

# ZION'S ADVOCATE

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Published Semi Monthly by the Church of Christ

Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Mo. under the Act of March 3, 1879"

VOLUME 7

INDEPENDENCE, MISSOURI, AUGUST 15, 1930

NUMBER 13

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(Gathered and Arranged by a Wide-Awake Correspondent)

### A Prostrate Church

On the street car not long ago, a friendly brother of another organization asked me how we were getting along in the "little church on the Temple Lot." "I think," said he, "they are mistaken, but at the same time I have great respect and admiration for the sincerity and zeal of that little people."

I inquired why he thought we were mistaken. I do not give his reasons, as they presented the same old story, "stand still" and wait for the Lord to do it all.

I asked: Do you believe the Lord has rejected the Restoration movement totally? Do you believe the gospel was established in these last days not to be taken from the earth again until Christ comes to establish the millennium reign? He assured me that he did not believe the work established in 1829 and 1830 had come to stop. Very well then, said I, how can you justify yourself in a do-nothing policy?

The brother looked at me very earnestly.

"Well now, when we go to the Lord for light why does he not direct us what to do?" was the question he next put to me.

I asked for some specific instance to get his thought more exactly. "I have made this matter a subject of prayer," he said. "In a dream I saw my church represented as a prostrate woman. I at first thought she was dead, but as I gazed upon her I noticed some sign of life. My wife confirmed this. 'She is not dead,' my companion exclaimed." "Now," said the brother, "what do you think of that?"

I think that was a very good dream, I answered, and clear enough. Of course there is some spiritual life in your church. All the prophecies show there is a remnant. The parable of Zenos, in the Book of Mormon, pronounces the vineyard as fit for nothing but to be burned, yet the Lord of the vineyard finds "a few" who go forth and do his will in all things. He chooses them as his instrumentality to take the gospel to Israel, so that out of the wreck of the Gentile church the Lord finds those who will carry out the purpose for which this latter day work was instituted. I think your dream is all right. Now what you want to do is to find the place where that spark of life you saw can function; where you have the opportunity of getting back to the simplicity of the old gospel paths, and align yourself with an humble people whom God can mold and finally 'set in order.' God does not do all our thinking for us. I think he has given you a very good lead, however. Now it is for you to determine what provision God has made for the remnant so that his work can continue to 'carry on.'"

### Joyful Rest at the Top

"I was going through a great trial," said a good sister recently, "when the following dream was given to me:

rose to a great height. As I was ready to start I observed near me a very frail, delicate woman. There was a long white scarf with crimson border available. This I wrapped about the poor creature in such a way as to help support her arms. After doing all I could for her I had to go on. I had proceeded about a third of the distance and was about to give up when projections, like two-by-fours, were thrust out of the hillside, crossing and forming support for me to step upon. I felt I must keep going for it would mean death to the delicate woman behind me if I should fall back. So I kept pressing on, and step by step this support was presented in front of me to help me in making the ascent.

I climbed and climbed when near the top the support was withdrawn. I was in despair about making the rest of the distance, but realizing the supreme crisis had come I summoned every particle of strength for a final effort. Additional strength was given me, and I was landed at the top of the hill. What a sense of relief and joy came to me when I had the reward for the struggle I had made. I felt repaid for every effort put forth in the peace and beauty of the place where I now found myself."

### Satan Laughs

A spiritually minded sister relates the following experience:

"One evening years ago, when the movement to separate the old and the young in the church had started, I, with others, was calling at the home of a prominent representative of the church to which I then belonged when the subject of the young came up, and this brother told us what he purposed presenting at the coming general conference. He was going to advocate that the church provide more of entertainment and amusement for the young to attract them to the church. Presently, from an adjoining room, I heard a coarse, harsh laugh. It sent a chill through me.

"Did you hear that?" I asked of the sister next to me. She had not heard anything, nor did anyone else present hear anything.

In pondering over the matter afterwards, I was convinced that the laugh I heard on that occasion was Satanic—a laugh of glee because some of the Lord's people were being deceived. I have lived to see that this conclusion was correct."

Dr. Charles M. Sheldon, writing in the *Christian Herald*, says:

"I know churches that have suppers and athletic contests and fairs and entertainments and banquets and propaganda. But where are the Bible classes? Where are the young folks preparing for mission service? Where the big prayer meetings?"

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### She Saw the Savior

The following experience was related to me September

17, 1929, by a good sister not of our particular persuasion:

"One Sunday morning about a year ago last July I was combing my hair, getting ready for church. I was singing, 'Friends will be there I have loved long ago; Joy like a river around me will flow; Yet just a smile from my Savior I know.'

"I got this far when I was lost to my surroundings and I found myself in another world, standing before my Savior. I wish I could describe the look on His face. It was kind, sweet, pleased that I was there. I can not describe that wonderful expression. There seemed to be an intelligence flow from His mind to mine, and the words presented to my mind were:

"It is through what I have done for you that you have been enabled to overcome and inherit a home with me during the millennium."

"Then the Savior vanished from my sight and I was conscious of being in my own room, and while almost dazed and bewildered, I realized that I had had a vision."

### Testimony of Sister H. H. Robinson

Brother and Sister Robinson spent last winter in Florida. The doctors said Sister Robinson had diabetes and Bright's disease. She finally got so bad she had to take to her bed. She despaired of ever being able to return to her home in Independence. The physicians said she had only one chance in ninety-nine. Through administration, however, she was raised up and returned to Independence in March. The doctors said she would always have to live on a restricted diet, but she eats anything she wants and it agrees with her. She does her own house work, also. She has attended church regularly all spring and summer, and her voice is frequently heard in our meetings praising God. She wishes to bear her testimony to the saints everywhere that she knows that this latter-day work is true, and that God raised her from her bed of affliction.

### A Death Sentence

A sister, a former member of another organization, relates the following experience:

"Over thirty years ago I dreamed that I was in a criminal court. A widow woman in deep mourning was on trial. I saw the judge in his place, and to his right the woman sat. Presently a door opened at the side of the room, and twelve men filed in. The clerk of the court inquired of the jury if they had reached a verdict. They indicated they had. The judge turned to the woman and commanded her to stand. She did so, and stood before the judge with bowed head. He asked if she had anything to say as to why the sentence should not be passed. I did not hear her answer. The judge pronounced the death sentence upon her. The scream that proceeded from the woman I shall never, never forget if I lived a thousand years.

"I believe the dream was of spiritual significance. I think the judge was Christ. The twelve jurors, the apostles of Christ. The woman represents the church. Her widowhood signifies her spiritual condition, divorced from Christ. The sentence indicates spiritual death. This is my interpretation. I understand the dream to represent the church collectively speaking, of course, not individually. I should not conclude there was not a remnant of people who desire to do God's will."

L. P. S.

### BY WAY OF TESTIMONY

One day as I lay on my bed, my weak body having been overtaxed by the care and responsibility of a family of five lively children, I began to size up the situation.

A day in bed and my brain began to function normally, and, unable to do work of any kind, I spent much time reading the Bible and Book of Mormon. And, as the children would come to me to settle some dispute, I found to my surprise that I was able to settle them more judiciously and with less tax on my mind; and they would skip from my bedside satisfied and happy, the sunshine of peace again restored in our little domain. There I had food for thought—if it could be thus with me lying sick in bed, why was it so often otherwise when I was up and about? Surely it was not merely sympathy for me that put them on their good behavior, for as they ran to my bedside they seemed almost oblivious to my condition. And I wondered, "Is it the reflection of my own attitude?"

How often I had wished for more time to read and study the scripture! But there seemed always another pair of stockings to darn or a floor that just must be scrubbed, or I just must squeeze in time to shampoo the children's hair and cut it; so my reading was often postponed, though if one of the children, in his irritability, pushed the other off the hobby-horse I would have to leave the stocking mending or hair washing and take time to dress the wound and punish the offender.

So as I read along in Luke, I came to the story of Mary and Martha and Jesus' reply: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part." Then that passage in Matthew 6: 33, "Seek ye first the kingdom of God and his righteousness," took on a new meaning to me. Was I, too, cumbered with much serving, and careful and troubled about many things as Martha was? Was I placing *first* the performances of my domestic duties (caring for the physical man) instead of seeking *first* the kingdom of God and his righteousness (caring for the spiritual man)? Well, surely I had been putting my domestic duties first; and Satan seemed to have tried to put sprags in the wheel of my progress that I might have no time to read and study for the strengthening of the "inner man" and that of my children. But why should I feel that I must finish all my housewifely duties before taking time for our spiritual development? True, the needs of the material body must be provided, but Christ places greater stress upon providing for the spiritual or inner man. John 6: 27: "Labor not for the meat which perisheth but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." And Matthew 4: 4: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," etc. If I could give first consideration to these things of the kingdom while lying sick in bed, why couldn't I while about my daily tasks?

And I find it works, if only I can keep myself so wholly consecrated to God that these things, aside from the kingdom of God, take secondary place. Then there is a greater spirit of harmony; everything seems to move with less friction; there are not so many disputes to settle; they are settled with more ease and satisfaction and in less time; and a feeling of comfort and peace pervades the home. Would to God I were able always to subdue the flesh to that extent I could always "seek first the kingdom of God and his righteousness."

ANGELA WHEATON.

### BUILD THE TEMPLE

We'll build Him a Temple to which He will come,

We'll build it both costly and new;

At his own direction we'll make it a home

Of precious and radiant hue.

We'll build with material, beautiful and strong,

Such a Temple as the world never knew;

We'll build it by sacrifice, with praise and with song

Inured by the faithful and true.

W. J. S.

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Official Publication of the Church of Christ.  
Headquarters on the Temple Lot at Independence, Missouri.

### BOARD OF PUBLICATION

A. O. Frisby, Louise P. Sheldon, and H. E. Moler.

Editor: Elmer E. Long, 805 W. Kansas St.,  
Independence, Mo.

Assistant: A. M. Smith, Box 232, Independence, Mo.

Address all matter for publication to the Editor.

Address all orders and send all monies to A. M. Smith,  
Business Manager, Box 232, Independence, Mo.

Subscription Rates: One Year, \$1.50; Six Months, 75 cents.

In bundles of twelve or more for missionary purpose,  
\$1.00 per dozen.

Canadian Rates: Same as above.

## EDITORIAL

### THE SPIRIT THAT WILL WIN

Apostle Samuel Wood, appointed to the European mission, was anxious to be in his field. Not receiving the financial needs for a trip from Fresno, California, to Independence as soon as he expected, and knowing that the funds were low, he started afoot against the protest of his family. With a small sum of money to get something to eat, he started out on the highway Sunday evening and arrived in Independence, Missouri, the next Friday evening, making the trip of near two thousand miles in five days, and he asked only one man for a ride.

Let a few others of the ministry show the same spirit of determination, and let the saints be imbued with that spirit of consecration—and the Temple will be built on scheduled time, and the gospel will go to the nations with power and conviction, for that is the spirit that will win.

### THE CASE OF DOLLIE ANDERSON

Sister Dollie Anderson, of Independence, Missouri, was very seriously injured in an auto accident June 1, 1930. Her pelvic bone was broken, and fractured in three places. The left leg was broken at the hip and twisted around until the knee was almost turned behind. The back of the right hip was broken in three places and fractured in three places. The bladder was punctured, and other internal injuries were sustained.

Due to the internal injuries, peritonitis set in, and on Wednesday afternoon, the 4th, the doctors gave Dollie eight hours to live, declaring that there was nothing that could be done but watch. Wednesday evening about 9.30 o'clock Brethren James E. Yates and Arthur M. Smith administered to her, when soon there was a marked improvement, and the organs begun to function properly for the first time in four days. The second X Ray examination showed no breaks except the pelvic bone which had already begun to heal nicely, despite the fact that it was completely severed. Aside from pulling the left leg into position, no bones were set, not even a cast being used.

At this date, August 5, Dollie is sitting in a wheel chair and helps herself about the house. Yesterday, with the aid of her father, she visited the Temple Lot, despite the fact that she was told at the Sanitarium that it would be eight months before she could move, if she lived at all. God still remembers his promise, "They shall lay hands on the sick, and they shall recover."

Brother J. Fred Cleveland, 1018 South Woodland, Independence, wishes to announce that he is prepared to do hauling and moving of all kinds, and he will appreciate your patronage. He also delivers coal. Give him a call. Phone 1630-W.

## SOME UNSAVORY PROPAGANDA

By private correspondence, and otherwise, efforts are being made to exonerate W. P. Buckley and justify his action in misappropriating church funds. Writing to Sister DeGroot under date of May 5, 1930, Walter L. Gates said:

"Brother Buckley did not steal any money from the Temple Lot Church. After he was unjustly put out of his office, people sent money to him. He wrote and asked them whether they intended it for the Fetting Group or the Temple Lot. All of them said for him to use it."

If Brother Gates had said *some* of them told him to use the money he might have been within the confines of truth, but when he said ALL, he grossly misrepresented the facts. Here is the proof positive:

"Grand Rapids, Michigan, Nov. 18, 1929.

"We, the undersigned, do certify that the money we sent to W. P. Buckley for Temple Fund was sent before we knew about conference action and was not intended for him to hold our money after he was silenced as Bishop of the church.

(Signed)

DENA BOWMAN,

MRS. DAHLIA WEATHERBY.

Here is another one dated June 24, 1930:

"Middleville, Michigan, June 24, 1930.

W. P. Buckley, Hayden, Colorado.

*Dear Brother Buckley:* Your letter at hand. You say the money that came to you for the Temple Fund is still intact and is drawing interest. It is my desire that the money I sent you as Temple Fund is turned over to Bishop Frisbey.

Your brother,

(Signed) JOSEPH KIRBY."

That certain money is being held by these men is admitted by Otto Fetting in a letter to Sister DeGroot, April 26, 1930, in which it is said they intended to buy a "Morris bond with it so it brings 5 per cent interest till we build the Temple. Aside from the fact that they are thus shown to be holding funds unlawfully, it would be interesting to know just WHERE they expect to build the Temple. The work on the Temple in Independence which was delayed by the action of these men will be resumed ere this is in print and those who have hindered the work will have neither part nor lot in it. A truck has been purchased and stone will be hauled for concrete, as also other material.

### ANOTHER WILD RUMOR

A good sister in Ontario writing to the office says:

"I heard yesterday that the Church of Christ had got orders from the city or State to fill in all the trenches of the Temple on the Temple Lot. Is it true?"

No; it is not true. But we hope to be filling in the trenches soon with concrete and steel, and we will if the saints will send in the money. Truly, the Messenger was right when he said the work would progress slowly. He also implied that there would be some who would "hinder" the work, and that they should be "removed." Some *have* been removed and it may be necessary to remove others if they persist in hindering the work. The Messenger duly warned us against the "whisperings of Satan," but some are heedless, and do not seem to recognize the voice of the evil one in the propaganda that is being spread abroad.

### MEETINGS ON THE TEMPLE LOT

For several weeks meetings have been held in the open air on the Temple Lot under the direction of Brother Arthur M. Smith, with alternating speakers and a growing interest. The Meetings are held on Tuesday, Friday, and Sunday evenings, with increasing attendance.

# THE VINEYARD

## THE BUILDING OF THE TEMPLE, AND SOME OBJECTIONS CONSIDERED

There is so much being said about the building of the Temple that I have concluded to again take up my pen and try to get before the reader the real status of the case, as best I can; and while I do not claim to be able to "Tell it all," yet I believe I see clearly that which is taught in the standard books of the church, as also in the early revelations given by the Palmyra seer.

My object in writing is to try and make clear and vindicate the position taken by the Church of Christ, that there will be a literal material Temple builded to which Christ shall come, and to examine the argument that the idea of building a Temple of wood and stone, or other material, is not to be expected, as, the Spiritual Temple, or House—the Church—is the only Temple specified in the Scriptures unto which Christ shall appear. This, we think, is unwarranted in the word of God. I shall also try to meet the position taken by some others that it is not essential that the Temple when builded should be reared on what is now known as the Temple Lot which is held in trust under the hand of the Almighty by the Church of Christ at Independence, Missouri, but that it may be builded acceptably anywhere on the sixty-three acres acquired by Edward Partridge in December, 1831, and known as the Temple Farm. Of course I will treat these objections as briefly as I can without the sacrifice of clearness.

First, then, as we read that "The Lord, whom ye seek, shall suddenly come to his temple," it will be proper to consider whether or not this is to be a literal material temple unto which Christ will appear at his final coming to dwell with his people; and reasoning from analogy we would naturally expect such a Temple to be built; for so soon as the Israel of God came into possession of the land of Canaan and were properly settled, they did, under the direction of the Almighty, erect a beautiful temple in which the Lord placed his name, making known his presence as he dwelt among them; and this was pre-figured in the first year after Israel came up out of Egypt in the building of the Tabernacle which God commanded Moses to build; for, "See, saith he, that thou make all things according to the pattern showed to these in the mount."—Hebrews 8:5.

This Temple stood for hundreds of years; and so long as the people of God kept his Law, God's presence within the Temple was manifest, the Holy of Holies being his dwelling place among them. But when their transgressions became so flagrant that severe chastisement was the only remedy, God permitted Nebuchadnezzar king of Babylon to destroy the Temple and carry away his people into exile. But after seventy years of chastisement when they had become sufficiently humiliated, the Lord permitted their return; and:

"The Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel [he is the God], which is in Jerusalem."—Ezra 1:1-3.

Thus we find that the first thing they did after being released from the captivity of Babylon was to build the Temple of the Lord; and this, too, at the command of God! But why build the Temple? Were not these people His spiritual house, His Temple? Why then build a material

Temple? "Ah," we are answered, "the Temple was reared for sacrificial purposes." Indeed! Then what about their offering of sacrifices before they had a Temple or Tabernacle while as yet they were acknowledged to be His people? Were they not then His spiritual Temple? And upon what, or wherein did they *then* offer their sacrifices? Do we not read that while the people of God were in their distributive state that they builded altars upon which they offered their sacrifices? Did not Adam, Abel, Noah, Abraham, Jacob, Moses, Elijah, and all the prophets offer sacrifices upon altars of stone? And were not those sacrifices acceptable with God? Why then the erection of a temple for this purpose? And was the Temple really erected for the *primary object of offering sacrifices therein?* or were the offering of sacrifices in the Temple *primary accommodative* rather than essential as to place? In other words, was the primary object of building the Temple merely to have a place in which to offer sacrifices? If not, to what purpose is the objection? If it can be made to appear, and maintained that the temple was builded *primarily* for a place in which sacrifices might be offered, then there might be some weight to the objection; but the primary object was:

"Let them make me a Sanctuary that I may dwell among them."—Exodus 25:8. "As it is written, My house shall be called the house of prayer."—Matthew 21:12. Isaiah 56:7.

The Temple was builded as "The Seat of the Government of God on Earth," and for religious service, the sacrifices offered being but a part of the Temple service; and when Christ was here the Temple was the place where much of his preaching was done. He says:

"I was daily with you in the Temple teaching."—Mark 14:49.

And yet he never offered a sacrifice in the Temple; and when he did offer His Sacrifice it was outside the Temple and its environs.

"For the bodies of those beasts whose blood is brought into the Sanctuary by the high priest for sins, are burned without the camp, wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."—Hebrews 13:11.

Those sacrifices offered under the Law typifying the great Sacrifice offered upon Calvary could not take away sin; and as we have affirmed previously, those sacrifices simply rolled forward the sins of the people from year to year until their final accumulation when "The Lord hath laid on him the iniquity of us all"; and, "he was wounded for our transgressions," and "bruised for our iniquities," and "He bore our sins in his own body upon the tree." No further need then of bloody sacrifices now, but we should offer ourselves "a living sacrifice, holy and acceptable unto God, which is our reasonable service." This, we believe, was the holy and high ideal of the apostles and early Christians; and to carry this purpose into effect they made the Temple the general rendezvous of their labors—and this, too, after the Resurrection and the ascension of Jesus Christ. Why not? The Temple was the great central figure around which clustered the brightest stars in all the Galaxy of God! In its very building and Temple Service it prefigured the sufferings of Christ and the triumphant glory achieved in his victory over death and the final redemption of the human family. Hence, the Temple itself bearing out in its construction and various services, these wonderful things, and being the Seat of the Government of the God here, Why should they not congregate there? They did, dear reader, they did; "And were continually in the Temple praising and blessing God." (Luke 24:53.)

It was here in an upper room in the Temple where they all came together on Pentecost and were all gathered together in one place when "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the

house wherein they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." (Acts 2: 1-4.) This was in the Temple. "And they *continuing daily* with one accord IN THE TEMPLE, and breaking bread from house to house did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." (Acts 2: 46, 47.)

In the first verses of the third chapter of the Acts, we read that "Peter and John went up together INTO THE TEMPLE at the hour of prayer"; and seeing a poor cripple at the entrance of the gate called Beautiful, Peter said unto him, "In the name of Jesus Christ of Nazareth rise up and walk"; and he immediately arose and "entered with them INTO THE TEMPLE, walking and leaping, and praising God." And we find the apostles here in the Temple both this day and the next day *preaching in the Temple*; and all this after the offering of sacrifices under the Law had ceased. What then becomes of the idea that the Temple was for sacrificial purposes only and not needed after the Veil of the Temple had been rent in twain, and the sacrifices of the Law had been done away? We also read that when the apostles were imprisoned "The angel of the Lord by night opened the prison doors, and brought them forth, and said, "Go, stand and speak IN THE TEMPLE to the people all the words of this life. And when they heard that, they *entered into the temple* early in the morning and taught" (Acts 6), showing that the Temple was recognized as the Seat of the Government of God.

And so we might go on through the history of the apostles showing that throughout all their missionary activities they really considered the Temple to be the Habitation of God's Presence; and it was for this reason, doubtless, that the Apostle Paul many years afterwards declared: "I must by all means keep this feast that cometh in Jerusalem" (Acts 18: 21), which feast was the Feast of Pentecost (Acts 20: 16), and all this because he recognized Jerusalem as the headquarters of the church, and that the Temple of God was there; and after arriving at Jerusalem we find him going at once to the Temple where the Lord Jesus meets him, of which Paul says:

"When I was come again to Jerusalem, even *while I prayed in the TEMPLE*, I was in a trance, and saw him saying unto me, make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me."—Acts 22: 17.

We might, with some propriety at least, continue to show that until the Temple was destroyed by Titus it was revered by the apostolic church as the place of God's presence, His Sanctuary, the central pivot around which all Christian virtues clustered; but have we not said enough to establish this fact with those who think for themselves and are not led by their over-lord or leader?

To make the argument that there is no need for a material Temple now, for, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you," and "The temple of God is holy, which temple ye are," is but an equivocation, a subterfuge in which to hide the facts in the case; for, were not God's holy people in the days preceding Christ's first advent (when those material temples were recognized as God's temples) who then constituted the church, were they not recognized as God's spiritual house also? God dwelt in them then, as he does in us now; and "Holy men of God spake as they were moved by the Holy Ghost"; and we find them "searching what, or what manner of time *the Spirit of Christ which was in them* did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow? (1 Peter 1: 11.) When their solemn importunities were: "Lord, take not thy Holy

Spirit from me . . . then will I teach transgressors thy ways; and sinners shall be converted unto thee." Were they not also "built up a spiritual house, an holy priesthood?" And "Ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation?" And notwithstanding all this, still they needed and had among them a material temple in which to worship where God preeminently manifested His presence among them. Why then overlook or treat lightly this great fact?

But, says one, do we not read that God dwelleth not in temples made with hands? We certainly do! See Acts 17: 24; 7: 48. But the first definition given by Webster of the word *dwelleth*, is, "To abide as a permanent resident." Hence, to take the position that the Lord, if coming to His Temple, He must therefore of necessity be constrained to make that place his permanent and only place of residence, would be an absurd notion indeed; but no such thought is entertained by those who believe He will suddenly come to His Temple. But when we read where the Lord hath said of His people: "I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Corinthians 6: 16), we may the better grasp the meaning of the Apostle Paul when addressing those idolatrous Athenians who went around carrying their gods in their vest pocket; as also the statement of the Martyr Stephen while addressing those wicked men who in cold blood struck him down and cruelly murdered him, and then in their religious frenzy expected to meet God in the Sanctuary.

No, "Heaven is my throne, and the earth is my footstool: What house will ye build me," is as pertinent now as when first spoken: but is it not a fact that while God walks and talks with us as His people, and we can, and sometimes do communicate with Him in our homes and in our places of labor, yet we contribute to build special places of worship called churches, tabernacles, missions, etc., all of which we dedicate to God for the express purpose of meeting with Him there where our whole soul and mind may be so concentrated upon the object of our service, that we *meet Him there in a preeminent degree?* and who thinks of criticizing us for so doing, and for building houses for this purpose? Then why should the erection of a special Temple in which we may look for a special endowment when completed, and which we could offer as a suitable place in which to greet him when he comes, be so criticised and found fault with? Is a miserly grip on finance the reason?

By and by the Master of men shall say, "Gather my saints unto Me; those that have made a covenant with Me by sacrifice." (Psalm 50: 5. And, "When the Lord shall build up Zion, he shall appear in his glory . . . When the people are gathered together, and the kingdoms, to serve the Lord." (Psalm 102: 16, 22.) What!!! When this wonderful event shall take place, an event for which millions of people have sacrificed their lives in order that they might participate therein, and *no Temple* in which they shall greet their Lord when he comes? When the sons and daughters of God shall gather together in Zion and the saints of all the ages together with the angels of God shall with loud acclaim as one vast multitude proclaim Jesus the Son of God as King of kings, "*will there be no Temple erected in which they may greet him? and to which they may bring their rich tokens of sacrifice and thank offerings that they may offer an acceptable offering unto the Lord?*" We make large preparation with which to greet great men of our nation; and for Jesus the Christ who is "The Desire of all Nations" to come, and no place in which to receive him, would be poor and lank and lean indeed, and unworthy of a people in whom He walks, and talks, and recognizes as His spiritual House. Nay, indeed!

## LOVEST THOU ME?

When Peter had answered the question of his risen Lord, "Lovest thou me?" with, "Yea, Lord; thou knowest that I love thee," he immediately was given something to do, to prove the sincerity of his words. To love is to serve. "Feed my sheep," was the reply to his word of mouth testimony. (John 21: 15-17.)

Paul wrote to the Corinthian saints, telling them of the Macedonian saints, who in their poverty, had given beyond their ability for the benefit of other poor saints, because of the grace of God unto them, and he desired the Corinthian saints to emulate their example, particularly, as we know Corinth to have been one of the richest cities of its time. "Therefore, as ye abound in everything, in faith, in utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

"I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love." (2 Corinthians 8: 7, 8.) Note that last statement: "To prove the sincerity of your love." "Lovest thou me?" Note that Paul calls it the "grace of God," and urges them to "abound in this grace also."

### *Tithing as a Law*

I am not a bishop, nor am I speaking for the bishops; but as a servant of Christ, and an officer in the service of the King of all the Earth, I wish to call attention to one of His laws which, to a great extent, has been treated with contempt by those who claim to be His subjects. "I am the Lord; I change not," is accepted without question, by all believers in the "Restoration." Then note this: "Abraham gave a tithe of all the spoils" to Melchisedec." (Genesis 14: 20.) Paul calls attention to it in Hebrews 7: 4, saying: "Abraham gave a tenth of the spoils," thus designating the tithe as *one tenth*. Alma says: "Yea, even our father Abraham paid tithes of one tenth part of all that he possessed." (Alma 10: 8.)

Jacob, the grandson of Abraham, followed the example of his illustrious ancestor, when he vowed to the Lord, "Of all that thou shalt give me, I will surely give the tenth unto Thee." (Genesis 28: 22.)

These citations are given to show certain objectors that the "law of tithing" was not merely a part of the "Mosaic law." It was in force generations and centuries before Moses was born. It included *one tenth of all*.

### *"The Mosaic Law"*

Come on down to Moses' time and see if "tithing" was the "law of Moses," or the "Law of the Lord."

"And the Lord spake unto Moses, saying:

"Speak unto the children of Israel, and say unto them." Then follows sundry laws, unto the thirtieth verse:

Verse 30: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord.

Verse 32: "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." (Leviticus 27: 1, 2, 30, 32.)

Verse thirty leaves no question for quibbling: "All the tithe . . . is the Lord's." This is the word of the Lord, and not the words of Moses.

### *For the Gospel Dispensation*

That we may know "tithing" is not to be confined to the Mosaic dispensation, turn, in the Book of Mormon, to book of Nephi, chapter 11, and read where Christ commanded the people on this continent, that they "should write the words which the Father had given unto Malachi, which he should tell unto them. . . .

"And these are the words which he did tell unto them, saying, Thus said the Father unto Malachi." Then follows

the language as found in the Bible, Malachi, third and fourth chapters, complete, beginning, "Behold, I will send my Messenger," etc. (Page 668.) On page 670, verse 29, we read, "And he saith, These scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in Him that they should be given unto future generations." Christ gave it as a commandment from His Father. It is in force today. "For future generations." "If a man love me he will keep my commandments." (John 14: 23.)

### *Appeal to Reason*

The foregoing is given to show that "tithing" is "the law of the Lord," and not of man. It applies to all alike, rich and poor; it is equality, and that is the law of the Lord. One who gives a tenth of ten dollars, if it be his *all*, gives as much as he who gives one tenth of ten thousand dollars, and being *his all*. *It is equality*. "If ye are not equal in temporal things, ye can not be equal in spiritual things." Equality is the Christ objective.

We are partners with God in accomplishing the purposes of our lives. Take the farmer as an example: He put in his labor, perhaps two weeks' time, plowing and seeding his wheat. The Lord furnishes the land, the sunshine and the rain, and he stays on the job from about the first of October to the first of July; a few more days and the farmer has the wheat in the market, and the money in his pocket. The Lord asks for *only one tenth* of the crop, after doing *nine tenths* of the work,—and the farmer *keeps it all!* How does this appeal to your sense of right and justice?

The business, or professional man, and the wage earner, come under the same rule. God gives health, strength, and opportunity. He asks for one tenth of the "fruits of your labor,"—your income, in order to "feed his sheep," his ministry and families, that the gospel may go to others; and that provision may be made for the poor.

You go, on Sunday, to the church, and pray long and loud; you "testify" as to how much you love the Lord and His work, and you do not give a farthing, or perhaps, a mere pittance of His bounty to you, for the benefit of his work. How can you "prove the sincerity of your love"? Perhaps you say you do not believe in the "law of tithing," but the gospel law is "all things common"; hence, you are not paying "tithes." Brother, if you will not give one tenth of what comes into your own possession, to the Lord, surely you do not expect us to believe that you would give *all*. "Prove the sincerity of your love." Pay the tenth; it *belongs to the Lord*, and they who withhold are robbers. (Malachi 3: 8.)

In our present time of distress, "hard times," as we call it, I think the Lord is simply collecting that which is His. During past years, we have kept all; now he is withholding until he has kept out that which should have been given to him. He may take a horse, some cows, or sheep; or he may visit the hog lot and take his portion from there. He promises to bless with abundance, when we "bring all the tithes into the storehouse." (Malachi 3: 10, 11.)

Do you not think it time to repent, to "return unto the Lord" that He may "return unto you"? Or will He have to continue the drouth until the earth is parched, the streams dried up, our food cut off, and in our distress we cry unto him in repentance and grief, when we have nothing to give?

The Lord has given us a great work to do: to build a house unto him, that his work may be done. Will we continue to be slack in doing our part, until he casts us out of his vineyard, and brings others to do that which is now, our precious privilege? The work of the Lord languishes.

Today the question comes to you from Him who gave his all for you, "Lovest thou me"?

Let your ANSWER be IN DOLLARS AND CENTS.

SURELY COME, even as the Father hath commanded me. Then shall THIS COVENANT which the Father has covenanted with his people, be FULFILLED; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance."

To bring about the fulfilling of the covenant with Israel would be to raise up the tribes of Jacob and to restore the preserved of Israel." He is also to be a light to the Gentiles and Christ shows how he will enlighten them. Read verses 95-99 of 9th chapter of 3rd Nephi:

"For in that day, for my sake shall the Father work a work which shall be a great and MARVELOUS work among them; and there shall be among them who will not believe it, although a man shall declare it unto them. But behold the LIFE OF MY SERVANT shall be in my hand therefore they shall not hurt him, although he shall be MARRED because of them yet I will HEAL him for I will show unto them that my wisdom is greater than the cunning of the devil. Therefore it shall come to pass that whosoever will not believe in MY WORDS, who am Jesus Christ whom the Father shall cause HIM to bring forth unto the Gentiles and shall give him power that he shall bring them forth it shall be done even as Moses said they shall be cut off from among my people of the covenant."

Notice how very important these words of Christ's are that this servant will bring to the Gentiles. They are the words Moses said we must obey in all things or be cut off and Christ said that the Gentiles would be trodden down by a remnant of Jacob if they do not accept them. See 3 Nephi 9: 99-106. He also says in 3 Nephi 10: 1-4: "But if they will repent and hearken unto MY WORDS and harden not their hearts, I will ESTABLISH MY CHURCH among them and they shall come in unto the covenant and be numbered among this the remnant of Jacob unto whom I have given this land for their inheritance and they shall assist my people, the remnant of Jacob and also as many of the house of Israel as shall come that they may build a city which shall be called the New Jerusalem."

Next we find in 2 Nephi 12: 44, that they are the WORDS of Christ that will hiss forth for a standard to the people of the house of Israel. They are the words that the Choice Seer will bring forth that will convert his people for we find in 1 Nephi 3: 191 that that which convinces the remnant of the seed of Nephi's brethren is to be taken to them from the Gentiles. Notice this, 1 Nephi 3: 191: "And after it (Bible) had come forth unto them I beheld other BOOKS which came forth by the power of the Lamb from the Gentiles unto them unto the convincing of the Gentiles and the REMNANT OF THE SEED OF MY BRETHREN and also the Jews who are scattered upon all the face of the earth, that the records of the prophets and the twelve Apostles of the Lamb are true.—Verse 193 "And shall make known to all KINDRED, TONGUES, AND PEOPLE that the Lamb of God is the Son of the Eternal Father and the Savior of the world; and that all men must come unto him or they can not be saved."

In 3 Nephi 7: 31, Christ tells why it is that the Gentiles receive Christ's teachings before Israel.

"Because of their belief in me, saith the Father and because of the unbelief of you, O House of Israel, in the latter days shall the truth come unto the Gentiles that the FULLNESS of these things shall be made known unto them." Again they are the words spoken of in 2 Nephi 11: 29-32:

"Wherefore he will proceed to do a MARVELOUS WORK AND A WONDER among the children of men wherefore he shall bring forth HIS WORDS unto them which words shall judge them at the last day for they shall be given them for the purpose of convincing them of the true Messiah who was rejected by them."

We find in 3 Nephi 9: 87, that the Gentiles are to have ALL of Christ's teachings to the Nephites (In the Book of Mormon we have a very small part, see 3 Nephi 12: 1) and when we receive them it is to be a sign that God's covenant with Israel is about to be fulfilled. This servant will bring these to us. Paul understood the work of this servant when he said in Romans 11: 25-28, "For I would not, brethren, have you ignorant of this mystery lest ye be wise in your own conceit that a hardening in part hath befallen Israel until the FULLNESS OF THE GENTILES be come in and so all Israel shall be saved even as it is written. There shall come out of Zion (this land) the deliverer. He shall turn away ungodliness from Jacob and this is my covenant unto them when I take away their sin."

Consider the scope of this servant's work:

He restores to us the FULLNESS of Christ's teachings to the Nephites, which is the FULLNESS OF THE GOSPEL.

He brings about the restoration of Israel and since the Lamanites are a part of Israel he is the one who converts them for the work of the Choice Seer is entirely included in the work of this servant, and through his work the gospel is to go to the ends of the earth.

He is the Shepherd the stone of Israel of the tribe of Joseph. (Genesis 49: 24.)

He is the Choice Seer. (2nd Nephi, 2nd chapter.)

He is the Servant to whom Christ gave the commission. (Isaiah 49: 1-8.)

He is the Servant who will be marred. (Isaiah 52; 3rd Nephi, 9th chapter.)

He is the Deliverer of whom Paul wrote. (Romans 11: 26.)

He is the messenger who prepares the way before Christ's second coming. (Malachi 3: 1.)

He is the Elijah who Christ said will restore all things, and HE WILL BE A MORTAL.

It is interesting to know in connection with this subject that the Jews believe in a second Messiah or a suffering Messiah son of Joseph who will restore the ten lost tribes and subject them to Christ. They believe also that the final deliverance of Israel will far surpass in marvelousness their deliverance from Egypt and they have a legend that all the miracles which God showed Israel in the wilderness will be repeated in redeeming Zion in the latter days.

EDNA L. NOBLITT.

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## ELIJAH THE PROPHET

Elijah the Tishbite was one of the greatest characters Israel ever produced. He came at the time of a great crisis, when most of Israel had turned to the worship of Baal. His mission was to turn the people back to Jehovah and he worked with great faith and power. In his contest with the prophets of Baal, fire came down from heaven in answer to his prayer and consumed his altar and sacrifice in the sight of all the people. After the prophets of Baal had failed, the people fell down and cried: "Jehovah he is God, Jehovah he is God." He was faithful to his work and at the close of his mission was taken to heaven in a chariot of fire.

Elijah made a great impression on the people and in Jewish legend he is always introduced as the guardian of the interests of Israel. His name is used figuratively in the scripture for two different prophets. The one who was to turn the people to Jehovah to prepare them for Christ's first coming and also for the one who will prepare the way for his second coming. When Christ said, "And if ye are willing to receive it this is Elijah that was for to come" (Matthew 11:14) he was not teaching reincarnation. John was not Elijah born again into the world, but he was the son of Zacharias, of whom the angel said: "And he shall go before his face (Christ's) in the spirit and power of Elijah to turn the hearts of the fathers to the children and the disobedient to walk in the wisdom of the just to make ready for the Lord a people prepared for him." (Luke 1:17.)

Christ referred to another prophecy about John the Baptist when he said: "This is he of whom it is written Behold I send my messenger before thy face who shall prepare thy way before thee." (Matthew 11:10.)

This is quoted exactly the same in Luke 7:27, but in Mark 1:2-4 (American Standard Revision) it is given thus: "Even as it is written in Isaiah the prophet; Behold I send my messenger before thy face who shall prepare thy way; the voice of one crying in the wilderness make ye ready the way of the Lord." Because the first part of this quotation is missing in the 40th chapter of Isaiah as we have it now, many believe that when Christ quoted it as given in Matthew 11:10 and in Luke 7:27 that he referred to Malachi 3:1; but if we examine these two quotations carefully we will find he was not quoting from Malachi 3:1, for they are two distinct promises.

In the one quoted in Matthew 11:10, and Luke 7:27, which Mark 1:2-4 says was written by Isaiah the prophet. God the Father makes a promise to his son. Notice: "Behold I send MY MESSENGER before THY face who shall prepare THY way before THEE." But in Malachi 3:1 Christ is the one who sends the messenger to prepare the way. "Behold I send MY MESSENGER and he shall prepare THE way before ME." The Old Testament closes with the promise of this messenger who is called Elijah in Malachi 4:5 and the Apostles knew that the Jews expected him. At the time of the transfiguration the Apostles who were with Christ asked why the scribes said that Elijah must first come and:

"He answered and said 'Elijah indeed cometh and shall restore all things.' But I say unto you that Elijah is come already and they knew him not but did unto him whatsoever they would. Even so shall the son of man also suffer of them. Then understood the Disciples that he spoke unto them of John the Baptist." (Matthew 17:10-13.)

Christ did not say here that John was the Elijah who was to restore all things, but said that Elijah truly would come as the Scribes said, then he showed them how little of the scriptures the Jews understood for the one foretold by Isaiah and the Angel who would prepare the way for the Christ they had long expected had come and they knew him not neither did they know Christ. Isaiah had foretold

the mission of John and the Angel said he would go in the spirit and power of Elijah, but he was not the Elijah the Jews were expecting, and John told the priests and Levites he was not when they came to inquire of him. The Jews were looking forward to the fulfillment of three promises, the coming of Christ, of Elijah (Malachi 4:5), and of the prophet Moses told about in Deuteronomy 18:15-20; so when John came preaching, the Jews sent priests and Levites to him to find out which one of these he was. (See John 1:19-23.)

"And this is the record of John when the Jews sent priests and Levites from Jerusalem to ask him who art thou? and he confessed and denied not but said I am not the Christ and they asked him what then Elijah? and he saith I AM NOT. Art thou that prophet and he answered no. Then said they unto him who art thou that we may give answer to them that sent us? What sayest thou of thyself? He said I am the voice of one crying in the wilderness make straight the way of the Lord as said the prophet Esaias." (Esaias is the Greek form of Isaiah.)

If we insist on believing that John is the Elijah the Jews expected regardless of his firm denial we are taking the same stand as the brother who when shown this denial of John's remarked, "I don't believe John told the truth that time." But when we understand that the name of Elijah is used figuratively for the two prophets whose work is similar, we find no contradictions and have no reason to believe John did not tell the truth.

Malachi 3:1 shows very plainly that Christ is the one who sends the messenger to prepare the way before his second coming, and we may expect to find this verified by other scripture. In Isaiah 49:1-8 we find where the Redeemer of Israel, who is Christ, does send a servant to do this work. I will quote this from the Authorized Edition of the Book of Mormon, page 70, paragraphs 35-38, for this is the correct translation:

"And now saith the Lord that formed me from the womb that I should be his servant, to bring Jacob again to him; though Israel be not gathered, yet shall I be glorious in the eyes of the Lord and my God shall be my strength and he said, it is a light thing that thou shouldest be my servant to raise up the tribes of Jacob and restore the preserved of Israel. I will also give thee for a light to the Gentiles that thou mayest be my salvation unto the ends of the earth. Thus saith the Lord the Redeemer of Israel, his Holy One, to him (servant) whom man despiseth, to him whom the nations abhorreth, to servant of rulers, kings shall see and arise, princes also shall worship because of the Lord that is faithful."

Notice especially his commission, "To RAISE UP THE TRIBES OF JACOB and RESTORE THE PRESERVED OF ISRAEL. I will also give thee for a LIGHT TO THE GENTILES, that thou mayest be my salvation UNTO THE ENDS OF THE EARTH."

How clearly this shows that he is the one who prepares the people for Christ. This also sums up the work to be done by the servant, who is to bring about the fulfilling of the covenant with Israel who Christ told the Nephites about when he appeared to them after his crucifixion. We can find this in the 9th chapter of 3rd Nephi, and Christ shows here that this servant is the one Isaiah prophesied about in the 52d chapter, verses 13-15. Notice what Christ says:

"Behold my servant shall deal prudently, he shall be exalted and extolled and be very high. As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men), so shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had been told them shall they see; and that which they had not heard shall they consider. Verily, verily I say unto you, ALL THESE THINGS SHALL