

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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Let Us Build the Lord's House

Elder C. A. Gurwell

In July, 1831, the Lord told his people where his house, "the temple," should be built: "The spot for the Temple is lying westward upon a lot which is not far from the courthouse; wherefore it is wisdom that the land should be purchased by the saints." (D. C. 57: 1.) He gave further *commandment* that the saints should buy all the land round about, *particularly all lying west to the State line*, which includes what is now all of Kansas City lying in Missouri, and the vast suburban territory lying between there and Independence, comprising a distance of about ten miles. The saints did buy the major portion of this land, and settled upon it, and organized a number of branches of the church; but because they did not keep all the commandments of the Lord, in other things, they were driven out a little more than two years later—November, 1833.

Note this warning given in June, 1833, less than two years later: "Verily, thus saith the Lord unto you, whom I love, and whom I love I also chasten, that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance, in all things, out of temptation; and I have loved you: Wherefore, 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 you, *concerning the building of mine house*, for the preparation where-with I design to prepare mine apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my Spirit upon all flesh. . . .

2. "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 those whom I have chosen with power from on high, for this is the promise of the Father unto you. . . .

3. "Verily, I say unto you, It is my will that you should build an house; if you keep my commandments, you shall have power to build it; if you keep not my commandments the love of the Father shall not continue with you; therefore you shall walk in darkness."—D. C. 92: 1-3.

Question: Did they keep the Lord's "command-

ments"; or did they "walk in darkness"? Let their later experiences answer!

In August following, only two months later, the Lord presented a last appeal, promising deliverance even at that late date, if they only would obey his voice: "Verily I say unto you that it is my will that an house should be built unto me in the land of Zion, like unto the pattern which I have given you; yea, let it be built speedily by the tithing of my people: behold this is the tithing and the sacrifice which I, the Lord, require at their hands, that there may be an house built unto me for the salvation of Zion. . . ."—D. C. 94: 3.

THERE IS THE REASON FOR BUILDING HIS HOUSE: "FOR THE SALVATION OF ZION." (All emphasis mine. C. A. G.)

"And now, behold, if Zion do these things, she shall prosper and spread herself and become very glorious, very great, and very terrible; and the nations of the earth shall honor her, and shall say, Surely Zion is the city of our God; and surely Zion can not fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he hath sworn by the power of his might to be her salvation, and her high tower:" Even at this late day, two years after laying the corner stones—and then doing nothing else, the Lord promises deliverance: but as for the wicked, "the indignation of the Lord is kindled against their abominations, and all their wicked works; nevertheless Zion shall escape if she observe to do all things whatsoever I have commanded her; but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire; nevertheless, let it be read this once in their ears, that I the Lord have accepted of their offering; and if she sin no more, none of these things shall come upon her, and I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations, forever and ever, saith the Lord your God: Amen."—D. C. 94: 5.

But they did not "consider the great commandment in all things" which the Lord gave them "concerning the building of mine house," in consequence of which they "did walk in darkness," almost unto their utter

Can we know because of our unbounded generosity? NO.

Can we know because we put our all, even our lives, into the work? NO.

We can not *know* because we have any of the foregoing; neither can we *know* if we have all of them.

Paul says that one might speak with the tongues of men and of angels, and yet be only "sounding brass or a tinkling cymbal." He says that one might have the gift of prophecy, understand all mysteries and all knowledge; and even have such faith that he could remove mountains, and yet amount to "*nothing*." (1 Cor. 13: 1-3.)

And more than that, he says that one might give all his goods to feed the poor, and also give his body to be burned, and yet be a complete failure. All of the above, *without charity, or love*, would profit a man nothing. In other words, we could not *know* that the doctrine or the message which we had accepted was indeed of God, even though it might be possible for it to be attended by all of the foregoing, if it did not produce the love of God in the souls of those who accepted and obeyed it.

There is a way to know, however, if we will only apply it. Let us look for it. And I shall look for it first in the Book of Mormon. King Benjamin one time preached a wonderful sermon to his people concerning the coming of the Christ and the plan of salvation which should come to men through Him. When he had finished, he sent forth among his people to know whether they believed or not. The answer came back that they did. They said: "*We know of their surety and truth*," and then they tell *how they knew*. They said, we know "because of the Spirit of the Lord Omnipotent, which has wrought a *mighty change in us*, or in our hearts, that we have *no more disposition to do evil*, but to *do good continually*."—Mosiah 3: 3. (Page 224.) They did not claim to know because of something which they had seen, but because of the work of the Spirit *within themselves*: the wonderful change wrought within their own hearts. The brother of Jared said that "Because of the fall, our natures have become evil continually," Ether 1: 63; but here was a complete change. The people of King Benjamin were so changed that they had "*no more disposition to do evil*." Their disposition, after their conversion, was to "*do good continually*." And by this, they *knew* of the truth of their king's teachings. In other words: They knew the tree by the fruit which it produced.

Jesus said: "Every tree is known by its own fruit," and nothing but the Spirit of God would produce this kind of fruit.

When Ammon, the son of King Mosiah, preached to the Lamanites, they were converted and received the Holy Spirit, and they, too, declared the same thing that the people of King Benjamin did: "That their hearts had been *changed*; that they had *no more desire to do evil*."—Alma 12: 176. And these were Lamanites: a people whose nature was especially inclined to

do evil, and that, too, "*continually*." But when converted, they became new men and new women, with new dispositions, and they now brought forth a different kind of fruit from what they did before their conversion. "Every tree is known by its own fruit." Any message which claims to come from God may be known by its fruit. If it does not produce this kind of fruit it will not save those who accept it, even though they may have the gift of tongues, prophecy, and other gifts mentioned by Paul in 1 Corinthians, 13th chapter.

We can not *know* that a message is true simply because those who preach it and those who accept it may be able to perform miracles, for that anti-Christ power, which John says will come in the last days, is to perform wonderful miracles, even to make "*fire come down from heaven on the earth in the sight of men*."—Rev. 13: 13. But we CAN *know*. The Lord has told us *how*. John says: "We *know* that we have passed from death unto life."—1 John 3: 14. How do you know that, John? "*Because we love the brethren*." Well, how about those who do not love the brethren? "He that loveth not his brother *abideth in death*."—Ibid.

But what kind of love must we have for the brethren? Here is the answer, in the Lord's own words: "This is my commandment, That ye love one another, *as I have loved you*."—1 John 13: 12. And to this He immediately adds: "Greater love hath no man than this, *that a man lay down his life for his friends*."—Verse 13. That was the love that Jesus had for us, and that is the love we are asked to have for the brethren. Hence, John adds this: "Hereby perceive we the love of God, *because he laid down his life for us*; and we *ought to lay down our lives for the brethren*."—1 John 3: 16. Doctor Goodspeed renders it like this: "We know *what love means* from the fact that he *laid down his life for us*."

From where does that kind of love come? Allow me to quote again from the Goodspeed translation: "Dear friends, let us love one another, for love *comes from God*, and every one who loves is a child of God, and knows God."—1 John 4: 7. Love, *divine love*, comes from God, and from nowhere else. And John adds to this, in verse 9, that "God's love for us has been *revealed* in this way—that God has sent his only Son into the world, to let us live through him."

Divine love *comes from God*; but how does it come? Paul answers like this: "The love of God is shed abroad in our hearts *by the Holy Ghost* which is given unto us."—Romans 5: 5. And to this he adds, elsewhere: "But the fruit of the Spirit is *love, joy, peace, etc., etc.*, or, as rendered by other translators: "That which the Spirit *produces* is love," etc., etc.—Gal. 5: 22.

Paul says, in the authorized version of our Bible, that the love of God is "*shed abroad in our hearts*," by the Holy Spirit; but the Twentieth Century New Testament says that the love of God has "*filled our hearts*." The Weymouth translation says that "God's love *has us floods in his love*." The Moffatt translation

says, that "God's love *floods our hearts.*" And the Goodspeed translation: "For, through the Holy Spirit that has been given us, God's love has *flooded* our hearts." And the word "*flood*," is defined by Webster as: "To *overflow*, to *inundate*; to *deluge.*" And he gives this example: "The swollen river has flooded the valley."

I have quoted from these different translations because I think they help us to understand more clearly that which I shall now introduce. When the sons of King Mosiah were converted and asked permission of their father to go and preach to the Lamanites, the record says of them that "they could not bear that any human soul should perish"; and that "even the very thoughts that any soul should endure endless torment did cause them to quake and tremble."—Mosiah 12: 5-6. Here we see "The love of God *flooded* their hearts"; it overflowed, ran over, and spread out far beyond the "me and my wife, my son John and his wife" stage, reaching even to their very worst enemies. It was the same in the conversion of *Enos*. He went into the wilderness to hunt for wild beasts. The Spirit of the Lord came upon him, and he prayed all day and far into the night. The Lord spoke peace to his soul and forgave him his sins. His soul was filled with the love of God and, like the sons of Mosiah, his soul was *flooded*. He prayed for his brethren, the Nephites, and then for the Lamanites, praying unto the Lord "*in many long struggles*" for them.

I want you to get the idea that the love of God *floods the souls* of people with love for even their most bitter enemies when it is allowed full sway within them. It changes their very natures, as it did the natures of King Benjamin's people, giving them a new nature—giving them *the divine nature*. And this, by the way, is the main object of the gospel of Christ. Peter says that the Lord gave to his people all things that pertain to life and godliness, through the *knowledge of him*, even giving to them exceeding great and precious promises; and all this, he says, that "*ye might become partakers of the divine nature.*"—2 Peter 1: 3, 4.

We learn, from examples we have examined, that we do not have to wait until we pass over on the other side to become partakers of the divine nature. That commences *immediately after our conversion*, (as it did with the people of King Benjamin) if we are fully converted, as we should be. Paul, speaking of the Christ, says that "*in him*" all the fullness of God's nature lives embodied, and that "*in union with him you too are filled with it.*" (Col. 2: 9.) "*In union with him.*" Remember that without that union with Him there is *no life*. If the message which we have received does not make us partakers of that *divine nature*, which is indeed the fruit of the gospel of Christ, then *how do we know*, how *can* we know that the message we have accepted is from the Lord? When we examine ourselves, as a church, do we find the fruits of the gospel among us as it was among the saints in Jerusalem and the saints on this continent?

"Examine yourselves," Paul said, and see whether or not you are in the faith. What kind of fruits are we bearing?

In Jerusalem, shortly after the day of Pentecost, Acts 4: 31-35, the record tells us that "they were all filled with the Holy Ghost"; that "the multitude of them that believed were of one heart and of one soul"; that no one among them claimed that aught of the things which he possessed were his own; but that they who had, divided up with those who did not have, even selling houses and lands in order to provide for those who had not; and the record plainly says that "distribution was made unto every man *according as he had need.*" That was the fruit of the gospel, *then*. The same gospel will produce the same fruits, *now*. And let me ask again: If what we have accepted does not yield that kind of fruit, *now, among us*, then how do we *know* that it is the same gospel which they had? "*Every tree is known by its own fruit.*" When we turn to the Book of Mormon, we learn that the gospel which was taught by the Savior to the Nephites on this continent produced the same kind of fruit as it did in Jerusalem. It says that those who were baptized in the name of Jesus "*were filled with the Holy Ghost.*"—3 Nephi 12: 10, page 672. Further it says, "*They had all things common,*" just as it says in Acts 4: 32, and that "*they did all things, even as Jesus had commanded them.*"—3 Nephi 12: 11, 12. Again, the same book tells us that "*They had all things common among them, therefore there were not rich and poor, bond and free,*" etc., etc.—4 Nephi 1: 4, page 682. For more than one hundred sixty years, according to the Book of Mormon, the people lived according to the gospel, having *no contentions; no envyings; no strifes; no tumults; no whoredoms; nor lyings; nor murders; nor any manner of lasciviousness*. And the record further says that "Surely there could not be a happier people among all the people who had been created by the hand of God." "*They were all one, the children of Christ, and heirs to the kingdom of God.*"—Verses 17-20.

I commenced preaching the gospel more than fifty-four years ago; and we have always contended that the same cause will produce the same effect; that the gospel of Jesus Christ is the same now that it was eighteen centuries ago, and that the fruit of the gospel should be the same now that it was then; and, if it is not the same, then how do we *know* that we have obeyed the same gospel? "*Every tree is known by its own fruit.*" The gifts of the Holy Spirit are good, and much to be desired; but in order to *know* that we have the true gospel, we must also have the *fruit of the Spirit*. *Gospel fruit grows on the gospel tree*, and it does not grow anywhere else, and that is how we may *know* the gospel of Christ *by the fruit it produces in the lives of those who obey it*. "*Examine yourselves, whether ye be in the faith*" was considered good advice for the saints at Corinth. It might be well for us to apply it to ourselves, here in Independence, Missouri.

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A. M. Smith, Louise P. Sheldon, Pauline Handcock,
B. C. Flint, H. E. Moler

Editor: H. E. Moler Holdin, Mo.

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

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EDITORIAL

We are very much concerned about the renewing of the work on the Temple. We had supposed and hoped that friends of the Temple who have a surplus of food supplies for which there is no remunerative market would be willing and glad to forward such surplus to the Temple Storehouse to be used in feeding poor men who work on the Temple project. But there seems to be a delay for some reason. The last visit of the Editor to Independence, only one contribution had been made—a box of fruit from Brother and Sister C. A. Gurwell, of Independence. We wonder why believers in the Temple building are not more concerned? The time has come when we must proceed to show our faith by our works. By the sending in of food supplies much essential work can be done without the paying out of money. There is much to be done in the way of excavating for the furnace room, the tunnels under the basement floor for the placing of pipes and conduits, re-excavating the trenches, the sinking of wells for pillars down to the rock, the quarrying of stone, and the crushing of stone, all of which will require a great deal of man power to perform. Now is the time, and why should we delay?

Remember that the storehouse committee can use much wheat, corn, oats, beans, cured pork and beef, canned fruits, vegetables, and meats, and anything in the way of imperishable foods. Do not forget that we can use clothing of any kind, new or used, which you have to spare. Send to Temple Storehouse Committee, care of H. E. Moler, Independence, Missouri. Shall we not arise in the strength of the Lord and make an effort to do that which is required of us. May God bless our efforts.

Unitedly, Let Us Go Forward

As members of the Church of Christ, now considerably over one hundred years since its organization, standing as we do, so much nearer the return of our blessed Lord Jesus Christ, there is no time to be lost by the idle dilly dallying away of our time and

talents, failing to use the opportunities given to us. There is so much to be done, and so much to be attained that there is no time to be lost. We can begin by the regulation of our individual lives and our homes. Take time for prayer, both vocal and secret, and neglect not the reading of the word of God. If so situated that you are in reach of the meeting place, do not neglect to attend all the regular services of the church. This neglect is often where our coldness and indifference begins. The first loss of vantage ground makes it more easy to lose further and more in the future. Let us each work with all our might and main for the honor and advancement of the Church of Christ.

Let us cease to find fault one with another, and not tarry in our onward progress to take up with hobbies or side issues. There is enough of the fundamentals on which the entire body can agree to keep us working in the spirit of unity for a long time to come. We believe this is the Church of Christ, and if it is, worthy of the very best we have to give. There seems recently to have come to the church a wonderful spirit of unity. Let us continue in that unity. Then only do we have claim on our heavenly Father for his protection and blessings. And so long as we remain united we form a barrier which Satan can not penetrate. It is when we are divided and working at cross purposes that our enemy finds the opportunity of entrance. Let us never again play into his hands. May we continue to be united and go constantly forward.

Editorial Items

Apostle B. C. Flint and wife made a short visit to Holden, Missouri, preaching four sermons, remaining over Sunday, January 22, and as usual the disciples were greatly joyed and encouraged by his presence and sermons. They returned on the 23d, to Independence.

On January 17 Apostle James E. Yates, wife, and daughter, were to leave for Phoenix, Arizona, where he expected to remain and labor until time to go to the next General Assembly in April.

Regarding the status of persons baptized under the hands of those who became disaffected by following the rebaptism heresy of Fetting. While they were automatically silenced from representing the Church of Christ, or ministering for said church, we wish to emphasize the following which was the unanimous action of members of the Twelve in December, 1932:

"Whereas the action of the General Conference of 1930 did withdraw the hand of fellowship from such; thus did nullify any and all ministerial rights or authority of those withdrawing themselves. Therefore be it

Resolved, That wherein such men who formerly held priesthood authority in this church have performed baptism or other ministerial service while they were withdrawn from this church; that we do not recognize such acts as being valid or binding on

this church even when such men may return to the church."

This was the unanimous action of eight members of the Twelve and we believe can be accepted as a safe rule to follow. It certainly would be a folly to recognize the ministerial acts of those placed under silence, even after they have repented and acknowledged their wrongs. To do otherwise would be placing a premium upon disaffection, and withdrawing from the church. If those who have accepted baptism at the hands of those who withdrew from the church desire to follow those men who are coming back to the Church of Christ on the Temple Lot, let them accept baptism at the hands of those same men after their authority is restored to them, or of any minister in the church who is in good standing. To do otherwise would result in confusion.

The "Advocate" Advocates

—Immediately resuming the work on the Temple, and continuing henceforth without cessation of effort.

—That we should be much concerned about the building of the house of the Lord, and thus prepare a place to which our Lord and Master will come and bless his people.

—That this is God's work and God's church, and that we each should appreciate our relationship as members of that body.

—That in these trying times the line between the world and members of Christ must be sharply drawn. We can not afford to live as the generality of the world lives.

—That every member of the Church of Christ needs daily communion with God in the name of his Son Jesus Christ.

Death of Otto Fetting

The Kansas City Times for February 2, contains an account of the death of Otto Fetting, at one time an apostle of the Church of Christ, but who with others withdrew and started a separate church. This report does not give the date of his death, but states that the funeral was held February 1. The cause and particulars of his death are not given.

While we have no sympathy for his defection from the church, and the new movement he started in opposition to the church, we are made sad by his demise and that seemingly he was prematurely cut off from this earthly pilgrimage.

What will become of the movement he inaugurated, and for which he was the sole mouthpiece for receiving the purported word of the Lord to his followers, remains to be seen.

His widow and his connections have our sympathy.

Original Articles

Communications under this head do not necessarily receive the endorsement of the Editor, nor of the Church. Writers are responsible for their own views.

The Messenger of the Covenant, and Fetting's Messenger

It is quite generally conceded by scholars that in reading the Greek and Hebrew manuscripts of the Bible, liberties have been taken whereby various readings have been changed and corrupted, perhaps not always intentionally so, but that sometimes readers have written in (on the margin of those manuscripts) their ideas of certain passages as to how they *should* read, and marked the same with an asterisk or star; and the copyist, perhaps, not really understanding what the asterisk stood for, had, while copying, written those comments in the body of their work as though they were parts of and contained in the original manuscript. And it is also asserted in the "Complete History of the Canon" that "Notwithstanding the care and precaution of the Massorites and Jews who had written or printed the Hebrew Bibles, there are still a great many differences between the manuscripts and printed Bibles, as Buxtorfe has observed in his Rabbinical Library, and Capelle after him." And:

"It *can not* be said that no fault has crept into the scriptures by the negligence or inadvertency of the transcribers, or even by the BOLDNESS of those who have ventured to *strike out*, ADD, or *change* some words which *they thought necessary to be omitted, added or changed*. This is the common fate of all books, from which God has not thought fit to exempt even the sacred writings." And Dupin says:

"The critics have sometimes *reformed* the text, because they looked upon it as faulty: they have met with a sense that shocked them in the text, and which might be reformed by *taking away* one single word: they have determined that the text ought to read so and so, and have *boldly corrected the text upon a mere conjecture*."

In the light of the above strictures I desire to examine the prophetic announcement of Malachi 3: 1-4, the first verse of which reads as follows in our King James translation of the Bible:

"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."

This verse has been particularized by a so-called grammatical construction, and a professed inspiration, to point out a self-styled John the Baptist (from whom Mr. Fetting claims to personally receive messages of inspiration), who declares himself to be, "*The Messenger of the Covenant*," which I believe to be erroneous and extremely harmful in its tendencies; hence I herewith offer the following criticism.

First, I believe the verse quoted (before it was translated into the English language) had been tampered with, and that in the Old Testament we have not the original statement of Malachi. That some parts thereof have been taken away, and other words which were not spoken by Malachi have been added in lieu thereof; and in evidence of this fact I offer the testimony of Jesus Christ himself as quoted by Matthew, Mark, and Luke. Matthew quotes Jesus as saying of John:

"But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee."—Matthew 11: 8-10.

Mark writes as follows: "The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee."—Mark 1: 1, 2.

Luke writes it thus: "This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee."—Luke 7: 27.

Please note that the whole three give the words of Malachi as quoted by Jesus Christ word for word, syllable for syllable, and letter for letter, and the same punctuation, without any equivocation, testifying as a unit to the precise words Jesus used when quoting the first verse of the prophecy as recorded in the third chapter of Malachi; and if Jesus quoted the passage as it was then written, some one since that time has cut out from the original writing of Malachi the words, "*before thy face,*" and added the word "*will*"; and substituted the words "*and he*" for "*which,*" and the word "*the*" for "*thy,*" and "*me*" for "*thee*." All these changes have been made, if Jesus quoted correctly (and who will charge that he misquoted Malachi), as testified to by those three inspired men, Matthew, Mark, and Luke? The verse then as restored by Jesus Christ to its original reading would read as follows:

"Behold, I send my messenger before thy face, which shall prepare thy way before thee: 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."

With this correction I wish to paraphrase the first three verses of the third chapter of Malachi, placing my explanation in brackets, and underlining my words:

"Behold, I [*God*] send my [*God's*] messenger [*John the Baptist*] before thy [*The Messiah's*] face, which [*John*] shall prepare thy [*the Messiah's*] way before thee: [*the Messiah*] and the Lord, [*Jesus Christ the Messiah*] whom ye [*the children of Israel*] seek, shall suddenly come to his [*the Lord, Messiah's*] temple, even [*the word even is an adverb noting emphatically identity of persons—Webster thus clearly identifying*

the Messiah and the Messenger of the Covenant as one and the selfsame person] the messenger of the Covenant, whom ye [*the Israelites*] delight in: behold he [*the Messiah*] shall come, saith the Lord of hosts. But who may abide the day of his coming? [*the Lord's coming*] and who shall stand when he appeareth? [*when the Lord appeareth*] for he [*the Lord, Messiah*] is like a refiner's fire, and like fuller's soap. And he [*the Messiah*] shall sit as a refiner and purifier of silver: and he [*the Messiah*] shall purify the sons of Levi, and purge them as gold and silver, that they [*the sons of Levi*] may offer unto the Lord an offering in righteousness."—Mal. 3: 1-3.

This analysis seems to me to be perfectly plain; and that the prophecy rightly read and interpreted will admit of no other construction. Clearly the Messiah (Jesus Christ), is the "Messenger of the Covenant" specified in the prophecy; and to this specification all commentators which I have had the privilege of consulting specifically agree that the Messenger of the Covenant is none other than Jesus Christ the Son of God. Alexander Cruden, M. A., in his Complete Concordance, says:

"*Messenger*. Signifies, One who carries messages between party and party, Gen. 32: 3; 50: 16. It is applied, [1] To Christ Jesus, called the Messenger of the Covenant, Mal. 3: 1, who, though he be one with the Father, yet humbled himself for our sakes, to be as a messenger from his Father, to declare his will to us, to confirm the covenant of grace by his death, to reveal this salvation, with the promise of the Holy Spirit to work true faith and repentance in our hearts."

Thomas Williams, author of "The Age of Infidelity," in answer to Payne: "A New Translation of Solomon's Song: An Historical Defense of Experimental Religion; A Dictionary of all Religions; Religious Denominations," etc., etc., in his Practical Expositions and Explanatory Notes of the Cottage Bible, says of Malachi, 3: 1, "John the Baptist is now introduced as God's messenger, preparing the way for the Messiah, who is here designated as the messenger (or angel) of God's everlasting covenant, which he comes to publish by his ministry and ratify by his death."

Again, commenting on Exodus 23: 20-23, he says: "To the rank and character of this angel we have repeatedly averted: . . . and some particulars are here added, which seems to confirm the opinion above given, that 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 Jehovah. . . . 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 9: 6, where Messiah is called 'The Counselor,' which the Septuagint renders 'The Angel of the Great Council': called the Angel of the Covenant.—Mal. 3: 1."

Of the angel who appeared to Hagar—Gen. 16: 7-13—he says: "This is the first appearance we read of an angel in human form, and it is the Angel of the

Covenant, he whose 'delight was with the sons of men.'

In the original Notes, and selections from Bagster's Comprehensive Bible, and other standard works, on Malachi 3: 1, we find this comment:

"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, Gen. 48: 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 something being intended under a double expression: and Kimchi says, 'He is the King Messiah, He is the angel of the covenant.'"

And yet, notwithstanding all this array of scholarship, this purported John the Baptist—Fetting's Messenger—declares in the 24th message, "I AM THE MESSENGER OF THE COVENANT." And he then breaks out in prophecy, saying: "Thus saith the Lord your God to the children of Israel, . . . 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, for I the Lord God of Israel am no respecter of persons, for all that will love the Lord, and keep the commandments that My Son has brought to earth are accepted of me."

Just why the Lord should use the word "for," and thus assigning his being no respecter of persons as a reason why this so-called John the Baptist is declared to be "The Messenger of the Covenant" is a little perplexing to me. In truth it just seems to me to be absolutely silly for the Lord to urge the fact of his impartiality towards men as a reason or proof in support of this so-called John the Baptist being the messenger of the Covenant. For whether God is or is not a respecter of persons it would in no way affect or change the fact as to whether or not this John or any other John was or is the messenger of the covenant. And all this purporting to be a revelation coming direct from the lips of the Almighty God.

Then again: "If this so-called or self-styled John the Baptist is really the Messenger of the Covenant, will some one please tell us of what covenant, and where the covenant is of which he is the messenger?"

The following is also important, showing the absolute unreliability of the Messenger. At the General Conference in Independence, Missouri, of April, 1932, I met Chester J. Crandall; and in the presence of C. W. Humphrey, Brother Crandall told me that he attended the two-day meeting held in Port Huron, Michigan, over the Fourth of July in 1931, after which he took Otto Fetting in his car on his way home; and that during their trip together they stopped in the home of James Beld near Marengo, Indiana, for two or three days, in which neighborhood several people had been previously baptized; and that they held meeting while there, but no instruction being given by the Spirit or any Messenger in regard to the ordaining of anyone

there to take charge of the work, nor any instruction given regarding an organization, they left for Licking, (or Litchfield, I don't remember which) Missouri, thence to Independence, Missouri, but still no instruction was received either by Spirit or Messenger. But when the 27th Message was given to Fetting on the 2d of the following September, among several other names mentioned by the Messenger to be "set apart as elders" was the name of C. M. Beld. To this, however, he paid but little attention, as he naturally presumed that this C. M. Beld was some gentleman with whom he was unacquainted whom the Lord had chosen through his Messenger. But after the 28th Message was given on the 24th of January, 1932, he received a letter from Fetting to go to Marengo, Indiana, and meet Elder Thomas Nerren and attend to the ordination of Brother James Beld as per instruction given by the Messenger in the 28th Message, that "James Beld be set apart and labor in Kentucky." But "The best laid plans o' mice and men, gang aft agley!" And so it was in this case, as Brother Thomas Nerren, always in the forefront, had beaten the Messenger to it, and had ordained James Beld on the 15th day of January; *nine days before the Messenger, or the Messenger's god knew anything about it.* But really the poor Messenger wasn't to blame altogether, as he was just prophesying, delivering the words his god commanded him to deliver. (?) Notice,

"Thus saith the Lord your God: "Hearken ye nations and hear ye inhabitants of the earth. . . . Let C. M. Schryer labor in Western and Central Michigan; let Robert Orme be set apart and labor in Southern Missouri and Arkansas; let C. J. Crandall labor in Indiana and Ohio. *Let James Beld be set apart and labor in Kentucky. . . .*" This revelation consists of 14 paragraphs. The 15th paragraph is the Messenger's own words, and it opens as follows: "These words was I instructed to bring to you from the Lord. I am your fellow servant, and a messenger *sent from the presence of the Lord your God. . . .*" This shows conclusively that the god that inspired this revelation, or this messenger who came direct from his presence, did not know anything of Nerren's action and periphrasings at Marengo; and what embarrassment and confusion it must have caused them when they learned Nerren had ordained him nine days ahead of the Messenger's Call? These strictures strip this 28th Message to the bone, showing beyond successful disputation that it is not of God; and that the messenger who delivered it is a wicked, lying, evil spirit, whose sole enterprise is to destroy the work of the Lord.

Be it further known that the C. M. Beld called by the Messenger to the office of elder in the 27th Message, given September 2, 1931, was *none other than the wife of James Beld*; her name being *Chloe May Beld*, (Though frequently called by her initials, C. M.) She is a sister of Chester J. Crandall, of Alden, Iowa. And while he and Mr. Fetting were at Beld's in July, 1931, Mr. Fetting got mixed on the initials of Beld and his wife, and made the blunder of calling the wife

instead of the husband; and then saddled it all on the Messenger. But how the Messenger (who claims that the messages he has given have been sent direct from the presence of God) should get mixed up in such a serious blunder while still claiming all that he delivered in the messages was the words of the Most Holy God, *verbatim et literatim*; and under no circumstances should be changed, not even in one word, syllable or initial, is one of the unexplainable conundrums which I leave for others with more credulity and less brains than the average citizen, to solve for themselves.

That story published in the *Voice of Warning* for February, 1932, over the signature of W. R. Dexter, contains a little too much Flunkyism to make it palatable. No doubt Brother Dexter was told that stuff, and believed it; but to me it was a silly story gotten up by somebody to cover up the fake message with its enormous blunder of calling C. M. Beld, (Chloe May Beld, James Beld's wife) to the office of elder. It has been over a year since that Carl Matthew Beld story was told by Mr. Fetting, and published by Dexter, with the promise that "The details of his visit to Brother Fetting will be given in a later issue"; and that the said Carl Matthew Beld "stated he would be back again," neither of which has materialized. I am

doubtful of the whole Carl Matthew Beld story; and I challenge this posthumous Carl Matthew Beld to identify himself and verify the statement concerning him in this *Voice of Warning* letter. And again: If Carl Matthew Beld really did appear to Mr. Fetting as stated in that letter, why did not Fetting ordain him then and there as an elder, to which office he had been called four months and twenty-two days previously?

These things should open the eyes and hearts of those who are being led by this deceptive influence, as Fetting declares: "I have given each message word for word as they fell from the lips of that heavenly messenger, *not one word, or one INITIAL* has been changed."—*Voice of Warning*, January, 1932. Therefore, if in giving the 27th Message the Messenger got tangled up and called James Beld's wife to be "set apart as an elder" instead of calling Beld himself; and then seeking to cover up his blunder by calling James Beld in a self-evident fraudulent "Thus saith the Lord" in the 28th Message; and whereas James Beld had been ordained at least nine days before, how anyone apprised of these facts can still swallow the idea of this so-called John the Baptist stuff as being an inspiration from God is one of the unsolved and unsolvable problems too abstruse for me to tackle.

WILLARD J. SMITH.

Reverence in the House of the Lord

By William F. Anderson

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of truth."—1 Timothy 3: 15.

It has been said that order is heaven's first law, yet we find when the people of the Lord meet together that disorder and confusion, and noise is indulged in, and few there are that seem to realize to the extent they should that the place and time set apart for worship should be kept sacred and quiet, each one going directly to his seat, and in order approach the Lord.

At the time Christ visited this continent he found many gathered together on the lawn of the temple, marveling and wondering about the signs that had been made manifest, and conversing about the Christ that was to visit them. They were not concerned about the gossip of the day, there were things more vital to them, and they were concerned, their conversation was about the Christ, and in following the account of that bit of history we find them on their knees when together, praying to God for needed blessings.

When we come together we talk of most everything but the purpose of our meeting, and few, quietly, take their seat, and bow and ask God to bless us in our service of worship. I am wondering if we would not receive more and greater blessings if we were to enter the place of meeting with the thought that we were going there to commune with God, and to seek his favor, leaving the worldly things on the outside, re-

fraining from entering into common conversation, and each moment be spent in silent prayer or meditation? The writer suggests that all try it for a time and see if greater blessings will not result.

We are living in the "time of the end" and of preparation for the coming of the Christ to us as a people.

We believe that the gospel has been restored, and that its restoration came at the eleventh hour. If that be true, then we are far advanced in that hour, and the coming of Christ is much nearer than when the gospel was first restored. There is much to be done, and to accomplish that which has been given us to do, we must get nearer to God, and to do that we must become very earnest and prayerful.

The writer may be considered an extremist, but he is of the opinion that when we assemble together to worship God that the time we are together we should be prayerful, and our visiting should be done at some other time than in the place of worship; that should be sacred to God. The place where we meet is, at least for the time, dedicated to God, and should be so considered. Whether it be in a home, a hall, or a church, confusion is unseemly, and we can not enter into a worshipful attitude in an instant of time from a period of levity and, will I say, useless talking. True, there may come a partial blessing, but how much more we might receive if we were to spend the few

minutes before or between services in prayer and meditation on the things of God?

The sectarian churches set an example before us. I have gone into some of the sectarian churches and have noted the quiet and worshipful attitude assumed; no loud and unseemly conversations or laughter, for we are told that much laughter is sin. We should be sober, thoughtful, and quiet in the place of meeting. We are told that God is a jealous God; we should be careful not to warrant his displeasure.

There is a disposition on the part of some to think we are going into apostasy if we do anything that is done by the other churches. I noticed in the different churches that a voluntary is played preceding the opening of the meeting, which brings order and quiet. I have found it in a few of the Church of Christ congregations, and with good effect. Music is good and will cause a spirit of worship to come over us.

We look forward to worshiping in the Temple, and we will needs enter there in a prayerful manner, not in a light or thoughtless way. "By your lives and by your teaching you must prepare a people who shall be

worthy to meet Christ at his coming." Can we expect to receive an endowment of his Holy Spirit if we indulge in the lighter vein? God expects us to be sober and prayerful. Let us begin to practice deportment in the place of meeting now. I am sure God will bless every effort thus put forth in sincerity.

No visiting should be done in the meeting place. A kindly greeting to all is sufficient. The discussion of things foreign is not uplifting. Let us refrain from it and be an exemplary people in all things.

"If you will keep my sayings, my Father and I will come and take up our abode with you." Christ always keeps his promises when we comply with the requirements.

May God help us all to see the need of "behaving ourselves" in the "House of God," that we might attain to greater blessings.

This work we are engaged in is serious and we should take it seriously.

Work, watch, and pray, must be our motto if we expect to attain.

The Technocratic Upheaval and Underlying Principles

By James E. Yates

Technocracy does not offer much for the future if it is not more than the *Idiocracy* of the past.

But here are five practical measures that will do more to remedy our economic disorder than all that technocracy has yet offered. These five measures are practical in every way. Within them there is power to destroy the economic cancer which is preying upon all civilization, and a balm to heal, when the necessary surgery is finished.

First: In accord with divine law, and in agreement with the plain demands of justice and right among men, quench one of the most damnable streams of greed that curses the world, by establishing a statute making it impossible that *usury*, interest on money, can be collected legally.

Second: Put into active operation that part of the Constitution of the United States now so dormant and ineffective, which provides that Congress shall issue the money and *regulate the value thereof*. Let this be done by putting the Government in ownership and control of all banks. Let the private banking system with its curse of usury, and its blight of terrible loss to its trusting depositors by the periodical bank failures, become the obsolete relic of *Idiocracy* which is its certain final destiny.

Third: Declare a five-year moratorium on all debts, except where payments may be due to the poor.

Fourth: Unhorse the supreme control which greed and parasite interests exercise in manipulating our circulating medium, by *canceling the gold standard*. The nations have bowed down in worship and unholy servitude to that *Calf of Gold* quite long enough. To any who would suffer unjust loss as a result of the

change of system, let remuneration be made by the issue of money based upon *service*; or, as technocracy would say, based upon national "Energy Units."

Fifth: Decree a "Jubilee year," by the Government parceling the land to the people for homes and farms, without debt of interest, or rent, or tribute to a landlord. Present landed monopolies to be broken up by taking over all land, and payment being made for the same, over a period of years by the Government. Parceled lands to be occupied during life by individuals, if desired, exchanges of locality with others, optional with all, improvements upon lands, subject to individual sale and barter, but the real estate never to be deeded from the Government, and never sold, bartered, or bequeathed.

These five just measures, as will be seen at a glance, deal with the very fundamentals of economic life. The proper and improper uses of money; the regulation of its values; the control of expansion and contraction—and a temporary respite on debts, till final settlement can be determined. This is absolutely necessary. A rational and just substitute for the *Gold Standard*. The justice of this measure will be denied by superficial thought, and by the interests. And finally, a fair and equitable access to the land by all the people, and a stop to favoritism, to special privilege in the monopoly of the agricultural land and the mines, which are the very ground and basis of all wealth.

Furthermore, when our dollar is based upon *service*, which can not be hoarded as gold, and when that *service* is promised by the Government to be rendered *in this country*, and by American goods, then all our great tariff nuisance problems will be solved *automati-*

cally, and with such ease and simplicity that we will remember the old system of idiocracy as a tragedy of the past framed in comic settings. For then foreign goods will not be sent to our shores for our gold; to be hoarded or let upon enslaving interest. Our false pride in the present so-called "soundness" of our dollar will then have fully evaporated, when we discover that there need be no further fear that foreign nations will kill our industries by "dumping" foreign made goods upon us. For when the time comes that the paraded and tinsel false pride in the trumpeted "sound" American dollar, without losing its strength and value in our own country, is no longer a temptation to foreign traders to cart it off from the land *where its value is greatest*, then the only purpose which could bring foreign goods to our shores would be *their desire for American goods in return!* Fair exchange could be no robbery. The dollar would serve merely as a medium by which to measure in exchange. That is the right

function for all money. In that field, money is a great boon to civilization. Outside of that field it becomes a curse and a source of economic condemnation.

Our money rendering its largest service in our own land, would confine its circulation within the body politic which it serves; and the terrible tariff tangle would be a forgotten nightmare.

These five fair and practical measures are suggested to the thoughtful consideration of all who desire to see economic progress established by peaceful means, and without the disaster and chaos that attends, and is incidental to most revolutionary advancement. But let no one imagine that in this present crisis we shall escape needed and drastic measures.

With a deep sympathy, and a profound respect for the varied and conflicting theories now being advanced throughout the land, in the great urge that is forced upon the people to find a way out.

True to Form

E. E. LONG.

It is quite apparent that President Elbert A. Smith has begun to see things, in his characteristic way, as the following excerpt from his pen in *The Saints' Herald* of January 11, 1933, indicates:

"Had the church held all of its converts our gains would have been very rapid. However, it is too much to expect that there will be no losses. Some have 'gone out from us because they were not of us'; they had no abiding faith in fundamental Latter Day Saint doctrines, and in a time of stress turned elsewhere. Some were by temperament and cultivated habit so given to contention that eventually they fought themselves out of the church. Some have been unstable and have yielded to temptation or discouragement. It is the old story of the seed that fell among thorns, or on the ground, or where the fowls of the air devoured it. No possible effort could prevent some of these losses."

It is easy enough for President Smith to see that "some have 'gone out from us because they were not of us.'" But there are two ways of looking at those who went out, and at least two things to see that caused them to go. President Smith sees only one—"they were not of us." Time was when those who went out were in full brotherly fellowship with President Smith and his associates. Why, then, did they cease to be no longer "of us"? Oh, it is said that "some were by temperament and cultivated habit so given to contentions that eventually they fought themselves out of the church."

Indeed! Come to think of it, we recall a number of men who by "temperament and cultivated habit fought themselves out of the church," and we have heard President Smith extol the courage of those same men, including Martin Luther, John Calvin, the Wesleys, Roger Williams, all who at one time or another have

been lauded by President Smith as heroes of example. And we might add another list of such worthies of more recent date, who likewise have been highly extolled by President Smith: William Marks, Jason W. Briggs, Lyman Wight, et al. In fact, most of the founders of the Reorganization were men of that type, else the Reorganized Church would have not been born. They, too, "went out because they were not of us," in the estimation of those from whom they departed.

But the true, underlying reason for their departure is never told by those from whom they separated. The minority who voluntarily went out must be heard to ascertain the facts. To say that they "had no abiding faith in the fundamental Latter Day Saint doctrines" is not stating the truth. Let President Smith or any of his fellows show wherein those who "turned elsewhere," especially those who found a haven on the Temple Lot, have denied or rejected one fundamental L. D. S. doctrine. It stands to their lasting credit that those who turned elsewhere in 1925, and since, went out contending "earnestly for the faith once delivered to the saints," and at the same time denouncing the introduction of multiform sectarian and worldly innovations by which the fundamental L. D. S. doctrines have been vitiated. It will be time enough for President Smith to apply the branding iron when he can clear his own skirts. We say, without the least fear of successful contradiction, that no faction of the Restoration can show a better spiritual pedigree than can the Church of Christ on the Temple Lot, and we call Elbert A. Smith to witness this fact. By him it is written:

"One of the most important acts of the recent General Conference was the adoption of articles of agreement with the Church of Christ people of Independ-

ence, Missouri. These articles are twenty-four in number and appear in full in the *Herald* for April 17. They are entitled, 'Agreements of Working Harmony.' . . .

"Though arguments might be advanced upon both sides of the question, as is usually the case, this assembly conceded that our Church of Christ brethren had established their claims so far as they may be involved in tracing baptism and priesthood back to valid original sources. As an organization they have held to the *fundamental doctrines* of the church and have been guilty of no moral lapse. . . . Hence no charge of apostasy from the original faith could be supported, were there any among us inclined at this time to make such a charge." (See Editorial in *Saints' Herald* for April 24, 1918.)

Yes, the General Conference, after diligent and careful investigation, "conceded" all that President Smith says it did and more when it declared that the Church of Christ brethren "have always maintained an honorable name and place among men, and have held their priesthood in righteousness before God." See *Herald* for April 17, 1918. So in turning to the Church of Christ brethren, as many have done since 1925, those who went out were not required to deny or reject a single fundamental doctrine of the Restoration, or of primitive Christianity. This fact is conceded by all who make an unbiased comparison. It was not until after the Reorganized leadership by art and intrigue set the pace downward to a worldly goal that strong men and women who by "temperament and cultivated habit" were able to fight the fight of faith until they were forced out by the policy of "effective discipline," and "decapitation," of which they

now appear to be very much ashamed.

Between the opposing forces of truth and error there can be no affinity. "Ye can not serve God and Mammon," and with men of high gospel ideals there can be no compromise. The Reformers went out from the mother church; those who "remained" true to the ideals of the Restoration at Nauvoo, and those who were like minded in the Reorganization went out when the spiritual affinity was broken and they were no longer of that element who would turn the grace of God into lasciviousness. In that sense it is strictly true that "they went out from us because they were not longer of us."

A Belated Concession

President Smith's Angel of Clear Vision must have been near when he wrote the following paragraph:

"Yes it is too sadly true that all down the history of the church many have been lost who might have been saved. A helping hand in time of need; *more patient, Christlike consideration than we have been willing to give in times of division.* . . ."

This belated concession is becoming quite general with some leaders who now see their mistake. In the time of the greatest division, when the Jeremiahs and the Amoses of the church were crying out against the tendency to wordliness and innovation, "effective discipline" and "decapitation" was the order eagerly and hastily carried out by satellites who thirsted for power; and when it became so painfully evident that for the rising tide of apostasy there was no remedy within, some did for their spiritual safety turn elsewhere, who now, rejoicing in the new freedom of old-time gospel liberty, refuse to be lured into the meshes of bondage from which they so happily escaped.

The Wise Master Builder

Is He of the Masonic Order?

By Elder John Harris

In order to answer this question by scriptural argument, we read: "Except the Lord build the house, they labor in vain that build it."—Psalms 127:1.

Yet a more perfect knowledge is found in the scripture of Isaiah 28:16, 17: "Therefore, thus saith the Lord, Behold I lay in Zion for a foundation a Stone, a tried Stone, a precious Corner Stone, a sure foundation: he that believeth shall not make haste, judgment also will I lay to the line, and righteousness to the plummet: and hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Now compare this word with Book of Commandments 4:5.

The fulfillment of the Isaiah Scripture is declared and fulfilled by the Wise Master Builder: Matthew 21:42, 43, 44 and Psalms 118:22:

"The stone which the builders rejected: the same is become the head of the corner." In the 44th verse: "And whosoever shall fall on this stone shall be

broken: but on whomsoever it shall fall, it will grind him to powder." 45th verse. "The chief priests and Pharisees had heard the parable, they perceived that he spake of them."

It is a serious thing to undertake to build without the Master Builder: "All power is given unto me in heaven and in earth."

And although he delegates the power unto man, they must be of his own choice, and continue in his word, or judgment will I lay to the line, as he declares to the church of Thyatira: "These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass," etc., or as declared in latter days, in the preface of Book of Commandments, "Saith the voice of him who dwells on high, and whose eyes are upon all men," etc. Except to prove his word.

It is not given to everyone who aspires to start and build his house. For the Son only has power to make

him: he chooses a Pillar in the Temple of God he is building; the spiritual house. (1 Peter 2:5, Rev. 3:12.)

The Masonic Order, or Master Mason, He hath not sent, for Jesus declares: Matthew 23:8: "One is your master, even Christ. 10th verse: "Neither be ye called Masters, for one is your Master, Christ." And again in his trial before the high priest: Matthew 26:55 and John 18:20.

Jesus answered him, "I spake openly to the world; I ever taught in the synagogue, and in the temple, and in secret have I said nothing."

Hence the Church of Christ is right in ruling, rejecting all secret orders for to rule in the Church of Christ.

Invariably they have led astray all that follow them: it was the cause of the first apostasy in the church under Joseph, and it is the cause of the many factions today.

We do not discern the Lord, or his hand, or his voice: and thus we have now near on to forty apostles, twelve to each faction. God is not the author of confusion; some must be false apostles. And his word says to try them who say they are, by the Apostles' doctrine as taught by Christ's disciples in the days of old.

And the vital message unto all Saints in latter days: Return! return to the beginning of the Lord's Reformation, and know the voice of the Lord, from the commandments of men, for the Lord declares: "In vain do they worship me, teaching for doctrine the commandments of men," or, in other words, spurious revelations.—Matthew 15:9.

The Lord changes not. What he first declared stands without revision by the minds of men. They will only make churchianity, rather than true Christianity, or followers of Christ.

We read in October *Advocate*, Sister Sheldon's article, "Some Observations." In closing she quoted: "The ancient, beautiful house came down, but not a venerable stone was disturbed until the Master Builder had in his hands the complete plans for the new edifice; and he held the drawings to their last detail of the larger and more profitable structure."

This is a great truth: Jesus taught this to the chief priests: "The stone which the builders rejected: the same is become the head of the corner." He also said: "Every plant which my heavenly Father hath not planted shall be rooted up."—Matthew 15:13.

But the greatest truth is the "larger and more profitable structure" is the Temple of God he is building that will fill heaven and earth." And he is still calling his own lively stones, etc. (1 Peter 2:5.)

In closing this article on The Wise Master Builder, for the good of all factions of the latter-day work, we call attention to the Lord's word through Joseph, after being afflicted, and cast out from the land of their inheritance: "I, the Lord, have suffered the affliction in consequence of their transgressions: yet, I will own them, and they shall be mine in the day when I shall make up my jewels." Will this not make us all repent and return to the Lord, not only to say, but to do what he hath commanded"? But in the fifth paragraph learn the glory of his temple:

"Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together and stand in holy places, and prepare for the revelation which is to come when the veil of the covering of my temple, in my tabernacle, (which hideth from earth) shall be taken off, and all flesh shall see me together. And every corruptible thing, both man, or of the beasts of the field, or of the fowls of heaven, or of the fish of the sea, that dwell upon the face of the earth, shall be consumed; and also, that of element shall melt with fervent heat; and all things shall become new, that my knowledge and glory may dwell upon all the earth," etc. Sec. 98:1, 5.

The apostle Peter corroborates saying: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness," etc. 2 Peter 3:11.

Dear saints from this Word, do you now see how suddenly he will come to his temple, when the veil of the covering is taken off?

"Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not." Luke 12:40. "Come Lord Jesus, come quickly. Amen."

OIL

By Miriam Haldeman Mason

Jesus had just finished telling his disciples what would be the sign of his coming, and of the end of the world; then he tells them what the kingdom of heaven (or the church) will be like at that time. He said: "Then shall the kingdom of heaven be likened to ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise and five were foolish. Those that were foolish took their lamps and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bride-

groom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch therefore, for ye know not the day nor

the hour wherein the Son of Man cometh."—Matt. 25: 1-13.

In much of his teachings Jesus used symbolical language. Thus: A virgin—one undefiled in the ways of the world; Lamp, directive light or guidance; Light, Truth; Oil, The Holy Spirit; Slumber, to be at rest, to be inactive; Midnight, that hour when one day is finished and a new day is about to dawn.

So we have the virgins, those who accept Christ and take upon them his directive Light, the Holy Scriptures as a Lamp to guide them, and start out with a hope of meeting Christ, the bridegroom, at his coming, but some neglect to take oil, which we see is the Holy Spirit.

How does one get this oil? Jesus says, "If ye love me, keep my commandments; and I will pray the Father and he will give you another Comforter, that he may abide with you forever. Even the Spirit of Truth, whom the world cannot receive," etc. (John 14: 15-17.) "He that hath my commandments and keepeth them, he is that loveth me, and he that loveth me shall be loved of the Father, and I will love him, and will manifest myself unto him. If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." (John 14: 21-23.)

So we see in order to have oil to keep our lights burning, we must keep his commandments. Each individual must get oil for himself. In Ezekiel 14: 19, 20, we read: "If I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: though Noah, Daniel, and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness."

There must be individual righteousness. When the cry is made, "Go ye out to meet him," it will be too late then to *get oil*. We see by reading John 16: 13 that this Spirit of Truth is to lead us into all truth, and show us things to come. While we wait for the bridegroom we have all slumbered, or have been inactive, at ease. By the signs of the times all thinking men and women realize something is about to take place in this world. Many are saying, "Prophecy is being fulfilled; Christ's second coming is near, and many other expressions which make us wonder if the midnight hour is near at hand, when a new day will dawn, (a new dispensation). All the virgins are beginning to trim their lamps, as evidenced by articles on religious developments going on about us.

Shall we soon hear that cry, "Behold the Bridegroom cometh; go ye out to meet him"? Let us examine our lamps and see if we have *oil* in our vessels. Do we have the Holy Spirit in our hearts? There are individuals in every religious sect whom we see enjoy the presence of the Holy Spirit within their hearts, as evidenced by their daily walk and conversation. These have *oil* in their *vessels*.

Remember Jesus said: "*Those that were ready went*

in and the door was shut." "Ye shall know them by their fruits." (Matt. 7:16.) "The fruits of the Spirit are love, joy, peace, longsuffering, (or patience), gentleness, goodness, faith." (Galatians 5:22, 23.) "The kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost, for he that in these serveth Christ is acceptable to God and approved of men." (Romans 14:17, 18.) Do our lives bear these fruits?

Jesus said, "Except a man be born of water and of the Spirit he can not enter into the kingdom of God. Marvel not that I said unto you, Ye must be born again. The wind bloweth where it listeth, and you hear the sound thereof but can not tell where it came from or where it goes. So is everyone that is born of the Spirit." (John 3:3-8.) As the wind moves the trees and grass, so God's Spirit moves those who have his Holy Spirit, and we see the effects of the Spirit in their daily lives.

Jesus said the Great Commandment is, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. The second is like unto it, Thou shalt love thy neighbor as thyself, etc. (Matt. 22:36-39.)

In John 13:34, 35, Jesus said: "A *new* commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another. *By this* shall all men know that ye are my disciples, if ye have love one to another."

If we do not show by our daily lives together that we love one another, men will doubt if we are his disciples.

May God give each of us grace to so purify our lives that we may have sufficient *oil* in our *lamps* to guide us in these dark days of oppression, is my prayer in Jesus' name.

Reflections

Brother Smith's sermon brings serious thoughts to the mind. There can be no denying that "gospel fruit grows on the gospel tree." We know, when we see a tree that is dead and fruit is not growing on it, that the life giving power, the sap, is not being given to nourish the tree. According to the pattern furnished in the New Testament and the Book of Mormon, the true gospel was restored by angelic ministration a hundred years ago, as John saw on the Isle of Patmos. If we are not manifesting the fruit of the gospel today the fault can not be with the gospel plan, but with us, because we are not submitting ourselves fully to the renewing processes of the Holy Spirit promised through the gospel.

We may come to a knowledge of the true gospel, and we may nominally accept it, but if we do not *live* it, we have no promise of the Lord's Spirit abiding with us. The sap will not course through the trunk and branches of a tree when other conditions necessary to the life of the tree have not been met.

Soil, moisture, proper care are all to be considered and are essential to the life of the tree, no matter how perfect a specimen the tree was when it was set in the ground. The parable of Zenos, in the 3d chapter of Jacob, shows that for a time the gospel plantings at Jerusalem brought forth "good fruit," but in the course of time "all sorts" of fruit began to appear, and none of it was good. The gospel tree has to be cared for as carefully as a tree in the vineyard. If we graft in things that are worldly, that savor of man more than of God, the result will be

similar to grafting peach into an apple tree, or pear into a cherry tree—there will be crossed fruit.

The gospel is like anything else; we have to give it an opportunity to show what it can do for man. If its teachings are put into practice the Spirit of God can operate. If we hold the gospel in theory, only, but in reality continue to walk in the ruts of old Babylon, the gospel is like an unused machine. We can not judge its merits, and we should not look for results when we have not given it a fair trial.—L. P. S.

Letters

Dear Editor:—I would like to write a few things about the Church of Christ being the true church, as I have found many places in the Doctrine and Covenants and Book of Commandments, and also in Book of Mormon which prove to me that the Church of Christ was the first church. If the Saints of the Reorganized people would only investigate they surely would see these things. But, of course, they are not supposed to do that—it might cause them to doubt. That was what I was told it would do to me, and of course it did.

But, dear Saints, if it causes us to doubt, there is something wrong. And there surely is. When I first joined the Reorganized Church, I was told to hear any religion, and they believed in an open pulpit, did not believe in Masonry, nor in S. D. C. But now they believe in a closed pulpit, in Masonry, in S. D. C., and do not investigate. So who do you think has changed? The people that are leaving this kind of stuff, or the ones that are staying with it? I say the ones that are staying are the ones that have changed; yes, and not for the good, either.

Well, I am going to copy some revelations from the Book of Doctrine and Covenants, as the Reorganized people say they believe every word in it. But sometimes I find they do not. Please read section 17, verse 1:

"The rise of the Church of Christ in these last days being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April. Which commandments were given to Joseph Smith, jr., who was called of God and ordained an apostle of Jesus Christ to be the first elder of *this church*, and to Oliver Cowdery who was called of God an apostle of Jesus Christ, to be the second elder of the church, and ordained under his hand. And this according to the grace of our Lord and Savior Jesus Christ, to whom be all glory, both now and forever, Amen."

See also verse 8.

Verse 13: "The several elders composing this

Church of Christ are to meet in conference once in three months."

Verse 18: "The duty of the members after they are received by baptism."

"The elders or priests are to have a sufficient time to expound all things concerning the *Church of Christ* to their understanding."

Verse 19: "Every member of the *Church of Christ* having children is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ and bless them in his name."

Verse 20: "No one can be received into the *Church of Christ*, unless he has arrived at the years of accountability before God, and is capable of repentance."

Verse 24: "Any member of the *Church of Christ* transgressing, or being overtaken in a fault, shall be dealt with as the Scriptures direct."

Now read section 19, and do not overlook what it says about the *Church of Christ*. And also section 20. What church was this revelation given to? Why the *Church of Christ*. See verse 21: "And again, every person that belongeth to this *Church of Christ* shall observe to keep all the commandments of the church."

Now read section 57, where it tells about the building of the temple, beginning at the temple lot. Also section 83, pertaining to the building of the temple, and where.

Now, dear Saints of the Reorganized Church, please do not overlook these things. And as you are all so creedbound, you had better get where you belong, I think.

I would like to have you read some in the Book of Mormon: See 3 Nephi 10:27: "Yea, a commandment I give unto you, that ye search these things diligently; for great are the words of Isaiah."

Again in verse 32: "Search the prophets, for many there be that testify of these things."

Again 3 Nephi 12:12: "And it came to pass that they did do all things even as Jesus commanded them. And they who were baptized in the name of Jesus were called the *Church of Christ*."

Now read verse 20, where it says: "The church must be built upon my gospel, and be called in my name, which is Christ."

See 3 Nephi 13:35, 36: "And it came to pass that thus they did go forth among all the people of Nephi, and did preach the gospel of Christ unto all people upon the face of the land; and they were converted unto the Lord, and were united unto the *Church of Christ*."

4 Nephi first chapter. Please read the first verse, where it says, "The disciples of Jesus did form a *Church of Christ* in all the lands round about."

I can not understand why these things should be overlooked. I have written them down so those who have overlooked them may have their minds refreshed. Especially my brethren of the Reorganization.

It is certainly too bad that so many go into the church without investigating. The Lord says be not deceived by every wind of doctrine. How shall we know if we do not investigate? I have had some Saints say to me, "God has told this man, or that man, to join the Reorganized Church of Jesus Christ of Latter Day Saints. Also had told them that it was the true church." Of course the same things have been claimed by members of the Church of Christ. I do not believe that the Lord is the author of such confusion. The only safe way is to investigate. We will then see where he wants us to be. But we must read and make ourselves approved.

This is my understanding with reference to joining the church. We are not baptized into the church organization; we are baptized into the kingdom of God. And in the name of the Father, and of the Son, and of the Holy Ghost. Therefore, if the church in which our names are enrolled, or which holds our baptismal certificates, does not keep the commandments of the Lord, we must not stay with it. We being united and keeping all of God's commandments is what makes the church the *Church of Christ*.

Dear Saints: Let us all unite in the keeping of the Lord's commandments and be his, is my prayer.

I do pray to God that this may help some true, honest-hearted Saints to have a better understanding of where God wants us to be.

Your sister in the true Church of Christ,

MRS. P. E. MARQUETTE.

MIDLAND, MICHIGAN, January 9, 1933.

Dear Readers of The Advocate:—Just a few lines from Midland, Michigan, to say all is well in this part of God's great vineyard. Our people in this part of Michigan are still holding on to the gospel bonds, and are trying to build up this church here on earth, and we are trying to perfect ourselves in Christ.

We have no church building in Midland, but we hold our meetings from house to house. It is very hard to get the public to attend house meetings.

We had our local organized September 1, when Brother B. C. Flint was through here and we had sixteen members to start with, two more uniting with us since then by transfer; they are E. S. Mills, a priest, and his daughter Eleanor.

Brother E. M. Orton of Marion, Michigan, held meetings here for a week the fore part of December. We are more than glad to hear that work on the Temple is being started, and we sincerely hope the year to come will be better for us all financially so that we all may be able to do our part toward the building of the Temple. We hear nothing but praise for the way things have been worked out at Independence for to build the Temple, and we know that God's hand has guided and is guiding this effort.

The Coleman saints are carrying on even more faithfully than formerly. Brother Roy Adams, their pastor, has been very ill, and has just returned from the University of Michigan, which is at Ann Arbor, greatly improved in health and with a greater determination to do God's bidding. By the way, Brother Adams was undecided whether or not he should go to the University, and we all prayed for him, and two days before he went, at the Wednesday evening prayer service, God's voice was heard and he was told to go to the University—that it was God's will that he should go, and he would care for him and protect him, and Brother Adams's mind was settled. And while there he had the opportunity to sow the seed of the gospel. It surely makes us rejoice in the Holy One of Israel as we see our brother return in about three weeks time so wonderfully changed in health.

The Midland saints extend greetings to all of God's people everywhere.

FRANCIS J. PARKINSON.

Notice

In a recent number of the Voice of Warning appeared a notice to the effect that Walter L. Gates and Thomas B. Nerrin no longer represented the Church of Christ, but this is to give notice that these men appeared before the members of the Twelve (Church of Christ, Temple Lot) in December and upon the recommendation from that body they were again reinstated to full membership in the Church of Christ (Temple Lot) by the Church at Independence, their priesthood was reaffirmed, and they are now duly authorized Elders in this Church.

ARTHUR M. SMITH, *Church Recorder*.

A letter from C. L. Wheaton brings us the encouraging news that he is meeting with greater success in Utah than any time previous. A better spirit seems to prevail among the people and better attendance at his meetings is the promise of a harvest in the future among these people, as he sees it.

A. M. Smith has just returned from a short trip to the southern part of the state where he baptized one, received two by transfer, and six who had gone out with Otto Fetting in '29 returned to the church. He expects to return there March 5 to establish a church. Walter L. Gates will go with him to Licking, Mo., then from there he will accompany Bro. Arthur Rathbone in a missionary trip to extend up till the General Assembly convenes.

destruction, by "affliction," by "sword" and by "fire."

Three months later, November 1-13, the terrible judgments of God fell in "fire and sword and pestilence," as the Lord had promised, more than 200 houses were burned, the people were driven out across the Missouri River into Clay County, and not one person of the saints were left in Jackson County.—Reorg. C. Hist., vol. 1, pp. 334, 335.

Why this terrible judgment? Read the cause, announced to the saints in Kirtland, Ohio, just one month later, December 16.

"Verily, I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, *I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted in consequence of their transgressions; . . . Behold, I say unto you, there were jar-rings, and contentions, and envyings, and strifes and lustful and covetous desires among them; therefore by these things they polluted their inheritances.* They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace, they esteemed lightly my counsel: but in the day of their trouble, of necessity they feel after me."—D. C. 98: 1, 3.

Are we "esteeming lightly" his counsel today? Are we giving heed to his commandments?

In Paul's time, he found those who said, some that they were of "Paul," some of "Cephas," others of "Apollon." He soundly condemned their schism and divisions, saying all were one in Christ. Today we have those who say "I am of Brigham," and "I am of Joseph," etc. In Book of Mormon times there were many "ites" also. Today all profess one objective; therefore, "Let us arise and build," as in Nehemiah's day: Brighamites, Josephites, Hedrickites, Cutlerites, Bickertonites, or no "ites" at all, but simply an humble

follower of Jesus, who is looking for his return, as promised in Acts 1: 11, and Malachi 3: 1, "The Lord, whom ye seek shall suddenly come to his temple." He must have a temple to come to when he does return; so, come and help us to build the Lord's house. You slumberers and sleepers, awake!

Sec. 83: I must be fulfilled to complete the promise of the prophecy in Book of Mormon, Authorized Version, pages 659, 664, 750. What is the promise? Speaking of Independence, Missouri, "in the western boundaries," "which shall be the city, New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord." Verily, this is the word of the Lord, that the city, New Jerusalem, shall be built by the gathering of the saints, beginning at this place, even the place of the temple."

The "beginning" has not yet been made. True, the saints have gathered here, and built—a store, and it failed; a factory—and it failed; a brickyard—and it failed; a bank—and it failed! Do you not think it is time to begin *where the Lord told us to begin?*

Let us adopt the slogan of Nehemiah, "The God of heaven, he will prosper us; therefore, we his servants will arise and build."—Neh. 2: 20.

If you can not dig in the foundation trench, send your contribution to The Temple Storehouse, according to the call sent out already. Write to the storekeeper, Elder H. E. Moler, P. O. Box 232, Independence, Mo., telling what you have, and arrange to send on what you can. This is the Lord's House, and not "the temple of The Church of Christ." *Let us arise and build.*

If you have any money for the Temple, send it in NOW, whether it be much or little, lest the Lord take it from you by bank failure, unprofitable or foolish "investment"; loss of property by fire; livestock by death, or by sickness or death in your family.

COME! LET US BUILD THE LORD'S HOUSE

The Doctrine of Christ

Synopsis of a Sermon by I. M. Smith, at Temple Lot Church, January 29, 1933

Texts: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall *know* of the doctrine, whether it be of God, or whether I speak of myself."—John 7:16, 17.

And with the foregoing, the following:

"If ye continue in my word, then are ye my disciples indeed: And ye shall *know* the truth, and the truth shall make you free."—John 8: 31, 32.

A promise is recorded in each of these texts; and the promise is that anyone who does the will of the Father, or continues in the Savior's word, shall *know* of the doctrine which the Savior taught, whether it be of God or of man.

And if that rule holds good in regard to the teaching of the Savior *then*, it will hold good *now*. In other words, if obedience to the teaching of the Master *then*

would bring to those who obeyed a knowledge of its truth, it will do the same now. And we shall know *now*, just as they did then; that is, through the same means that people have known the truth of God's message in all ages of the world.

And how can we know? How did people in ancient times know?

Can we know because we have the gift of tongues?

NO.

Can we know because we have the gift of prophecy?

NO.

Can we know because we have great faith? NO.

Can we know because of our great understanding?

NO.

Can we know because we have been enabled to work miracles? NO.