prove to the contrary.

The question of who shall compose a conference of the church now presents itself for consideration. In this connection we wish to quote again from Sister Pointer's article:

"*But there is no doubt regarding the voice of the people, nor the way it was obtained, when we turn to the New Testament.* When the apostles returned to Jerusalem, from the Mount of Olives after Jesus' ascension, the very first thing they did was to hold a conference." And when they were come in, they went up into an upper room * * * * These all continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with his brethren. * * (the number of names together were about a hundred and twenty). After they had continued in prayer for some time, Peter arose and presented the matter for consideration, that of choosing an apostle to fill Judas' place. And *they* (those present) appointed two." And *they* gave forth their lots; and the lot fell on Matthias; and he was numbered with the eleven apostles."

The sister seems to have gotten mixed just a little in drawing her conclusions from the statement of the Acts. By a reference to Acts 1:12, 14, and to verses 15 to 26, you will readily see that *two different times and events took place*. The first was with regard to time they "returned unto Jerusalem from the mount called Olivet" and "went up into an upper room" with the apostles and "continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus and with his brethren." *This was a prayer meeting and not by any*

means a conference.

The 15th verse shows that during their stay in Jerusalem that a conference was called, for "in those days Peter stood up in the midst of the disciples, and said (and the names of those together were about an hundred and twenty." Thus we see that the events enumerated by our sister did not take place all in one meeting, but "in those days" which was about ten, following the "forty days" of instruction before the day of Pentecost.

When Peter stood up to address the assembly he made use of the usual introductory remarks appropriate for the occasion. "Men and brethren," etc.; which is evident that the women and Mary the mother of Jesus were not a part of the assembly, as the sister infers by her article, for she says, "After they had continued in prayer for some time, Peter arose and presented the matter for consideration, that of choosing an apostle to fill Judas' place. And *they* (those present) appointed two." And *they* gave forth their lots, etc." It is therefore evident that the "hundred and twenty" met together after and not during the time the women joined in prayer with the apostles and brethren.

Reference is made to Acts 6:1 to 8, to support the theory of a delegate conference, as follows:

"In that same years was held another conference of vast importance, that of choosing the seven bishops: "Then the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business. * * * "And the saying pleased the *whole multitudes* and *they chose* (names follow). Whom *they* set before the apostles: and when they had prayed, they laid their hands on them." Another wonderful example of an open conference, where the laymen with the apostles transacted the business. Acts, 6th chap. This was directly after the endowment."

This action of the Twelve was taken with regard to local conditions at Jerusalem, rather than that of the General church, as shown by the 7th verse. It was therefore appropriate that in local affairs the "multitude" should have a voice and vote in that which would directly affect them. In this instance as in the other, the sister fails to point out the fact that delegates were chosen to represent other churches aside from the one at Jerusalem. It rather supports a mass conference instead.

The balance of the article is taken up with a review of the 15th chapter of Acts and an effort made to prove the conference referred to shows "that they all together determined the matter. A careful reading of this chapter, however, will show that this interpretation is not well founded. When Paul and Barnabas, with those that accompanied

them, arrived at Jerusalem, "they were received of the church, and of the apostles and elders." How like the present situation, when visiting members from a distance come to the conference, they are first received by Reception Committee, appointed by the local church at Independence, who directs them to their places to stay during conference and then if they are delegates or ex-officios they report to the Credentials Committee, and receive their credentials, which entitles them to recognition. But here is where the analogy stops. For in the 6th verse we find that instead of the delegates holding a conference, that "the apostles and elders came together for to consider of the matter." It is true that many others besides the apostles and elders were present, but that did not entitle them to the privileges of the conference, unless the rules were set aside as we sometimes do at the present time. Such a circumstance a that arose at the last conference. When the time came for the conference to arrange for the program to break the ground for the Temple the rules were set aside and every member present had the privilege granted to them to vote upon the matter. Why? Because it was such a vitally important question that we desired the expression of all present, which was had. From the further reading of this scripture we are safe in drawing the conclusion that a similar situation arose at Jerusalem.

The 22nd verse is quoted in an attempt to prove it was more than an elders' conference because it mentions "the whole church." This conclusion is not supported by the epistle that was sent out, for we read, verse 23, "And they wrote letters by them after this manner: The apostles and elders and brethren send greetings," etc. The "whole church" is not here mentioned, nor was it so intended, as will be seen from Acts 16:4, "And as they went through the cities, they delivered them the decrees for to keep, that were ordained by the apostles and elders which were at Jerusalem." This does not support the argument that the conferences of New Testament times were delegate conferences. To the contrary that they were composed of the apostles and elders.

SUMMARY

Th voice of the people is obtained by referendum, proclamation, and by the people assembling together in their local churches where they could deliberate upon the matters without the rush and hubbub of a conference, such as we have had in the last few years.

The conferences of New Testament times were composed of the Apostles and Elders. Nothing is said or advanced by any of the writers to support a delegate system.

Let us be in harmony with the law of God.

GENERAL CONFERENCES SHALL THEY REPRESENT THE PEOPLE OR SPECIAL PRIVILEGE?

By Philip A. Ely.

Replying to Brother H. E. Moler, who in August "Advocate" places great stress upon Book of Commandments, Chapter 24:43:

Book of Commandments carries 55 chapters, three of which are designated as "A Commandment of God," and fifty are designated as "A Revelation" but this 24th chapter, designated as "The Articles and Covenants of the Church of Christ," appears to have been to them what the Articles of Faith and Practice are to the church now.

We are in no way bound to the Book of Commandments, particularly this 24th chapter. There is in it too much that is inconsistent and too much that is untrue. The church was not, as stated, "regularly organized and established by the will and commandment of God," neither was "Joseph ordained an apostle." On the contrary a whole year had passed and 98 years were yet to pass before the twelve apostles were placed as God commanded Joseph according to chapter 15.

It is inconsistent and bears more resemblance to the human than the divine in defining the individual duties of the ministry, among other things delegating to the elders, only the duty of conducting meetings and later in an incidental way revealing that

there are additional duties an elder performs. It is inconsistent in that it directs the churches to send elders to conference to do the business and to send, not one, but one or more teachers to carry to conference, the names of new members added since last conference "or send by the hand of some priest."

It is not true that there is not a hint of anything like a delegate system in the conferences of the New Testament Church, neither can I see how Brother Moler would be in a position to say that "Such a thing as a delegate system was unthought of." The conference recorded in Acts 15 was not, as Brother Moler states, a general conference, but was represented at Jerusalem by the saints at Antioch only, who sent Paul and Barnabas and certain others up to Jerusalem to confer on circumcision, a highly important doctrinal question in that day. True "the apostles and elders came together to consider this matter," but why not read the whole chapter and learn that after there had been much disputing and a speech by Peter, "Then all the multitude kept silence and gave audience to Barnabas and Paul * * *," quite clearly indicating that the multitude had the right to the floor.

"Then pleased it the apostles and elders with the whole church to send chosen men of their own company to Antioch with Paul and Barnabas" and these men not only carried the letters announcing the decision, but were to "tell you the same things

by mouth." And this message read as "from the apostles and elders and brethren," and read in part, "We (the apostles, elders and brethren * * * P. A. E.) gave no such commandment."

Dictionary defines "delegate" as one sent out with authority to transact business for another. So with delegates sent with Paul and Barnabas to the conference, the multitude having floor privileges, the whole church sending other delegates back, it looks as if the brethren of the early church were on a common basis.

In passing, this chapter also reveals that Antioch did not accept the council of Apostles Paul and Barnabas as final, that at the conference there was great disputing and that the whole church "assembled with one accord" produced the decision.

In the absence of a church history, I do not see how Brother Moler can be in a position to say that the Church of Christ from April 6, 1830, all through the years as long as it bore that name, and so on up to the year 1925, had no delegate system. Brother Moler says, "This question is one of the most vital importance for the welfare and success of the Church of Christ that can be possibly considered, for it shall make either for the welfare and firm establishment of the church or shall prove its undoing." Those are strong words—let us hear the conclusion of the matter: The Church of Christ, said to have had elders' conferences from 1830 to 1925, where were they in 1925? One local branch—almost unknown—no apostolic head—unable to branch out or function as a general church.

See the Change Since 1925

A general church, twelve apostles at the head for the first time; local churches all over the land; additions to membership daily; the Temple, after 98 years, being built; a general conference of apostles, elders and delegates; Christ's Messenger, John, regularly visiting and directing us with the assurance that our Master is close behind—and all this brought about by transfers of membership from a church which long has had a delegate system, eleven of the twelve apostles being transferred from and products of a church with a delegate system.

I thank you.

WOULD BAR LODGE MEMBERSHIP

Dear Brother:

I have your letter of August 5, and was somewhat surprised to know the Church of Christ has not made lodge membership a test of fellowship.

It seems as if in most all cases where Masons are allowed membership they will sooner or later take control.

We had it in the days of Joseph Smith, the martyr. How about the Reorganized Church? Take out Masonary and what will be left?

We find in Volume 2, page 127 Encyclopaedia

Britannia an Anti-Mason political party was organized following the disappearance of William Morgan in 1826 and we find in 1832 the Masons then were at the head of the party.

It seems as if the Catholic Church is the only organization, the Masons failed to control.

The question is how long will the Church of Christ not be guided by the dictates of Free-Masonry if membership is allowed?

Yours truly,

EMIL JESCHKE.

BROTHER TIPTON EXPLAINS

Editor Advocate:

I was solicited by Brother Jamison of Kansas City to send in an article to him for publication on some very mooted questions that confronts the church especially this Houston branch, and as I am in charge here and should be interested in a special way, I will proceed to give some of my views on some of the problems that confronts the church, generally:

First. With regard to the general conference, how it should be represented or in other words, how it should be composed of delegate representation or by the elders and apostles or in other words, by the officials of the church. I am highly in favor of official representation, and am decidedly not in favor of the delegate system, unless in the selection of delegates we could get men or women who had studied the needs of the church thoroughly and who could not be influenced by any man or set of men to do anything but the right thing and the thing that was for the best interest to the most of the members of the church and another thing, I believe, according to my understanding of the Scriptures and God's plan of the business of His Church that he placed His apostles first in the church for the express purpose of managing the business of the church and that they are better qualified to know the needs of the church than any other class of men, elders not excepted. However, I believe, that the elders of the different branches should be permitted to compose the conference and should have a voice in the management of the church. I don't think an apostle should have superior power or in other words, I don't think he should be placed in supreme directional control with power to interfere with the elder in his church, where he is laboring unless it is an advisory way. I believe in the cooperation of apostles and elders and believe they should form both the judicial and executive power of the church so far as planning the work of the church is concerned, yet I am persuaded that the will of the most of the members of the body should be considered as far as is practical and that harmony and union should prevail in the church.

Second. With regard to tithing, I think we

have a plain law bearing on that particular subject as well as who should compose the general conference. Now with regard to divorce, I am in no way an advocate of divorce only in case of fornication and there is so much that this act implies, I fear there are very few who understand what fornication really does imply, that we might find ourselves straining at a gnat, and swallowing a camel if we attempt to interpret its true meaning. Now with regard to material we have in our town to build up a branch of the Church of Christ in Houston, I am under the impression that unless we diligently investigate the situation and not just jump at conclusions, we may make a serious mistake and keep some soul out of the church and Kingdom of God here on earth, that God will recognize in Heaven. It is, indeed, a serious matter and I

think we would do well to follow the Master in the case of the woman taken in the act of adultery, given in the Gospel of St. John, eighth chapter, eleventh verse, where He told the woman, after finding that no man had passed condemnation on her, said, "Neither do I condemn thee, go thy way and sin no more." We can do no more than show the same spirit that our blessed Lord and Savior, Jesus Christ did to this woman, when he said, "Neither do I condemn thee." I have briefly touched on a few things in this letter. I hope space will be given this article as it means something to come in contact with such things as confront us in this life in the work and future progress of the church. More anon.

J. J. TIPTON,

702 N. 10th, Houston, Texas.

FROM THE VISITS OF THE MESSENGER

(Continued from page 141)

They were all colors and kinds, old and young, but they all acted alike.

Then the Messenger said, "Look," and I looked up and saw the ground had also raised and I could see the Woman again but this time in a better dress. She looked up with a smile, her clothes were white. Her hat was very fine and becoming in the shape of a crown with twelve bright stars. Her children were coming to her from every clime, even from the valley. The mist had raised. They were slowly building on the Temple. To the west, the east, the north and the south, in the sky stood the figures in large letters "1929."

The Messenger said "I have shown you the vision and will come and see you again," and he left. I was still sitting up in bed and the clock struck 6:00 A. M.

THIRD VISITATION

Port Huron, Mich., June 12, 1927

At 12:30 I was awakened from my sleep by the same Messenger that appeared to me on Feb. 4th and March 4th. He placed his hand on my shoulder and said, "Awake and write the message that I will give you, for this is a day of which Christ spoke, a time of haste, when much must be done.

"The instruction is sent, to the wise, a warning; to the sleeper an awakening; to the wicked, destruction; but to the people of the Lord, a message that Christ's coming is near at hand."

"Behold the Church has slept and slumbered, but now let the wise trim their lamps, that the Spirit of God may be as oil to their lamps, for behold, the Bridegroom is coming. Prepare ye the way for His coming. Behold the Temple must be built."

"The Gospel must be preached, the cry must go out, the Lord's coming is near. Behold this is a day when the world with its greed for wealth and pleasure must be warned as in the days of Noah.

Pride and vanity has filled the hearts of men, and the law of the Lord is forgotten."

"The Lord sent me to prophecy, for thus saith the Lord of Hosts, I have sent My Messenger to you. In the time of trouble when many of the hearts of My children were sad, their hope was fading away, their faith was tried, they looked to and fro for the old paths; in the anguish and distress of their souls I heard their cry."

"That My Church and My people may again receive light and direction to carry on My work, let those that I have chosen to lead My people to labor in the harvest, make haste that nothing may be lost for great is the harvest, and laborers are but few. Let those of the Twelve release themselves of those things that are now hindering them from taking the field, as soon as they can, that My work may go on without delay. Let Mine Elders also labor in the field wherever they can, for joy shall come by sacrifice, and peace and blessings to all those that will serve Me."

"Let those that I have chosen to look after the poor and needy and to prepare the ways and means for a real Zion, labor also in the field that they may see the needs of My people, for behold this is the sifting time when much must be done. It will be by faith and humility and love that these things must be done."

"By My Spirit I will feel after the honest in heart and those that hear you will hear Me, and those that reject you reject Me also, and they shall sleep on until the Bridegroom comes, but will not have oil in their lamps."

"Go in faith, your mission is one of love. Remember; I have called you to be saviours of men. Be true to your calling and My Spirit will direct you and I will manifest Myself to you and will send My Messengers in times of need. My Spirit shall fill your souls with joy. The way will be opened for you. Amen."

The Messenger was with me until 1:15 a. m. or

45 minutes. He told me some things that were personal to my own business which I have not given here. He also told me that his name was John, and that his work was not finished but that he would come as he would be sent from time to time of the Lord, to direct in the affairs of the Church.

FIFTH VISITATION

March 22nd, 1928.

The Messenger came to me at my home for the fifth time since his first visit on February 4th, 1927.

I awoke when he laid his hand on my head, and he said:

"In 1899 the servant of the Lord laid his hands on you and set you apart from among men to represent Christ, and gave you authority to preach the Gospel and bring others into his kingdom. That authority has not been taken from you, and never will be taken from you unless you deny the Lord your God."

Again in 1926, you, with your brethren, were set apart as members of the Twelve, to represent Christ and His Church, with the same authority as the apostles of old. Many are representing Christ but not Christ and His Church, but you men have been chosen to represent Christ and His Church as He established it when He was here.

Remember, Satan, in times past, has led men away from the teachings of Christ and His Church, but let it not be so with you. Others have been led away by adultery because of following the whisperings of Satan, but let it not be so with you. Some have been led by pride and the love of the praise of men, but let it not be so with you. All these things and many more come from the whisperings of Satan. Let not your hearts be tempted neither by the praise of men or by the lure of money, because it will rob you of the Spirit and goodness of God.

The Lord has called you men to assist in His work in these last days, to build up the kingdom of God; and to help in His work let there be added with you Elmer E. Long, B. C. Flint, and James E. Yates as members of the Twelve Apostles in the Church of Christ. And if you men and brethren will work in peace with the love of God in your hearts, then God will bless you, and also the Church for your sake and God will love you, and will bless you and the people and your work.

You men, with others, shall assist in the building of the Temple, the house of the Lord, which shall be started in 1929. The Lord will give you seven years in which to complete the work. While it may be slow in the beginning, the Lord will open the way and many will help. Let the work be well done and as the Lord will open the way, and direct from time to time. As you stand in need He will direct and send you help. Think not that work can be done without the help of the Lord, and He will

send His Spirit and His messengers from time to time, for this house shall not be built by promises, but by sacrifice, but the Lord God shall sanctify the house that shall be built in His name, and the glory of the Lord shall rest upon it, and the Spirit of the Lord shall fill the hearts of men, and Christ shall come to it, and the cloud that shall rest upon it shall sanctify it and the lives of His people.

Let all those who can, assist in the work of the Lord, and let the bands be broken of the blind shepherds who have led away the Lord's people to dry pastures and to by and forbidden paths, that they may return unto the Lord, their God.

Let the house be built of steel and concrete, and let the outside be gray stone, polished. Let the pillars and foundations be strong. Let the basement or first floor be finished, that the Lord's people in Independence may gather there for their services. Let the main floor be used when the Lord's people gather for their general assemblies from time to time, at which times the Lord's Spirit will rest upon them in great power, and will direct them in their work that the Gospel may be preached to all nations in power, for behold your message shall be a message of love, and this power shall come to the servants of the Lord and His people.

The cloud shall not rest upon the house all the time, but only when the people of the Lord shall assemble therein, in humility and love; then will the Lord meet with them. Let the length of the building be double the width thereof, so that the main floor may seat 3500. The people that will gather there at times will be many, for great will be the desire of the people to come to the Lord's house, and the Lord will meet them in the hour of their great need, when they confess their sins unto Him, and the weak shall be made strong.

Let the roof be strong, let the beams be of steel, the center be rounding, and let the building be fire-proof in all parts that nothing can burn.

To the servants of the Lord, let your voice be heard everywhere, warning the people that the coming of Christ is near at hand. Preach the Gospel, cry repentance to all people and nations, that all may be warned.

Do not be harsh with your brethren who also believe in the coming of Christ and the building of the Temple, and if you will present your message in love you will win your brethren, and many will help. Yea, let your message go to them first, for many have looked for this day when they could help; nevertheless, 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. (Continued)

BUILD THE TEMPLE

and receive the tithes, offerings and oblations, be mindful of their work, that the monies so received are spent wisely. Let them give an accounting to the church, that things may be done in justice to all, always being mindful that they are ambassadors for Christ and the church, and that they will be without excuse to God, for everyone must be faithful to their trust for this is the Lord's work, and so shall it be required of him in the last day.

Remember, the Lord committed to Joseph Smith a great work in his day, and power and authority to re-establish the Church of Christ in his day as in the days of old. He gave him the pattern to establish it as in the days of the apostles, and restored the priesthood and authority of the Son of God to the children of men. Yet, because of pride and the love and praise of men, he sinned before God, and much of his work has been destroyed, but he will be saved as by fire, and will be numbered with the prophets of old. Again, the Lord has called others to prune His vineyard, to bring the gospel of peace, to establish His Church as in the days of old, that the power of the priesthood may be again enjoyed as in the days of old.

Behold, the Lord changes not, again he has sent me to instruct the children of men as to the building of the Temple, the size thereof, the inner court and the outer court, the construction of the building, the time to begin the work, the time to complete the building of the Temple, the material it shall be built of, and I will come from time to time to instruct you, for thus was I commanded to instruct Joseph Smith, but because he was not true to the trust, this was withheld from him. Remember, you have been intrusted with this work, therefore be humble that you fail not in your work.

And as I laid my hands upon Joseph Smith, so now I lay my hands on you, that greater power and light might come to you, and to set you apart to do the work intrusted to your care and in your day. Remember, the priesthood was not and will not be taken from the earth since I conferred it on Joseph Smith, but the greater power of the priesthood has been withheld because of the transgression of those who have been intrusted therewith, therefore, see that all things are done after the pattern I will give you, that in all things you may please the Lord your God. Be true to the trust that has been placed upon you and your brethren, each one in his place and calling, for the Lord will hold each one responsible in their work that must be done and will require it at their hands in the last day. Some will fail because of the temptations that shall come to them, but they will suffer loss. But, remember, Christ is at the head of the church and will direct His work; He is the great highpriest of His people and he will direct the work as in days of old. I therefore bless you in the name of Christ, and admonish you to seek not the praise of men but be humble before God, and the

people of the Lord, and our brethren. The priesthood and authority that was placed upon you by the servant of the Lord will never be taken from you unless you deny the Lord your God, but if you are not true to the trust imposed upon you, you shall suffer loss and lose your crown. The Lord will reveal to you from time to time the things pertaining to the building of the Temple and the work that must be done by the Church of Christ, that the people of the Lord might be instructed of the things that shall come to pass. Amen.

Let C. A. Spilsbury be set apart among men to fill the vacancy in the Quorum of Twelve, that the work may not suffer, for this is a day of haste as I have told you. Let him take the field with the gospel message, as he is not burdened with the cares of life as some are. Let the elders who are not burdened with the cares of life go from place to place and prepare to take the message to other nations, but let those go to the far off fields that are not burdened with the care of children, and let their companions go also. Use wisdom in these matters, be careful in your expenses, while and where you labor, that more may be sent into the harvest field.

Let your work on the Temple continue, working as fast as the monies come in but *keep out of debt, contract no debt with any man, for this work must be done by sacrifice and not by promise.* For behold the people of the Lord are glad to help in this work of the Lord, *by tithes and by offerings for thus did the people in the days of old, which was pleasing unto the Lord, for this was the law in Abraham's day who paid tithes and the Lord blessed him, and the Lord will bless in your day all those that shall keep His law.* Therefore pay your obligations to the Lord in all things that your work may be accepted of him, so that when trying times are upon the earth your works might stand the test. Let the gospel be preached, let the poor be provided for, let the Temple be built, that in all things you may be the children of God.

Those that will heed the warnings that I have given to them in the past will be blessed; those that will not believe will lose, nevertheless, take the message to them, and the honest in heart will accept it.

I am John the Baptist that prepared the way before Christ and I will prepare the way before him again, and a people to receive Christ when he comes. Send this message to your brethren, the Twelve first, then send it to the nations of the earth with all the rest now in print, but the things I have shown to you in vision, keep that only for your brethren, give not that to the enemies that seek to hinder the work of the Lord.

I will come from time to time until the work is finished after the pattern. Be humble, and the Lord will bless you by His Spirit, and, men will be blessed by the message in time to come. Amen.

OTTO FETTING.