

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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Who Was To Prepare The Way For Christ's Second Coming?

Continued from last month

Who Is The Messenger of Malachi 3:1.

Who was to prepare the way before Christ, "the messenger of the covenant," who was coming suddenly to his temple? Jesus plainly stated that John the Baptist was the messenger who was to prepare the people for his first coming. We are inclined to believe that the second preparation would be like the first. It would consist of preaching and warning the people, and sufficient time would be given for the work to be done, that all might have opportunity to know. A hundred and twenty years were granted the people in which to repent before the flood. God would surely be no less merciful in the last days.

When the angel appeared unto the boy seer of Palmyra he gave him to understand that he should warn the world that the second coming of Christ was near, when the wicked would be destroyed. As John the Baptist went through Judea crying, "Repent! for the kingdom of heaven is at hand," so Joseph Smith and the early elders were commanded to warn and cry "nothing but repentance unto this generation." That the message of the Restoration has been to a large extent as leaven that has revolutionized religious thought has been proven by time. When Joseph Smith and the early elders first proclaimed the literal second coming of Christ, few believed it. Today all Christian churches teach the doctrine, and Christian believers are looking for the second coming of Christ.

We hear so much of crime and wickedness today that we are apt to forget there is a brighter side to the picture. Men are progressing in two directions, upward, and downward. As higher conceptions of right and truth and justice are reached, the forces of evil become more active and ingenious. We believe it is a mistake to say that this is the time of spiritual midnight spoken of in the parable of the ten virgins. Such a construction does not do justice to what has been accomplished since the Restoration began. A recent editorial in the *Saints' Herald* comments on the progress that has been made in religious thought in the last century, as follows:

"As the years have passed" since the organization of the church in 1830, "its people have seen their liberal doctrines and ideas appear one after another among the beliefs and ideals of the larger and more popular churches. Stewardship, tithing, moral responsibility for the use of property, the church's role in the rebuilding of society, are all items that were radical in 1830, but that by 1934

have become the common-places of Christian thought."

S. A. Burgees, also, in another issue of the *Saints' Herald*, expresses himself as follows: "There can be no question but that the restored truth has been a leaven in the world, for there is not a single creed but has been modified more nearly in harmony with the truth. Objectionable ideas held in 1830 are now quite generally rejected. Whatever may be the source, the fact remains, and we rejoice that this is true. We rejoice also to note the increased teaching in regard to tithing, consecration, modern revelation, and the coming of the Son of Man, which is to be found in other organizations than those immediately connected with the Restoration. A second source is the sincere desire for a return to the blessings and glory of the New Testament church. Men earnestly seeking the truth have found a larger measure of truth."

We fail to find scriptural support for the idea that John the Baptist is to be the messenger spoken of in Malachi 3:1. In every dispensation God chooses human instrumentality to carry on his work. Noah, Moses, Jonah, Elijah, Isaiah, Jeremiah, John the Baptist were not angels or resurrected beings, but mortal men. Angels and resurrected beings are not actors in the drama of life. They minister to the workers, and it is not unreasonable to suppose that as we approach nearer to the end that heavenly visitations will become more frequent. Other agencies who are among us will take part in the latter day work. We refer to the three Nephites and to John, the beloved disciple, whose mission is revealed in section 7 of Doctrine and Covenants. Again, God does not always employ angels through whom to convey his mind and will to men. The greatest factor that operates between God and men is the Holy Ghost. The great prophets of the past spoke as they were moved upon by the power and enlightening influence of the Spirit of God.

It is always important to remind ourselves that Jesus Christ is the head of the Church, and we do not read, in any dispensation, of where God has given charge of his work on earth to any angel or resurrected being. We look for heavenly messengers to come from time to time, in the progress of the work of the Restoration, but they will not take charge or control of the church. They will simply come as envoys, representing the Head, Jesus Christ, and the church should not respect one messenger more than another.

FURTHER EVIDENCE.

We have a communication from Brother John Harris, of National City, California, in which he makes a contribution to the subject we have been discussing. He calls attention to John 1:24-28 Inspired Translation, as showing that Elias, who was to restore all things, was Christ. We quote the passage the brother cites.

"Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?"

"He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the prophet Esaias.

"And they who were sent were of the Pharisees.

"And they asked him, and said unto him: Why baptizest thou then, if thou be not Christ, nor Elias who was to restore all things, neither that prophet?"

"John answered them, saying: I baptize with water, but there standeth one among you, whom ye know not.

"He it is of whom I bear record. He is the prophet, even Elias, who, coming after me, is preferred before me", etc.

In the question of the Pharisees it is shown that Elias was the one who was to restore all things. John's answer made it plain that Christ was the Elias, or the restorer.

Brother Harris took the matter of Christ's being called Elias to the Lord for light, when he first read the statement. He went before the Lord with his Bible open where the statement appears. He says: "The Spirit spoke to me and said: 'What is the meaning of Elias or Elijah?' and I answered, 'I do not know.' I was compelled to read the scripture in 2 Kings 2:8. Also I read the meaning of the name in Hebrew. Elias or Elijah means God is the Lord, the strong Lord. Then I said, Why should Elijah bear that name? (Or, why should Christ be called Elias or Elijah.—Ed.) The answer was, "because he (Elijah) was the prototype of Christ. What Elijah did in symbol Christ would do in reality. When Elijah smote the river of Jordan, I turned to see the meaning; it was judgment, death. Elisha followed him, meaning salvation of God. Therefore God was teaching Christ in Elijah, for Christ only can smite the river of death, and Elisha is typical of the Church following Christ, and the mantle he used represents the Holy Ghost."

E. Stanley Jones quotes the British Medical Journal as authority for the statement: "There is no tissue of the human body wholly . . . removed from the influence of spirit."

FROM RADIO TALK.

"Nothing really worthy asks us to have blind faith, not even religion. You are quite right in questioning anything and anybody that demands faith without investigation. That would be mere credulity or superstition. It will stand the test of experience, just as any other principle of life must do."

—L. L. in Saints' Herald.

Columbus says it was the prophecies of Isaiah that set him to look for lands in the West. Columbus wrote a book on the prophecies.

"After all, my friends, the economic system under which a man lives very largely determines his life."

Wm E. Cameron

A COMMUNICATION.

Given to T. B. Nerren, February 5, 1933.

At 3 A. M. I was awakened from sound sleep and heard the voice bidding me to arise and write the message to be given me. I waited a few minutes, and the voice spoke again, bidding me as before to arise and write. I then arose and dressed, knelt and prayed, and obtained pencil and paper. These are the words that came:

"Hearken my children, for it is I that speaketh, because the time is passing that I have given; yea, one hundred years have fled past, and the generation is nearly gone.

"I spoke to my servant Joseph Smith, then, to build my Temple, but he heeded not much of my counsel, and Zion is not redeemed yet; the temple built, or my people gathered.

"Again, I have spoken to my servants at the end of the hour of my judgment—'Go, build my Temple and gather my children who have obeyed the gospel.' Yea, for I have reserved as I have spoken through my servants, the prophets, a remnant, yea, a poor and afflicted people who would believe in my name and my word.

"I have said that I hold the reins in my hands: Zion shall be redeemed, the temple shall be built, but Satan has hindered my work in the past. He has waxed strong in the hearts of men. Now he sees his time is short. He, with the power acquired through the ages past, and with his angels who are many and powerful, have sought to overthrow and have hindered my work. But my hand is not weakened, or my arm shortened. I have spoken, and it is as I have said: the time has come that Satan must be chained and cast into the bottomless pit, and my words are true and faithful.

"The ax is laid at their own heads. They who will not repent and hear my voice, woe, woe, shall come upon them, and they will have to suffer with the wicked. For Zion must be cleansed by fire, famine, plague and earthquakes. Yea, have I not said my judgments would come upon the inhabitants of the earth when they would forget my commandments and would not repent and worship me, the true and living God.

"So I have spoken again: do not do like them of old, but be obedient and go to and build my house, and you that will now hearken and move forward with faith, be humble and full of love. Yea, I speak more especially to my servants that I have called; cease from all lightness of speech, and contentions. Always speak the truth, but in kindness and love towards all, and you will be able to accomplish my purposes, and you will be made strong.

"Be humble; seek to serve to lead and I will be your strength. If you will hear my words, and be faithful to all my commandments, your works will be assured in me, for I will be your strength in every time of need. I have spoken; the time is now to work in sacrifice that my purposes may be fulfilled in you, my people gathered,—the temple built, and Zion redeemed.

"Great sorrows are in the earth, and greater shall yet come, but look to me your God who created the heavens and the earth and the fountains of water. And as I have spoken, thus it shall be fulfilled, for I am he that speaketh, even Jesus Christ, and am in the bosom of the Father, awaiting the time, and behold, it is near. So build ye my house as I have given this command, and you have started it in 1929. I will be with you by my Spirit and angels shall be concerned and shall help.

"My words have gone forth, and thus it shall be accomplished. Zion shall be redeemed, the honest in heart, for this whole land shall be cleansed. So take courage, my children, for I am still your God and watching over my church that I have established, yea, upon the appointed place.

"Thus I spoke to my servant, Otto Fetting, and how strict were my commands to him. Yea, did I not say be ye not like Joseph Smith, but build ye my house.

"Be humble in your work. Be long suffering with others, and if you will do this God will give you his Spirit from time to time to enlighten your mind.

"Be not harsh with your brethren. Your mission is one of love. Take this message to your brethren, who have obeyed the gospel. All those who are humble and full of love will help, but remember Satan will tempt you and will bring many enticements before you to tempt you and try your faith. Love your brother who labors with you, though at times he may treat you unkindly. Be true to the trust that has been placed upon you. Remember, you must remain very humble before God, and do the things he has and will command you, or the spirit and light the Lord has given you will be withheld from you, and your mind will become dark, and then you can not see, and Satan will appear as an angel of light and mislead you.

"My servant, Otto Fetting, heeded not my commands or my pleadings with him, but became angry, and took the reins in his own hands; he did not love his brethren, and did not counsel with them, but ran ahead and became a law unto himself, thus separating many of my children who followed him and divided my church, causing many people to err.

"Thus I have spoken: let those that stand in the way be removed, and so it has come to pass; as my servant, Joseph Smith, heeded not my commands to build my Temple and he was taken, so Otto Fetting heeded not my commands and he has been removed.

"So hearken, my children, and repent from your wanderings from me and return to my house, and I will bless you."

THE PATH OF JOY.

When temptations and persecutions you meet,
When trials and troubles pile up at your feet,
When you find that your pathway is not always
sweet,

Did you ever try reading your Bible?

When dark clouds hang o'er you and fill you with
pain,

When your prospect of loving with hatred is
slain,

When you think that your efforts are almost in
vain,

Did you ever try reading your Bible?

Did it ever occur to you as you wander along,
A part of the worldly and joy-loving throng,
That trials and troubles pass away with a song,
If you simply try reading your Bible.

Your burdens are lifted, your clouds drift away,
Your heart is made lighter, your pains can't stay
Your life is worth living, made better each day,
If you will try reading your Bible.

There is joy for the taking, with God all is bright,
Daylight will drive out the dark, gloomy night,
There's a pathway that leads you to heavenly light,
By reading God's Word, the Bible.

—MARY SMITH,
Cranston, R. I.

MISSIONARY NEWS.

At the close of protracted meetings in Wilmer, California, Brother Yates journeyed northward from Los Angeles, making his first stop at Willow, where he preached in the home of friends, Mr. and Mrs. Berry. One young man requested baptism.

From Willow he went to Shafter where Elder Barney Pack resides, also Brother and Sister Anderson. Sister Anderson is a daughter of Sister Lockling of Hickory County, Missouri, at present residing in Independence. Being invited to do so, Brother Yates addressed several large gatherings at Bakersfield and Tulare upon the "Christian Side" of certain political issues before the people of California. "At Bakersfield," says Brother Yates, "I had the privilege of addressing an audience of more than two thousand people. However it was not to hear me that these people were assembled, but I spoke on the Christian phase of the issue, upon the platform with the eminent J. Still Wilson, Sheridan Downey, and the Democratic nominee for governor, Upton Sinclair.

At Shafter Elder Pack and his wife joined me, and we drove 300 miles north to Sacramento, and east to Folsom city, where I had baptized a number on a former trip. Here we conducted services, and on Sunday we had the pleasure of leading into the waters of baptism a lady of more than sixty years of age, who had been a Roman Catholic all her life, Sister Carolene Pack. Also a young lady, Fayma Chapman, was baptized that day. All are rejoicing in the gospel. Fayma was raised from an invalid's chair to which she was drawn by chronic rheumatism. By the power of God, through administration, she was made to walk again when we were here before, so now she was happy to obey the ordinance of baptism. At our Sunday meeting Brother and Sister Geo. J. Dahl, of the Reorganized church, transferred and were received into fellowship in the Church of Christ. Last evening we organized a local Church of Christ here at Folsom City, consisting of 26 members."

The foregoing was written September 5th. Under date of September 7th, Brother Yates adds: "At Folsom City we baptized in all, this time, eight people, and transferred two others; ordained Brother Raymond Chapman to the Aaronic ministry." The local church at Folsom now numbers in all thirty-four charter members. Brother Yates says: "Elder B. W. Pack did his full share of the work. His ministry has been effective in bringing many souls into the gospel light."

Elder Pack was chosen pastor of the Folsom church, and Sister Laraine Tibessart, secretary.

Brother Yates believes in getting church members to read their church paper, and he sends a list of names to whom we are glad to send sample copies of the *Advocate*, and hope they will become regular subscribers and readers of the church paper.

Brother B. C. Flint asks for extra *Advocates*. September 4th, he writes encouraged by a letter he had received from our Lamanite Brother Harry Loft, announcing the baptism of old Sister McCloud, of the Cayuga tribe, who has been almost helpless with paralysis, but who has been greatly benefited through administration.

Brother Flint says: "Another bit of good news in Brother Loft's letter concerning those who were deceived but who have returned can best be conveyed by quoting verbatim from Brother Loft's letter as follows: "Brother Beaver can't get over it; he says, 'I am so glad and happy all the time

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BOARD OF PUBLICATION.

that we got back again.' Well, it is all so wonder-
 ful. How true it is that the Book of Mormon
 says if they go out of the church, they will enjoy
 for a season, and they will be confounded in the
 end. It's a good thing the season was very short."
 Brother Loft writes Brother Flint that he is hope-
 ful of other Lamanite additions to their numbers.

We were glad to learn from Brother Flint's let-
 ter that Brother Bennett was better at that writ-
 ing. We hope sincerely that he may continue to
 improve.

Brother Flint finds a receptive hearing along
 the line of "The World of Today in the Light of
 Prophecy," bringing in the gospel principles in
 their proper setting. He says, "It sure seems to
 be the theme of the times, judging from the
 interest aroused everywhere we get a hearing.
 The Church of Christ, Temple Lot, is certainly
 occupying the strategic position of all groups of
 religion to handle these things."

Brother Flint is greatly interested in the publi-
 cation of Willard J. Smith's answer to the one
 person in the godhead theory. He says it is an
 able work and is needed. Any who may wish to
 contribute to the publication of this work might
 send their contribution to Brother Flint or Brother
 Willard J. Smith, 305, 13th Street, Port Huron,
 Michigan.

24 Graig Terrace, Abercwmboi, Aberdare, South
 Wales, British Isles. Under date of August 8th,
 Brother H. C. Snook writes from this address. He
 says he has heard that there are millionaires in
 America and in the church, and wants to know if
 they can not help the poor saints over there who
 are unable to do as much as they would like for
 the Lord's work because of their poverty. They
 could use tracts and Advocates. We have no
 millionaires in the Church of Christ, but perhaps
 there are some who can send some church litera-
 ture to the Welsh saints. Advocates should never
 be destroyed, but sent to others. Here is one place
 where they will be welcome.

Brother F. J. Parkinson, Midland, Michigan,
 writes of the fine meetings at that place the first
 week in September. Brother Holey, of Grand
 Rapids was with them, and the Coleman branch
 met with them for sacrament September 2nd.
 God's Spirit was poured out, two babies were
 blessed, and several administered to. The gift of
 prophecy was enjoyed in a "wonderful" manner.

Brother Parkinson observes that he has listened
 to the expressions of desire on the part of God's
 servants to take the gospel to the world and he
 wonders if there is the faith today that the early
 missionaries had that these desires are not put
 into action. He says:

"We read about the early church and see the
 sacrifices they made—I have known of men years
 ago who would walk 40 miles and carry two big
 grips—leave wife and children and home for the
 gospel's sake.

Dear Brethren, let us put our shoulders to the
 wheel. God has told us to gather out the honest
 in heart out of all factions of the Restoration to
 build the Temple and redeem Zion. In order to
 do this we will have to work together with love
 for one another and for our fellow men.

Dear Brothers and Sisters, let us awake to our
 responsibility and make 1934 a banner year.

Oklahoma City, Oklahoma, August 10, 1934.

Dear Sister Sheldon, and Members of the
 Fold of Christ:

I have a very sacred and fond remembrance for
 the above date. On the 10th day of August, 1871,
 I was led into the waters of baptism by Brother
 Jasper M. Richards, who held the office of Priest
 in the Reorganized Church. I was confirmed by
 Mark H. Forseutt on the same day. That was a
 thrilling and happy event in my life.

The restoration of the gospel was taught me
 from early childhood. The divine calling and
 mission of Joseph Smith was accepted and is now
 accepted as a divine truth and fact. During the
 years I have enjoyed many blessings; many con-
 vincing testimonies and evidences of the truthful-
 ness of the Latter Day work. My faith and con-
 fidence in the Restoration movement is firm and
 unshaken today.

The great Restoration stands out as a firm un-
 disputable reality. It has the stamp of God upon
 it. Its commencement and origin is unlike any
 other movement on earth. The word "Restoration"
 should not be hard to understand. The work
 started by Joseph Smith means just that: It
 means a restoration of primitive Christianaity.

The whole Christian world is pointing back to
 the days of Christ and the Apostles for the ground
 work of their faith. To do so they must pass
 through the tunnel of the Dark Ages. They must
 visit the scenes of storm and tempest of the Re-
 formation. In order for them to find and locate
 their birthday, they must find and name the re-
 former who bolted his former church and started
 one of his own. History brings us no word of
 information where any of these reformers made
 claim that God or angels visited them with in-
 struction to start a Church. Not one.

The hatred of the world was aroused to a fury
 of madness against Joseph Smith because he did
 claim that God directed him in his work. The work
 and teaching of Joseph Smith are in complete har-
 mony with primitive Christianaity—its Restora-
 tion of the Old Jerusalem Gospel. The real true
 purpose of the gospel of Christ is to unify—
 unite in mind and understanding every member of
 the fold of Christ. "That there be no division

among you." "That they be of one mind." That unity can not be obtained only under the directing influence of the Holy Spirit of God.

Classical education in schools and colleges will richly endow people for worldly vocations and lines of business, but such education will not—it cannot furnish a knowledge of the things of God. Read I Cor. 2:11; "For what man knoweth the things of a man, save the spirit of man which is in Him? Even so the things of God knoweth no man, but (by) the spirit of God." The problem is clear. Human intelligence comes from human source and by human means; Divine intelligence must come from Divine source.

That power known as the Holy Ghost was to be the means in all ages to furnish the followers of Christ with a knowledge of God and his work on earth. Present day revelation from God is not only our privilege, but is an absolute necessity. Hatred and unkindness in the hearts of Christian people one toward another is a positive hinderance to receiving Divine direction. It would require much space to assemble all the texts that support the above statement; they are many.

The new commandment, "to love one another," is the need of this day. The Church cannot live and prosper without it. Human efforts, though they may attract and gather into their ranks hundreds and thousands, yet without divine approval and assistance they cannot rise any higher than human standards.

The calamity of our times is getting desperate. This awful financial depression is too severe for description; then added to that trial comes the present drouth—nation wide. In Oklahoma City it has been 65 days since we had a rain. The Church people are aroused with fear and dread. Governors of various states are pleading with Church people to unite and "Pray for rain."

The National Government is making noble and desperate effort to care for the needy; to establish more of an equality among the classes. The wealth of the world has drifted into a few hands. The great mass of people are in desperate poverty; so much so that the combined force and power of our Nation is giving full attention to the condition. Selfishness and greed have run rampant until organized governments have come to stop the rush.

The law of righteousness has been so grossly violated; the law, "Love thy neighbor as thyself," has been treated with neglect and contempt, until it is a question as to whether God will heed the nation's prayers. Perhaps the words of Solomon will not be out of place here; "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

The law of righteousness requires financial equality. It says, "Unless ye are equal in temporal things, ye cannot be equal in spiritual things." Surely, financial equality does not comprehend that one family shall live in wealth and luxury and another in poverty and want. It is a beautiful story related in Doctrine and Covenants, Sec. 36. The condition there described is supposed to guide the Church today. We have named our central city, or place, "Zion." "And the Lord called his people Zion because they were of one heart and one mind, and dwelt in righteousness, and there was no poor among them." The people were called Zion because of a certain condition prevailing among them. Oneness of mind and equality in temporal things, so that there was no poor among them.

Today the world and the Church are struggling to establish a better condition of financial equality among the people. I believe there is a divine law

of finance that must be observed before the ideal condition can be realized. The law is briefly referred to in Acts 2:44 and Acts 4:34-37, known as "All Things Common." One prominent man was asked: "What do you think of Christianity." He answered, "It has never been tried." So it is with the law of finance. It has never been tried in our day. True, it was started following the Day of Pentecost. It was observed in the days of Enoch. The Church should operate as one large, well united family—each having equal share at the festal board and all needed supplies. I believe in that kind of religion. With kind regards,

RICHARD MICHAEL MALONEY.

1518 N. W. 44.

Columbus, Ohio.

Editor of the Advocate and Readers: I have only had the privilege of reading a few of the Advocates. I was attracted to the little paper, more so because of seeing letters from people I have heard a great deal of—Brother and Sister James E. Yates, Brother E. E. Long, Brother Moler and others. To say the least, I am extremely fond of the Advocate. I do not know much about the Church of Christ—I felt a strong desire to write to your paper this morning. The wonderful article in the September number by Apostle C. L. Wheaton, "Why I Believe in Zion and the Building of the Temple," has greatly aroused my interest and desire to know more of the Church of Christ people. I have been a member of the Reorganized Church of Jesus Christ for fourteen years, having been baptized in Columbus, Ohio, by Brother A. E. Ander-ton, our district president. I am now a member of the 3rd branch. We have three churches here in Columbus.

Three or four years ago I met Brother Wheaton and Brother Long at the home of Brother and Sister C. H. Foster. My father and I were invited to hear Brother Wheaton preach. I have not had the privilege since of hearing sermons or learning anything more about the Church of Christ people. The wonderful vision that Brother Wheaton relates is worthy of any right thinking person's consideration. I remember distinctly one subject that Brother Long discussed with my father and I, that the Lord had warned the church not to go in debt.

We, as a Latter Day Saint family, have believed in a literal Zion and the gathering for a number of years. Our hearts are yearning to seek out the truths of this latter day gospel in its fullness. Thus I am interested in the building of the Temple. Is it not true, considering the conditions of the world today, that our hope, our aim, our all should be in Zion and the building up of God's kingdom?

—ETHEL WALTERS,

282 N. Ogden Ave., Columbus, Ohio. September 8, 1934.

A LAMANITE SISTER WRITES TO THE CHURCH RECORDER.

Ohsweken, Ontario, August 14, 1934.

Dear Brother Denham:

I received your letter. Glad to know you received the applications for membership. I sent five names. I did not have the forms to fill so I made them up as well as I could. As Brother Flint has been here he left some forms for me so I am sending them now.

Brother Warner has been working faithful with us here and has accomplished much. We are so glad that our people, the "Lamanites," are taking more interest in this Latter Day Restoration, and we hope it will continue. The work is too marvel-

ous to neglect, but how easy it is to neglect God's work. All those that pulled away from this church, the Church of Christ, came back excepting Brother O. Joseph. We were so glad to have them come back, as they have not understood before they were led away. Trusting in God that they will not be separated from the truth again. A brother in the church and I stood firm, and many blessings has God given us in the short time we came into the Restoration. It makes one so happy after seeing the light of truth. May God bless and take care of all the sisters and brothers in the gospel bonds.

Respectfully your sister in the gospel bonds,

—LAURETTA K. MARACLE.

R. R. 2, Care H. Loft.

QUERY OR STATEMENT?

In the August issue we reprinted an article from the Saints' Herald, by Joseph Luff, in which he called attention to statements in the Bible, evidently intended to be declarative, which are put in the form of questions. More evidence along that line is presented in the question and answer department of the Saints' Herald, conducted by A. B. Phillips. In the issue for July 24, 1934, the following question and answer appear—which should be pasted in your scrap book.

Is Luke 23:43, to the thief, a statement or a question?

The peculiar form of speech used by the early translators of the Testament is employed in this text, as in many others. It reads:

"And Jesus said unto him, Verily, I say unto thee, To day shalt thou be with me in paradise."

The last phrase is so formed that it might be mistaken for a question, were it not that the rest of the sentence plainly denotes a statement. Let us note: "Jesus said unto him." The word said is from the Greek epo, a primitive verb that means to answer, bid, command, grant, speak, tell, etc. The thing Jesus said: "Verily, I say unto thee," is significant of the telling, not asking. The word say is from the Greek lego, primitive verb that means to relate, as in a set discourse. The whole text in its Geek arrangement is given in the Emphatic Diaglott, a word for word translation, as follows:

"And said to him the Jesus, Indeed I say to thee, today with me thou shalt be in the paradise."—Luke 23:43; interlinear rendering.

Recognizing that the word verily means truly or in truth, we have the Moffatt Version saying:

"I tell you truly, said Jesus, you will be in paradise with me this very day."

Comparing this with the Weymouth Version, we have:

"I tell you in solemn truth, replied Jesus, that this very day you shall be with me in Paradise."

There is therefore no reasonable question of the meaning. It informed the thief, who clearly had repented, that he should that very day enter into paradise and be with Jesus.

PLEASED WITH BROTHER LUFF'S ARTICLE.

A friendly brother, not a member of the Church of Christ, writes: "I was glad to see that article reprinted of Joseph Luff's. Surely the Lord, when he comes, will find faith on the earth. I am not one of our pessimists, but believe that more people want to do right and are praying to find that right. I know that many of the higher officers of our church are very anxious and believe that they see things that should be done, but cannot under existing conditions, and thousands of members of the priesthood, I believe, are secretly pray-

ing as well as studying to fit themselves for better service."

INDEPENDENCE.

Rains have interrupted the work on the excavation for the temple, but we are thankful for the rain, and the workers are going to quarry rock on Brother Long's place, we were told, while they are waiting for the soil to dry. The rock is going to be needed, so no time is lost.

We are glad to be able to report that there is peace and unity among the workers. They begin the day with a season of prayer in the church. At the home where the workers are staying the same consecration is shown. There is every regard for economy that the means may be spread out as far as possible. We have been told by competent ones who have stayed there and had the opportunity of observing everything that there is not one penny wasted; that it would be impossible to conduct the home more economically. We can well pray God's blessing upon these faithful young people, who are giving the freshness and strength of their youth to the building of the Lord's house. If from this time until the structure is completed only hands and hearts as sincere and guileless as those who are on the work now engage in it, our wishes will be realized. Let the saints everywhere join with us here in Independence in praying that means may be provided for the work to go forward, and pray for Brother Nerren, who has oversight of the construction. A great responsibility rests upon him. He will need direction from time to time, and he is a man who seeks it. Let us co-operate with him in imploring God to give light as it is needed.

The Temple Helper sisters meet every Thursday afternoon to carry on their part. Do not forget them. Their notice appeared in the last issue. Everybody can be helpers.

We have had visitors from Warrensburg the last two Sundays. Brother J. E. Bozarth spoke for us one morning, and Brother Alvin E. Knisley, of the Reorganization, was the speaker on the morning of September 9th.

Our readers will be glad to know that Brother Moler is better. He is talking of coming and preaching for us here in Independence. He will be warmly welcomed.

Brother Thos. E. Barton writes: "I think the supplement idea is excellent. I hear considerable favorable comment on the Advocate. I hope the good work continues."

"Some have insisted that Free Masonry is primarily British. However, today there are more Masons of every degree in the United States than in all the rest of the world put together."

—S. A. BURGESS.

"The disciples smiled their way through threats, rejoiced their way through stripes, sang their way through prisons, and triumphed their way through death."

E. STANLEY JONES.

The church recorder is Nickolas Denham, Box 232, Independence, Missouri.

NEW TRACTS.

Apostle C. L. Wheaton's wonderful vision, appearing in the September Advocate, is now published in pamphlet form, at 5 cents a copy.

LET THE WORK GO FORWARD.

In the Advocate for September I read of the work on the temple being resumed, and also the appeals for help to keep the work going.

"For this house shall not be built by promises but by sacrifice." 5th Message, paragraph 5.

The time for sacrifice is now, not a year or two years from now. The temple must be built and the endowment be given before Zion can be re-deemed. God has entrusted to us the task of building the house to his name, the preparing of the way for the gathering of his people, and the coming of Christ. We think of the task as being too great for so small a group, and we think because of our poverty we can do but little, so little that we think it is not worth while. But God takes as much notice of the little sacrifices, possibly more than he does of the larger ones. There is not one member of the church but could make a sacrifice to help in the accomplishment of the task entrusted to all.

There are about two thousand members in the church. If each member would sacrifice just a little each day, and lay aside a small amount to be sent in each month for the work of the temple, we could keep the work going, and God would honor and bless us as a result. It will take "a long pull, a strong pull, and a pull together" to do it. If each one would do a little the net result would be worthwhile. For instance, two thousand members giving just one cent a day would be twenty dollars a day, one hundred and forty dollars a week, six hundred dollars every thirty days, seven thousand three hundred dollars per year, from the smallest coin in our money system. Double that each day and we would have fourteen thousand six hundred dollars a year. Doubling again, just four cents a day, and we would have an income of twenty-nine thousand, two hundred dollars a year.

Why sit back and say, "It can't be done?" Brother, sister, friend, do you wish to have a part in the building of the temple and the preparing of the way for the establishment of the Zion so long looked and hoped for? Your contribution is needed now, if it is only a penny a day. Are you interested enough in the Lord's work to make a start by giving your mite to help? We have idled away too much time. Let's not idle away any more. A few are working now. Let us send in our mites and keep the work going and get other workers on the job.

Other churches are using the penny a day plan for special work. One church raised \$47,500 in one year. We can build the temple if we can get enough pennies. You do your bit, and let's all do our little, and God will come to our rescue with means we know not of, but we must do our best first. Do not despise the penny offering because it is so small, but remember the little things in life count up fast. Teach the children to save their pennies for the building of the Lord's house. God will bless you and your children, and the joy of helping will be past expression.

Will you, dear reader, do this little to help bring to pass the purposes of God, and ask your friends to help? Do not be ashamed or afraid to tell your friends and neighbors about the temple and its purpose. The coming of Christ draws near, and we must do our best to warn all of that event. The building of the temple is one of the means by which the people can be warned, and good, earnest people brought to the light. Every member a missionary should be our goal and slogan.

No one needs to be confined to a penny. Give

more if you wish and can, but give regularly, so that we can have a steady income to be depended upon.

Now, all together, let's build the temple, and be ready in 1936 for the blessing of that time when we can dedicate to God the house.

Yours for the continuance of the work,

—WM. F. ANDERSON.

OBSERVATIONS

OUR MESSAGE. In Chicago, last summer, in the Moody Church, we heard a wonderful sermon on the second coming of Christ. The speaker was a distinguished, scholarly minister from New York. We were pleased that he did not see fit to choose some subject that would have afforded better opportunity for the display of his scholastic attainments, possibly. He considered the message of Christ was the most important thing that he could talk about in a great church before an audience composed of people from all parts of the country and even foreign lands.

There is no time for any minister of the gospel to spend on subjects that unordained men can speak upon. When a business institution sends out salesmen it expects those men to tell the people about what that particular house has to sell, not about what some other concern has to offer. Today, in too many instances, one is led to wonder if the minister forgets what the Lord called him to do. You would think you were listening to or reading a high school essay, or a college oration on some general subject, instead of supposedly a sermon. Such instances are not unknown in the Restoration, and while not generally the case in the Church of Christ, now and then there is an exception where the minister sidetracks the old Jerusalem gospel for a talk on some general subject that you can hear discussed anywhere.

If we just attend to our own particular business of telling men about the fullness of the gospel and helping to get it into actual operation our time will be fully occupied, and we shall have our hands full from now until Christ comes.

SAW TWO PERSONAGES.

The Prophet, Joseph Smith, in relating his first vision, says, "I saw a pillar of light exactly over my head, above the brightness of the sun; which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages (whose brightness and glory defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other), 'This is my beloved Son, hear him!'"

Sometimes God leads His children dear
In paths of darkest gloom
That strength and courage of the soul
May come to fuller bloom.

What now from weary, blinded eyes
May darkly be concealed
Will in that day when we arise
In glory be revealed.

We do not need to understand
All life's deep mystery,
It is enough to know His grace
Is our sufficiency.

—Vivien M. Ogden in Cass County Democrat.

Have You Made Any Sacrifice Toward The Building of The Lord's House?

The preparation for Christ's coming began with the coming forth of the Restoration a little over a hundred years ago. "And even so I have sent mine everlasting covenant into the world, to be a light to the world, and to be a standard for my people and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me." Doctrine and Covenants 45:2. Joseph Smith and the early elders clearly understood that it was the mission of the church to warn the world and prepare a people who could meet Christ when he came. They were entrusted with the task of gathering out God's children. That work has been going on ever since; though, we are sorry to say, it has been retarded of late years. The work began with the Gentiles. The gospel must be taken to the Jews, also, with whom the Lamanites have a part, or are included, because they, too, are of Israel. We have passed the first milestone. It is generally admitted that the times of the Gentiles are fulfilled. We must warn the Jews, next. Others are laying a groundwork for us by trying to convince the Jews that Jesus is the Messiah for whom they have been looking. Thousands of dollars are spent annually, of recent years, in printing and distributing literature among the Jews, and the response that is coming from these efforts shows that the Spirit of God is beginning to strive with the remnants of this ancient people.

This is no time for sleeping or dreaming or hatching up new theories. That is Satan's trick to throw up smoke screens to obscure view of the great mission before us. The time is far spent. The closing scenes of this latter day work, we are given to understand in the scriptures, will be hastened—"cut short." It should bring joy to the hearts of those who long for the millennium reign to think that they do not have to start at the beginning of some new movement, but that the work is already partly done, and that we are on the threshold of the last stages now. Thoughtful, discerning Christian men everywhere are realizing the imperative need of more divine power. E. Stanley Jones says, "I see nothing, absolutely nothing, that will get the church of today out from behind closed doors except it be this one thing—Pentecost." A minister in the *Literary Digest* said that unless the world receives a rebaptism of the Holy Spirit the forces of good have gone about as far as they can. Thank God that the program of the Restoration is so comprehensive that nothing has been forgotten. God has made provision for an endowment, and we must receive it before we can take the gospel to the Jews effectively as is intended we shall. Speaking of the time when the gospel goes from the Gentiles to the Jews, latter day revelation says, "and then cometh the day when the arm of the Lord shall be revealed in power" . . . "every man shall hear the fullness of the gospel in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ. Doctrine and Covenants 87:3, 4.

Let us cease listening to "every wind of doctrine." We must surely realize the importance of the great endowment that will enable the servants of God to go to Israel in the power that his ministry went forth from Jerusalem, anciently; and that will give us the light and wisdom we need to establish Zion. But there is something we have to do to obtain the endowment. We have to prepare the place, for God has designed that a house shall be built for the purpose. The saints in the early thirties did not seem to comprehend

how necessary it was that the church receive this great endowment, and they neglected to build the house. There are those today who do not see why the endowment may not be bestowed upon God's servants any time, any place. Simply because God has appointed that his servants shall be together, and in the temple which he has commanded to be built for the purpose. Let the Lord speak for himself:

"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 unto you, concerning the building of mine house, for the preparation wherewith I design to prepare mine apostles to prune my vineyard for the last time, that I may pour out my Spirit upon all flesh."

"Yea, verily I say unto you. I gave you a commandment, that you should build an house, in the which I design to endow those whom I have chosen with power from on high," etc. Doctrine and Covenants 92:1, 2. (Black Type mine. L. P.-S.)

The next step, the task that lies immediately before us, is to build the temple. It is a fixed feature of the Restoration program. If our eye is spiritual, we will not be looking for some new, strange thing, but will realize that we are engaged in a great work here and now; a work of no less import than making preparation for the Coming of Christ, the "messenger of the covenant."

IN SUMMARY.

The object of this article has been to determine, if we could, whether the Elias who was to restore all things were the same as the Elias who was to prepare the way before the first coming of Christ, or if he were another; if so, who?

This does not mean that John the Baptist could have no part in the work of the last days. We see no reason why he might not be sent to minister unto men as Moroni and other heavenly beings have been. Indeed, we are all aware that he did restore the Aaronic authority, but we are not warranted in believing that he is the predominating and controlling factor that is to direct the work that is to prepare a people to meet Christ at his second coming.

The first Elias was John the Baptist. That Elias who was to restore all things could not be John the Baptist, because in the King James version, John 1:21, it says that John denied that he was Elias, and in the Inspired Version it says that he denied not that he was Elias, but declared, "I am not that Elias who was to restore all things." Immediately following this declaration, in the 28th verse, he points to Christ—"He it is of whom I bear record. He is the prophet, even Elias," etc.

The second point under consideration has been the messenger of Malachi 3:1, who was to prepare the way before the Lord, "even the messenger of the covenant," who was coming suddenly to his temple. We have given our reasons for thinking that the preparation of a people to meet the Lord at his second coming is a work that began with the inauguration of the great Restoration in 1829 and 1830; that it commenced with the Gentiles; that it will go to the Jews and the Lamanites; that it will reach its climax in the restoration of Israel, the building of the New Jerusalem and the coming of Christ to live and reign on the earth for a thousand years, and that along the way of the progress of the work, step by step in its developments, heavenly messengers will be sent to communicate the will of God to his servants.—L. P.-S.