

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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REMOVING THE CANDLESTICK

Sermon by Apostle James E. Yates, Delivered August, 1931,
at Independence, Missouri

Reported by Norman Namer

I have a confession to make for you and for me. We have all of us in our personal lives and otherwise in the past deviated more or less from the correct course of travel. Anybody wants to deny that please hold up your hand. We will not deny it, we are only human. We have failed in some respects in the past, individually and collectively. We have missed the meaning of some of the landmarks. If we had been better acquainted with some of the landmarks of the word of God and had a clearer perception and a little stronger determination than we did have, we might have missed the way less than we did. But we may all benefit from the mistakes and errors and sins of the past. Oh! If we recognize them and see where we missed the line and see where we may have been (either individually or collectively) out of harmony with the divine landmarks of the word of God, then the fact that we see those errors and are willing in our own hearts to eliminate them, should enable us to benefit from our mistakes. Thus we may even make our errors profitable. I am glad that the mistakes of the past can be of at least some benefit to us.

In this good year 1931 the church issues and church activities that have transpired since 1925 have brought opportunity for larger ideals in a keener perception of true values than we had before. It has not all been loss or failure nor yet a waste of time, for it is possible for us to extract good out of seemingly adverse things. With this fact before us may be proceed to examine for a little while this morning some of the landmarks and when we approach these landmarks it is not with the idea that we accuse anyone, but to take some of the measurements and go away from this meeting with a prayer and a new courage and a new determination. If I as your speaker have less purpose than that; my purpose is not elevated enough. If you come to this service this morning with less purpose than that, your purpose is not high enough. But I am persuaded that our purposes are high enough—perhaps not high enough, but we are not to be censured for the lack of our elevated purposes, when we do our best.

Let me introduce this text: "I will remove thy candlestick."—Revelation 2:5. Oh, this was said to a people away back in Ephesus. This was said to members of the Church of Christ in the first era of Christianity. This was said to refer to the church of Sardis, Philadelphia and Ephesus. Oh, yes it has been preserved to be sent to other people and it may be said with equal meaning that it is for us. The text means: "Look out, be careful, repent, you are not pleasing me; your light is dim and if you do not repent I will remove your candlestick." Away back there in those days the candle stick was an instrument of giving light, wasn't it? They had candle sticks and Christ said to his people back there, some of them who had missed the way; repent or I will remove thy candle stick. The candle stick is the thing that signifies the spiritual light. Every individual who has ever come in contact with God through Christ has received some light. Are there any under the sound

of my voice this morning who had an earnest desire for light, who have gone down into the waters of baptism, being thus joined with Christ and receiving the touch of the laying on of hands in confirmation, who have not received any light? I am persuaded that there are none of us present this morning who are members of the church, who would not testify to having received some spiritual light. I could give no surer testimony than to say, the Master being my witness: He has given to this man, unworthy and unimportant as he is, a sure spiritual light in the days past. I am glad for that. It is the happiest experience of my life. What a blessed thing it is.

Have you ever seen anybody who has received spiritual light and then let it die? The glow and warmth of that light can be felt in the soul as well as seen by spiritual perception. Oh! What happier moments can come to a man or a woman than when that kind of a light shines with no uncertainty. In this world there are many uncertainties, but thank God there are many things that are true. It is these sure things that give the light. That is the thing that can make a man courageous; as long as he can keep the halo of that light beaming from heaven into his soul. How many of us have seen people touched with that light and then seen it flicker and the flame become dim until there comes a predominance in that life of uncertainty—of darkness?

How about the candle that God has given us today? It is for you to see to it that the wick is kept trimmed. So far as you are concerned it is the little that you can do to keep your wick trimmed. This is necessary if you are to keep your light bright and burning. This is necessary if you are to be safe from losing your candle stick. For it is a loss to lose the flame, but it is a greater loss to lose the candle stick. There are some that have lost the glow of the light but they still have the candle. God is still ready to relight the wick.

If you have a light and will use it to help light the candle of others, every touch that you give of your light instead of diminishing the flame on your candle makes it shine brighter. But of the danger of taking away the candle stick, that is the thing to be worried about. Now the thing I want you to get this morning is, where there is a landmark here indicating that many have received the correct light and have been blessed, it is still possible for that light to go out. Now let us get down to the word that was given here. The Master was talking to a people back there in the past when he said those things. Oh, can a whole body of people lose its candlestick too? It can. There are set conditions whereby a whole body of believers may lose their light and their candlestick. Christ said, I will take away your candlestick. Did he do it? Certainly. History shows he did. Christ said I will build my church. He did that. Invasions crept in. They grew so great that God could no longer recognize that people as his. What did he do? What could he do? Kept his word. Took away their candlestick. What was that condition? That was departure from him.

ness the engrafted word which is able to save your souls." Now as I stand here as a minister for Christ this morning I have the assurance that the word of the Lord has spiritual power in it. It has power to light the candle of life, in the divine engrafting into the souls of men. If I speak the word (not because I speak it, but because it is divine), that word has power to save souls. What is it that has power to save souls? It is the engrafted word of God. It must become a part of you. It is an engrafting of divine truth into your soul. It is life. Now we are all wild plants by nature, untamed enough—much too wild. The wildness in your life must be the thing that will eventually ruin your life unless overcome by the engrafted word of God. The engrafted word must, I say must, become a component part of your life, if your soul is to be saved.

Then as we read the word this morning may we have it engrafted within us. For there is salvation in the engrafted word. Every living thing must have nourishment if it continues to live. Your soul is a living thing. It must have nourishment. That must come from the engrafted word as God opens it unto the hearts of men. The soul needs nourishment. Are you getting the spiritual nourishment that you need? Inasmuch as the people of the church are being nourished through the word, the church thus bears witness of its divine nature. I wish to say on my own part I know of nothing sweeter in this world to me or nothing more profitable than comes through spiritual association with brothers and sisters whose souls have been touched by the same fire that I feel burning in my own soul. True spiritual association! What is greater, what is sweeter! The soul needs that. The soul needs definite support. It is the function of the Church of Christ to serve as God's instrument in supplying the nourishment of that association.

But have we traveled this thought-course according to right "landmarks" all the way through, or have we deviated in some places? Christ said, I will build my church. He knew the church was necessary to supply these associations. We all need the fraternal bond. So we get together in a social way. But the church must be something more than a fraternal society. Whether we belong to the same church or not, right communion benefits all. But the church must be something more than a social center. That is where churches have lost their candlesticks. They have been reduced to fraternal societies. Mere association formations,—the divine has been left out. But the church must be something more than to express the fraternal bond. "I will build my church." What kind of a church was it when Christ built it? They were not perfect. They had a lot of arguments. These needed to be settled and it was the apostles and the elders acting together with the whole church, that settled these questions. (See Acts, fifteenth chapter.) But underneath all the human expression in the church there was the divine in its nature, structure, and government. It possessed the divine candlestick. The light on that candlestick shown brightly back there. So brightly that some of its beams have reached through the ages unto us.

Large numbers in church membership are inspiring, but the church does not depend on numbers in membership. "Where two or three are met together in my name there am I to bless." The candlestick in the hands of the church represents divine authority to act for God. If that authority is not in the church it is only a fraternal society without the candlestick. Church services in those early days sometimes had to be conducted in the dens and caves of the earth. Beautiful church buildings may be a blessing to the Church of Christ but they are not essential to its divine life. In Christ's time there were many churches but he joined none of them. He said, "I will build my church." That church has set the landmarks for us. I wish you to notice this familiar text. "This know also that in the last days perilous times shall come. They shall heap to themselves teachers having itching ears and they shall turn their backs away from the truth and shall be turned unto fables." We are anxious in declaring the gospel that we may steer

away from the teaching of fables. It is the engrafted word of God alone that can save souls.

We are all travelers in a spiritual sense. We need to be conscious all the time of our location and of the general conditions of travel. Remember Christ did build his church. Let us describe it as a ship. Let us take our spiritual voyage. He placed an anchor on that ship. It was to hold in time of storm—tossed to and fro, etc. This signified the anchor. What was it? Read in Ephesians, chapter 4. We see what that anchor was. Here it is: "And he gave some, apostles; and some, prophets; and some, evangelists, and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, unto a perfect man." This was the anchor to prevent being tossed about by every wind of doctrine.

In the Sunday school lesson this morning the question was asked: how may we be protected against these dark and deceptive influences that are in the world? One good answer was: By their fruits ye shall know them. Another answer was: To the law and to the testimony. Another was: When people obey the gospel of Christ He puts a spiritual light in their souls. This Spirit of Christ will react within the soul so that we will be able to feel the evil of deceptive forces.

This too, is a part of the anchor, the spirit of truth within the heart, kept pure and just by clean living. The church is an organic body formed of living men and women here on earth. As such, a real organic anchor is needed and so the anchor is composed of the body of the ministry which Christ set in His church.

Thus their spiritual teachings will if heeded, prevent the church being tossed to and fro by adverse winds of doctrine. Apostles are first in that body of the ministry and every argument that puts other officers first are scriptural distortions. That anchor makes the church more secure. Some have believed that there was a superior authority over the apostles. This error has led to wilderness travels in the church, and to unprofitable experiences. But study of the scriptural landmarks proves this beyond all successful controversy. So He set apostles in his church. How many? There is but one answer, Twelve. Only twelve at any one time. But here we are now with twelve in the Church of Christ, twelve in the Reorganized Church, twelve in the church in Utah and twelve in other bodies all claiming to be apostles. Can it be possible that they are? Surely not. **Some have lost their candlestick.** Let the divine landmarks of the engrafted word answer. Can we speak about it without throwing clubs at one another. I do not mean enmity or hatred to anyone when I declare that so many sets of twelve apostles are impossible. It is impossible that God can approve them all as of his appointment. But it is not strange that some would claim to be apostles in these days who are not. It was even so in Bible times. Note the word of God here: "And thou hast tried them which say they are apostles, and are not, and hast found them liars."—Revelation 2:2.

The distinguishing mark of a true apostle—let me make this statement, that I want to stand before the judgment bar of God. This statement is safe and sound. I want you to take this statement with you. **The true apostles are those who are not subservient to any human authority over them in the Church as a dictatorship of presidency or of pope.**

Some in these days who claim to be apostles do have human dictatorial authority over them, not authorized in the word of God. These are they who have lost their candlestick. It is impossible that it can be otherwise. God always acts like himself. Is no respecter of persons. God is merciful, is long suffering, but He permits departures from His word to go only just so far, then he removed the candlestick. He has always done so and He always will. He could not be like himself to act in any other way. When He organized His church He placed His twelve apostles in it. When that authority was traduced by an over-lordism over the apostles which was not of divine origin, that was the dead-line. Beyond that was apostasy. It was so in the first Christian era. One man became

supreme ruler. The apostles became subservient and mere under-studies, and lost their apostolate. That church continued on in an organic form but she had lost her candlestick for ever. That was the mother church.

In like manner some have lost their candlestick today. Can it be possible that those now of us who are conducting ourselves according to the engrafted word of God are denied His spiritual light! Or is it rather not those who are walking in the same path in which the candlestick was lost in the early days, who have now lost their light? There is but one answer. They who are out of armony with the word are destitute of the true light or at least their light is so diminished that it became necessary for God to set His authoritative candlestick in the hands of those who kept His word in a better way. Now let us turn over to the fifteenth chapter of the Acts of the Apostles. This describes a Church of Christ conference in Jerusalem. The apostles and the elders of the church were not under-officials in that conference.

No higher authority than the apostles is mentioned. There was none. Their important questions were settled without such an over-ruling authority. According to the Book of Mormon record there is no first presidency to judge the twelve tribes of Israel in the last day. The record says it will be the apostles. Now there is one place in this fifteenth chapter of the Acts that I want you to notice especially. We read all the way down the chapter, of the apostles and elders, till we come to the thirty-second verse. I will read this incorrectly first and afterwards read it right, just to show the difference. "And the prophet also exhorted the brethren with many words." Did you ever read that in your Bible? (Brother in the congregation: "No, it is not in my Bible.") What is the matter, Brother Gurwell, haven't you read that in your Bible? (Brother Gurwell: "No, it is not there.") Then I must have read this incorrectly. But what a wonderful thing it would be for those who try to prove a first presidency over the twelve, if they could read such a statement as this in the Scripture. No it doesn't say the prophet also exhorted the brethren. It does say: **Prophets—plural number. "Prophets also themselves exhorted the brethren with many words and confirmed them."** So you see there were prophets, not a prophet. Prophets set in the church, and they prophesied and exhorted as the Spirit of God inspired them to do. That, my brothers and my sisters, is the thing which illustrates where the true candlestick is, and who it is that have lost their candlestick today. This describes the gospel ship at Jerusalem. It was the flagship of the fleet. There were other ships—churches, seven churches in Asia. Seven ships in the fleet beside the flagship at Jerusalem.

They were sailing in a united way under Christ with His authoritative flagship. God was pleased with one of those ships—churches, in Asia because it hated the doctrine of Nicolaitanes which thing I also hate saith the Lord. That was the plurality of wives, or doctrine of "free love." The Lord was pleased that that church hated it, but at the same time he was displeased with some things that same church was doing, and it was to that same church he said, "**Except thou repent I will remove thy candlestick.**" So it is a compliment to that part of the church in these last days which has opposed the spiritual domestic blight of plural wifery. But they can not be saved upon that one virtue alone. No, but in many other things they were in error and sin. So God said to the church in Ephesus, unless thou repent I will remove thy candlestick. History reveals why the church lost its candlestick in the early day, and why some suffer the same experiences in these days, for God's word is sure. What became of those ships of the early day? The loss of the candlestick allowed them to drift into apostasy. Some took to the lifeboats for safety and went into the wilderness where God had a place prepared to nourish His people from before the face of the serpent for a thousand, two hundred three successive days.

At the end of that time of apostasy came the restoration of

the gospel. As in the early day the church was formed into a number of local churches. Comparable to a flagship, and its fleet of ships. The apostles were called, the anchor was set. The flagship was manned. But they tinkered with the anchor a little. Some men wanted superior authority over the Twelve. They sought excuses for themselves in doing it when the storm struck in 1844 the flagship was wrecked, or captured by an alien crew. One small ship of the fleet kept her course without entire loss and when the flagship was dismantled she sailed alone. But God did not at that time choose the little vessel as his flagship.

God did not at that time place apostles in that little remnant of the Church of Christ. Some took to the life boats. A large number sailed with the alien crew westward, losing their best spiritual light and their divine candlestick.

Some who had clung to the debris, and who had taken refuge in various ports, swept in by the fury of the storm, now got together and formed the new ship made up from the wreckage of the old, larger ship. This was in 1852 and forward. They called it: "The New Organization." Later it became known as The Reorganization. God blessed this congregation because it was preserving much that would have been lost and was a means of temporary safety. He called apostles and put them on board this ship and made it a new flagship of the Restoration. It served well for a time till the tinkering of the anchor again unfitted it for safety in the time of storm. A final storm arose in 1925. The demand for supremacy of authority over the Twelve was urged. A sufficient number of the church yielded to the heresy until that Twelve lost their apostleship. It could not be otherwise. That loss of apostleship was their loss of the divine candlestick. Their flagship lost its banner. The ship still carries good people, blessed, earnest, zealous souls but it flounders in a heavy sea. Refuge was necessary. God chose one of the fleet which had sailed separately and kept its main course clear. In 1926 God placed his anchor on that ship. It was the Church of Christ, true in name from the first. A clean priesthood preserved in righteousness. He had blessed the Church of Christ all along. But with the appointment of the Twelve in 1926, this refuge ship became Christ's flagship of the fleet of the Restoration. It was small in numbers but blessed in spirit. It is now the responsibility of this Church of Christ to continue its course as the blessed refuge ship of the present age; and as such the Church of Christ, without malice, and without hatred towards any, extends its arms in loving entreaty to all the people of the great Restoration who are troubled and to all the world who need the bread of Life, saying, Come, partake, and drink of the waters of life freely.

The following, from a letter of a sister of another faction of the church, is too good to keep to ourselves, we think. She says:

"Whatever else the upheaval in Mormonism has done it has at least broadened many of us to feel that "all ye are brethren," and while, as brethren, we may not see eye to eye in all things, yet in the main we are one. I hope to see the day when all who stand for the truths of this latter day work will be able to bridge their differences and as one united and reunited family pull together to the great goal ahead, the work in preparing for which we will find our united efforts still far too weak in comparison with that on the opposite side. As I see the enemy uniting and the forces of evil becoming stronger, while the distress of nations with perplexity increases, I wish we could show an undivided front and an unquestionable righteous backing to which we could point the perishing world."

Of General Interest

Friday, October 23, was red letter day for Independence. After 104 years of history Independence saw her first bank failure, when on this date the Jackson County Bank failed to open its doors. This is not such a strange thing nowadays, that a bank should fail, as it was some few years ago, and this one may not involve so much loss as some have in the past, but the sad part to us is the fact that this was the bank fostered by the Reorganized Church and that many Saints had their life savings therein, feeling that they were indeed secure because of the fact that it was in a great measure at least the Church bank, and this tying up of their money (for it has not yet been determined what the real damage to the patrons may be, or the per centage of loss they must bear), and the apparent danger of losing a part at least of their savings, will embitter many, cause a loss of faith, not only in man, but in the church and in the very gospel of the restoration.

We know many that have sent money to the Church of Christ eral funds of the Church of Christ are in another bank and so far as we can determine are as safe as is possible to keep them. Furthermore we know of no member of the Church of Christ that lost in this unfortunate bank failure. will be glad to know that the Temple Fund as well as the gen-

"When You are Ready to Meet This Issue Like a Man, Let Me Know"

The above quotation was taken from a letter sent to Elder C. J. Hunt of the Reorganization, by Elder B. C. Flint, of the Church of Christ.

The occasion was the reception of letters from friends of Brother Flint, with copy of certain false and slanderous statement sent out by Mr. Hunt, in an effort to injure and interfere with the missionary work of Bro. Flint. These stories Mr. Hunt is circulating, have been so far from the truth that Brother Flint has not considered it worth while to pay any attention to them. But the frequency and the persistence of the offense has now grown till Brother Flint does not care to ignore them any longer. Those that receive such literature would do Brother Flint a favor if you would write to him and place in his hands the documental proof.

Those of us who were brought up in the Reorganized Church are made to wonder what has come over their priesthood, when they must resort to such methods, in order to meet their adversaries in the missionary field and the question arises, Was it all bluff, or did the Reorganized Church **once have men** that were fearless in the defense of the principles of the gospel and the church they represented. We think we can remember a few, who in the days past would have scorned to use slander as a weapon against a fellow missionary.

Those Stone Markers Again

But Mr. Hunt is not the only one that resorts to falsehood to bolster up a fallen cause. We have a letter from Brother J. N. Cox, of Dalby Springs, Texas, who says, "Brother J. W. Peterson and wife were here, and were very rough on us; called us Hedrickitesfi" said he "would not call us a Church"; said "where the Hedrickites claimed the Temple Lot to be, had been a dumping ground for years and those stones were fixed by surveyors; there were several of them in Independence, and those two found on the Temple Lot were carried there with a lot of other rubbish."

According to Brother Peterson those early Missourians were rather high minded, that they should choose the highest spot in Jackson County for the dumping ground for the rubbish of the little village of Independence. And in the fact of such a story how silly the Temple Lot lawsuit for possession, and all the trouble they went to in 1918 with the "Working Agreement"; and we wonder when Mr. Peterson learned about the dump pile?

But when Brother Cox asked him to defend what he had been saying before the public he refused to defend his statements, saying, "It was wrong to debate." And he, Peterson locked the door of the church and put the key in his pocket and went away. This church was built by the people of Dalby Springs and dedicated as so many of the Reorganized Churches were to a "free pulpit, and an open Bible." We wonder whom he was locking out? But perhaps it was just an effort to economize that prompted him to lock the door. But that is not all the funny things that have come to our notice recently.

"Coming events cast their shadow before them."

Just a few days ago I was permitted to read a letter from the west in which the writer told how their missionary, upon hearing Brother E. E. Long and R. B. Trowbridge were expecting to visit that part of the country in the near future, advised them not to allow them (Long and Trowbridge) the use of their church. WHY? Perhaps he had heard of Brother Long's successful Canadian mission.

But this just called to mind the fact that when Brother Okerland came through Minneapolis, Minnesota, we invited him to occupy the pulpit of the Church of Christ, which he did twice. We just wonder why he is now so exclusive. At the time he was in Minneapolis, his own brethren (Reorganization) would not invite him to speak for them, because he was such a protestor, and he told us of some wonderful dreams and visions he had had. But we are living in a strange age and the times are very hard.

The Whereabouts of Ye Missionaries

A letter from Phoenix, Arizona, tells us Brother Long just arrived with little Billie Anderson now established in his new winter home, with Brother Keith Rogers. We are expecting big things for Billie, as Keith and Hellen are mighty fine friends to have." Billie is Brother Anderson's boy who has been suffering from asthma this fall, and we are in hopes that wonder working climate of Arizona will give him a chance to overcome the disease.

Brother Wheaton has been holding meetings at Douglas, Arizona, but with poor interest. He will join Brother Long here at Phoenix and together they will work through the western states, with Utah as their objective point. Brother James Yates is also at this time in Phoenix en route for California, and his field on the Pacific Coast. Brother Flint is at Madison, Wisconsin, when he last wrote us, but was expecting to go to Rockford, Illinois. Brother Anderson is in Regina, Canada, and the letters from there show a keen enjoyment of his work among them.

A letter from Niagara Falls with five new members, reveals the whereabouts of Brother W. J. Smith. We are glad of this and we know Brother and Sister Warner will welcome this good work there. Brother Smith tells us there are more there that will soon follow. From there Brother Smith will go on to St. Thomas, Ontario, and we feel sure he will find a good field there.

The Saints at Delta, Colorado, are rejoicing over the recent visit of Brother and Sister Yates and the good work they did while there. When three new members were added to the church. Sister Ely write that the depression has hurt them very much, but the great fear is that we will not be able to accomplish the work that has been allotted to the Church of Christ.

Other letters from various parts of the field reflect the good steady growth of the church. There is distress in some parts to be sure, but surely the Church of Christ has much to be thankful for this year. And when we see the trouble that some of our sister churches are experiencing we feel to rejoice that the Church of Christ adopted the plan of keeping out of debt. How tempting the offer to loan us money to finish the Temple is, and what a temptation when this could be obtained for a long time and low interest. But now we can see the wisdom in the position that the church has taken. Truly the church has much to be thankful for.

A. M. S.

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EDITORIAL

Thankful in Adversity

It is quite a common thing for humanity at this season to count up the evidences of their prosperity, and give thanks to God for these "blessings." In contradiction to this quite common trait, we recently heard a brother, facing the probable loss of his home, in bearing his testimony, express his thankfulness for the hard times through which we are passing, as a blessing from God; for he feared that had prosperity been his portion, he would not have been able to see and embrace the gospel when the opportunity presented.

We are inclined to agree with the brother, that the "hard times" we are experiencing in this great depression period, is the best thing that could have happened to the world under the circumstances. In times of their prosperity, the Lord tells us, people forget him; but in times of their adversity, they "of necessity feel after me." And it is in this growing tendency to feel after Him because of adversity, that the blessing lies.

These periods of depression and want not only bring out the worst there is in evil men, and thus fulfill the Apostle Paul's prediction, that in the latter days perilous times should come, and that "evil men" should "wax worse and worse"; but it also brings out the best there is in good men, and there is a more even flow of the milk of human kindness; and a fellow feeling for those in adversity, and the line between the wicked and the righteous is more clearly defined.

The lesson that adversity teaches is worth more to humanity than are the indulgences that prosperity offers. The prodigal son, with all his substance, was oblivious to the call to righteousness, and to the opportunities for doing good that were all around him; but in the days of his extremity, he "came to himself" as men in our day are "coming to themselves" and we note an increase of humility and of spirituality upon the part of many.

Those who in the days of their prosperity, and in the haughtiness of their pride in their possessions, missed the opportunity, as did the other prodigal son, to use their means as the Lord intended, that all might have their needs and just wants supplied, and who looked with scorn upon the "common level" enjoined in the celestial law; find themselves, nevertheless, facing an enforced equality, for their riches have slipped away, and they are now reduced to the "common level," and glad to share the rutabagas and the turnips of their erstwhile more unfortunate brethren.

The Lord has said that he is able to provide for his Saints; but it must needs be done in his own way; and this is HIS WAY: "That the poor shall be exalted, in that the rich are made low." Brought to a "common level." Time was when the wealthy might have enjoyed their means in the Lord's way to bring about a "common level," somewhat above the plane occupied by their more unfortunate brethren; and have been prepared for the crisis that is upon us but they failed to grasp their opportunity. The rich, the noble, and the learned have

been invited to the feast, and have treated the invitation with scorn. Now, finding themselves forced to a common level much below that which might have been occupied, and in many instances unable to provide for themselves, dependent upon the help of those who have learned in the school of bitter experience to scratch for themselves, we are learning the lesson that if we will not of our own accord subscribe to the law of "equality," and "all things common," the Lord can, through adversity, reduce us to a "common level," and bring about an "equality of possession" even though we must "learn obedience by the things which we suffer."

'It is not given that one man should possess that which is above another, wherefore the world lieth in sin,' saith the Lord. The catyclism that confronts us is by reason of the violation of the above mandate should be a wholesome lesson for us all.

The "rich, the noble, and the learned" having lamentably failed, it now remains for the poor, the lame, the halt, and the blind to demonstrate the law of equality in temporal things. The Lord is doing his part in reducing to a common level, and removing the barrier between rich and poor, will we do our part in meeting the situation, that there may be a "feast of fat things, . . . yea, a supper of the house of the Lord, well prepared." "Firstly, the rich and the learned, the wise and the noble." The invitation has been extended: for lo, these hundred years, and has largely been ignored. The rich have had their opportunity, and are welcome to the record made. Time was when we could have started from where we were with what we had. Now we must start from where we are with what we have, or further procrastinate and at some future time, start from where we may be, with what little we may have left.

And now cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage supper of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold, I the Lord, have spoken it."

The Bible bids us to meet adversity hopefully: "My brethren, count it ALL JOY when ye fall into many afflictions; knowing this, that the trying of your faith worketh patience."—James, Inspired Translation. It also portrays the levelling process: "Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low."—James.

This is the law of the Lord for the caring of his Saints, that the poor shall be exalted, in that the rich are made low. In no other way can God work to the fulfilling of his law.

The Church of Christ never had more to be thankful for than at this Thanksgiving season.

Thankful, that the Saints in various groups are provided with the fruits of the soil to put them beyond the sting of want!

Thankful for the spirit of humility that is causing the people to feel after God more earnestly!

Thankful for the increase of spirituality as an outgrowth of humility!

Thankful for the leveling process that is removing the barrier between rich and poor, and making for a common level!

Thankful for the very poverty that acts as a safeguard to the Church of Christ in the present crises; and guards against the accumulation of that which would be detrimental to her best spiritual development, drawing the line between those of an honest heart and a sincerity of purpose, and those who seek merely the loaves and the fishes!

Thankful that God is doing that which is for the best good of his people!

At this greatest of all thanksgiving periods for the Church, Saints, let us give thanks to our Heavenly Father for all these blessings, and move steadily forward.

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THE VINEYARD

The Messenger

The wonderful story of the miraculous birth of John the Baptist as recorded in the first chapter of St. Luke has always been of great interest to me, especially so the prophetic announcement of the angel Gabriel that, "He shall be great in the sight of the Lord, and shall drink neither wine or strong drinks; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord."—St. Luke, 1:15-17. And equally interesting are the prophetic statements made by his father concerning him:

"Thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways," (note WAYS in the plural number), "to give knowledge of salvation unto His people for the remission of their sins."—St. Luke, 1:67-79.

There are many thoughts which come to my mind regarding the above scriptures which I would like to write, but space will not permit, so I will try to be content to call attention to a few things at this time, prominent among which is the fact that this holy child should be called "The prophet of the Highest;" and should go before Him, (Christ), in the spirit and power of Elias, (Elijah, Hebrew), "to turn the hearts of the fathers to the children," as declared by the prophet Malachi, four hundred years before, (see Malachi, 4:5-6.), and that this work should be two-fold in that he should prepare His WAYS—that is, His "way" before both His first, and his "way" before his second coming.

This is also maintained in other scriptures as well as in the above, (see Isaiah 40:1-5) where it is declared: "The voice of Him that crieth in the wilderness, 'Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.'" Showing conclusively that when this prophetic utterance shall be fulfilled it will be at the time when everything shall be in vast commotion, the valleys exalted and the mountains and hills be made low, and when the "glory of the Lord shall be revealed and all flesh shall see it together," clearly signifying Christ's second coming.

Then again, we read that Jesus, when referring to John's mission as performed at His first appearance 1900 years ago, said: "This is he of whom it is written, Behold I send my messenger before Thy face, which shall prepare Thy way before Thee," (Malachi, 3: 1,) And again: "This is Elias which was for to come." (Matthew 11:10, 14) clearly identifying John the Baptist with the Messenger, and also the Elijah of Malachi, 3; 1, and 4; 5, 6.

The future coming of Elijah to herald and proclaim the future descent of Christ upon this earth, is understood by nearly all standard expositors to be distinctly foretold by Malachi, in the concluding words of the Old Testament:—

"Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Malachi, 4; 5, 6.

There may seem a slight difficulty at first sight in correctly understanding the statements of our Lord regarding this return of Elijah, as we read that as Peter, James and John

came with Him down from the mount of Transfiguration, where they had seen Moses and Elijah appearing with Him in glory, they inquired, "Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come and restore all things. But I say unto you that **Elias is come already**, and they knew him not, but **have done unto him whatsoever they listed**. Likewise shall also the Son of man suffer of them. **Then the disciples understood that He spake unto them of John the Baptist.**"

Here our Lord explicitly asserts that **ELIAS SHALL COME AND RESTORE ALL THINGS**, which John the Baptist assuredly did not do nineteen hundred years ago; but Jesus adds, "Elias is come already, that is, representatively in John the Baptist who was predicted by the Angel, as recorded in the first chapter of Luke, to go before Christ in the spirit and power of Elias. Thus we discover that John the Baptist should come the second time; First, before Christ's First advent; and Second: just before His final coming in glory when He should purify the sons of Levi and reign supreme from the rivers unto the ends of the earth. All hail that glorious day!

Of his coming, just before the great and dreadful day of the Lord, spoken of in Malachi, 4: 1, we read: "Behold, I will send My messenger and he shall prepare the way before Me; and the Lord whom you seek, (Christ, W. J. S.), 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 fullers soap."— Malachi, 3: 1, 2.

Two messengers are brought to light here. The first is called, "My messenger who shall prepare the way before Me." The pronouns here, My and Me, distinctly refer to the sender of the Messenger, the Lord himself; and he, this first messenger, "shall prepare the way before Me," the Lord. This will hardly be contradicted. The Second messenger spoken of is "The messenger of the Covenant." "And the Lord whom ye seek shall suddenly come to His temple." Who is he? "**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?**" The word "even" here fastens on to the "The Lord whom ye seek" the title of "**The messenger of the covenant**" just as securely as the same word, "even" identifies God as the Father of our Lord Jesus Christ, 2 Corinthians 1:3, as follows:

"Blessed be God, even the Father of our Lord Jesus Christ." Again:

"He shall deliver up the kingdom to God, even the Father."— 1 Corinthians 15:24.

"Behold, I, even I do bring a flood of waters upon the earth."—Genesis 6:17.

The word even is an adverb, noting emphatically identity of persons, hence "the Lord whom ye seek" is thus plainly identified as "The Messenger of the Covenant" who shall suddenly come to His Temple. But some have said to me that the word even is an adjective, and not an adverb. Well, be it so, then what? If it is an adjective, then it is a demonstrative adjective, the office work of which is to point out in a definite manner a preceding noun; and the noun here is The Lord," whom ye seek, thus again identifying Him as The Messenger of the Covenant. "The Lord whom ye seek shall suddenly come to His temple, even the Messenger of the Covenant." What could be plainer? It is the only logical interpretation or exposition of this passage of Scripture that will bear sound criticism!

In the explanatory notes in the Cottage Bible, under the third and fourth chapters of Malachi, we find the following exposition of these verses: "Chapter iii, verse 1. The Messenger of the Covenant—Whom Jews as well as Christians understand to be the Messiah. The ancient Jewish book *Zohar* says, 'It is the angel of whom it is written, Genesis xlviii, 16. That angel is the *Shechina*, the Redeemer and Guardian of men.'—Aben Ezra)

acknowledges that the Lord whom they sought and the Angel of the covenant are the same, the same thing being intended under a double expression: and Kimchi says, 'He is the King Messiah. He is the angel of the covenant.'

"Chapter 5: Verse 5. Elijah the prophet—That is a prophet in the spirit and power of Elijah. So Messiah himself was often promised under the name of David."

In Exodus 23:20-25 we have the following scripture which we deem pertinent to the issue.

"Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Caananites, and the Hivites, and the Jebusites; and I will cut them off."

Under this scripture, in the Cottage Bible, we have the following:

'Of this Scripture it has been well said: 'This angel was no less a person than the Son of God himself. It is here said, 'My name is in him'; i. e. my peculiar name, *Jehevah*. Christ is the 'image of the invisible God,' the 'brightness of his glory, and the express image of his person'; and being thus 'in the form of God, he thought it not robbery to be equal with God'; yet did he humble himself, first, to be the guardian angel of the Israelites, and, subsequently, the Redeemer of mankind. . . . The modern Jews, indeed, explain this text of a created angel; but not so their fathers. Some of the ancient Rabbins say, this angel was 'Metatron, the great scribe' alluding probably to Isaiah ix. 6. where Messiah is called 'the Counsellor,' which the Septuagint renders 'The Angel of the Great Council'; called the Angel of the Covenant. Mal. iii. 1.'

The above interpretation is squarely in opposition to what the purported John the Baptist has been recently revealing to the Port Huron prophet. This messenger palming himself off as John the Baptist, in his Twenty-fourth message declares: "I have come to you as a Messenger from God. I have not come of myself, but the Lord your God has sent me. I am the MESSENGER OF THE COVENANT."—(Capitals mine, W. J. S.)

After making this declaration he proceeds to deliver the word of the Lord, and makes the Lord declare, "I have sent John the Baptist, the son of Zacharias, in the spirit and power of Elias, preparing the hearts of the fathers to the children, and the disobedient to be just, for HE IS THE MESSENGER OF THE COVENANT, to all people."—(Capitals mine, W. J. S.)

First he affirms himself to be the Messenger of the covenant, then confirms it with a purported revelation from God, making Him declare that he is the Messenger of the Covenant. And Fetting and his followers swallow this silly stuff and smack their lips over it as though it were the genuine manna direct from heaven! No more glaring and false representation was ever uttered by any of Satan's imps than this silly claim. Christ, as we have shown, is the Messenger of the Covenant, and not this lying angel representing himself as John the Baptist! But thank God, some of Fetting's followers are vomiting up this silly stuff as altogether too nauseating for their stomachs to retain longer. C. W. Humphrey says, Christ is the Messenger of the Covenant, and Phillip A. Ely says, "The twenty-sixth message came from no higher source than the typewriter." Brother Ely also says, "For a long time I have noticed some inconsistent features in the messages," and, "At least as far back as the Twelfth Message human instrumentality had entered the sacred work but I did not know it until April." And, "As a result of learning the facts in the case, I wondered if and strongly suspected that the inconsistent features already referred to indicated that after the Messenger had left that human wisdom had worked over the Messages to suit the taste." And as a result of these and other things of a similar nature he declares, "Then I was convinced that the Messenger had permanently severed his relations with

Elder Fetting."—See Voice of Warning for August and September.

This seems to me to be a nail driven in a sure place! For in the Fifteenth Message delivered on the 13th of October, 1929, this so called John the Baptist Messenger said: "Grieve not over what man has done, this is not your work, but God's work. They have not rejected you, but they have rejected me, AND THE MESSAGE I HAVE BROUGHT FROM THE LORD. And as much as they have done this, the Lord has rejected them, and their work."—Capitals mine, W. J. S.

This statement of the Messenger is a positive falsehood, is absolutely untrue! The Messages were not rejected, but the Special Conference deferred action on those messages which were before it for consideration until the following General Conference to be held the following April, and ordaining that the whole matter be submitted by referendum to the whole church for its action, and that the various churches report their action on the matter through their delegates to the April conference. The Messenger therefore lied in the name of the Lord when he said we had rejected the Messages. Clearly, then, that messenger was not John the Baptist, for John the Baptist would not lie! And the Resolution above referred to was published in *Zion's Advocate*, November, 1929, pp. 149, 150.

That John the Baptist did, at the first, appear to Fetting is quite generally accepted by many of the Church of Christ, (Temple Lot) but because of his tampering with the messages in an effort to gain power and authority over the church in a ruling or governing way, a lying spirit was substituted for the real true Messenger, and Fetting is still entertaining him and swallowing his silly stuff; or else his highest inspiration is resident in his own heart, and as Phillip Ely says, "Comes from his typewriter."

One way of detecting fraudulent matter which is sought to be palmed off as the true genuine declarations of other men, is by comparing the purported inspiration, or whatever it may be, with that which is generally accepted as genuine; and the Fetting messages when put to this test show that the method, verbiage, idioms and phrases are largely of Fetting's vocabulary. Nor will it do to say that Fetting is at liberty to use his own language in transcribing the messages, for he steadfastly maintains that the messenger dictated every word, and that he wrote the words as they fell from his lips; and where the messages were not published as the Messenger gave them, Fetting had been chided for not having it printed exactly as the Messenger delivered them. So the words of the messages are, (professedly), not Fettings, but are exclusively the Messenger's own words. So now, suppose we take the undisputed words of John the Baptist as we find them in the New Testament, and compare them with the words of this pretended John the Baptist as found in the Fetting messages, and note their harmony if it may be found. And as this article is already getting quite lengthy, I will not place the words of John the Baptist in parallel columns with the words of Fetting's Messenger, as I had fully intended to do, but will simply copy the words of John the Baptist from the New Testament, and leave it to the reader to do the comparing with the words of the Messages as published by Fetting.

The Words of John the Baptist

"O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

"This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time the only begotten Son, which is in the bosom of the Father, he hath declared him. I am not the Christ. I am not." (Elias.) "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. I baptize you with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, after me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bear record that this is the Son of God." "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testi-

feth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Taken from the third Chapter of Matthew, and the First and Third Chapters of St. John.

These are the beautiful words of John the Baptist; and in comparison with much of the purported revelations of this Fettingite Messenger it is like comparing the scintillating glitter and effulgent glory of the May sunbeam with the reflection of a distant star as seen in a stagnant pool of the dismal swamp.

There is spiritual food to be obtained in the reading of the words of John the Baptist, but in the reading of the Fettingite messages, especially those of recent date, one finds them so full of phrases which practically mean nothing, and which are repeated over and over, and which are so intermixed throughout nearly every message that if one does not shut his eyes and ears and be ready to swallow whatever dope the prophet may deal out to them, they are unpalatable and nauseating in the extreme, and become disgusting to one who may be inclined to do his own thinking; and instead of the "Greater Power of the Holy Ghost" which has for the last two years been promised them by the Messenger, they are being disgruntled everywhere; and "Ichabod," (The glory hath departed), is being written over all their gateways; confusion is in the midst of their ranks, and the breakers seem to be just ahead.

Willard J. Smith.

About the Jews

In "A Letter from Palestine," by S. J. Williams, in the *Jewish Missionary Magazine* for September, 1931, an orthodox Jew from America is quoted as saying "ninety per cent of my fellow countrymen returning to Palestine now are unbelievers." "My nation was dispersed from Palestine in 70 A. D. because of unbelief. Then 1,500,000 suffered cruel death in the struggle with the Romans, and God will not allow them to reconstruct a national life in unbelief."

Ezekiel 38 and 39 show that a time of great tribulation is coming for the Jews at Jerusalem when there will be another great conflict that will terminate in the battle of Armageddon (Rev. 16:14-2), when Christ will appear upon the Mount of Olives and put the enemy to flight. Zechariah 14:1-4.

Various speculation is indulged in as to the reasons for this final war. One writer says: "Personally I can foresee a renewal of the Arab-Jewish conflict, which cost several hundred lives in the bloody Palestine riots of 1929. At the next big outbreak, probably Pan Islam will rise in arms against the British Empire, causing another world war and ending in the final battle of Armageddon."

Others think the lure of wealth will be the moving cause that will bring nations against the Jews. The Dead Sea, we are informed, is "the greatest source of chemical wealth in the world." The Imperial Chemical Company of Great Britain pays one billion dollars per year for concessions to work this "treasure house" of billions of tons of chemical wealth, "a mighty reservoir of raw materials, of oil, nitrates" etc., "essential to the uses of modern agriculture, trade and manufacture."

One writer calls attention to the prophetic statement that God and Magog are coming to take spoil. "The Jews of the Holy Land will be enriched as Ezekiel 38 declares, and the Old World will yet covet the wealth thereby developed. Out of this intense commercial rivalry and struggle for the riches of Palestine will come the great conflict that ends in Armageddon."

While the majority of the Jews gathering back to Palestine are unorthodox and atheistic, the number of Jews who are coming to believe in Christ is increasing. Mr. Williams of the Ohio State University, who was in Palestine the last summer,

in his letter in the *Jewish Missionary Magazine*, tells of how in one place about two hundred young Jews struggled to secure a copy of the New Testament in their sacred language. He says, "Our auto was stormed for Hebrew New Testaments."

We are in receipt of a copy of a circular letter dated October 24, 1931, sent out by the Jewish Mission of New York, which shows the activity of Christian mission work among the Jews. It says that "thousands of Jews were led to hear the testimony of Christ," and several accepted the Lord Jesus as their Messiah."

"We find that many Jews are willing to pay for the Bible, and help in its wider distribution. We have received a large consignment of the Old Testament in Yiddish from the Mildmay Mission to the Jews."

"Mr. Meyer is having applications beyond his power to accept them all by the boys for membership in his clubs, and most of these boys are Jewish."

Thus a foundation is being laid, a preparation is being made by others for the fullness of the gospel to be taken to the Jews. The Bible is being printed in their language. We shall be able to appeal to them from the New Testament that has been translated for them. It will only remain for us to have the Book of Mormon translated into the Hebrew. The next act in the drama of the Restoration will be to take the fullness of the gospel to the Lamanites and the Jews. When Gentile times are fulfilled, and the gospel is taken to the Jews, "Then cometh the day when the arm of the Lord shall be revealed in power," when "every man shall hear the fullness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ." Doc. and Cov. 87:3, 4.

We must build the Lord's house, the Temple, first, however. "Yea, verily I say unto you, I gave unto you a commandment, that you should build an house, in the which house I design to endow these whom I have chosen with power from on high." The reason is stated that the apostles may prune the vineyard for the last time, that the Lord may perform his "strange act"

and pour out his Spirit upon all flesh." Doc. and Cov. 92:2, 1.

The signs of the times, especially the growing wickedness, unbelief and skepticism among the Gentiles, indicate that the Spirit of the Lord is withdrawing from the Gentiles, collectively speaking, and the time must be near when the fullness of the gospel will be taken to the Jews. The missionary activity of other Christian organizations is significant and most encouraging, it seems to us, because it shows that the Spirit of God is moving upon them to assist in the restoration of the Jews, as prophecy says would be the case when the time came, and that is evidence that the Lord is getting ready to manifest himself soon in greater power for the salvation of his people.

L. P. S.

Notice

We want to thank the subscribers for the generous way they responded to our call for help. If we can keep it up for the rest of this year we will have the Advocate where it is absolutely self supporting. One brother sent in eight new subscriptions, another four, another three, and several have sent in one or more and the renewals have been coming in just fine. **LET'S KEEP IT UP TILL THE SUBSCRIPTION LIST IS OVER THE THOUSAND MARK.**

There have been several contributions to the tract fund also; let's not forget that, as we need more tracts.

Business Manager.

Field Notes

TO THE MINISTRY AND MEMBERS OF THE CHURCH OF CHRIST. SCATTERED ABROAD—

Greetings: This is to inform you that Elder E. J. Trapp, of Gloucester, England, has humbly submitted to the call of God, and the Church of Christ, and was, upon Sunday, September 20, 1931, ordained to the office of an Apostle, in harmony with the action of the General Conference of the church at Independence, Missouri, April, 1930.

The ordination was accompanied with a wonderful degree of the Spirit of the Master, which touched the hearts of all present, giving renewed assurance of his call and of the divine purpose in directing the affairs of the Church of Christ.

Brother Trapp commences his work in the capacity of an Apostle with renewed faith and testimony in the latter-day work.

Brother Harris was formerly the bishop's agent in the Gloucester Branch of the Reorganization. He is a very careful and efficient accountant, and is always on the job with his books in perfect order and open to all.

In these ordinations a dream has been fulfilled which took me to Gloucester hunting for the "lost sheep" in 1929.

In this letter I must tell you of the fine prospects ahead for the work in this mission. Baptisms are ahead for Gloucester, and a number there are ready to unite with us.

I made a trip to Manchester recently and received a fine welcome among the people there. I called first at the home of an Elder Schofield. Not finding him in, I then went across the road to the home of Elder G. W. Legett, who received me as a brother and offered the hospitality of his home during my stay in the city. Brother Legett, who is the presiding elder in the largest branch of the Reorganization in Manchester, has a lovely home, and a fine wife. And I must say that I have never been better treated and cared for, than by these saints, in all of my missionary experience.

While in the city I visited the home of our Brother Charles Foster's dear old mother. Here I received a most wonderful welcome, and enjoyed my visit with this fine elderly English woman, as well as her daughter and a married son. And from this place Brother Foster's sister led me awinding until we came to the home of Brother Ed. Maloney, where again, I was made welcome in true English style.

Brother Maloney is an Elder in the Reorganization, and today I have a letter from him in which he offers me the hospitality of his home, and the "cupboard" is at my service, he said.

We have an opening also in Leeds. A sister of Brother Tordoff, of Oakland, California, sent us an invitation to visit her as she wanted to join this church. She made the invitation in a substantial manner by enclosing two pound, sixteen.

We are greatly encouraged in the work in this mission. When I first arrived there was some apprehension relative to the tithing bill now pending before the church. But it was not long until we were assured of the loyalty of the members of this mission. Our referendum law is accepted by them as being of the very highest form of church government. Where matters of importance are referred to the people and a free discussion had, and universal ballot cast, all should be willing to

bow in humble submission. This the membership of this mission have expressed their willingness to do. And if tithing bill No. 4 carries they will bow in humble submission. And whatever is done will be with the view of raising the maximum funds for the missionary work and for the building of the Temple.

Samuel Wood.

Tonyrefail, Wales, September 28, 1931.

Dear readers of the Advocate: At every point where we are conducting meetings the power and sweetness of the gospel of Christ is manifest. Success in winning souls to Christ is the minister's great reward.

Of the nine we baptized at Bemidji, Minnesota, a number of them were really converted by the labors of the good people of the local church there.

The Church of Christ at Bemidji means business, and is active in spiritual life. But in addition to the teachings and example of the Goulds and Winegars and others there, it was the leading of the Holy Spirit that brought Brother and Sister Wentworth and family and the Reeves young people, to the Church of Christ where they were baptized during our meetings.

Brother Fred Reynolds, of Independence, accompanied me on that missionary journey. He is a good humble man, filled with missionary zeal, and is blest of the Lord by the Holy Spirit in preaching the word. We enjoyed every day of our mission together. At Lamoni, Iowa, we held one good day's meetings and enjoyed the home hospitality of Elder Silas Midgorden and family.

During our meetings at Minneapolis two were baptized, Elder Darby officiating in that ordinance; Elders George Spargo and H. Darbey being associated together in shepherding the flock there. And what a fine membership they have in the church there. We learned to love them all—Brother Spargo with his deep bass voice and his "Zoom, zoom, zoom" songs of entertainment, and church hymns as well. Sister Spargo with her musical talent, Brother and Sister Wildy with their happy dispositions—kind liberality in caring for the needs of the missionaries; Sister Darby with her jolly way also joining, as did the whole church, in providing for our needs—Brother and Sister Hatcher with their wholesome spirit and pleasant ways—Brother and Sister Hook of the same steady faith and cheerful demeanor—dear Sister Schrader too, with her splendid family; Brother Thomas Maley, fine, zealous, capable, and the Schrader young people—lovely daughters, Hubert their brother, handsome and fine, not yet a member of the Church, but we hope may be; and then there is Sister Green and her lively daughters. Her faith is in the gospel, but she enjoys a little merriment, too, as she goes along—wants Brother Boxwell to buy her a "Baby Austin" car—at least in her fun-making she told him that, but Brother Boxwell does not seem to take the hint. Then there are the fine capable sons, and the daughter of Apostle A. M. Smith. But we can not mention all those dear folks at Minneapolis, nor tell the hundredth part of all the good they are doing. May God bless them all.

On this present trip, wife and I are making our way to our western field via northern Missouri, Iowa and Nebraska.

At Conception Junction, Missouri, I preached to the Reorganized Church congregation in their church there, and we all enjoyed a measure of the sweet Holy Spirit together. Wherever there are congregations of that dear people who still deny it to be the right of their leaders to close their churches against the ministers of the Church of Christ, there the good Spirit is manifest and the blessings of the Lord attend.

At Union, Nebraska, we enjoyed a pleasant visit with Sister Elizabeth Durfey Morris and family. She is a daughter of the late Elder H. F. Durfey of Seiling, Oklahoma. Here, too, we were welcomed by our young Sister Vance Harris and her good husband. They were married in Independence two years ago, and I baptized her there. She is a daughter of Sister Morris.

In Council Bluffs we conducted meetings over one Sunday. Here I baptized one, and two gave their names to transfer their membership to the Church of Christ. Miss Mildred Morris, was baptized, and Brother and Sister Barhyte transferred from the Reorganized Church. Another brother of the Reorganized Church, and one whose patriarchal blessing declares that he will always be loyal to the true faith and will never fall away from it, is now with the Church of Christ in spirit and purpose, and he declares that from now on he will pay all his tithing into the Church of Christ. He intends to place his membership with us later.

At the Bluffs we made our home with Brother and Sister A. J. Parish at their fine poultry farm. Since they have transferred to the Church of Christ, the officials of their former church association have never called upon them as is the usual official proceeding. Brother and Sister Parish are well informed people who live above reproach, and it seems preferable to just let them alone.

Our meetings were held at the home of Sister Thomas, and on Sunday at the Ritchison home. Apostle C. W. Morgan, Brother and Sister Ellis and Sister Scott, of McClelland, Iowa, attended the meetings as much as possible, but Brother Scott did not get to go for lack of room in the auto making the trips.

Some dear good members of the Reorganized Church in Omaha attended our meetings also, and will witness that the loving Spirit of our Master surely attends the ministration of the word in the Church of Christ.

Dear people of the great restoration, we know that honest men and women can not afford to compromise that which they believe to be true, but in all our intercourse with one another, —if we will dwell more upon the fundamental points upon which we do agree, and less upon our differences, the latter will be reduced and our unity in things that are right strengthened.

Colorado Springs, Colorado.

Dear Readers of the Advocate: In this city we are enjoying a blessed experience in presenting the old sweet story of the gospel of redeeming love. Apostle Thomas Barton has so sown the gospel seed here that after a few sermons after our arrival we have begun to baptize those who are hearing the glad message of eternal life. Yesterday in the open waters of a lovely lake not far from the foot of old Pikes Peak, we baptized Brother Henry Brown and his wife Rachel. They are earnest and capable people. In a vision of the night they were presented to me as good fruit ready to be gathered for the loving Master's use. I saw their family included also in the fine cluster of fruit for the Master—ripening and getting ready. We pray that the wicked one may not prevent their coming in due time.

A Blessed Experience

Elder Joseph Ebeling, pastor of the Reorganized Church in the City of Colorado Springs, was evidently led by the broad-minded spirit of Christian tolerance and brotherly fairness when he called us on the phone here and extended a kindly invitation for me to preach the Sunday night sermon in his pulpit. His fine courtesy also included an invitation for Mrs. Yates

to address the meeting as well. We did so, and by keeping free from all bitterness, and all accusation concerning the barriers which are known to separate many of us so sadly in these days, and by confining the preaching to the pure and holy principles of the sweet old story of the gospel of redemption, the Holy Spirit of grace was present with us in the service, and hearts were touched by its tender and warming influence. God will bless Brother Joseph Ebeling for Christian spirit of tolerance in this matter, and naught but good can come as a result of such kindly and fair and right consideration. At the close of the sermon, Vida, my companion, delivered a short but heart-searching testimony concerning her inspirational experience in writing that blessed song, "The Old, Old Path."

There was pathos in the remark of one good brother at the close of the service: "O, I wish we could all be together again." And how blessed that would be. May the Lord hasten the day when all his people who desire to be one with Him and one with each other, may indeed find that oneness in an unbroken fellowship, is our prayer.

Yours in hope, and in rich enjoyment of present blessings.

James E. Yates.

BOARD OF PUBLICATION ACTION

That in order to meet the present emergency and build up the subscription list, that from November 1 to January 1, we will accept subscriptions at one dollar a year. This is a special offer to stimulate and build up the subscription list.

Board of Publication.

Book of Mormon Lessons

Synopsis of lessons presented before the class on the Temple

Lot by Louise Sheldon

BETWEEN LESSONS,

2 Nephi 1

Lehi is enabled to know, by the Spirit of God, that Jerusalem has been destroyed. He praises God for giving them a land, even "choice above all other lands." He declares that the land was "covenanted" to him and his descendants forever, but sole possession could be had only upon condition of worthiness.

Only those whom the Lord would bring could come to the land, and the time would be subject to the Almighty, also. Should the children of Lehi prove unworthy, the Lord would bring other people. (Verses 6-24.)

Being old, and knowing his time on earth was short, Lehi addressed his sons, also Zoram and the sons of Ishmael. Jacob is designated as his "first-born in the wilderness" (61), and reference is made to the blessings and testimonies Jacob had received, though so young. (61-64.) Lehi seeks to impress upon Jacob the importance of making known unto men the message of the atonement and the resurrection of Christ. He says the Messiah "offereth himself a sacrifice for sin, to answer the ends of the law" (72); that he brought to pass the resurrection of the dead, "being the first that should rise" (75);

Christ redeemed men from the fall and made them free. (Verses 117, 119, 120.)

LESSON 8

Prophecy of Joseph

Lesson Text: 2 Nephi 2. Time: 288 B. C.

Introduction

Lehi now addresses his youngest son, Joseph, telling him about the prophecy of ancient Joseph, who was sold into Egypt. Lehi says he is descended from ancient Joseph (verse 5), through Manasseh, (Alma 8:3.) In the next chapter (2 Nephi 3:1-5), Nephi says that these prophecies were written on the plates of brass, and that "there are not many greater."

It will be remembered that when Jacob of old was blessing his sons he said of his son Joseph, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the

wall." Genesis 49:22. It was of this branch, Lehi and his posterity, that ancient Joseph prophesied.

"For thy seed shall not be utterly destroyed." (Verse 4.) Lehi prefaces his teachings from the prophecy of ancient Joseph by assuring his young son, Joseph, that the Nephites would not be utterly destroyed, but as Nephi indicated, there would be those who would be saved by mixing with their brethren, the Lamanites. (See 1 Nephi 3:177.) The promise was not limited to the descendants of Lehi's son, Joseph, only, for Jacob, speaking to the Nephites in after years, said, "Let your hearts rejoice" because the Lord had promised that their seed should not "utterly be destroyed." (See 2 Nephi 6:105.)

The second promise to ancient Joseph was that in the last days the Lord would raise up from among his descendants a "choice seer" who would do a work for his descendants. Joseph had two sons, Ephraim and Manasseh. Ephraim lost his identity among the Gentile nations. A branch of Manasseh came to the promised land. That was Lehi and his family. After the destruction of the Nephites as a nation, the Gentiles came. The choice seer was to bring forth the writings of Joseph's descendants, the Nephites, unto the Gentiles, which writings should become one with the writings of Judah, and

ultimately bring to pass the salvation of Joseph's descendants in the land of promise.

The choice seer would have to be descended from Ephraim to fulfill Bible prophecy, because the fullness of the gospel was to come forth first unto the Gentiles in the last days. Ephraim was to be the first born (Jeremiah 31:9), and the "stick of Joseph" was to be in the "hand of Ephraim." (Ezekiel 37:19.) The Gentile believers, or Ephraim, will take the gospel as contained in the two records, to the Lamanites, and thus Ephraim will minister unto Manasseh, and fulfill verse 37 where it says that the writings of Joseph's descendants shall be written (translated) for the descendants of Joseph.

Verses 46 and 47. From these verses it seems that when the gospel work starts among the Lamanites a prophet will be raised up among them who will assist greatly in the work among his people and the rest of Israel. A similar case is recorded in Nephite history. The sons of Mosiah had wrought a mighty work among the Lamanites and later there came forth

the great Lamanite prophet, Samuel.

In connection with the lesson it would be well to review "By way of the Gentiles" on page 151 of Advocate for October 1, 1931.

LESSON OUTLINE

A Coice Seer

1. Descended from ancient Joseph.
2. Named after ancient Joseph and his father. (Verse 29.)
3. To bring forth a book.
 - a. Voice from the dust. (Verses 39, 40.)
 - b. Written by the descendants of ancient Joseph through Lehi. (Verses 19, 37.)
 - c. For Joseph's descendants. (Verses 17, 37, 38.)
 - d. To bring Joseph's descendants to knowledge of their fathers and the covenants of the Lord. (Verses 22, 23. Also see verses 30, 12, 38-40.)
 - e. Convince of previous writings. (Verse 18; 1 Nephi 3:192.)
 - f. To be one with writings of Judah. (Verse 20.)
 - g. Confound false doctrines etc. (Verse 21.)
4. Should write only the words God willed. (Verse 38.)
5. Would be weak, but made strong. (Verse 24.)
6. Provided a spokesman. (Verse 36.) See footnote.
7. Compared to ancient Joseph and Moses. (Verses 15, 30.)
8. Those who seek to destroy him to be counfounded. (Verse 26.)

Note.—A spokesman may give expression for another at the dictation of the other, whether orally or in writing.

Questions on the Lesson

Whose prophecy does Lehi bring to the attention of his son, Joseph? Where do we find the prophecy of Joseph in the Bible? (See Genesis 50:24-33, Inspired Translation.)

From what branch of ancient Joseph was Lehi descended? (See verse 5 and Alma 8:3.)

Which branch of ancient Joseph was to hold the stick of Joseph in the last days? (See Ezek. 37:10.)

Which branch of Joseph was to be the first born in the last days, or the first to whom the fulness of the gospel would be proclaimed? (See Jeremiah 31:9.)

How would the branch of Ephraim, in the last days, minister unto the branch of Manasseh?

What book did ancient Joseph prophesy would be instrumental in bringing his descendants in the last days to salvation? Of what would the book convince them? What does Ezekiel 37:19, say about the two sticks?

Who would write the last record? How does verse 40 of our lesson refer to the record? Who, in the Bible, speaks of it as a "voice from the dust"? (See Isa. 29:5; Ps: 85:11.)

Who was going to translate this record? Why would he be a "choice seer" unto Joseph's descendants? The answer is to be found in verse 12 of our lesson.

The Palmyra Seer

1. Descended from Ephraim, a son of ancient Joseph.
2. Named after his father.
3. Translated the Book of Mormon.
 - a. It is indeed a voice from the dust.
 - b. Record of Lehi's descendants.
 - c. To go to the Lamanites.
 - d. To bring the Lamanites to the light of truth.
 - e. Confirm the Bible.
 - f. To be one with the Bible.
 - g. Confound false doctrine.
4. Translated only the unsealed part.
5. Unlearned. (Isa. 29:12, 14.) Translated by the gift and power of God.
6. Provided a scribe, Oliver Cowdery.
7. The work would bring Lamanite and Jew out of spiritual bondage.
8. Though in danger repeatedly, the Lord protected him until his work was done.

Was the "choice seer," personally, to bring Joseph's descendants to a knowledge of God's covenants, or would it be the work he should bring forth? Verse 12 says "he shall do a work" which should be of "great worth" unto the descendants of Joseph in the last days because it would bring them to knowledge, etc. This record would convince them of the word of Judah, or the Bible, already gone forth among them (verse 18) and would result in "bringing them to the knowledge of their fathers in the latter days." (Verse 22.) In other words, the "choice seer" would be instrumental in bringing the broken-off branch of Joseph to a knowledge of their fathers through the record he should translate which is the record written by their fathers. (Also see verse 37.)

Some have thought this "choice seer" must personally bring about the conversion of the Lamanites. It is absurd to think that any one man could reach the thousands and thousands of Lamanites scattered through the United States, Canada, Mexico, Central and South America. It is self evident that it will take the ministry of the church to perform so stupendous a task. It is not the man, but the work he would put into operation, that would bring about the conversion of the Lamanites. The object before us now, is to prepare to take the gospel to Lamanite and Jew. The temple must be built and the en-

dowment received first, for when the gospel goes to those people, that will be a day of power. (See Doc. and Cov. 87:3, 4.) Might the "choice seer" do no other work than to translate the record? Note carefully the language in verse 13. He was to do none other work "save the work which I shall command him."

After whom would the "choice seer" be called? (Verse 29.) Joseph Smith was named after his father whose name was Joseph.

Independence Items

At the meeting of the Ladies' Aid Society, October 22, it was decided to have two bake sales in November, on the 1st and the 7th. The sisters thought that in this way they could do something to help the temple fund. There was some discussion as to employing this method of raising money, but it was decided to be right and proper to give of our time, talent and material where we do not have money. The idea is to do what we can, to give of that which we have. We have heard of those who intend to convert articles of jewelry into cash. One sister is going to sell her diamond engagement ring to help build the temple.

The choir, at a practice session last Thursday evening, voted to install a sacrifice box in the church for the temple fund.

The choir, at a practice session last Thursday evening, voted to install a sacrifice box in the church for the temple fund.

Brother J. L. Russell, of Montana, is visiting his daughter, Mrs. James Hedrick, at her country home northeast of town. Brother Russell is one of the old time Church of Christ members. We have enjoyed his testimonies. Thirty years ago he had a vivid vision in which he was in Independence and was permitted to walk over the foundation of the temple.

Brethren J. E. Bozarth and Joseph Yates were the speakers Sunday, October 25th. We had a good sacrament meeting Sunday morning, November 1st. Brother M. M. Cast preached in the evening, and Brother Trowbridge took his place at Stark Acres Mission. Brother A. M. Smith preached at Warrensburg Sunday. At the six o'clock prayer service preceding the preaching hour Brother Case referred to a recent dream in which he saw our present condition represented as a mist over the temple lot, but he was given to understand that by earnest, united prayer the mist could be lifted. This is encouraging, and should stimulate us all to concentrate our minds and unite our prayers that God will open the way that the work on the temple may proceed. The power of God can accomplish that which is beyond us. There are evidences of the moving of His Spirit upon the hearts and minds of those not as yet of our number. They are interested in the building of the temple and want to help.

Our young people are in attendance at all the services and last Sunday almost every one of our young men participated in the prayer services.

Sunday, November 8, was another happy day for the saints on the Temple Lot. The weather was ideal. The trees wore the brilliant hues of autumn. Beauty was everywhere and the sun shown with genial warmth. There were two excellent sermons. Brother E. E. Long spoke in the morning and one thought he drove home was that "failure will not come from outside opposition, but will come from apathetic, sinister forces inside."

Brother A. M. Smith spoke encouragingly in the evening, and among other things he said the Church of Christ had to be thankful for was the general good health of our membership; that while none were in affluent circumstances, none were without any employment, and when a dollar came into the church office it could be used for one hundred per cent of its value, nothing had to be deducted for interest.

At the evening prayer service Brother R. B. Trowbridge was ordained to the office of an elder, under the hands of E. E. Long, A. O. Frisbey, and Granville Hedrick.

We were pleased to have Sister Ernest Yates of Shawnee,

Oklahoma, visit with us in the morning service.

The Ladies' Aid Society feels quite encouraged over their bake sale held Saturday 7. They sold all they had and received some cash contributions. The amount realized was \$7.07. This was their first bake sale. They will hold another one November 21. Baked beans in paper cartons sold readily. Pies and cakes were not most in demand. There were repeated calls for homemade bread and cottage cheese.

At th last regular meeting the ladies were busy sewing, making over clothing for children.

At the regular monthly business meeting Monday evening, November 2, the names of B. A., Ethel, Doris Emily and Fred Allen Winegar were granted transfer to the Bemidji Branch where the family is now residing.

The name of Sister Lilly May Stafford was voted to be placed in the file of the Independence branch membership.

It was moved that Brother R. B. Trowbridge be ordained an elder.

An Appeal

By Regina Local Church of Christ

As a local of the Church of Christ, we are very much concerned regarding the building of the Temple. So much so that we discuss the issue almost daily or at least each time we are privileged to meet. The other evening one of our newly baptized brethren (Brother McInnis), suggested that we make an appeal for a special effort toward the finances of the Temple Fund. Here is his suggestion: That each member of the Church of Christ and all others who are kindly disposed, send one dollar (\$1.00) each as a special Christmas offering toward the Temple Fund. We all said "Amen" to his splendid suggestion and we shall carry it out.

This suggestion comes from a new member, and by the way, some of our members' wages have been cut to \$10.00 per week and some are merely existing, but they still assist in financing our work and pay their tithing as well. God told us our sick would be healed, and we should be blest and prospered if we observed His law and kept His commandments, keeping ourselves humble and full of love; that he was pleased with our efforts, but nevertheless still greater things were required of us yet in the future.

Truly, we are a happy band of God's people in this far north-land. Our face is Zionward; our desires, that the Temple should be built. Can not our members of the Church of Christ make the sacrifice of one dollar each as a Christmas offering to the Temple Fund.

LET US GO TO IT.

Sister Weate of Columbus, Ohio, has a Vision of the Temple

Dear Brother: I thought the readers of the Advocate might be interested in a dream I had a few days ago.

I seemed to be standing with my aunt, Mrs. C. H. Foster, looking through a window. The house was strange. The countryside was strange to me, I had no idea where I was. As we stood with our arms around each other, a building seemed to form before us. It was a good distance away. All at once a strange thrill went through me. I seemed to be filled with an estasy indescribable: I said "It's the Temple." My aunt said, "Yes, it is the Temple." The building was complete with the beautiful columns in place. It seemed this wonderful exhilaration was too great for my sleeping body and I awoke to a quiet peace.

I was born and reared by parents who belonged to the Reorganized Church, and in due time I was baptized, but through all the years (19) I could never say that as I have heard as so many do, that I know this work is true. I never had a personal testimony or a dream before. I believe this dream is a testimony for me.

Pray for me and my family that we may go on to perfection.

Yours in gospel bonds,

Minnie Weate.