

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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The Temple of the Lord in Zion

Actual Work on the Excavation Begins in Earnest



Denver Gibbons, Reginald Coulter, R. M. Jordan, N. R. Jordan.
The horses are "Prince" and "Jim."

The meeting of the Storehouse Committee scheduled for the period from July 27 to August 3 has not fully materialized, owing to the unavoidable absence of Brother Jordan and Bowerman. However, the committee had previously authorized the secretary to cooperate fully with the Plans Committee, in order to facilitate the start of actual construction work. With this purpose in view, Brother Arthur Smith came to Independence July 26, and on Friday morning the following brethren arrived from Regina, Canada: Denver Gibbons, L. Reginald Coulter, R. M. Jordan, and N. R. Jordan. They were put to work on Saturday

morning, and have been steadily making progress since that time.

An additional helper has now arrived in the person of Harvey Siebel, of Bemidji, Minnesota, who came down with his sister, Dorothy. Mr. Siebel just finished his college course, majoring in mathematics from Milton, Wisconsin. He later intends to further advance his education with another four-year course in Engineering.

We are glad to have all of these recruits. Their meals are prepared and served in the kitchen of the church building on the Temple Lot, for which excel-

return to the earth as it was: and the spirit shall return unto God who gave it."—Ezek. 12: 7. The spirit could not return to God had it never been with God. This is axiomatic, and needs no further comment.

Of Jesus it is declared that in that wonderful prayer which he offered to God a short time previous to his crucifixion, that he then made use of the following language: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: . . . I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self *with the glory I had with thee before the world was*. . . . I have given them the words which thou gavest me; and they have received them, and *have known surely that I came out from thee*, and they have believed that thou didst send me."—St. John 17:1, 4, 5, 8. And in connection with this statement of Jesus I wish to quote the statement of Solomon concerning the Messiah wherein He is represented under the personification of Wisdom. It is as follows:

"The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: *while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world*. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: *when he appointed the foundations of the earth*: then I was by him, as one brought up with him: and *I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were WITH THE SONS OF MEN*."—Prov. 8: 22-31.

This is in beautiful harmony with the statement of Jesus just quoted above; and with these passages we present Paul's statement here, as follows: "Wherefore when he cometh into the world, he saith, Sacrifice and offerings thou wouldst not, *but a body hast thou prepared me*."—Heb. 10:5. Christ therefore pre-existed and dwelt with God, but left that preexisting state to take upon himself that "body prepared for him" by his Father (see Matt. 1:18-20), and was therefore born into this world as the son of the Virgin Mary. And, "Forasmuch then *as the children are partakers of flesh and blood, he (Christ) also himself likewise took part of the same*; that through death he might destroy him that had the power of death, that is, the Devil."—Heb. 2:14. Notice the emphasized statements in this passage that children are *partakers* of flesh and blood, and that Christ himself *likewise took part of the same*. They must have had

a conscious existence in order of themselves to do the "partaking."

Again we read: "Master, who did sin, this man, or his parents, that he was born blind?"—St. John, 9:2. From this we gather the fact that it was a doctrine well understood among the disciples of Christ that men preexisted in a state before birth in earth-life wherein it was possible to sin, and thus be born blind in this life as punishment for the sin committed over there. Jesus did not correct this error, if error it was. Why? He simply stated that neither the blind man nor his parents had sinned, but that the works of God should be made manifest in him. The apostles may have reasoned thus: "Lucifer, and a great many other spirits sinned over there, and were cast out into the earth because of their sin; hence why may it not have been that this blind man also sinned over there, and was born blind over here in consequence of his sin committed before being born into this present state of existence?" And Jesus knew this to have been their understanding. The way the question was put to him could not do otherwise than give him to know what their idea and understanding were. He did not attempt to correct the erroneous idea (if erroneous it was), which is tantamount to his acceptance of their thought that sin may be committed in the preexisting state. (See Ezekiel 28:11-17.)

Again it is said, "There was a man sent from God, whose name was John."—St. John 1:6. Note: He was sent *from* God. Not sent *by* God, nor sent *of* God, but sent *FROM* God. Therefore *he must have been with God prior to the sending*.

Then again, please turn to the first chapter of Jeremiah, and read the fifth verse, and you will there become acquainted with the fact (if you have not before done so, that God *made selection of, and ordained Jeremiah a prophet to the nations before he was born*. He must have been with God, and have been, in some way, tested, tried, and proved, so that God *knew* him before he thus ordained him to be a prophet. Why not? Even the *angels of God have their agency*, and excel in strength *because they keep the commandments of God*.—Psalms 103:20.

Much more might be brought forward in support of the idea that man was in the beginning with God, but I must desist writing farther at this time, as I have already exceeded the prescribed limits of articles for the *Advocate*, hence I will draw the curtain, and unfold it again some other time.

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of the
TEMPLE BUILDING!

PERILOUS TIMES

2 Timothy 3:1.

"This know, that in the last days perilous times shall come."

"Why, we are going to have good times, in, oh say, two or three years. This depression is only temporary. We have lots of work; the farmers are getting more money for their produce, and as soon as all the unemployed get back to work, everything will be solid."

One can hear conversations like this. But, brothers and sisters, can we see any perilous times on earth today? As we read through God's word, we can see prophecy after prophecy fulfilled. So it is up to us, the Church of Christ, to keep our lamps trimmed. We are living in a time of darkness. Satan is inventing new devices by which to deceive us. So let us beware. At present we are denied the use of public school-houses in some localities. And some are closing their pulpits to our ministers. Why? Does not the Church of Christ preach the gospel? That is just the trouble.

Let us examine the fourth chapter of 2 Timothy, third verse:

"For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears."
(Perilous times.)

Look at the world today. Examine every industry. Examine our own high rich. Are they happy and contented? What about the low poor? Are they happy and contented? Is the Church of Christ happy and contented? I for one must answer yes. For my "redemption draweth nigh."

So let each of us examine ourselves to see if we are doing as nearly right as we can. We all are subject to mistakes; and "if at first we don't succeed, try, try again."

Some of my brothers and sisters who read this I will not see in this vale of tears. But I trust that I can shake your hands and look into your smiling faces in that glorious world our Master has prepared for us and for those who have gone before us.

How fair the Church of Christ shall stand,
A beacon light in all the land;
When love and faith, all hearts inspire,
And all with one heart's desire,

To be as brothers and agree
To live in peace and unity.

'Tis all in vain that you profess
The doctrines of the Church, unless
You live according to your creed,
And show your faith by word and deed.
Observe the rule: To others do
As you would have them do to you.

Resentment, hate, and cruel jest
Must not be harbored in the breast
Where love and charity should dwell.
Then think and speak of others well.
Refrain from all that causes strife,
And mars a truly Christian life.

So let your tongue, and heart, and mind
Agree to banish every kind
Of malice, falsehood, and disguise,
And here on earth a Paradise
Of peace and harmony maintain,
Where concord and good will shall reign.

For God observes our thoughts and deeds,
The secrets of our hearts he reads,
The wicked can not be concealed,
Their evil ways shall be revealed.
He every true believer knows
And love and grace on him bestows.

My soul, be therefore of good cheer,
Though sinners threaten, scoff, and sneer,
Serenely on your way proceed,
Nor wordly strife nor clamor heed;
For Jesus' sake the cross you bear
And soon with him in glory share.

"Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ, depart from iniquity."—2 Tim. 2:1.

Let us pray for one another. My prayers are for you all.

Your brother in the same faith,

GILBERT HENRY SCHULTZ.

Brother and Sister Salter Celebrate

The News Pilot, of San Pedro, California, for July 17, in its Social Column gives quite a report of the golden wedding anniversary of Brother and Sister C. M. Salter.* They motored to Laguna Beach, the very place at which they were married fifty years ago the 15th of July.

We rejoice with our brother and sister that their wedded life has continued so many years, and wish for them many additional years of happiness. May God bless them is our prayer.

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Editorial

In Whom Shall We Trust?

"Thou wilt keep him in perfect peace whose mind
is stayed on thee; because he trusted in thee."

"Trust ye in the Lord forever. For in the Lord
JEHOVAH is everlasting strength."—Isaiah 26:3-4.

In this mortal life we are surrounded by uncer-
tainties, and constantly beset with fears of what the
future may bring forth. We can not tell what a day
may bring forth. We may have plenty today, and
tomorrow it is all gone. This time of world-wide de-
pression reveals that fact vividly. The substance of
many, the accumulation of years, has disappeared, and
they are left to wonder what the future has in store
for them. Thus many are without homes, without
jobs whereby to earn the necessities of life. To those
who have nowhere to look beyond this present mor-
tal life for help and succor, the outlook is dark and
forbidding; and are without God and without hope
in the world, and hence can not have that perfect
peace referred to by Isaiah in our text.

God is our eternal Father, and we are his offspring;
he loves us as such—far more than an earthly father
loves his children. He holds control of the wealth
of the world. Then why not be in harmony with the
mind and will of God? It is a wonderful thought
to be in harmony, and on intimate terms with the
Great Creator of all things—the "Fount of every
blessing," looking to him with that Faith and con-
fidence that assures us that our just wants shall be
provided for, and that he will take care of us. While
we may have trials and pass through hardships, He
has not promised that we shall be kept in luxury, but
has promised strength to endure and overcome hard-
ships. Are we hungry? So was Jesus, our Master.
Have we lost our temporal substance? Jesus had none
to lose. Are we poor? He was the poorest of men.
Are we tried and tempted? He was tempted and
tried for us—suffering so that drops of blood like
sweat dropped from his agonizing body. Though
he was poor, he made many rich. We are made par-
takers of his wonderful benefits.

No matter what may betide us—we may lose all our
temporal possessions but as long as we are God's and

he is ours, we are rich. What a wonderful conso-
lation; we may become the sons and daughters of
God, and that we have claim on his wonderful care
and protection; in some way he will take care of us
and provide for our wants.

David's testimony was as follows:

"I have been young, and now am old; yet have I
not seen the righteous forsaken nor his seed begging
bread."—Psalm 37:25.

And that is just as true today as it was in David's
time. That will be your observation and mine, no
matter how old we live to be.

The Attitude of Disciples of Christ Before the World

"Ye are the light of the world. A city that is set
on a hill can not be hid. Neither do men light a
candle and put it under a bushel, but on a candlestick;
and it giveth light to all that are in the house. Let
your light so shine before men, that they may see
your good works and glorify your Father which is in
heaven."—Matt. 5:14-16.

While religion was never designed by its author
to be put on parade, as a display, it was designed to
be a practical reality—a part of the every-day life.
There should be no attempted concealment of our
faith and hope in Christ. Being surrounded by those
who disregard their duty towards their Creator may
have some influence upon us, but we should never
yield to such influence. The unpopularity of the pure
religion of the Son of God needs advocates and
demonstrators to show its divine and practical reality.

But why should those who are in possession of that
priceless treasure of the faith and hope of immortality
try to conceal that faith from the world around us?
Is there anything in our religion we should be
ashamed of? Do we recognize that the popular be-
liefs and practices of the world are superior to the
gospel of Jesus Christ? If our sober, thoughtful
answer should be "No," then we ask, "Why should
we be ashamed of our religion before men?"

We know that the world is in spiritual darkness,
and whether they realize it or not, they have need of
the light we possess. Their failure to realize their
condition does not excuse us from our responsibility.
Such cowardice betrays a lack of faith, or a weak
faith to say the least, in our Savior. This attitude
will be dangerous for us in the day of judgment. For
Jesus said:

"Whosoever shall be ashamed of me and my words
in this adulterous and sinful generation, of him also
shall the Son of man be ashamed when he cometh in
the glory of his Father with the holy angels."—
Mark 8:38.

There is something in the human being that causes
him to shrink from unpopularity. But if we have
been purified through obedience to the truth, and
have become new creatures in Christ Jesus, we should

overcome such human weakness, living on such a high plane because of our allegiance unto God, that we are not nearly so much concerned about what the world may say or think of us as we are about what God thinks of us. How much better it is to be in harmony with the divine mind, the Creator of heaven and earth, than to be in harmony with poor, short-sighted humanity, who are so blinded that they can not see beyond this mortal life!

True, we are in the world and among the worldly, but we should be separate from them in our affections and conduct—in word and in deed. We may deal with our fellow man, worldly though he be, treating all with fairness, honesty, and kindness, but our relationship with God will hold us so close to him, that those around us can see we do not partake with them of the pleasures of the world. And thus in a practical and unostentatious way our light may shine out in the pathway of others, to show them the better way.

Our loyalty to Christ should be so constant and faithful that the fair name of the church may not be brought into disrepute and her high standard lowered in the estimation of the world. Every member of the church should be so jealous of the good name of the body of Christ that he will never do anything to bring dishonor on her fair name. And if we constantly seek the favor of the heavenly Father, we shall succeed.

A wonderful responsibility has been placed upon us by virtue of the divine light that has come to us through the gospel, and we should constantly implore divine help to be able to boldly, bravely, and courageously let that light radiate unto others. Then we will not be brought under condemnation for having hidden our talents, and of concealing the light from others. Let us think seriously upon this great responsibility.

THE EDITOR.

That in these troublesome, drought-stricken times, when we are threatened with famine, our faith should be more firmly fixed in God, who cares for his children. This is our only hope and safety.

That as a church we should be united, avoiding all that will cause contention and confusion.

That first of all the work on the Temple should have our chief concern, and our constant prayers and support.

That the building of the Temple is our task, and our responsibility. We can not escape that responsibility without entailing upon ourselves woe, condemnation, and disaster.

That as members we should not forget our few missionaries who are out in the field, and contribute what we can for their support.

Original Articles

Articles under this head do not necessarily receive the endorsement of the *ADVOCATE* or the Church of Christ. Writers are responsible for their own views.

Get It Done

Dear Advocate: Somebody recently asked me if I were a member of the Church of Christ that is building a temple at Independence, Missouri. I said, "No, not yet; but I wish I were, and a rich one, too, for I surely would like to have a part in that building and in their new hymn books." So it was rather a painful surprise to me to hear someone say that the real members didn't seem to be greatly interested in the hymn books.

Now, good people, what is the matter? Is it possible that with such a good man as Brother Moler at the head of that work, that you are not doing everything possible to hold up his hands?

Do you say you can not write a hymn? Well, have you tried it? and how many times? They say that Thomas Edison, after trying four thousand different ways to make an article, and not succeeding, would say, "Now I know four thousand ways it can't be done," and would try again. And if you don't succeed alone, ask father, mother, brother, sister, husband or wife or someone else to help you.

And I wonder how many dimes it would take to get the books published? There are different ways for saving dimes, and almost everybody knows a few of them. Of course, God doesn't really need a single one of you. He made the earth and everything in it without any help. Did it all in seven days, and a good job at that. But I wonder how many of you, if you could have been present, would not have been glad to have a part in that great work?

And it is just the same today. God could make it rain money right down in Brother Moler's yard. He could teach his songs to the birds and have them sing them right under Brother Moler's window; but you would then be deprived of the chance to do your part, and I hardly think you would like that. I'm sure I wouldn't. I am afraid I will never be able to do much, but I surely don't want to lose my chance to do whatever I can. So I am going to try hard.

I will tell you a dream that I had not long ago. I was helping in a family, not my own, and there came to the house a mother and her small grown daughter, apparently rather intimate friends, and the mother said to me, "Have you a dress that you could spare, from which I could fashion a garment for my daughter?" I considered the daughter and asked, "If I restore to her the dress she discarded, can she not use it?" And the mother said, "No, she has outgrown it." I gathered that both the mother and her

daughter seemed to be in fear of the young woman's father, whose wrath she seemed to have incurred, and when they returned to their home they went rather fearfully. I went out of doors to perform a task and while so engaged I heard the young woman cry out, "Help, oh father, help." I thought, "She is speaking at the microphone." Then I understood that I was mistaken. For I understood that she was really being punished by the father and was disguising her call for help. I went into the house to tell our mutual friend

and found her talking to three men I did not know, so I whispered the message to her. She seemed much distressed, and as she began to make known to the three men what I had told her, I awoke.

So I think if God's people try hard to do their part, the Temple will be built and dedicated, and the small, young woman will come and get her new dress, but it will be made up of old or of previously used material.

NON-MEMBER.

The Church of Christ at Bemidji, Minnesota

By Alice Leona Gould

Soon after Brigham Young led a people to Utah, a small band of church members led by Alpheus Cutler started to Utah, as so many other groups were doing. At Council Bluffs, Iowa, they changed their minds and turned back. They settled at Old Manti, near Shenandoah, Iowa. Alpheus Cutler was recognized as their president. (Brother Winegar says his Grandfather Newberry camped for months on the Missouri River at Council Bluffs for the purpose of preaching and talking to the Saints who came there to cross the river on their way to Utah. He was the means of turning many back. We do not know, but perhaps the group led by Alpheus Cutler were turned back by him also.)

Soon after the Reorganized Church was started, David and Alexander Smith visited the little group at Manti and counseled them to dig their hearthstones deep. David arose in prayer meeting and sang by the Spirit the song, the first verse of which is as follows:

"Let us shake off the coals from our garments
And arise in the strength of our Lord;
Let us break off the yoke of our bondage,
And be free in the joy of the word.
For the pebble has dropped in the water,
And the waves circle round with the shock—
Shall we anchor our barks in the center,
Or drift out and be wrecked on the rock?"

However, in 1864 and 1865 they packed their goods in their covered wagons and moved up to Minnesota to a place forty miles north of any settlement in Minnesota at that time. They called the little settlement "Clitheral."

These people are commonly called "Cutlerites"; but they call themselves "The True Church of Jesus Christ." There is a group of them at Clitheral, Minnesota, yet; and some families moved to Independence, Missouri, a few years ago, where they have built a little church.

About 1884 a number of the "Cutlerites" joined the Reorganized Church of Jesus Christ of Latter Day Saints; and, in the years since, many others have joined the "Reorganized" Church.

In 1897 and 1898 some of these who had been

children when the migration from Old Manti to Clitheral was made, moved to Bemidji, Minnesota, with their children. They all belonged to the "Reorganized" Church and organized a branch of that church at Bemidji. This was the first church of any division of the Restoration at Bemidji.

One member of this branch, Alice Leona Gould, a great-great-granddaughter of Alpheus Cutler, was at work in Minneapolis when Daniel Macgregor came to Minnesota with the Church of Christ message in February and March, 1926. She was convinced of the mission of the Church of Christ and transferred to it in June, 1927. She was the first member of the Church of Christ in northern Minnesota.

In August, 1927, Apostle Arthur M. Smith and his wife came to Bemidji on a missionary trip. In August, 1928, Apostle Smith again came to Bemidji. Good work was done by him, although no transfers were made to the Church of Christ at that time.

In the fall of 1928, Brother Benjamin A. Winegar and family moved to Bemidji. They were Church of Christ members.

In January, 1929, Sr. Alice E. Gould and children, Winfield L. Gould, Lovita G. Gould, and Eugene Gould transferred to the Church of Christ.

In June, 1930, Apostle James E. Yates and his wife, Vida E. Smith Yates, came to Bemidji. While here, on July 16, he baptized Hilda and Martha Reeves, Lillian Winegar, and Matthew Anderson. He received the transfers of Elder Leon A. Gould, Arlo B. Gould, Darleen Gould, Stella J. Gould, Helen M. Gould, Amy E. Gould, Wallace N. Anderson, and Edna G. Anderson. He called and ordained Brother Benjamin A. Winegar to the office of priest.

Sunday school was held at the Bowers Schoolhouse until the weather became too severe. In the spring of 1931 Sunday school was held at Brother Winegar's, in Turtle Lake Township. In May, Apostle Elmer E. Long and Elder Irwin of the Church of Christ stopped at Bemidji on their way to Canada. They preached a few sermons at Brother Winegar's home and then at the Locke Schoolhouse. A Union Sunday school was started at the Locke Schoolhouse and the Church of Christ Sunday school

was invited to join with the Union Sunday school, which they did. Brother Gould and Brother Winegar announced preaching service to be held after the Sunday school sessions and took turns occupying in these hours the rest of the summer. About September 1, because of some malicious propaganda, the schoolhouse was closed to all meetings. Since then, the Union Sunday school has been held at the home of Brother Byron N. Wentworth, or at Brother Benjamin A. Winegar's.

Apostle Yates and Brother Fred Reynolds, of Independence, Missouri, spent a week and a half with us about the latter part of August and the first part of September, 1931. At this time we were glad to welcome and enjoy the presence of Brother Alva Wheaton and his wife and children and Sisters Marion Denham and Dorothy Hall of Independence, Missouri, and Beth Smith, of Minneapolis, Minnesota.

On August 30, 1931, Brother Yates baptized Brother Byron N. Wentworth; his wife, Olive Lindy Hines Wentworth; and their children, Byron Phillip and Ernest Nathaniel. On September 6, 1931, Laura May Wentworth and Goldie, Dorothy, and Giles Reeves were baptized by Brother Yates.

Brother Yates organized a local church at Bemidji on September 6, 1931, with thirty charter members. Brother Leon A. Gould was elected presiding elder.

Brother B. C. Flint—apostle in charge of this field—and his wife and daughter, came about October 1, 1931. He held meetings at Brother Byron N. Wentworth's home. The last meeting was held at the Irgen Schoolhouse, in Eckles Township, with good attendance.

On January 6, 1932, Brother and Sister Wentworth lost their home by fire. The upper floor of the house was discovered to be ablaze while the family was at the noon meal. The organ, sewing machine, telephone, cream separator, a bed, and a few other articles were saved. Neighbors gathered to help; and on January 10 the family was moved into a hastily constructed house of one large room. Clothing, food, and furniture came to them from many sources.

July 31, 1932, Brother Benjamin A. Winegar was ordained to the office of elder; Brother Byron N. Wentworth was ordained to the office of priest; Brother Winfield L. Gould to the office of teacher.

Brother and Sister Gilbert Schultz were baptized on July 10, 1932.

Brother Walter L. Gates came to Bemidji on August 19, 1932. He tarried with us forty days, preaching almost every night and two or three times on Sunday. He came with his grip in his hand, hiking from the Rainy River country on the Canadian border, where he had been preaching. Besides the meetings in the homes of the church members, he held meetings for about a week and a half at the home of S. F. Sorenson of Turtle Lake Township. Also almost two weeks' meetings at the Irgen Schoolhouse in Eckles Township, where the attendance was very good. He left September 28.

On October 10 Apostle Flint and his wife came to Bemidji. He preached for about two weeks at the Irgen Schoolhouse with fine attendance, and left October 28. The story of their missionary work among the Indians was very interesting. Also the message of the pyramid. The six Schultz children were blessed while they were here.

Northern Minnesota winter weather of old-fashioned severity and perseverance kept us from holding Sunday school in one place very often during the last winter; but we had Sunday school in two places when we could not be all together.

January 11, 1933, Grandpa Wentworth, father of Brother Byron N. Wentworth, passed away. While he was not numbered with us by baptism, he had attended most of our meetings for a year. Two days before his death he testified that he believed the Church of Christ message. He said he believed his time on earth to be short and he rested his cause with a just God. He passed away peacefully and happily, being eighty-two years of age. We feel that we can count him as one of us.

January 25, 1933, little Dorothy Geneva was born to Brother and Sister Byron N. Wentworth. January 31 she passed away, after six days in this world. We are glad to have had her to love and cherish that long. Though her life was short, the place she held in our hearts was not small. We look forward to the glorious resurrection when she will be restored to those that loved her on earth.

The weather during the first part of February was the coldest seen in this country for years. The temperature was below fifty degrees below zero the mornings of the 6th and 7th. On other mornings it was thirty and forty degrees below, with high winds and the air filled with drifting snow.

June 8, 1933, we were very glad to welcome again Apostle James E. Yates at Bemidji. We were also pleased to meet his daughter, Evalena Yates Owens, who accompanied him. Some very interesting and profitable meetings were held at the Irgen Schoolhouse, nicely attended. On June 25, Sister Helen Johnson was baptized. She is a cook in a Bemidji restaurant. Three children were also baptized by Brother Yates—Burt Wentworth, Irene Wentworth, and Donovan Gould. The church now has thirty-six members at Bemidji.

Evalena suggested that on Saturday night, the 24th, we should plan to give a volunteer program. We had less than a week to prepare for the entertainment; but it lasted over two hours and moved right along, as no announcing was done. The material selected was very fine. Much of it was highly elevating in nature and there was no lack of clean fun. Laura May Wentworth, eleven years old, and her fourteen-year-old brother, Ben, walked fourteen miles in order to attend. They said it was worth walking that far to enjoy and we all felt the same way. We repeated the entertainment on Monday, the 26th, at the Northern Community Hall. It seemed to be

much appreciated. We also appreciate Evalena's work in this, as well as in other ways. She brought us to realize our possibilities and stirred our ambitions in this regard. We have since had a small program, last Tuesday on the Fourth of July, which we spent at Brother Winegar's. We are already planning one for Labor Day.

The past June has been the hottest known in Min-

nesota for many years. July has started with high temperatures. The crops here suffered some from dry weather in June; but we hear of many places which have suffered much more. We have had some fine rains since Brother Yates and Evalena left on the 27th. They decided that late August or September would be a better time to visit this country, as the mosquito is such a terror in June.

The True Church

By Bert Cooper

To the strains of an organ so clear
I take up my pen and write.
Without hesitancy, pride or fear,
I sit in the lone hours of night.

Hark! what does the organ say?
As its chimes ring out so sweet.
Can my night be turned to day?
Can I sit at the Master's feet?

"Lead thou me on," oh, blessed thought,
The music sways my soul.
For years the trials of life I've fought,
As the tempests round me howl.

But tonight, it seems God speaks to me
As the organ echoes on.
He tells me that I can be free!
Again I hear that song.

"Nearer! Nearer! my God to Thee;
Ah! if only I knew the way.
"E'en though it be a cross,"
Once found, I sure would stay.

A voice comes softly to my ears;
"Seek ye my church on earth;
My gospel drives away all fears,
And to sinners gives new birth."

The music is so sweet and low,
As new hope inspires me on.
I ask, "Oh, Savior, show me how
To find your church alone?"

Alone? Ah, not alone, dear one;
Christ's church you soon shall find;

With apostles first, mine only Son
In love did draw mankind.

Christ's church? Yes; now I see it all,
He placed it here on earth.
Oh, at his feet I humbly fall,
As I seek him for new birth.

Now the organ plays more clear
As I catch the day light's gleam;
My soul rejoices and I feel so near
To Christ, who is all Supreme.

Of course the blessings sure will come,
With Christ to lead us on.
His angels will carry us all back home,
As again I hear a song.

"God will take care of you, be not afraid;"
Oh, I feel now that I can stand.
"He is your safeguard through sunshine and
shade."
And the organ plays, "Hold Thou my hand."

The "Church of Christ," I now will seek.
With God's help I'm sure I'll find,
The Saints of God, who in love do meet
To worship God sublime.

The organ music fades away
With tremor oh so sweet,
But the Church of Christ will always stay
Till we meet at Jesus' feet.

January, 1933.

THE ADVOCATE ADVOCATES

That our allegiance to God and our Christ should be maintained above all else.

That the Church of Christ should receive our constant loyal support.

That we should do something for the Temple—we must not neglect our responsibility.

That *Zion's Advocate* is our church paper, and therefore is entitled to our support even to the elimination of its indebtedness.

The Church of Christ and Jackson County

A Brief Historical Review

The Church of Christ which is now pushing forward the Temple building project on the Temple Lot in Independence, Missouri, was organized in accordance with the laws of the United States, on the sixth day of April, 1830. There were six members of the church present, at the house of Peter Whitmer at Fayette, New York. From this small start the church grew rapidly, and at the death of Joseph Smith, the founder and prophet, in 1844, there were upwards of 200,000 members.

From the very beginning, the founder and members became a target for criticism and ridicule because of their publicly announced belief that their work was inspired and directed by revelation from God.

The connection of the church and Jackson County, Missouri, was brought about by means of missionary work instituted as early as September, 1830, because of a revelation by Joseph Smith. A conference of the church was held at Fayette, New York, on the 1st, 2d, and 3d of September, and the following was delivered as divine instruction, specifically to Oliver Cowdery, who acted as scribe to Joseph Smith, in the important task of translating the Book of Mormon. The subject of the location of the "City of Zion" and the exact spot for the building of the Temple was even then one of paramount importance. A portion of the revelation follows:

"And now, behold I say unto you, that you shall go unto the Lamanites (a term used in the Book of Mormon to describe the American Indians) and preach my gospel unto them, and cause my church to be established among them. And thou shalt have revelations, but write them not by way of commandment.

"And now, behold I say unto you, that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter."

Three others were chosen to accompany Oliver Cowdery on the mission to the West, Parley P. Pratt, Ziba Peterson, and Peter Whitmer, Jr., and the actual journey was begun in October. Their first work among the Indians was done among the tribe of Catteraugus, near Buffalo. After a brief visit there, they proceeded to Kirtland, Ohio, where they tarried some time, a number believing their testimony and uniting with the church. Among these was Sidney Rigdon, who with Alexander Campbell had previously founded the Christian Church. Rev. Rigdon was pastor of a large congregation, and brought with him a large number of the Disciples, as they were then known.

The missionaries then left Kirtland, and their subsequent travels are described by Parley P. Pratt in his autobiography:

"In the beginning of 1831 we renewed our journey;

and passing through St. Louis and St. Charles, we traveled on foot for three hundred miles through vast prairies and through trackless wilds of snow—no beaten roads; houses few and far between; and the bleak northwest wind always blowing in our faces with a keenness which would almost take the skin off the face. We traveled whole days, from morning until night, without a house or fire, wading in snow to the knees at every step, and the cold so intense that the snow did not melt on the south side of the houses, even in the midday sun, for nearly six weeks. We carried on our backs our changes of clothing, several books, and corn bread and raw pork. We often ate our frozen bread and pork by the way, when the bread would be so frozen that we could not bite or penetrate any part of it but the outside crust.

"After much fatigue and some suffering we all arrived in Independence, in the County of Jackson, on the extreme western frontiers of Missouri, and of the United States.

"Two of our number now commenced work as tailors in the village of Independence, while the others crossed the frontier line and commenced a mission among the Indians."

After the return of these men to the East, further instruction was given to the church, to send out others, two by two, who were to travel to Missouri, preaching by the way, timing their journeys so as to all arrive in Independence by the 6th of the following April. By July, 1831, quite a large number of the church members had assembled in Jackson County, at which time a "revelation" was given, pointing out the Temple Lot:

"Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: wherefore this is the land of promise, and the place for the City of Zion. And thus saith the Lord your God, If you will receive wisdom here is wisdom. Behold, the place which is now called Independence is the center place, and 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; and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands."

This instruction was followed and practically all of the land from Independence, Missouri, to Westport was purchased. By August, one entire congregation from Colesville, New York, had moved to a location near what is now called "Troost Lake" in Kansas

City, Missouri. Here on August 2, 1831, the first building was started. Joseph Smith wrote as follows:

"On the second day of August I assisted the Colesville branch of the church to lay the first log, for a house, as a foundation for Zion in Kaw Township, twelve miles west of Independence. The log was carried and placed by twelve men, in honor of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated for the gathering of the saints, by Elder Rigdon; and it was a season of joy to those present, and afforded a glimpse of the future, which time will unfold to the satisfaction of the faithful. On the third day of August the spot for the Temple, a little west of Independence, was dedicated in presence of eight men. The eighty-seventh psalm was read, and the scene was solemn and impressive. On the 4th I attended the first conference in the land of Zion. It was held at the house of Joshua Lewis, in Kaw Township, in presence of the Colesville branch of the church."

Because of the unsettled condition of the country, and differences of political opinion, trouble arose between the Saints and the natives of Jackson County. Gradually this grew, until at last mob violence was resorted to, and on November 13, 1833, the church people were driven from Independence and Jackson County, their houses burned, and their lands confiscated. No settlement was ever made by way of redress. Their lands passed into other hands, the titles thereto being cleared for record by an act of the Missouri State Legislature.

In 1867 a small band of the original members of the church made their way back to Independence. By

this time the bitterness engendered by the border troubles had passed away, and they were permitted to purchase lands without disturbance. Their leader was Granville Hedrick, and to this day the Church of Christ is sometimes spoken of as "Hedrickites." This small band made it their first duty to purchase the Temple Lot. The site had been plotted off into lots and was known as the Maxwell-Woodson Addition to the city of Independence. Eight lots comprised the area originally designated as the "spot for the Temple."

In the 1890's the Reorganized Church began a suit for possession of the property. After five years in the courts the suit was dismissed and the title vested in the Church of Christ.

Now, after one hundred and two years have passed by, it is still the dream of all Mormons to see the erection of a beautiful temple on the Temple Lot. Around this, according to plans sent to Independence in 1832, a plot of ground one-mile square was to be laid out for the beginning of the city of Zion. The streets were to be 132 feet wide; each lot to contain one-half an acre; one house to the lot, and the adjoining houses to alternate facing opposite streets. All farm and outbuildings were to be outside of the inhabited area to the south; farm lands to support the entire population living in the city area to be on the north and on the west. As soon as one mile square area was completely filled, they were to lay off another and another. This plan anticipated modern methods in housing, sanitation, and ventilation, and forms the basis for an ideal solution of the modern congestion of the cities.

W. L. G.

Apostle Flint Among the Indians

OHSEWEN, ONTARIO, JULY 19.

To the Editors In answer to the many inquiries about our whereabouts, and the general progress of the work under our care, I will undertake to furnish the *Advocate* with a brief story of our travels and experiences since leaving the recent General Assembly.

A few things require only a mere mention, such as the fact that we held a week's meetings at Hamilton and Cameron, Missouri, on our way to our field; also at Lamoni. We enjoyed the stay with the Saints at both places, and feel that their efforts will eventually be crowned with success.

At Platteville we visited the few scattered Saints, but because of their scattered condition and the rainy weather while there we were unable to do much except encourage the Saints by visiting them. We preached once at Bro. Jesse Atkinson's place in Platteville.

After a short stay with my aged parents at Mt. Horeb, Wisconsin, and a day's visit to Madison to look after my private affairs, we went to Black River Falls, and Sparta, Wisconsin. Held some meetings and baptized four. The Saints at these places are loyal, but need encouraging, and we feel that we did them a little good, especially at Sparta, where two families are isolated, and while deeply zealous, and consecrated to the work, feel at times very lonely, and appreciate the missionaries' visits. There are the Brockmans and the Marquettes.

From there we returned to Illinois via Madison again, and spent one night with my oldest daughter, Virgie, near Madison, thence on to Evansville where we added our little niece, Miss Mildred Funk, to our company, and she is still with us. It was her mother's funeral that Brother Sheldon came to Wisconsin for, just prior to his own death. Sister Grasshoff, our mother-in-law, also lives there. On our way south

from there we stopped a couple of nights at Rockford, Illinois, with our dear old missionary, John A. Daer, and his good wife and family. We found them firm in the faith, as usual. Bro. William Anderson came while we were there, that being a part of his present field. We left him there and made our next stop at the home of Sister Lusha in DeKalb, Illinois. She and her son Clarence are still firm and staunch in the faith, though she is in rather poor health.

From DeKalb we came direct to Detroit, and spent nearly two weeks there with very good success. Some there are about ready for baptism, and the spiritual condition of the local there under the pastorate of Bro. Ray D. Bennett and his associate ministers, Housh, Burns, and Frisbie, is the best I have ever seen there. There has been some falling off in the membership there, but it has not in any way affected the spiritual atmosphere. While in Detroit we received word from Marcellus, Michigan, that one of our isolated sisters there was very low with that dread scourge, cancer, and desired our immediate presence. It is about two hundred and fifty miles from Detroit, but we went there and found our sister very ill indeed. We ministered as best we could, but God willed it otherwise, and we had no more than arrived at Lansing than we got the word that our sister had departed this life, and we returned there Saturday and preached the funeral Sunday afternoon. The large number of neighbors who attended attested the high regard in which this good sister was held. Sister Muriel Goodenough had kept the faith to the end.

At Lansing we were not able to accomplish much except to visit the few Saints there. As is so often the case, and so sad to relate, some little local difficulty had caused some division, which it will require a little time to adjust. They are all fine people, and our prayers are for them that this cloud may soon pass.

From Lansing we went to Flint. Found the Saints there in good spiritual condition. Enjoyed our visit and work among them very much. May God continue to bless them. From Flint we went to the two-day meeting at Midland. A fine time was had, but a heavy rain Sunday morning hindered quite a goodly number from being there. However, Detroit, Lansing, Coleman, and Muskegon were represented, and the preaching was by C. E. Irwin, L. E. Welch, David Smith, and B. C. Flint.

We returned to Flint, and after a few more meetings, and a social gathering of the Saints on the Fourth of July, we went to Port Huron and visited our aged Brother and Sister W. J. Smith, and Sister Cline, and her daughter, Sister Langs.

We took the boat across the St. Clair River into Canada, our first stop being at St. Thomas with Sister Jane Brokenshire. We preached a number of times in her home and had a goodly representation from the Reorganization, as we had attended their services and made some new acquaintances and friends. We think

there are some very good Saints among those people there.

Our next point and where we now are, and which is our principal objective in this field, is the Lamanite work at Ohsweken. Brethren Warner and Irwin had made some new friends to the work since we were here last summer, and we received a royal welcome at the hospitable home of Mr. Harry Loft, our Mohawk friend, and who will soon be a brother in fact. Quite a number of baptisms are in prospect. We began meetings immediately and a goodly number were present from the start. Saturday, July 15, was the date of the annual celebration of the Indian Defense League of America. We attended, and Chief Clinton Rickard, of the Tuscaroras at Sanborn, New York, who is the head of that organization, invited us to the stand and I opened the affair with prayer. Edna was on the regular printed bills for a number of vocal selections. A large crowd was present and a number of notables from Washington, D. C., and other places, had parts on the program. The occasion of this annual event is the reopening of the international boundary line between Canada and the United States, granting the Indians their rights to disregard the white man's boundary lines, as guaranteed in treaties many years old. Chief Richard is a statesman among the Lamanites, and one's respect for him increases with continued acquaintance.

In our work here, we, of course, followed the same course as we started a year ago, e. g., made our appeal from the standpoint of the Indian being an Israelite, and so an heir to the promise made to Abraham. This was much easier this year than last year, because now most of them have read the Book of Mormon and *practically all* believe it, some having become very familiar with its contents. Quite a few have expressed themselves as being ready for baptism, and the best part of that is they are very anxious that the start made here shall be on a very high spiritual plane. They decry the idea of merely getting members, unless those being baptized shall truly show fruits of real repentance. This came voluntarily from them. The fact that we have tried to show them their place as indicated in the prophecies of the Book of Mormon, makes them very desirous that they make no false start. They really want to be able to set an example of righteousness to their white brother. The Spirit of God is certainly working among these splendid people, and I never felt better in preaching in my life. (Now see Arthur Smith smile.) We will continue this week and possibly next here, then back to St. Thomas, for a day or two.

After the celebration at the Falls, we remained in Niagara Falls until Tuesday, Mr. Loft and his housekeeper, Mrs. Longboat, having accompanied us there. We preached three times, twice at Bro. A. Warner's, and the other will require a little description. In addition to Mr. Loft and Mrs. Longboat, a whole auto load from the Reserve here stayed at Bro. Warner's for the Sunday services. Among them was Mr. and

Mrs. Fred Hill, former members of the Utah church, but now ready for baptism with us. Bro. Hill is a boyhood chum of the Chief Rickard already mentioned, and he had so much to say to him about our work here in Canada that the chief invited us to come out to his place on the Lewiston Reserve and hold the afternoon service. I wish every reader of the *Advocate* could have seen the setting of this service. Edna took a number of snapshots of it. A number of the notables who had been to the celebration the day previous had come out to visit the chief in his home, among them was Hon. W. W. Husband from the Labor Department at Washington, and who had been adopted as a Tuscarora at the celebration. He, however, wasn't able to remain for our service, returning as he was, that afternoon to Washington. This made our service a little late in getting started. Chief Rickard is college bred and as well read as any man I ever met, and when it comes to the traditions of his people, he is the best I ever heard, and in the things he told us along that line, it was possible to follow him, almost in detail with the story of the Book of Mormon. It was so striking that we were amazed, and that is saying a good deal after what we learned while here last summer among the Six Nations in Canada. We used much of what he told us in our talk there that afternoon. The story of the illegitimate child whose grandmother tried three times to drown because of her shame at his birth, and who after his third baptism in that way was able to prove that he was a god, and was the greatest among them and became the Great White Spirit, and who went away in a boat made of stone, toward the east, with the promise to return, and as a sign that he would return, on leaving he tore a branch from a young tree near the shore, and said that until his return if they would visit the spot they would see the tree bleeding where the limb was torn away, and that every visit to that spot verified this statement. It did bleed. The details of this story are too long for this letter, but it showed that in it they had a blending of both Moses and Christ.

The setting of this service was primitive in the extreme, and not by design either, because we came upon him rather unexpectedly, and he makes no attempt at pretense. When you go there you always

find him *just as he is*. Yet with the beautiful background of hills and woods, with the broad expanse of Lake Ontario visible in the distance toward the north, the chief in his native costume of buckskin, a large kettle hung from three poles over a wood fire, and in which "corn soup" was boiling and sending up an appetizing odor, and which we were all invited to partake of freely after the service, we felt we were indeed in touch with the past of these our brethren of the house of Joseph. (Now don't any of you whites turn up your noses at that "corn soup" because it was extremely clean, and very good.) It was a mixture of hulled corn, beans, and pork for "stock." Best of all, the chief became very interested in our message. We have a standing invitation to return, which Brother Warner will take advantage of. Chief Rickard is "all fed up" on the so-called Christianity of our white civilization, and was about to return to the pagan beliefs of his ancestors, because he said he found them at least beautiful, and consistent, whereas with the whites they commercialized everything they touched, even their religion. We should bow our heads with shame at this indictment, but how wonderful it felt to be able to tell him that these things did not represent Christ but, on the contrary, were an insult to him, and that the Restoration, which with the Book of Mormon includes his people in its program, was the thing which in its simplicity and beauty was the very thing that furnished the background and foundation for that which he regarded as being so desirable. In his efforts to help his oppressed people, he has undergone many hardships, and imprisonments, and feels keenly that white man's boasted civilization is a sham, and is an instrument of oppression, rather than of liberty and justice.

We are back here now at Ohsweken, and feel that God is just beginning his work among this ancient covenant people of his. May God bless them and all of his Israel of Latter Days, is our prayer.

THE "FLINTS" AND MILDRED FUNK.

Editor's Note: Brother Flint has since baptized seven of the Indians and organized a church, called the "Six Nations' Church of Christ," with eleven charter members.

Accept Our Thanks

We appreciate the very fair and complete reports of the work on the Temple construction, which Mr. McDonald of the Examiner and K. C. Star, and Mr. Moore of the Journal-Post, have so far given us.

Too often in the past, the secular press has been

prone to place an unfair interpretation on matters concerning all divisions of the Restoration. That accounts now run more nearly in line with the facts, should be a cause of gratification to all of us.

From Along the Way

By William F. Anderson

On the evening of the first of June I left my home for my field, making my first stop at Rockford, Illinois, where we met Brother Flint and his family, they being on their way to Detroit, Michigan. While in Rockford in company with Brother Daer we visited and talked with our shut-in folks there, and on the first Sunday in June we took the sacrament to them, cheering them as much as we could. We found some of them unable to get out at all, Brother Nance being bedridden for some five years, Sister Cherry is unable to walk only as she pushes a chair before her, Sister King is also a cripple, and we did what we could to bring a little comfort to them.

At the request of Brother Flint, Brother Daer and I took a trip over to Delavan, Wisconsin, and met with the group there, preaching twice for them. We were pleased to meet with the folks, sorry we could not have met with the pastor, but he like many others was unable to meet because he had no means of transportation and lives some distance from Delavan. Poverty is a hard master.

From Rockford we took our journey to Detroit, en route to New York State, stopping over Sunday there, and again meeting up with the Flint family, they leaving for other points on Tuesday the 20th, the writer leaving the following evening by boat for Buffalo and the eastern part of New York, arriving in Hudson the following evening, where we were met by Brother Danforth and taken to his home, where we were made comfortable while there.

While in Hudson we did not do any actual preaching, yet preached mostly every day either to Sister Danforth or someone else. Sister Danforth was somewhat of an infidel two years ago when Brother Danforth first met her, but through his efforts and consistent life he brought her to the point where she accepted the gospel, so on Sunday afternoon, the 25th of June, we drove to a small lake some twelve miles distant, where we inducted her into the kingdom of God.

While in Hudson we had the pleasure of meeting with Mr. and Mrs. Hilton. Mr. Hilton is the pastor of the First Baptist Church there. Mr. Hilton ranks among the noble men of earth; a man who is liberal and without prejudice. Brother Danforth and his good wife were successful in building up a lasting friendship with them. Brother Danforth by his consistent yet unassuming life has done much more than he knows. Would that we had folks like them everywhere.

While out driving one evening, in which Mr. and Mrs. Hilton joined, Brother Danforth asked Mr. Hilton if he knew a good place where a baptism could be attended to, and he suggested several places. You may well imagine my surprise when I learned that

the minister and his wife were to accompany us to the lake for the baptism. As we stood on the shore I asked Hilton to offer prayer and without hesitancy he responded. After the baptism we all returned to the home of Brother Danforth, where the laying on of hands was attended to, and at the conclusion of the ordinance Mr. Hilton offered a very fine prayer, it coming of his own volition. It was a new experience for the writer, and we were more pleased than we can express for the good will of our brother. We had a few talks with him and his wife, and hope we dropped a few seeds that will take root. At any rate we feel we have friends in them, and I will ever hold them in high regard.

On the following Wednesday we left Hudson for Cranston, Rhode Island, Brother and Sister Danforth going to Worcester, Massachusetts, to visit her mother. They went a little out of their way to drop the missionary off among the Saints of Cranston, arriving there in time to enjoy a part of the prayer service, which was a treat for Brother and Sister Danforth, as they are isolated. Brother Danforth had not been in a meeting for over a year, and Sister Danforth had never been in a prayer meeting of that kind before, that is, with any interest in it. To use their words, "It was a feast indeed."

After the meeting the parting came, the Danforths continuing their journey, leaving the missionary behind with the promise to return for the sacrament meeting on Sunday.

The missionary went to the home of Brother Herbert Johnson, the pastor, who is an old-time friend of the writer, where a cordial welcome was extended. I have known Brother Johnson for many years and was pleased to greet him once more.

Sunday rolled around and we went to the little white church, a gift of Brother Herman Burlingame to the church. Of course it had to be remodeled, for it was at one time a railroad station. Many of the friends in the neighborhood helped in the reconstruction, and so they have a place to meet. The Saints gathered in from their homes to enjoy a season of prayer and to commemorate the sacrifice of the Christ. Brother and Sister Danforth found their way back and met with us. Brother MacKinnon, an old-time Saint, came out from Pawtucket, and Brother Moore from Attleboro, Massachusetts, also met with us. Brother Moore is well on the shady side of life, but loves the Lord and rejoices in the gospel. Sister Whipple, of Providence, also met with us. She too is growing old. We were pleased to meet old-time friends once more.

We have a group of devoted people in Cranston; they are "one hundred per cent Church of Christ." They have been much blessed, and never tire of telling

of their blessings. True, they have had to meet a number of attacks of the enemy, some of which have been severe, almost to the breaking point, but God heard prayer and they were able to drive the enemy back.

We have a fine group of young people here, second to none, ranging in age from nine to twenty years. I have never met, any place, young people who were as active as here, each one taking part both in prayer and testimony. At the sacrament meeting July 2 there were ten prayers offered, eight of which were

from the young folks, boys and girls nine to thirteen years old offering earnest prayers that went to the ears of the Master. The spirit of those prayers was felt by all. We feel to thank God for such boys and girls, and wish we had such in every group. Each of these young folks is a tithe payer, and they are being blessed.

We will hold a series of meetings here as long as interest demands.

I think, brother editor, I had better sign off before taking too much space.

Obituary

KOHLER.—I am writing at this time to notify you of the death of Brother George Gollieb Kohler. He passed away peacefully May 30, 1933, at his home in Westerly, Rhode Island, leaving a widow, Mrs. Harriet Kohler, and one daughter, Mrs. Rose I. Burlingame. Brother Kohler and his wife were baptized by Elder Herbert B. Johnson at Warwick Downs, Rhode Island, September 14, 1930, and he was confirmed by Elder Preston X. Philbrick at Cranston. He lived faithfully to the end. He preached the gospel by the life he lived.

Funeral services were held at Westerly, Elder Herbert B. Johnson preaching, and burial was in Easthampton, Massachusetts, near his boyhood home.

FANNIE E. McDONALD.

GOODENOUGH.—Muriel Goodenough was born September 17, 1881, at Volinia, Cass County, Michigan. Departed from this life June 23, 1933, at her old home, being fifty-one years, nine months, and six days old.

She was baptized August 7, 1904, by Elder E. J. Goodenough, thus becoming a member of the Reorganized Church of Jesus Christ of Latter Day Saints. On November 25, 1923, she transferred her membership to the Church of Christ (Temple Lot), in which faith she died, being a faithful member to the end. She died firm in her faith in the Lord Jesus Christ, and the hope of the resurrection of the just.

Servant of God, well done,
Thy glorious work is past.
The victory here is won,
And thou art crowned at last.

When affliction surges o'er me,
And I seem to walk alone,
It is then my Savior's near me,
Telling me I am his own.

"I will not suffer loss to come
To one whose faith is fixed on me."
"Neither will I suffer my holy one to see
corruption."

The last two stanzas were composed by Muriel Goodenough.

Some years ago she became a prey to that dread disease, cancer. However, as is usually the case, its approach was so insidious that she was unaware of the nature of her affliction. On the 15th day of April, 1933, she underwent an operation at the hospital in Kalamazoo. This afforded relief for a time, but she was soon confined to her bed and remained there until the summons came. Everything that loving hands could do for her was done, but God willed it otherwise. She leaves to mourn her passing: Two devoted sisters, Mrs. Cora Touchatt, of Cassopolis, and Vernie, at the old home, who was her associate there. There are also three nephews an aged aunt, five great-nieces, one great-nephew, a number of cousins, and a host of friends. Thus passes to her reward a faithful Saint of God, loved by her relatives and friends, and the community loses a respected citizen.

Out yonder in the moonlight wherein God's acre lies,
Two angels, walking to and fro, singing their
lullabies,

Their radiant wing are folded, and their eyes are
bended low,

As they sing among the beds wherein the flowers
delight to grow,

Sleep! oh, sleep! The shepherd guardeth his sheep.

Fast speedeth the night away, soon cometh the
glorious day.

Sleep, weary one, while ye may. Sleep! oh, sleep!

Funeral was conducted from the home Sunday, June 25, 1933, and was attended by a large gathering of relatives and neighbors. There were many beautiful floral offerings.

Sermon by Apostle B. C. Flint, of Madison, Wisconsin, representing the Church of Christ (Temple Lot). Prayer by Elder William Premoe, of Lansing, Michigan. Interment in Rosehill Cemetery.

Who Owns the Temple Lot, and Why

By W. L. G.

"The time has come," the Walrus said,
 "To talk of many things:
 Of shoes and ships and sealing wax,
 Of cabbages and kings—"

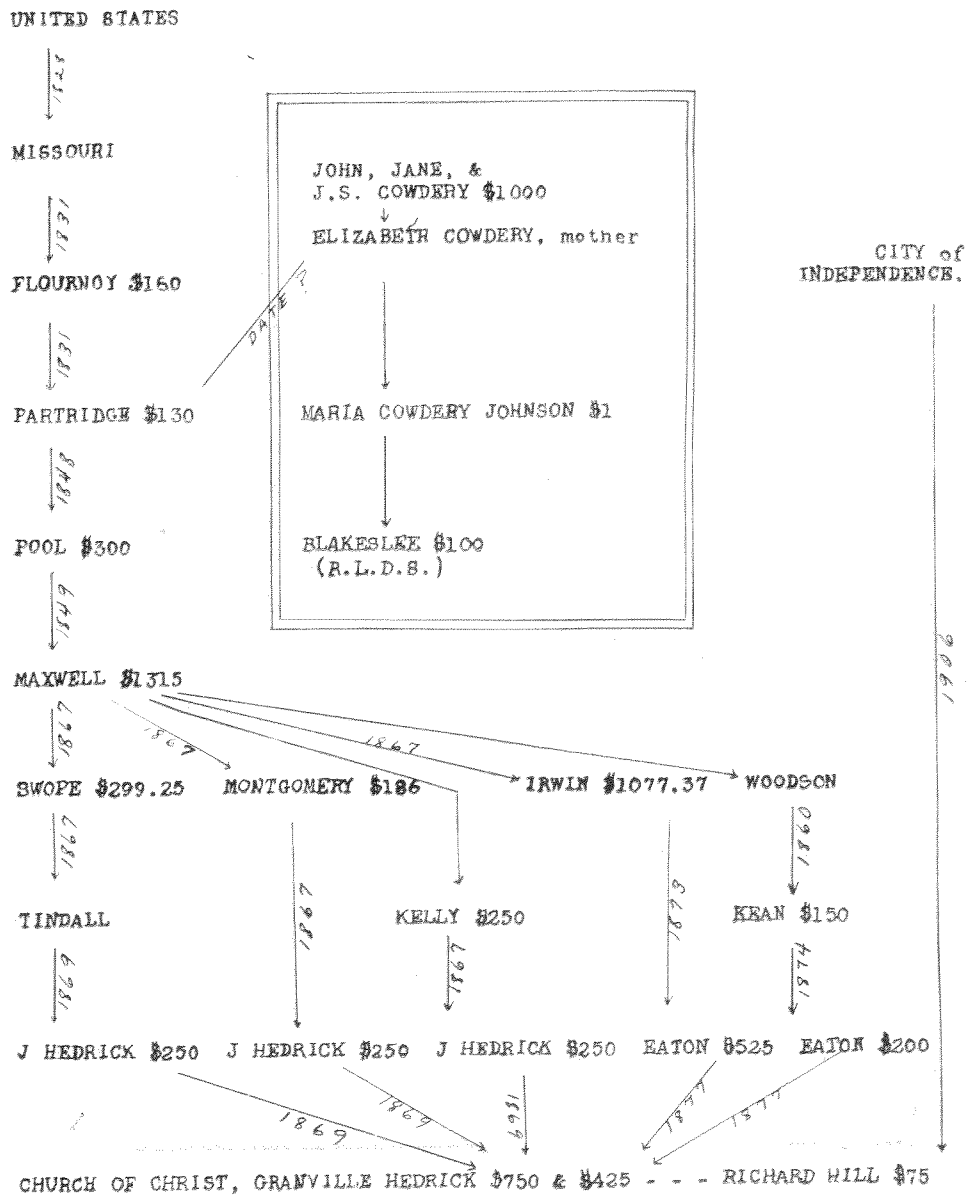
Many honest Latter Day Saints, because of deliberate misrepresentation, still carry the impression that the Church of Christ holds title to the Temple Lots by what is termed "squatters' rights," whatever that term means; or by "tax title." For the purpose of correcting this error, we are reprinting a diagram tracing the abstract of title from the original patent of the United States, down to the time the eight lots comprising the "spot for the Temple" were purchased by Granville Hedrick and Richard Hill for the Church of Christ.

All of these matters were finally disposed of in the Federal Supreme Court, in a lengthy review of the entire question under date of September 30, 1895. For some peculiar reason, the Reorganized Church has broadcast thousands of copies of the Decision of Judge Phillips, but never a word about the decision of the highest tribunal. The concluding statement of the final findings reads:

"In accordance with the views herein expressed, the decree of the circuit court will be reversed, and the cause will be remanded, with directions to dismiss the bill of complaint."

In legal terminology the decision of Judge Phillips becomes "*res judicata*," and is worth just as much and no more than the opinion of any individual, and becomes invalid as a legal decision.

TEMPLE LOT DEEDS



lent and tasty service we have to thank Sisters Richardson, Denham, Wightman, Thorpe, and Atla Sheldon.

We can now use donations of canned food and other staples; also money to purchase such additional supplies and materials as will be necessary at present.

Those of you who are desirous of spending some time at work on the Temple project this summer, kindly write in to the church office, advising approximately the time you can come and the number of days you can spend here. We have pledged the church, and ourselves, not to spend any more actual cash than necessary in getting this work under way, but we will see that the workers are furnished plenty of good food and comfortable sleeping quarters.

The country is just emerging from under the distressing financial stringency. We believe that by October the effects of the remedial measures now being taken by the Roosevelt Administration will begin to be noticeably felt, and that from now until 1936, perhaps longer, the trend will be steadily upward. It is the Day of Opportunity for the Church of Christ to make good on our Divine task. Some of our good Utah friends have been urging us to wait, until they could see their way clear to assist us, but such counsel is not based upon a clear understanding of the nature and import of this work nor of the vision of the gulf of catastrophe which threatens the destruction of the Gentile nations and social systems.

For their benefit we repeat again the words of Haggai:

"Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built."

And the answer of the Lord, which sounds as if it might have been penned only recently:

"Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes."

It is no inference, that all of the present, past, and future distress of mankind is solely due to their disregard for the laws, statutes, and ordinances of God. And we can safely forecast the complete and utter failure of every attempt to bring about stability that is not based upon equity and justice. God must be reckoned with; the consciousness of the Divine Fatherhood must become real, and as a corollary, we must add that all men are brothers. Then men and nations must be motivated by love in a sincere desire to promote the common good.

If we retain the faith of our fathers, then we shall recognize the signs and portents of the day in which we live. Zion must arise and put on her beautiful garments; but that work is necessarily and intimately associated with the building of the Temple, and shall begin at the Temple Lot, by the gathering together of God's people.

W. L. G.

Man Created in the Likeness of God

By Willard J. Smith

(Continued from June Number)

It is also not difficult to understand why Eve did not at the first accompany Adam to the specially prepared garden-home in the eastern part of Eden, as a physical place of residence implies physical beings to occupy it; and Eve's physical body was not yet formed. "And the Lord God planted a garden eastward in Eden; there he put the man whom he had formed."—Gen. 2: 8. Note: "*There he put the man whom he had formed.*" He formed "the man" of dust; "For [of] dust thou art, and unto dust shalt thou return."—Gen. 3: 19. But God had created Adam and Eve (male and female) *in his own likeness*—(just like himself) out of spiritual substance, before anything of this Garden of Eden affair of which we have just read took place in any sense whatever; hence, as we have seen, Eve was not there—Adam was alone in the garden. "And the Lord God *took the man* and put him in the Garden of Eden to dress and to keep it. And the Lord God *commanded the man*, saying, Of every tree of the garden thou mayst freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die. And the Lord God said, It is not good that the man should be alone; I will make him an helpmeet for

him."—Gen. 2: 15-18. Notice: All this time Adam was alone. It was Adam alone whom God commanded not to eat of the tree of the knowledge of good and evil. Eve was not there, but was still in solemn waiting for the formation of her physical body as her "earthly tabernacle" in which she might become associated with her male companion—Adam. Hence now, the formation of her physical body which we have already considered, which is not necessary to now repeat.

That God is the Father of the spirits of all flesh is plainly stated in Numbers 27: 16, and Hebrews 12: 9, and other places throughout the Bible; and that the spirits of all men were created and dwelt in a preexistent state prior to our earthly existence seems evident from many passages of scripture; and of which also the living powers of the human mind and its inherent qualities abundantly attest.

It is a self-evident fact that as I have never been in the city of London, England, it would be a wrong use of language for me to talk of *returning there*. I could not *return* there until *after* I had first been there; and yet the Scriptures declare when speaking of some of the things which transpire at the time of the dissolution of man which we call death, "Then shall the dust