

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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A MATERIAL TEMPLE

*Do the Scriptures Plainly Teach That a Material Temple
Shall Be Built and Be Ready for Christ When He Comes?*

King David died in the year 1014 B. C., and Solomon succeeded him in the throne that same year. Four years after the inauguration of Solomon he began building a Temple unto the Lord, and he completed this building in seven years' time, though it was not dedicated until the following year, B. C. 999, as that was the year of Jubilee.

In the year 586 B. C. this Temple was destroyed on the capture of Jerusalem by Nebuchadnezzar, and the Jews were carried away into Babylon where they remained in exile about seventy years.

After this captivity the Temple of Zerubbabel was erected by the returning Jews, and almost every dimension thereof was increased one third over and above the preceding Temple of Solomon; yet this whole edifice was torn down about 19 or 20 years B. C., and again was greatly enlarged and reconstructed by Herod, and its magnificence increased in a very large degree. This was the Temple to which Christ came. But we find the Prophet Haggai uttering a prophecy which we may with propriety now consider; it is as follows:

2. "Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3. "Who is left among you that saw this house in her first glory? and how do you see it now? Is it not in your eyes in comparison of it as nothing?

4. "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts:

5. "According to the word that I covenanted with you when you came out of Egypt, so my spirit remaineth among you: fear ye not.

6. "For thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

7. "And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.

8. "The silver is mine, and the gold is mine, saith the Lord of hosts.

9. "The glory of this latter house shall be greater than that of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."—Haggai 2: 2-9.

This prophecy has never as yet had its fulfillment, as the Temple here spoken of unto which The Desire of all nations—Christ—shall come, can not by any twist of the imagination refer to the temple builded by Zerubbabel, from the fact that Zerubbabel's Temple was torn down and gave place to the Temple built by Herod many years before Christ was born in Bethlehem. Nor was there ever at any time any period when the glory of either the temple builded by Zerubbabel or the temple of Herod exceeded the glory of

Solomon's Temple. "This Latter House," then, can refer to no other than to a Temple to be builded at a time when the Lord shall "Shake the heavens, and the earth, and the sea, and the dry land," as stated in this prophecy; and then, "The desire of all nations shall come," and the Lord "Will fill this house with glory"—*this house* unto which the Lord shall come! "And the glory of this latter house shall be greater than of the former, saith the Lord."

Taking a passing glance at Zerubbabel, Zechariah exhibits him as a type of Christ (Zechariah 4: 7), and the genealogies of the New Testament inform us that he was the lineal ancestor of our Lord (Matthew 1: 12; Luke 3: 27), whom Isaiah introduces as God's elect (servant) in whom his soul delighteth! (Isaiah 42: 1-9.)

We will also introduce another prophecy here, a prophecy by the prophet Zechariah:

11. "Take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;

12. "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the Temple of the Lord:

13. "Even he shall build the Temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

14. "And the crowns shall be to Helem, and to Tobijah, and to Jedajah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord.

15. "And they that are far off shall come and build in the Temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you."—Zechariah 6: 11-15.

Without doubt, Christ, the Messiah, is the one here spoken of as The Branch; See Isaiah 11: 1-5; Revelation 22: 16; and it is here declared, "He shall build the Temple of the Lord." He has already begun to build that Temple! And when He completes it, He shall "Sit and rule upon His throne," and "The counsel of peace shall be between them both," referring, doubtless, to the union of the office of the high priest with the office of Christ, which will take place when the Jewish people recognize Him as their Great High Priest, the King of kings, and the Ruler of the whole earth.

He has sent forth His Messenger, and by him and through his Holy Spirit instructions are being given, and the work on the building of the Temple has already commenced; and the people who are "Far off" may now "Come and build in the Temple of the Lord." The Messiah is supervising the work; and as it was in the days of Zerubbabel, obstructions are being thrown in the way, and the devil and all his imps are seeking to hinder the work; yet the Temple will be built, and "The glory of this latter house shall be greater than the former," and "The desire of all nations shall come and fill this house with glory, saith the Lord of hosts."

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure THE TEMPLE OF GOD, AND THE ALTAR, and them that worship therein. But the court which is without THE TEMPLE leave out, and measure it not; for it is given unto the Gentiles."—Revelation 11: 1, 2. "And another angel came and stood at the ALTAR, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne."—Revelation 8: 3.

Moses, being "Admonished of God, when he was about to make the tabernacle," was told to "Make all things according to the pattern showed to thee in the mount." (Hebrews 8: 5.) This tabernacle was a pattern of the Tabernacle, Sanctuary, or Temple in heaven. (Hebrews 9: 23.) And if the tabernacle of Moses was a figure of the true tabernacle (Hebrews 9: 24), and Jesus is "Such an high priest, who is set on the right hand of the Majesty in the heavens; a minister of the Sanctuary, and of the true tabernacle (Hebrews 9: 1, 2), will he have no further need of a temple when he returns to dwell with His people? The above truly signifies the necessity for a Temple in which He will minister when He comes; and the Voice of Inspiration declares, "The Lord, whom ye seek, shall suddenly come to His Temple."

Thus we see in the above that there is a Temple in heaven, with its Golden Altar, upon which is offered before the throne the prayers of God's people which ascend to God as sweet incense from off the altar of their hearts; and their continuous service through the Redemptive work of the Lord Jesus Christ, merits for them an association with all the sanctified ones of by-gone ages; and by and by, when the heavens shall be rolled together as a scroll, and the Lord Jesus shall descend from heaven with a bright retinue of the eternal world to greet all his faithful ones, oh! what a shout of triumph shall arise upon the pinions of the morning when a voice cries aloud: "Time shall be no longer!" Then the populous cities of the dead whose somber isles and shadowy streets which long since have heard no sound, shall become the monuments of living, thronging multitudes. Hearts shall then rush to hearts, and hands to hands, and lips which have been long silent shall press one another again; and the triumphant shout of victory shall reverberate throughout the vast expanse of heaven's high dome, when in the beautiful Temple of God we shall hail our Master King of kings, and "Crown Him Lord of all."

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

Willard J. Smith.

JOHN WHITMER'S HISTORY

We have received calls for John Whitmer's History, and Sister Doris Long has made some typewritten copies which may be had at \$2.50 per copy. Address Miss Doris Long, 424 East Walnut, Independence, Missouri.

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BE SURE YOU "GET" THIS

On this the third day of September, in the year of our Lord, 1930, I had occasion to go into a place of business and I found the proprietor, who was a stranger to me, to be very chatty.

In the course of conversation, he told me of a trip he made by auto which took him through a neighboring state. As he journeyed, he saw a beautiful Mongolian pheasant lying beside the road which had been struck by another motorist. He stopped and picked it up. It was lifeless but still warm. Being a male bird, he admired its beautiful plumage and thought how nice it would be if he could have it mounted. Acting on the impulse of the moment, he put it in his car and went on his way rejoicing.

Arriving in a certain town, he exhibited his fine specimen with considerable pride, when a man stepped up and asked where he got it. He related the circumstance of finding it beside the highway.

"Well," said the questioner, "I will have to take you in."

"Take me in!" he exclaimed with surprise. "What do you mean?"

"Why," replied the officer, displaying his badge, "I will have to arrest you."

"But," protested the tourist, "I did not kill the bird. I found it dead."

"That makes no difference," said the officer. "The law says you must not kill, pursue, nor have in your possession this bird, and here are these witnesses who see you have it."

Realizing his predicament, and with an air of the good sport, he said: "Well, I plead guilty to unlawful possession. What is the penalty?"

"One hundred dollars and the costs," was the stern reply.

"Whew! I see," he said. "Well, here is the key to my car. It contains \$500.00 worth of merchandise. That ought to be security enough until I find my friends."

"Who are your friends?" inquired the officer.

"I do not know until I find them," he replied. "But I have a number in this town. Where is the Masonic Temple?"

Told how to find the edifice, he soon located his friends and reported his dilemma. He was given a note to the Judge before whom he would have to appear. With his identity as a brother Mason, established, his fine was remitted with the admonition to drop the bird beside the highway and to not pick up another one—and again he went on his way rejoicing.

"Some say it does no good to belong to the lodge," he ejaculated, "but you see what it did for me."

Yes, I see all that and more—I saw very clearly that the authority of the lodge is greater and more powerful than the law of the state. I saw that a Mason could violate the law and pay his fine with the "sign of distress," while another man, guilty of the same kind of infraction, would be given the extreme penalty without mercy by the same Judge. The Lord has said that this is an abomination in his sight. Who can deny it?

THE VINEYARD

WHEN WAS THE CHURCH OF CHRIST ESTABLISHED?—NO. 2

By C. L. Wheaton

In a revelation given to Joseph Smith, through the Urim and Thummim, under date of March, 1829, the following was revealed:

"If the people of this generation harden not their hearts, I will work a reformation among them, and I will put down all lyings, and deceivings, and priestcrafts, and envyings, and strifes, and idolatries, and sorceries, and ~~all~~ manner of iniquities, and I will establish my church, like unto the church which was taught by my disciples as in the days of old."—Book of Commandments 4: 5.

This man of God moved out in faith. He continued the work of translating. He looked forward to the fulfillment of the above promise of the Lord. In the meantime, another young man, Oliver Cowdery, became associated with him in the work. Another eventful experience was to be had by the prophet of the Lord of the "latter days." We relate it in his own words. He says:

"We continued the work of translation, when in the ensuing month (May, eighteen hundred and twenty-nine) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering by angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and *this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.*" He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which *I laid my hands upon his head and ordained him to the Aaronic priesthood, and afterwards he laid his hands on me and ordained me to the same priesthood, FOR SO WERE WE COMMANDED.*"—Times and Seasons, Vol. 3, pp. 865-866.

This presents quite a contrast to the procedure followed in this "re-establishing movement of 1930." In the last movement we see the spectacle, of men who had previously been baptized, called of God, and ordained to "preach the gospel and bring others into his kingdom," and afterward ordained as Apostles in his church, submitting to a new form of baptism to "receive higher power," yet insisting that though "re-baptized" there was no need of "re-ordination." We note, however, that after this group had passed through the fire of "scriptural examination" for a precedent for their unparalleled position, that as an after consideration provision is now being made for the "re-ordination" of all except their leader. What a contrast! This erstwhile leader claims that the same messenger "John" who appeared to Joseph Smith "in his day," laid his hands on him that he might receive "greater power and greater light," consequently needs no other ordination, to qualify him for the work before him. Yet,—mark this well, Joseph said, after they were baptized, "I laid my hands upon his head [Oliver Cowdery's.—C. W.] and ordained him to the *Aaronic priesthood* (not ministry) and afterwards he laid his hands on me and ordained me to

the same priesthood, FOR SO WE WERE COMMANDED." We wonder how long it will be until some of his followers focus some of this "greater light" upon his action in refusing to follow the rule he has laid down for them?

"And now Oliver, I speak unto you, and also unto David by way of commandment:

"For behold I command all men everywhere to repent, and I speak unto you, even as unto Paul mine apostle, for you are called even with the same calling with which he was called."

"And now behold, there are others which are called to declare my gospel, both unto Gentile and unto Jew; yea, even unto twelve."—Book of Commandments 15: 10, 11, 27.

Thus we see that as in former dispensations, (as at Jerusalem and among the Nephites) God made provision to "set in the church *first apostles.*" Concerning this eventful time Joseph Smith recorded in his history, that this church or kingdom was "organized in accordance with the commandments and revelations given to ourselves in the last days, as well as according to the order of the church as recorded in the New Testament."—Mil. Star, Vol. 14, page 27, Supplement.

This being true, then we are justified in that if this kingdom was never to be destroyed, and was to stand forever, that the laws governing it would be of a permanent nature. No need should arise to change the mode of organization, the faith, doctrine or practice, to conform with the varying notions and theories of men. Prior to the sixth day of April, 1830, only three revelations were given in these "last days" that contained instruction as to how the church was to be organized. They were found in chapters IV, XV, and XXIV of the Book of Commandments. They clearly indicate an Apostolic form of church organization.

In other chapters instruction was given as to the doctrines we should teach. We call attention to chapter 15: 3, "Behold I give unto you a commandment that you rely upon the things that are written, concerning my church, my gospel, my rock." At this time the Bible and the Book of Mormon were the only "things which were written." For the revelations were not published nor compiled at this time. In another revelation, Book of Commandments 35: 15, the following instruction is found: "The book of Mormon, and the holy scriptures are given of me for your instruction." This clearly indicates the mind of God concerning his kingdom that was to be set up in the last days. Again we quote, to make our point still more stronger, the following from Chapter 44: 13, Book of Commandments: "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 the which is the fullness of the gospel."

From these and many other quotations we observe the fact that these two books are to be the standard of faith. This being true any theory or notion advanced by human inspiration that does not harmonize with the teachings of this standard should be rejected. The following quotation from the book of Mormon is in line with this thought:

"That which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, UNTO THE CONFOUNDING OF FALSE DOCTRINES, AND LAYING DOWN OF CONTENTIONS, and establishing peace."—2 Nephi 2: 20, 21.

So long as there is a people that will be willing to accept these records or this standard for their faith, be their number small or great, this "kingdom" that the "God of heaven set up" on April 6, 1830, "shall not be left" "to other people." Referring back to a previous quotation from the history of the church, it will be seen that the Church of Christ, as established, had the elements of continuity within its structure, through the priesthood of God, for it says, it "shall never be taken from the earth, until the sons of Levi do offer again an offering in righteousness." This being true there shall

never arise the necessity of "re-establishing the church anew" as some of our opponents contend, for this kingdom, was never to be destroyed, nor left to another people.

Reviewing the aforementioned scriptures, we observe the following pattern given for our guidance.

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."
—Ephesians 2: 19, 20.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."
—1 Corinthians 12: 28.

"There is *one body*, and *one Spirit*, even as ye are called in *one hope* of your calling:

One Lord, one faith, One Baptism, One God and Father of all, who is above all, and through all and in you all."—Ephesians 4: 4, 6.

"One Body"—the bride or church of Christ, set up by the God of Heaven in 1830, when the great image of Daniel stood up complete in its fourfold state of gold, of silver, of brass and of iron, which shall never be destroyed, nor left to other people.

"One Spirit"—the Holy Ghost, the Comforter, which searcheth out 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. By its influence we subject ourselves to the law and order of the Gospel, and do not take upon ourselves the prerogative of "making the law and issuing the order."

"One Hope."—That feeling that arises within us because of our hope in the glorious promise of life through the resurrection of Jesus Christ, which gives us courage and strength to surmount all barriers and adversities that would separate us from God, Eternal life, and the privilege of Service in Christ to our fellow men.

"One Lord"—Jesus Christ, the manifestation of God in the flesh, who lived, suffered and died for all mankind; whom we own as our only Leader, Witness and Commander, whose love surpasses the understanding of man, whose mercy is as great as his love, and whose law are as fixed and established as the Sun, Moon and Stars of the firmament in their courses; in whom there is no variableness, neither shadow of turning; whose course is one eternal round, unchangeable, the same yesterday, today and forever.

"One Faith"—which was once delivered to the saints; which gives us the assurance of things hoped for which are true, though not seen, the power given of God, by which we can move mountains of spiritual barriers, overcome the world, break the bands of death, and stand in the presence of God.

"One Baptism"—by which means we become the seed of Christ, being born of the water and the spirit, being planted together in the likeness of his death that we might come forth in the likeness of his resurrection, knowing this, that our old man has been crucified with him, that the body of sin might be destroyed. As in the natural or physical life we are born of the elements and the spirit, so are we thus born into the kingdom of God, to fulfill all righteousness, which permits of no such condition as "re-birth" or "renewal" of this most sacred of all covenants between man and God. As in the physical world there is that condition of 'still' birth, because of the failure of the breath of life to enter the body, so also in the spiritual world there may be those who are born of the elements of water, but have never received the Spirit or Holy Ghost, that quickens this mortal being and makes it a spiritual, living soul in the Kingdom of God. A concrete example of this truth is found in the words of Paul to the Ephesians, wherein he said, "Have ye received the Holy Ghost since ye believed?" The very an-

swer to this question, "We have not so much as heard whether there be any Holy Ghost," indicates a 'still' birth, void of spiritual life in Christ Jesus, and that the laws of the kingdom of God, which when complied with would have brought life were not invoked or carried out on the part of, or in behalf of the individual lacking in this all important life giving element of spiritual birth. Hence if a person, however sincere at time of baptism, fails to receive this most essential gift of the Holy Ghost, which gives life, they are not properly members of Christ's kingdom, for He has said, "Verily, Verily, I say unto thee, except a man be born of water and the Spirit, he cannot enter into the kingdom of God."—John 3: 5. This being true, such individuals may with propriety ask for the ordinances of immersion in water, and the laying on of hands for the reception of the Spirit of God, to be administered to him or her by those holding authority from God to do so, without violating the laws of God.

On the other hand, persons who have received the Spirit of God, and have lived in his gospel, and have enjoyed those blessings and gifts promised therein, need not to pass from "death unto life" again. Salvation is not dependent upon the performance again and again of the ordinances of the gospel. It is dependent upon the individual, "going on to perfection" in the covenant he has made. To do otherwise would be to "crucify unto themselves the Son of God afresh, and to put him to an open shame"—for it is written:

"It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

And have tasted of the good word of God, and the powers of the world to come,

If they shall fall away, to renew them unto repentance; seeing that they crucify to themselves the Son of God afresh, and put him to an open shame."—Hebrews 6: 4, 6.

Thus salvation is not dependent upon a "renewal" of our covenant of baptism "unto repentance," but rather "continuing" in the words of Jesus, as the means of proving that we are his "disciples indeed," and as such we are entitled to "know the truth" which shall make us "free."—John 8: 31, 32.

"One God and Father of All"—who only is Supreme; Creator of the universe; Ruler and Judge of all; unchangeable and without respect of persons.

This was the simple faith of the church or kingdom likened to the "stone cut out of the mountains without hands," which Daniel said would be set up in "the days of those kings."

Failure to observe these all important provisions for the preservation of this kingdom, resulted in the Lord telling them that their "minds in times past have been darkened because of unbelief" (Doctrine and Covenants 83: 8), which resulted in condemnation coming upon them. In another revelation He said:

"Ye must needs be chastened, and stand rebuked before my face, for ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you, concerning the building of my house, etc."—Doctrine and Covenants 92: 1.

This warning was given in June, 1833. The following month a mob formed at Independence, Missouri, against the church, destroyed their printing plant, and menaced the lives of its members. By the later part of November following every person that believed in the Restoration was driven from Jackson County, Missouri. Surely the chastening hand of God was manifesting itself. But the kingdom was "not to be left to other people." The promise was left of record that "the remnant shall be gathered unto this place, and then shall they look for me, and behold I will come."—Doctrine and Covenants 45: 6. (Referring to the New Jerusalem, or Zion.—Ibid 13.) In another place the promise is left of record: "Zion shall not be moved out of

her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritance."—Doctrine and Covenants 98: 4. Why?—"that the prophets might be fulfilled."—Ibid.

The prophets said, "This kingdom shall not be destroyed"; it shall not be left to other people"; it shall stand forever." "For in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and IN THE REMNANT WHOM THE LORD SHALL CALL."—Joel 3: 32. This being true, and the priesthood authority having been restored, "never to be taken from the earth," and a "remnant" was to be preserved and "gathered" or "returned" to the place appointed of the Lord, "to stand upon mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot," (Doctrine and Covenant 83: 1, 2), we can look with faith for that people.

(To be continued.)

TRUSTING OUR FATHER

Our Father in heaven we thank Thee
For Thy loving watchful care,
For when we are in danger—
Unseen Thou standest near

To help in time of trouble
And protect us from all harm;
We have no fear when Thou art near,
Thy loving arms are strong.

The danger that surrounds us
We cannot always see,
And so, dear Lord, we'll put our trust
Forever more in Thee.

1929.

A. M. HARVEY.

GOD IS DIRECTING

*By Samuel Wood
Of the Temple Plans Committee*

With the view of answering the call of the recent General Conference, and performing the sacred work entrusted to our care at that time, the Temple Plans Committee met to prepare the preliminary sketches before my departure for California to visit my family.

During these meetings we were able to prepare a sketch of the entire structure, including most of the important departments within, as well as the floor plans, the balcony, and stairs leading to the various elevations. The height of the building, ceilings, and interior elevations were worked out.

In this work we took into consideration what has been revealed from the various sources, subjecting (prayerfully) all matter to the calm deliberate scrutiny that all purported Divine Instructions must receive at the hands of the Committee, that out of the mass we may assemble that which is in harmony with the inspiration given to us, and which we know to agree scientifically in every detail, bringing harmony without, and within, both as to location, setting, and purpose; that there may be balance, beauty, and service; to the glory of the Creator, and to the credit of the Church of Christ on Earth.

After segregating the matter necessary for the plans of the temple, the Committee proceeded to select an architect to prepare the preliminary sketches, and the final working plans and specifications, if, as a matter of course, the preliminary sketches are satisfactory.

In the selection of the architect we were directed by what to us was Divine Inspiration. And we feel assured that we have a man who is no "mockery," but rather one who is sincere, honest, straight-forward, and with a keen conception of the work before him. I said to Mr. Wilkinson: "In case you are intrusted with the work of drafting the Temple Plans would you seek Divine Inspiration in the matter?"

The answer came quickly and with assurance: "I certainly will, for in this work I can not succeed without it." In this connection I wish to state that Brethren Wheaton, and Smith, of the Plans Committee, spent considerable time investigating offers from different architects. Brother Wheaton made a trip to St. Louis to consult with an architect of high standing who had solicited the work of furnishing the working plans. He also made a trip to Norman, Oklahoma, to consider an offer to furnish the drawings free of charge. The brethren, feeling assured that the chairman of the committee would agree to it, decided to employ the architect at St. Louis, and sent out contracts to be signed by the members of the Twelve. When I returned to Independence I was pleased that the Brethren had gotten what appeared to be a better offer, and a fair one, from the St. Louis firm.

I have not and do not entertain the slightest doubt as to whether God will direct in the building of the Temple, as well as in all of the activities of the Church of Christ. And it was with that assurance that I assumed the responsibility, in connection with the other members of the committee, of preparing the plans of the Temple. And in this work we have seen the directing hand of God. This was true in the preparation of the plans, as well as in the selection of the architect.

During the week preceding the General Conference I was impelled by an urge, which at the time I did not understand, to board a street car at Independence and go to Kansas City. And while in Kansas City, by the same urge, I reluctantly and unofficially went in search of an architect. My only purpose seemed to be a desire to learn if there was a man in this profession who could get our point of view, and command the Inspiration necessary to furnish the working plans of the Temple. As a result of being a stranger in the city, that is, in a business way, I hesitated, and only went as I seemed to be directed, until finally I crossed the street in front of a bank and stopped at the entrance, when the thought came to me: "Your banker can tell you." So it was that I stepped inside, and in front of a desk I was met by a man who afterwards proved to be the Vice President of the institution. I related with reservations my purpose and the answer came at once as though he had it all in his mind and understood just what I wanted. He said: "Yes, sir, I know the very man you are looking for." And he gave me the name and address of a young man who is the Vice President of the Architectural Association of Kansas City. Afterwards in my conversation with Mr. Norman Wilkinson, I was so impressed with his fitness for the work of furnishing the working plans of the Temple, that I felt assured that my mission that day was directed by Divine Inspiration.

While in Flint, Michigan, following the conference, after relating this experience at a preaching service, the Brother in charge spoke by the Spirit to the effect that I had been directed of the Lord, and that this man would draft the plans of the Temple.

When I returned to Independence and learned that the Brethren had prepared a contract for the employment of another architect, and sent it out for the signature of the Twelve, I kept this experience to myself, feeling assured that the will of God would be done in the matter.

The Brethren of the Committee, as well as the members of the Twelve, had previously considered Mr. Wilkinson, but as previously stated, a contract had been drafted in favor of the St. Louis man. But the Committee wished to extend the courtesy of another conference with Mr. Wilkinson before settling the contract in favor of the St. Louis architect. And so it came to pass, that Mr. Wilkinson was invited to attend a meeting of the Committee, and without any knowledge of the nature of the proposed contract with the other architect, was asked by the Brethren (My desire to know if God was directing prompted me to leave the initiative, at this particular meeting, entirely with the other members of the Committee) for the best offer he could make for furnishing

the preliminary sketches, etc. And after learning just what we wanted he made a revised offer, which was much better for us than that of the St. Louis man, and retired. Now it was that Brother Wheaton suggested that we withdraw the St. Louis contract and give the work to the man to whom I was directed in Kansas City, to which Brother Smith and myself agreed.

After the contract was signed with Mr. Wilkinson I related my experience in finding him, together with the prophecy at Flint, to the Brethren of the Committee in the presence of Mr. Wilkinson.

In this world below, we who are endeavoring to carry out the purposes of Almighty God, must go on in faith, sometimes in the mist and gloom. But when the clouds break and the sun shines through, our enduring courage is rewarded by the assurance that GOD IS DIRECTING, and that our efforts are acceptable unto HIM.

OBITUARY

Edward Adams was born July 16, 1865, in New York state. He passed away at his home in Coleman, Michigan, on July 9th, 1930, at the age of 65 years, 11 months, and 23 days.

He was married to Rosa Mae Barclay, August 27, 1885, at Leroy, Michigan. To this union was born six children, four boys, Edward A., of Toronto, Canada; Charles L., of Flint, Michigan; Leslie W., of Marion, Michigan; and Roy S., of Coleman, Michigan; and two girls, Mrs. Lula Shaw, of Clare, Michigan, and Mrs. Pearle Hamilton, of Farwell, Michigan.

Elder Lewis E. Welch conducted the funeral services.

"Sister Lorretta E. Shelley requests the prayers of the saints for her brother, Martin Stoutinburg, of Osage, Iowa, who has been sick for the past eight years, and would like for some of the Elders of the Church of Christ who live near him, or who may be passing near there, to call on him as he desires to be administered to."

LORRETTA E. SHELLEY.

Lenox, Michigan.

MY TESTIMONY

Thirty-five years ago the Angel Message came to the community where I lived in southeastern Ohio and found me in the midst of sectarian darkness. Prompted by curiosity, I went to hear the strange new doctrine which was everywhere spoken against. My prejudice was broken down ere the first discourse was half finished and I became an interested listener. From night to night the message became sweeter and sweeter as the gospel was unfolded to my understanding and the truth in its original simplicity found lodgment in my heart.

The power of conviction was intensified when the promise, "If any man will do his will, he shall know of the doctrine," was given the proper emphasis and I saw the gospel of Christ in a new light. The assurance of a knowledge of my acceptance with God which would comfort and sustain me through all the fiery trials of spiritual warfare became a glorious reality, and the declaration of John, "They overcame him by the word of their testimony," was no longer an enigma. I could not resist the appeal to take God at his word and follow the lead of the Holy Spirit though it might direct my course against the popular current.

Under the terms of such an assurance, I severed connection with my sectarian associates and covenanted with God that if I received the promised testimony I would seek to keep his law until the end of my days. In due time the promised blessing came. By that still small voice that speaks so tenderly to the innermost soul I was made to *know* that the gospel was true, and that I had found the Pearl of Great Price. All else might be forgotten in time but *never* the

gentle, soothing power of the Spirit of God that pervaded my soul.

During the intervening years that testimony has been renewed in various way, but always it has been the same sweet spirit accompanied by that undeniable assurance of divinity.

In the midst of an angry mob who threatened my life I was assured that I would not be hurt and I walked away unmolested. It told me that the infant victim of the dreaded flu would be healed, but that the father would die. Two days the later the father was a corpse and the babe was well. When told by the attending physician that my own child would not live beyond the midnight hour, and when I had asked God to help me and my companion to be resigned, I was made to know that our child would not die. That was twelve years ago and she still lives to gladden our hearts. That same power has told me beforehand how to prepare to meet an opponent in debate and that opponent was overwhelmingly defeated, as the words of another in the Saints' Herald attest. By that same spirit I have been told that certain measures presented to the General Conference by leading officials were wrong in principle and that I should oppose them. I have lived to be told years later by some of those same leading officials that I was right and they were wrong. Thus was the testimony of the Spirit confirmed by the arbitrament of time.

On many occasions when I was to preach I have entered the pulpit with my mind a blank so far as a subject was concerned. But in answer to humble prayer breathed silently, the Spirit came on me and I preached with unbounded freedom and delightful liberty. When "distress and sorrow" overtook the church five years ago I, like many others, was tempted to give up the seeming hopeless struggle and forget it all. But the pure testimony assured me that God would come forth from his hiding place when the cup of error was full and order would be brought out of chaos in His own way and time.

I might continue thus at great length, but one more reference must suffice for now as space is limited.

On the morning of the first day of May, 1927, I felt an unusual desire to go somewhere and partake of the sacrament. For certain reasons I could not go to the Stone Church, neither could I go to Kansas street. For other reasons I would not go to the Church of Christ, so I decided to go to the home of Sister Thomas on South Chrysler Street where I knew a small group of earnest protesting saints were to meet.

When I entered the room I felt the presence of the Spirit, as on many other occasions, that same spirit which had been my guiding monitor all through the years. That there was something on the way I was assured, but I had no idea what it was or how it would come. When the people had assembled I was asked to take charge of the meeting and I did so assisted by Brother R. S. Lytle.

During the preparation and serving of the emblems I felt a goodly measure of the Spirit. After all had partaken I suggested that under the trying conditions which prevailed everywhere it would be wise to engage in earnest prayer and supplication for divine guidance. Some three or four such prayers were offered. When we arose from praying it was twenty minutes to twelve and I suggested that we occupy the remaining time in testimony and song. When a few had spoken Bro. James E. Yates arose and said that he was awakened "very early" that morning. After a season of prayer in his room he went out for a walk "about daylight." As he walked in meditation and prayer he was bidden to return to his room and write. Holding a paper in his hand he said of those in charge was agreed he would read it. (This message was published in the Torch of Truth for May, page 63). As he read it, that same Spirit that has directed my course through the years again bore testimony that the message was true, and a lingering prejudice against the Temple Lot

saints was removed after the same manner that my prejudices were removed when I first heard the latter day message thirty-five years ago.

Now, was I deceived? If so when? If the spirit that came to me when I obeyed the gospel was the spirit of God, I have not been deceived, for it was the same spirit in the same way with the same assurance, and I dare not deny it.

After mature thought and prayer I decided to cast my lot with the saints on the Temple Lot. Accordingly I presented my application for fellowship with them June 1, 1927, accompanied by the following letter:

"To the Church of Christ, on the Temple Lot,

"Independence, Mo.

"Dear Brethren:

"After years of fruitless hope that the ever increasing spirit of apostasy would run its course and we would experience a change for the better, I am persuaded that the Reorganized Church of Jesus Christ of Latter Day Saints has gone so far into the ways of error and worldliness that reformation is quite improbable. Despite repeated warnings of the Holy Spirit speaking through various ones, its leaders continue to follow the ways of the world leading the confiding saints into numerous sins and follies.

"The wrong doing of servile men is condoned while men whose personal conduct is admittedly "above reproach," and whose ability as ministers for Christ is well known, are "silenced" and discredited because they insist on a clean ministry and a pure church. Such are the unbearable conditions in the Reorganized Church today.

"Desiring to continue in the service of God, free from the baneful influence of a dominating supreme directional control policy, and where liberty of conscience is not proscribed, I herewith apply for fellowship and membership in the Church of Christ, believing it to be more fully under the fostering care of our Heavenly Father than any other remnant of his "broken heritage." It will be my supreme delight to assist in every good way to promote the interests of the church in the great proclamation of truth and righteousness as God by his Spirit may direct.

"While we may entertain some adverse views on church polity, I believe that by the proper exercise of charity and mutual forbearance, God will ultimately lead to a unity and oneness according to his will. I have never driven my stakes so deep that I could not pull them up when I see they are in the wrong place. My faith in the integrity of the Angel's Message is unshaken, and my hope of final triumph is unabated."

Since transferring to the Church of Christ and taking up an active ministry again, a number of old time friends have asked, personally and by letter, if I was satisfied, and only a few days ago a good sister from Chicago who I had not seen for four years, and who came to Independence to visit friends and explore the spiritual wreckage of the Restoration, after the usual greetings, asked first of all:

"Brother Long, are you happy?"

My answer to the question must be Yes, and No!

I was never more happy in the possession of an abiding hope in the gospel covenant. The Star of Bethlehem shines as brightly today as it did when I first saw its twinkling rays thirty-five years ago. Indeed, its brilliancy has increased as through the years the fulfillment of spiritual promise has been realized beyond all expectation, and the confirmation of my hope in Christ, and the ultimate victory of faith, renewed with the "remnant" on the Temple Lot.

But under the prevailing conditions affecting the Restoration Movement, I must say I am not happy, as it is sad to contemplate the broken body of the Lord's heritage and to witness the attitude of some whose actions and bitterness of

of spirit belies their profession. But such unhappy conditions have always beset the pathway of those who have sought to journey upward. The road to Eternal Life is ever upward, never down; up to Zion—up to the Temple where God would dwell among his people, for it sits upon a hill.

E. E. LONG.

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Come, then, help us build this Temple of God,
 The Temple by prophets foretold;
 The Temple where Jesus shall make his abode,
 Adorned with bright opals and gold.
 The Angels in glory with Christ shall appear
 To this Temple by sacrifice reared,
 And the triumphant shout of victory arise
 By all whom His word hath revered.

Yes, we'll build Him a Temple, 'twill be ninety feet wide
 By one hundred and eighty feet long;
 Though devils may rage and his imps may deride,
 We'll build it both stately and strong;
 That earthquakes and tempests this house shall withstand,
 Through the great Millennial day;
 The Desire of all nations by His mighty hand
 Is graciously leading the way.

Now let us turn to the Inspired Translation of the Bible and see what we can find there regarding this important matter. In the seventh chapter of Genesis we read quite a lengthy account of Enoch, and that, "It came to pass in his days, that he built a city that was called the city of holiness, *even Zion*"; and "The Lord came and dwelt with his people, and they dwelt in righteousness"; and "Enoch and all his people walked with God, and he dwelt *in the midst of Zion*."

In the face of this, in all seriousness we ask, Can it be conjectured by the most unscrupulous that Enoch and his people who lived in this material city called Zion—the city of holiness—all dwelt in their own separate dwelling places, and the dear Lord who dwelt among them had no dwelling place, house, or Temple in which to dwell? Consistent, isn't it???

Then again, farther on in this same chapter we read that just before the Lord returns again to earth to dwell among men, that:

"Righteousness will I send down out of heaven, and *truth will I send forth out of the earth*. (See Psalm 85; and Isaiah 29; W. J. S.), to bear testimony of mine only begotten; his resurrection from the dead; yea, and also the resurrection of all men." And, "*I shall prepare an holy city*, that my people may gird up their loins, and be looking forth for the time of my coming; **FOR THERE SHALL BE MY TABERNACLE**, and it shall be called **ZION**, a **NEW JERUSALEM**. . . . *And there shall be mine abode*."—Genesis 7: 60-72, I. T.

This positively shows the *Temple in Zion* unto which the Lord shall suddenly come as testified of by the prophet Malachi; and they who deny, in the face of this Scripture, the building of a material Temple in Zion,—a Tabernacle in which the Lord shall make his abode—must repudiate the Inspired Translation and deny in to-to the inspiration of Joseph Smith; and thus also deny any inspiration from God in the Restoration movement. Yea, he must deny the inspiration of the Book of Mormon; for therein the Lord commanded Nephi to write the third and fourth chapters of Malachi which they had neglected to make a record of, and when Nephi had complied with this command the Lord expressly declared that:

"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."—3 Nephi 11: 29.

Why was it wisdom that these Scriptures should be commanded of God, and repeated to the Nephites by the Son of God, and written by them for "FUTURE GENERATIONS?" Let us turn to Malachi and see this very important Scripture.

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

"But who may abide the day of his coming, and who shall stand when he appeareth, for he is like a refiner's fire, and like fuller's soap?

"And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering **in righteousness**.

"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."—3 Nephi 11: 4-7, Authorized Edition.

This is what was repeated by Christ for "Future Generations," and did not have its fulfillment in the days when Christ came here 1900 years ago; for then the offering of Judah and Jerusalem was an abomination unto him. But this prophecy is now beginning to be fulfilled in that the Temple is now being erected unto which the Lord shall come. And thus we read in connection with that quoted above: "And I heard a great voice out of heaven, saying, Behold, **THE TABERNACLE OF GOD** is with men, and he will dwell with them, and God himself shall be with them, and be their God." (Revelation 20: 3.)

Again: "And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night **IN HIS TEMPLE**; and He that sitteth on the throne **SHALL DWELL AMONG THEM**." (Revelation 7: 14, 15.)

Please notice here that this passage of Scripture points to a time when they who have washed their robes and made them white in the blood of the Lamb shall dwell with him and worship *in his Temple*. This is in direct harmony with the passage in Malachi: "And the Lord whom **YE** seek shall suddenly come to **HIS TEMPLE**"; and if this language means anything it proves that **THE TEMPLE** to which the Lord shall come is a literal, material Temple, and can not with any degree of consistency be made to refer to the Spiritual House of which Paul and other of the inspired writers spake; for they (those constituting the spiritual house) are here specified by the pronoun, "**YE**"; "whom **YE** seek." If the Lord had in mind His people as a spiritual Temple to whom he would "suddenly appear" he would have said, "The Lord, whom ye seek, shall suddenly come to **YOU**!" Of his spiritual Temple Christ hath said, "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.) Hence as Christ is dwelling within his spiritual Temple **NOW**, His final appearance could not be made to apply to His "**SUDDEN COMING TO HIS TEMPLE**"; for He is already in that Temple **NOW**; "And He walks with me, and He talks with me," are words which are often sung; and He dwells in us if we are His children.

That He will "Suddenly come to His Temple," clearly points to the fact that at His second coming He will have a people on earth to whose Temple which they have constructed He will come as King of kings, and Lord of lords; and in that wonderful Temple, they who enter therein to the Marriage Supper shall "Serve Him day and night **IN HIS TEMPLE**." This clearly can not refer to any other Temple than a material one. It can not be twisted to appear as the spiritual temple, as they whom Paul says "Are the temple of the living God" are they who shall "Serve the Lord day and night **IN HIS TEMPLE**." There is no such a thing as logically evading this **FACT**.