

# 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 1: 387.

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## Dead Leaves

Dead, lusterless, and sodden fallen leaves,  
You lie in helpless heaps in woodsy ways,  
While she who loved you in her happier days,  
In disillusionment now stands and grieves.  
Your gorgeous tints are faded, stilled your song;  
Shattered her rosy dreams, alluring, sweet,  
In weariness she seeks your calm retreat,  
And hopes to ease her heart-break and her wrong.

Though bare the trees on hillside and in glen,  
She knows that they will leaf and bloom anew;  
Her faith inspires her to believe that then  
Her dreams, though dormant long, will all come true.  
The wind-harps in the trees sound an "Amen;"  
While autumn leaves the woodland pathway strew.

Alice Sutton McGeorge.

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## The Only Spot

By Mrs. Inez Smith-Davis

One aproaches any phase of the question relating to the Temple Lot with proverbial "fear and trembling." Very often I have said that if I should write an article containing the truth regarding this plot of ground as I verily believe it, no faction of the church would print it because, as is more often than not the case, the exact truth is not one hundred per cent propoganda for any side.

But since I have been asked to write for the readers of the *Advocate* an account of a certain incident relating to this subject, I have determined to reply with Scriptural measure and give more than the request implied. I wish we could all reach an agreement concerning the Temple Lot, and cannot see why we cannot agree as to facts anyhow, and that by the simple expedient of finding out exactly what happened. To view a subject objectively should not mark a man, even though he be a minister of a particular church, as a traitor to the cause, if such a view happens to lead him to findings unfavorable to his own particular hopes and wishes. On the contrary a broad minded man should wish to know the truth, not such fragments of it as might support his own pet theory.

As a member of the Reorganized Church, I am more particularly annoyed by mistatements made by members of my own church, and even by it's ministry. But at least three different factions of the church have contributed to this volume of mistatement. Most of the persons who have made these statements are personal friends of mine, and not a single one of them to my certain knowledge is otherwise than honest, sincere and zealous in his own particular faith.

Some of us have not yet outgrown the childish satisfaction to be derived from calling our antagonists names. Some men, ministers even, who hold property under the same chain of title as the Church of Christ, with guileless inconsistency delight in saying "The Church of Christ are just squatters." Those who indulge in this practice are supremely indifferent to the fact that the Auditorium, the Temple Lot and many Latter Day Saint homes are held under the same chain of title, defective though that may be and is, and if one is a 'squatter,' all are "squatters." One who wishes to make an assertion of this kind should pause long enough to find out just exactly what his allegation implies.

On the other hand, those of the Church of Christ, not content with the great advantage they have in actual ownership of the coveted piece of land, in "free simple," must needs make extravagant claims also. Their title must forsooth be proven flawless, which it is not; few titles are. Their claim has been "upheld by the Supreme Court of the United States," and here a pardonable misunderstanding of legal terms may well be involved. But would it not be wise to take time enough to find out exactly what these terms meant, before attempting to interpret them?

Everyone knows that the decision of Judge Phillips favored the plaintiff (Reorganized Church), and that a higher court reversed that decision, and that

the plaintiff then asked a "writ of certiorari" of the Supreme Court. Such a writ is merely a request for the Court to consider an appeal. This procedure has long been established in the Supreme Court. Nobody, not even the Attorney-General himself, can appeal directly to the Court, but must ask permission. This was brought about by the tremendous demands on the Court's time from all over the nation as the country developed. At Washington, in this case, as in many others, the Supreme Court made no comment on the merits of the case. When the brief came down, one word was written across the face of it by a Court clerk—"Denied." The refusal of such a writ does not go into the merits of the case at all. It simply means that the court, for reasons of its own, does not feel that such a case should be brought before it. The Supreme Court took no action on the case; it merely refused to consider an appeal. Obviously the Supreme Court cannot consider everything that anybody attempts to bring before it. Only such cases as are considered of sufficient importance are taken up and reviewed.

A potent cause for misunderstanding in the temple lot controversy is a lack of knowledge concerning the history of the "lot." Should our churches today desire to build a great building, we are accustomed to seeing a committee appointed, or those in presiding authority take steps to consider a suitable location,, costs, etc., and after due investigation select one that pleases them. This procedure was not followed in the purchase of the temple lot, but rather a strange and unbusinesslike method was pursued. No wonder, like all things connected with the rise of the church, it is incomprehensible in this modern age.

Let us go back, if we can, in imagination over one hundred years to the Independence of that time. Washington Irving and his friend Charles Joseph Latrobe visited it about that time. After nine days traveling on horseback from St. Louis," Latrobe writes: "The town of Independence was full of promise like most of the innumerable towns springing up in the midst of the forests of the west, many of which though distinguished by high-sounding epithets, consist of nothing but a ragged congeries of five or six rough log huts, two or three clapboard houses, two or three so-called hotels, alias grog shops; a few stores, a bank, a printing-office and barn-like church. It lacked at the time I commemorate the three last edifices, but was nevertheless a thriving and aspiring place in it's way." \*\* "A little beyond this point, all carriage roads cease, and one deep, black trail alone, which might be seen tending to the southwest, was that of the Santa Fe trappers and traders."

The site of the now thriving city of Kansas City, by J. C. McCoy, an early settler, is described as it was in 1831:

"A clearing or old field of a few acres lying on the high ridge between Main and Wyandotte and Second and Fifth Streets, made and abandoned by an old trapper. A few old girdled trees standing in the

field, surrounded by a dilapidated rail fence. Around on all sides was a dense forest, the ground covered with impenetrable brush, vines, fallen timber and deep impassable gorges. A narrow, crooked roadway, winding from Twelfth and Walnut Streets, along down on the west side of the deep ravine towards the river, across the public square to the river, at the foot of Grand ave. A narrow, difficult path, barely wide enough for a single horseman, running up and down the river under the bluff, winding it's way around fallen timber and deep ravines. An old log house at the foot of Main Street, occupied by a lank, cadaverous specimen of humanity, named Ellis, with one blind eye and the other on the sharp lookout for stray horses, straggling Indians and squatters, with whom to swap a cup of whiskey for a coon skin. Another old dilapidated cabin below the Pacific depot (in 1871). Two or three small clearings or cabins in the Kaw bottoms, \* \* \* which were houses of French mountain trappers. The rest of the surroundings was the still solitude of the native forest, unbroken, only by the snort of the darting deer, the barking of the squirrel, the howl of the wolf, the settler's cowbell, and maybe the distant baying of the hunter's dog."

Into this frontier community in the summer of 1831 came the small group of men who were promised that the spot for the building of a temple would be pointed out to them. On August 3, eight elders walked out into this dense forest and about one-half mile from the village of Independence held a ceremony of dedication. To quote from the manuscript history of John Whitmer:

"The day following eight elders, Joseph Smith, junior, Oliver Cowdery, Sidney Rigdon, Peter Whitmer, junior, Frederick G. Williams, William W. Phelps, Martin Harris and Joseph Coe, assembled together where the temple is to be erected. Sidney Rigdon dedicated the ground where the city is to stand, and Joseph Smith, junior, laid a stone at the northeast corner of the contemplated temple in the name of the Lord Jesus of Nazareth. After all present had rendered thanks to the great Ruler of the universe, Sidney Rigdon pronounced this spot of ground wholly dedicated to the Lord forever. Amen.

The church, nor any of these men who represented it, owned one foot of that ground on this day of dedication. I have been told in recent years that this was a very strange and unusual thing for men to do. Even when this is granted, the facts remain that they did it, and that it was only one of a chain of strange and unusual events that marked the beginning of the church.

On December 10, 1831, several months later, Edward Partridge bought for the church from Jones H. Flournoy and wife a tract of land which contained the spot marked and dedicated for the temple. Upon this tract, near the northeast corner, he erected his own log house.

In the Temple Lot Suit, the Reorganized Church brought it's own witnesses to definitely locate this spot, and it was upon their testimony, sworn to under oath, that the church hoped to recover the property now held by the Church of Christ. They were attempting to prove that Partridge held this land in

trust for church purposes, and not for his own private property, and that therefore his widow had no equitable right to sell it. One of their witnesses who made this identification was John Taylor, (not the president of the faction in Utah.) He told of his coming to Independence in 1838, and said—

"He (Edward Partridge) came to me after the meeting and took me to his house. This was Sunday, he took me home with him, and Monday, \* \* \* Edward Partridge took me to the corner stone or the stone that marked the temple, he and Brother Morley together, and said that was the place where the temple was to be built. That was the first time I ever saw that piece of ground. It was called the Temple Block, there in Independence, Missouri." (Plaintiff's Abstract in the Temple Lot Suit, Page 188.)

There was never, through the comparatively few ensuing years until it's purchase by Granyille Hedrick, any doubt about the approximate location of the dedicated spot, one might almost say the identical spot. From time to time Latter Day Saints visited this place, as almost a sacred shrine. They knew it as "the temple lot." Citizens throughout the years knew it by the same title. I will quote from one of these travelers, as he wrote in the *Saint's Herald* of January 18, 1832:

"We visited the Temple Lot lying west of the courthouse. The doctor was able to point out the identical spot where Joseph stood when he visited it, and which is the place of the corner stone. \* \* \* \* Joseph cut his way in through this thick growth of trees, brush and saplings, and marked the spot by blazing a tree near by, cutting away the underbrush for a few feet around and setting up a small stone that had been picked up in the ravine below. This was the only cornerstone that was ever laid on it and this only to mark the place of the corner. It is a beautiful, elevated, slightly spot, and **known far and near** as the "Temple Lot". No habitation of man rests upon it; and it looks as though it had been plowed and tilled and then sodded over. To say the least it is a most desirable natural site upon which to build anything of significance and beauty." (*Saint's Herald*, Volume 29, page 67). The writer was William H. Kelley, for many years an apostle in the the Reorganized Church.

The same place was visited by the late Joseph Smith in 1877, and he says he "walked over to the Temple Lot, sang and prayed with earnest souls there." (*Saints' Herald*, Volume 24, page 264) At another time he speaks eloquently in an editorial of that scene on August 3, 1831: "Many years ago a little handful of men hailing from the east and far east gathered around a stone designed to mark the resting-place of an alter to be erected to the worship of God, and there in the midst of dangers, similar to those once pending where Huguenots sung and prayed, dedicated the labor of their hands to God." (*Saint's Herald*, Volume 35, page 353.)

Sometime during the summer of 1929 I was told that Brother Roderick May, an early comer among the Saints of Independence, could tell me exactly where the stone stood that marked the corner of the temple, - - - the exact spot of dedication, and I deter-

Continued on next page, below.

## Letters To A Niece

By R. M. Maloney

Dear Alice:

After having been gone from home about ten weeks, I returned one week ago, in good health and found the home folks all alive and well. I had made a trip through the west in company with Brother James E. Yates in missionary labor for the Church of Christ, covering a distance of about five thousand miles. This journey, and holding meetings in many places, has hindered my correspondence with many, yours included. But I have not forgotten you nor failed to appreciate the sacredness of the question involved in our correspondence.

If it has any meaning at all, then its importance and effect will reach beyond the life and world in which we now live. Therefore, in discussing the question I must eliminate all reference to personalities, so far as possible, and discuss the question itself. I must tell you first of all that I am surprised at the drift you have taken, in denouncing your faith and confidence in what we call the Restoration of the Gospel. But you are not the first one who has departed and denounced the true faith. You have accepted

a faith or doctrine and church known as The Seventh Day Adventist which you claim to be in harmony with the Bible and approved of God more completely than the work and church started by Joseph Smith in 1830. In your letters to myself and to your mother, you are very decided in favor of the Adventist doctrine, and in denouncing the faith and claims of Joseph Smith. You also furnish comments from your minister, Mr. Mitchel, in an effort to disprove some of the claims of Joseph Smith concerning the Book of Mormon, namely, Ezekiel 37,16-20 refers to "sticks" or writings of Judah and Joseph, also referred to as the "Stick of Ephraim." Now you have stated in your writings that your minister says that these "sticks" or writings of Judah and Joseph, are the "Old and New Testament." Evidently he means to say that the Old Testament is the "Stick of Judah" and the New Testament is the "Stick of Joseph." Is that it? Well if that be true, then no one can or could destroy the truth of it. But in order for it to be true, some (one at least) of the writers of the New Testament, should be of the tribe of Joseph.

mined to ask him, at my earliest opportunity, to show me that place. The opportunity came within a few weeks, when Bishop May visited the historian's office in Bartholomew Hall. Walking to the large south window of that office, Brother May pointed across to the Church of Christ property where certain excavations were going on, and said, "Right over there where those people are digging now." I believed him then, and I believe him now, and I think beyond any shadow of a doubt that the ground upon which our church fathers stood when they dedicated the site for the temple is the same now owned by the Church of Christ. No matter what in the future may be the disposition or history of this particular piece of ground, I would still in all candor be compelled to admit that the evidence is conclusive that it is the spot that was dedicated for the temple in Zion.

Over a hundred years ago upon this plot of land, a young man, his young wife and small children, huddled with others of their faith. They were exiles from their home and relatives, yes, outcasts from that pleasant homeland in the Mohawk Valley of New York. It was in November, 1833, and the chill and frost of late November was upon them. In the distance, too far away to warm their aching bodies, they watched the smoke from their burning homes rise in the crisp, frosty air. At length, all hope failing, they took their weary way to the bottom land on the river near Liberty. And there in an improvised shelter, near a sycamore log, the little family from New York welcomed another life, while willing sisters of the faith held pieces of rag carpet between the little newcomer, his mother, and the howling storm of rain and sleet. Those young people were my great-grandfather and mother. They saw that sacred piece of property in the hands of their enemies. They went through years of perse-

cution, but never once wavered in their testimony concerning the temple to be built in Jackson County.

My grandmother, a wee child at the time, was in that camp on the Temple Lot. She followed the persecutions of the church with her parents. She visited the site many times in later life, and expressed not the slightest doubt that the spot lay where all in that day thought it did.

I can remember still, the awe and delight with which I viewed a photo taken of my mother and father "upon the Temple Lot;" of the four-leaf clover sent in a letter, picked by my mother on the sacred lot. I recall my own eagerness to stand upon it, when as a girl of sixteen I first visited Independence. Surely our family traditions did not so radically differ from those of others in the same faith.

My ancestors looked with unwavering faith toward this spot when it was in the hands of their enemies. Why does my faith need to waver when I see it in the hands of friends, people with a faith, a history, a background fundamentally like my own?

Since the single-eye days of my youth, many schools have sprung up; some believe that any spot on the plot bought by Partridge in December, 1831, would be acceptable for a temple; some believe that any place in Independence would do; some believe the temple at Kirtland is the place; and some believe the whole temple idea is a fallacy. With these I have no quarrel; the future lies with God but I feel there is incontrovertible evidence to prove that on August 3, 1831, a little group of elders of the church stood upon the piece of land now owned by the Church of Christ, and there dedicated a spot upon which the temple was to be built. This was the belief of the church through the years, and it was never questioned until recent years. I believe that it is no heresy to demand further evidence than has ever been produced before we discredit this belief.

The writings of Joseph should constitute the "Stick of Joseph." So I must conclude that your preacher is wrong on that point. Now since you have shifted your choice from the Church Restored through Joseph Smith, to that of the Seventh Day Adventist, you should be sure that your present choice is a church fully equipped and supported by divine authority. That is, when this Seventh Day Adventist Church was born, or started, it was begotten and born by direct intervention from God, either by his own appearance or His Son Jesus Christ, or by the visitation of his angel. They locate their birth day in the year 1844. Was this birth or movement in 1844 accompanied by the voice of God or the visitation of angels, granting and bequeathing divine authority to start or commence the divinely accepted church on earth? The choice we make may suit and satisfy us, but may not always be correct.

There are at least two prominent doctrinal points that Adventists depend upon for the foundation principles of their faith. Namely, the Sabbath question and unconsciousness after death. In your writing you make frequent reference to the favored text in Isa. 8:20; "To the law and to the testimony if they speak not according to this word it is because there is no light in them." This of course will apply to Adventists as well as to all other people. We should keep in mind that God is a God of justice, a God of intelligence. The Adventist theory is, that man is "wholly mortal." That he has a mortal body, and that which keeps him alive now is his "breath," that and nothing else—that there is nothing in him that survives the death of the body. The "Testimony" says we are the "off-spring of God." Is God mortal or is he immortal; do his children partake of his nature? God is our Father, do we in truth have the right to claim at least part of his nature? Certainly, our bodies are of the earth; but the Spirit in man is the off-spring of God. That is the testimony in the Book.

The Adventists themselves have furnished the illustration that our life here in this world is like the blaze on the candle—-at death our light goes out. The burning candle represents the living man; the candle represents the human or mortal body, and the blaze represents what the testimony refers to as the "Spirit of Man." At death you say the light or blaze is gone. Where is it, does it still exist? The testimony says, "It returns to God who gave it," and you say it is out of existence and will be until the resurrection. Then you say that God will call it forth, call it from where it has been out of existence for a hundred or a thousand years, unconscious like the blaze on the candle, gone. Your minister says, "Oh, God is able to bring it back." I do not discuss questions as to what God is able to do or not do. But if "God calls it back," gives it a body, brings it out of the realm of nonexistence, who will it be? Some one who existed or lived a thousand years before, who now comes in to share the reward or punishment of another? Can you see divine justice in such a deal; or can you see any common sense to it? "The testimony" does not support such a doctrine. But rather it teaches that the Spirit of man lives on and is conscious after death.

It can not be denied that Jesus Christ was and is the type of all men, in that he possessed a dual nat-

ure, a body and a spirit. "There is a spirit in Man," is in full accord with the testimony in the Book, and that spirit is not a mortal spirit, but is the offspring of God, therefore immortal. If you wish to give credit to the testimony as quoted in your letters, then I must invite you to not ramble off and get lost in the dismal valley of nonexistence.

The following texts are in harmony with the law and the testimony concerning consciousness after death: Luke 23:46—Jesus says; "into thy hands I commend my spirit." Acts 7:59: Stephen cries, "Lord Jesus, receive my spirit." Paul refers to himself as in a straight betwixt two having a desire to depart and be with Christ; which is far better. Phil. 1:23. Why should it be "better" for Paul to depart and be with Christ if he should be unconscious; was he mistaken and deceived? Rev. 6:10, 11, "refers to souls under the altar, who cried out;" they were conscious after death.

Adventists contend that there is no consciousness between death and the resurrection. Read the account of Jesus and the three apostles on the Mount of Transfiguration, Moses and Elias were there, and they had not been resurrected.. They were there in spirit, conscious. The story of the rich man and Lazarus, Luke 16, represents consciousness after death. That is testimony furnished by Jesus Christ.

It is a fair and just comparison to refer to the origin or foundation of the two churches to try and determine which, if either of them, was established by divine authority, for in the face of common sense and true logic, we can not suppose that God would establish a church through Joseph Smith in 1830, then in 1844 another, conflicting with it in doctrinal teaching. God does not work that way. Truth can not conflict with itself.

In your letters you have confessed that for some time you have doubted and questioned some of the teachings of the church. That of itself is evidence of drifting. It is an easy matter to be mistaken. Every one should know that there are two powers which work and operate upon the mind. In view of the discouraging aspect of the Reorganized church adopting a policy of supreme control in church government in the hands of one man, thus causing a general disturbance wherein hundreds became dissatisfied and disgusted, such a condition could not help being a detriment to the membership of the church. Such a time and condition is a favorable opportunity for Satan to whisper to the disturbed minds and say, "It's all false." Favorable friends and loving human companions in such times are enticement for us to follow.

The Restoration Movement through Joseph Smith came at the right time in the right way; came through the right tribe of Israel, Joseph of Egypt and Ephraim, the "First Born." Joseph Smith had a full right to receive that information from God when he did - -that he was of the tribe of Ephraim. That is in complete harmony with the testimony. You have written much and oft referred to the prophecies. Well and good. Let us notice some: In Gen. 49:1, Jacob calls his sons, "That I may tell you what shall befall you in the last days."

Judah was to hold the sceptre of power, the right to rule and reign officially, "until Shiloh come."

Shiloh was Christ, and it is true history that the rulers in Israel up to the time of Christ, were of the tribe of Judah. But Joseph was to come into his own in the last days. By reading Gen. 48, you will see that the tribe of Joseph was divided by the two sons of Joseph, Ephraim and Manasseh, Ruben was the first born of Jacob, the oldest one of the twelve sons. But even so, he lost his birthright, and by reading 1 Chron. 5:1, 2, it is plainly stated that the "birth right was Joseph's." These are prophecies. In Gen. 49:24, giving a future account of Joseph in the "last days," there was one to come from his posterity who would be "The Shepherd the stone of Israel." When? In the "last days." Turning again to 1 Chron. 5:2, it says, "For Judah prevailed above his brethren and of him came the chief ruler, but the birth right was Joseph's." The Chief Ruler was Christ. He came from the tribe of Judah, but in the "last days" one was to come from Joseph. I have already referred to Gen. 48, where Jacob blesses the two sons of Joseph, when he gives Ephraim the right hand blessing. Reading again Gen. 49:22, 26, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." "His branches" are his posterity. The wall refers to the great wall of water, as it was called in those days. God had made a promise to Abraham to give him a portion of land, as you will see in Gen. 15:18, but in the blessing of Joseph, the favorite son of Israel, his portion was to "Prevail above the blessing of my progenitors unto the utmost bonds of the everlasting hills." This was extensive, far reaching. Now by reading Duet. 33:13, you have a description of "Joseph's land." It was to be in a foreign land from Canaan, "over the wall," a choice land. Joseph was to come in possession of these blessings in the Last Days. He was entitled, by the testimony, to the birthright, the acknowledgement of God in the last days, doing a special work for God. Again, reading Gen. 48:5, Jacob says, "Thy two sons, Ephraim and Manasseh, are mine, as Ruben and Simon they shall be mine." Ruben and Simon were dismissed, their place was vacated, and the two sons of Joseph were put in their place.

You have read where the "birthright was Joseph's." Now do not be mistaken, the birthright, whatever that may be, belongs to the first born. So we must consult the testimony and determine which one of these two sons of Joseph shall fall heir to the birthright. In Duet. 33, Ephraim is put ahead of Manasseh as "ten to one." But the testimony does not stop there. Let us read Jeremiah 31:8,9. "Behold I will bring them from the north country and gather them from the coasts of the earth, and with them the blind and lame, the woman with child and her that travaileth with child together, a great company shall return thither. They shall come with weeping and with supplication will I lead them. I will cause them to walk by the rivers of water in a straight way, wherein they shall not stumble, for I am a Father to Israel, and Ephraim is my firstborn." This language need not be misunderstood. It points to the "Gathering" time that will be in the last days. When Ephraim shall possess the birth right, be the first born into the covenant and work of God in the last days. These prophecies could not point to any other except Ephraim as the one whom God would use in the final restoration of the gospel in the last

days. Why should your learned preacher or anyone discredit Joseph Smith for claiming that he was of Ephraim in this hour of God's work? If he had made any different claim than being of Ephraim you could then call for "The law and the testimony." But Joseph Smith was in perfect harmony with the testimony in the claim that he made. Your Adventist preachers will need to have a different Bible if they succeed in disproving the divine call of Joseph Smith.

There are a dozen or more clear, distinct prophecies referring to a special work of God in the last days that I have mentioned in this letter. I have your typewritten lines from your mother, wherein you say that the Catholic changed the Sabbath. Well what of it? You furnished the date when it was done, or when the decree was made, for the Church to observe Sunday as the day of rest or as the Sabbath. Yes, 324 A.D. Yes of course, who or what was the Catholic Church back there. "Catholic Church," can you separate the Catholic Church from the first Church, established by Jesus Christ and His Apostles? That Holy Catholic Church completed and glorified on the day when their Lord gained the victory over death in His resurrection from the grave. That was the Catholic Church which "changed the Sabbath." That church did not need to wait for the Roman governor Constantine in 324 to make a change; it was already changed long before Constantine was born. This question of the Sabbath agitated and sponsored by the Seventh Day Adventists is just a big bugaboo; no more firmness in it than a soap bubble. And their theory and doctrine of Soul Sleeping, man being wholly mortal and unconscious after death, is a ridiculous folly.

I can not help but sympathize with you, my dear niece, for being entrapped with such a delusion.

I have tested out the doctrine and claims of Joseph Smith and what we call the Restoration, and I know it is true and divine. It is rather discouraging and detrimental to observe the many mistakes, bad mistakes made by leading men of the Church. But that does not destroy the truthfulness or divinity of the work in which they were engaged. Jesus knew humanity when he said, "Because iniquity shall abound the love of many shall wax cold," but His words following brightens the picture, "but he that shall endure unto the end the same shall be saved." God has given us all the right of choice. You have the right to make your own choice, and as a result, gain whatever reward may be in store for you, same as all others. Your favorite text is a good one; "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." That must, of necessity, refer to what is **written in the Book**.

I have spent 67 years of my life as a member of the church restored through Joseph Smith, the prophet; 45 years I have occupied as an elder in the priesthood. During those years I have had ample opportunity to test the claims of the church as to its divine approval. Recorded in the New Testament are certain specific promises made to be received and enjoyed by members of the church. The time of receiving these promises is not limited by days or years.

Continued next month

## There Remaineth Therefore A Rest To The People Of God

By Clarence L. Wheaton

Several years ago, while doing missionary work in the city of Toronto, Ontario, I had a very interesting experience, which portrayed to me, at least, the condition of the righteous after they depart this life. I have related this experience a number of times when I felt that it would bring consolation and hope to those who grieve over the future condition of their loved ones, and I have been requested several times to write it for publication.

Near the close of the above mentioned series of meetings, word was received by the members there, that Apostle Daniel Macgregor was low from a serious illness in the Northwest. This, of course, brought sadness to all of us, and the desire to see him once again in this life. At the time, he was on his way to Port Huron, but I was not situated so that I could remain in that part of my field till he should arrive.

The last Sunday I was in Toronto proved to be a very strenuous day for me, as I preached twice and held a third service during the afternoon. As a consequence I retired rather late for needed rest, for I was to leave for the States the next day. During the night I had this experience:

It seemed that Apostle Macgregor and myself, with our wives, along with many other associates in the Church of Christ, were in attendance at a general conference being held at Independence, Missouri. The conference seemed to be well attended, and very interesting from the standpoint of work being accomplished. The scene at the beginning was no different than that which we witness each year, so far as it pertained to the little white church on the temple lot, and it's upper room where the conferences are held.

The conference had proceeded as usual with our people during the morning session, and then a noon adjournment was called, and the church folks scattered out over the city for dinners and visiting. Brother and Sister Macgregor, along with Sister Wheaton and myself, seemed to have arranged for a basket dinner which we enjoyed together in a grove at a considerable distance south and east of the temple lot.

After we had finished eating, Brother Macgregor pulled out his watch and noted the time, and remarked that while our wives were gathering up the remains of our repast that he and I would have time to return to the temple lot grounds to visit with some of the brethren that had recently come in. Accordingly we excused ourselves to our wives, and walked up to the church, which seemed to be several city blocks from where we had eaten.

When we had gotten as close as a short city block from the church grounds, we became aware of a great crowd, or multitude of people gathered around the temple lots on every side. Seemingly there were hundreds and thousands of them, and they were all looking toward the place where the church building

was located. Seeing so many people gathered there in so short a time during the adjournment, we were naturally greatly concerned as to the cause. We, therefore, hastened our steps, and soon were mingling with the multitude, which was pressed many deep in a hollow square around the entire temple lot property. They seemed to be greatly excited over something that was taking place in or about the church building. Brother Macgregor looked at me with a worried expression upon his face and remarked, "I wonder what mischief is afoot now, that should cause all this excitement?"

With concern, we began to work our way through the crowd in an effort to get to the church building, reaching our objective only by an exhaustive effort. And then, our curiosity was rewarded, for instead of finding a commotion and confusion, such as we feared, we found that the excitement was caused by a most unusual spectacle.

It seemed that the little white church that now stands upon the temple lot, had in some miraculous manner been replaced by a more modern and artistic terra cotta and stone building, and that the grounds had been beautifully terraced and landscaped in every direction from the center, forming a most beautiful scene. On all sides of the property were paved streets and sidewalks similar to what we find around the public square in Independence. The building from the angle we approached it, appeared to be built in a hexagon shape, with the main entrance facing toward the south-east, and was very beautifully appointed. The lawns, shrubs and flowers were well kept and pruned, and planted in well designed beds. Such beauty upon this consecrated spot had a wonderful appeal, especially for those who loved quiet and peaceful surroundings, but the thing which had attracted the great multitude of people, was not this alone, but it seemed that from every window, door and even the walls of the structure, radiated the most sublime and inspiring music that mortal creatures ever heard. Instruments and voices blended in perfect harmony, and expressed in every word and note the fervence of men and women who are moved upon by pure and noble impulses to sing as only angels can sing, with "the spirit and with the understanding."

For considerable time we stood entranced by the glorious picture that saluted our eyes, and the inspiring music that touched our souls and spirits. Suddenly Brother Macgregor noted the time from his watch again, and remarked that we still had several minutes, before the convening of conference to go around the building and inspect it from the opposite side from that which we had approached it. With that thought in mind we went around the building to the right, noting each piece of architectural work and appointment of the building as we walked along. When we reached the other side we were again made to see a most wonderful and inspiring sight, which we had little expected to find.

Annexed to the brick and stone building, on the north side of the temple lot, we beheld a beautiful white building, of an altogether different architectural design. The stone for this part of the structure seemed to be very white and transparent, to that degree that a soft mellow light appeared to radiate from the inside of the building, and caused it to glow with a warm white light. The sight of this magnificent part of the structure was the most thrilling and awe inspiring imaginable. We stood for several minutes reverently drinking in the soul inspiring sight, which seemed to draw us with magnetic force. As we noted the various appointments of this noble structure, the columns, windows, sculpture work, etc., our attention was attracted to the entrance, which was approached by a number of wide white marble steps.

As our eyes came to rest on the doors of this entrance, we noted that they were standing open, and we could see a number of persons sitting in the spacious interior. At first we did not recognize them, but as we drew nearer, we found, to our amazement and joy, that this group of persons consisted of loved ones and friends who had long since departed from this life. Among those whom I recognized, in particular, was my beloved mother, who had died several years before this time, also Elder Richard Hill, the good old brother who had baptized me. When I recognized my mother, she seemed to see me at the same time, and looking steadfastly toward me she smiled and waved her hand to me in recognition.

My mother had died a very sad death. From a robust, healthy woman of a few short months before she had shrunk to a mere shadow of skin and bones from the ravages of a terrible stomach cancer. At her death her whole body, even her eyes were the color of copper from jaundice. She was well past middle age also. But, when I saw her in that beautiful building, all traces of her terrible suffering had vanished away. Instead of appearing to be a woman in her late fifties, she appeared to be in the very bloom of healthy young womanhood, apparently about thirt-five years of age. Her hair, which was considerably gray at her death, had been restored to its original coal black color, and her cheeks were filled out and radiant with health. All the others in this room appeared to be in the same state of health and much younger than I had last seen them in life. Truly as the scripture has said, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away." (Rev. 21:4.) For those whom I saw in this part of the building, these things had been fulfilled, for never have I seen such peace, joy, and contentment upon the countenances of people in this life as I witnessed among that happy group. No words were exchanged between myself and my mother or the others.

After a few moments Brother Macgregor again looked at his watch and remarked that we had just a few minutes more before the conference should convene, therefore, he was going in and speak to my mother and the others. He then walked up the steps, at first in a slow measured manner, and then as he neared the top, his step became more quick and

youthful, and with a happy grin upon his face he turned and waved for me to wait a minute and entered the building. That was the last I saw of this good brother for as he disappeared from my view, the scene seemed to pass away, and then directly above me, I heard a voice that attracted my attention to the entire scene that was in view upon the temple lot.

Vividly portrayed to me was the location and relation of both parts of this unusual structure. Those who were represented in this scene as participating in the affairs in the terra cotta part seemed to be ordinary mortals as we are, but those who were in the annexed part seemed to be different, in that they seemed to be more like the angels, immortal creatures, who had passed on from this earth life.

As Brother Macgregor disappeared from my view, the structure seemed to fade away, and the voice which I heard, made this pronouncement:

"Behold, the whole family of God in heaven and in earth, in one."

With that, the vision was taken from me, and I awoke, to find that the day was just beginning to dawn. I had no desire for further sleep, but lay there marvelling over my experience. I knew that Brother Macgregor was seriously sick, and that it was planned that he should be brought to Port Huron to spend his last days, and I was desirous of seeing him there before I started for Missouri. Some to whom I related the experience, seemed to think this indicated that Bro. Macgregor would get well. But I could not forget that eager look upon his face as he passed the portals of that beautiful structure, nor the youthful vigor of body as he reached the top of those steps. It is rather significant that by the time I reached Missouri and word came of him he had passed away, and except for seeing him in this vision, I never saw his face again.

What the significance of his going into this place may mean, I have no inclination to comment. I do not relate this experience to eulogize Brother Macgregor. No! To me it portrays the happy relationship between God and his people, both those who are now engaged in the church militant, as God's forces for good in this present world, and the church triumphant, composed of those who have preceded us on the journey into eternity, where they continue their work in immortality. I received much consolation from this thought, for after all death is only a brief separation of loved ones. Those who have preceded us have reaped the reward for their righteousness, while we linger on for a while longer or, that we may fulfill our mission and preparation for the enjoyment of that blissful state. To me it brings a great consolation to know that beyond the portals of this mortal state is a land of peace and gladness where "there remaineth therefore a rest to the people of God," after this transition we call life. "Let us labor therefore to enter into that rest," for the "spirit and the bride say come."

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"The only justification for any church activity is that Christ shall be revealed therein."

"Do not require all to fit into the same mould."



# EDITORIAL

## RESTORATION OBJECTIVES

### And Our Relation to Them

In our June editorial we said that it is still a day of warning. When we consider that the day of God's judgements is drawing nearer and nearer it appears more than ever that it is our duty to be diligent in warning a pleasure loving, careless world of the danger that is imminent.

Last month we called attention to the peculiar, distinctive mission of the Restoration in that it is commissioned to gather out Israel. That involves certain obligation which we wish to discuss with you this month.

Gathering is a logical sequence of warning. Of what use to warn people of trouble if steps are not taken to get them to a place of safety. Arthur A. Oakman, in an article entitled, "As It Was In the Days of Noan," in the *Saints' Herald* for October 15, aptly compares our mission to that of Noah. He was sent to warn the people of destruction by water if they did not repent. Only a few heeded. Were they left to be drowned with the unbelieving and console themselves with the thought of their reward in the hereafter, only? Every Bible reader knows differently. Noah built an ark for the preservation of those who believed his message. Would God be less merciful to those who give heed to his messages today? We know he would not. He would not call men to come out of Babylon without providing a place for them. Read the letter of Brother Snook, of Wales in this issue of the *Advocate*. It shows how our gospel brethren over there feel. They are looking to the land of Zion for escape from the conditions they can see are coming in Europe. We felt thankful when the prospect of war was averted, though we did not like the terms, and we hope that the church can make preparation to gather the scattered saints before the evil day bursts upon the world.

Gathering is a corollary of warning, and it places upon the church the obligation of doing something to take care of God's children. Zion is designed to meet that requirement. It is to be a place of refuge, a home where men can get away from evil and strife and find peace. But our conception of Zion must not stop with the idea of physical safety and temporal security, only. Too often, we fear, this has been the case. Zion must rest upon a sound spiritual foundation or all our attempts to build it will crumble.

We may pause to observe here that Zion does not belong to the scheme of the last days, only. It is primarily a condition, "the pure in heart," and registers the degree of attainment in spiritual development. It may be said to be a by-product of gospel work and can be realized any time, anywhere, in a nation, a city, or a community where the teachings of Christ have full sway in men's hearts. There was a Zion in Enoch's time. At different periods in Nephtite history they enjoyed all that Zion implies.

Some say the Restoration people have tried to establish Zion before it's time. This is a mistake. So soon as this latter day work was started by the coming of an angel to the prophet whom God called, and

the bringing forth of the Book of Mormon, Nephi writes, "Blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost." I Nephi 3:187.

"But," says some one, "what are you going to do with the statement in 3 Nephi 10:1, 2, where it indicates that the Lamanites (the remnant of Jacob), will take a leading part in the building of the New Jerusalem?" We could with equal propriety ask, "What are you going to do with I Nephi 3:187, if your idea about the Lamanites being the people to build Zion is correct? There would be a contradiction of scriptures." In reality, however, there is no contradiction. Prophecy foretells; it does not decree. God is pleased when any people, or any race, in any age, conforms to the teachings of the gospel so fully that Zion is established among them, or when God sees that a people, no matter who or where, are earnestly and consistently striving toward that end they are sure to have the gift and power of God to assist them. But Nephi was able to look down the stream of time and see that the Gentiles would not do the work until they were joined by the Lamanites and probably Christian Jews as well.

The prophecy in 3 Nephi 10:1, 2, should suggest to the church that there is a missionary work to be performed before we can have the help of the Lamanites and the Jews. They will have to be converted, first, to the objectives of God's plan in these latter days, and before we can take our message to them with assurance of success, the ministry will have to be endowed with power from on high so that they can go forth as the first apostles went after the day of Pentecost. Latter day revelation describes it thus: "And then cometh the day when the arm of the Lord shall be revealed in power,"—and "every man shall hear the fullness of the gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ." Doc. & Cov. 87:3, 4.

The situation in which the Restoration finds itself today is like this; it has a work to perform for which it is not equipped and will not be until the great endowment promised when the temple is built "upon the consecrated spot," as it is referred to in Doc. & Cov. 38:6, is given. E. Stanley Jones says, "The church is behind closed doors until we have another Pentecost." If this is true of the church in a universal sense, it is especially applicable to the Restoration, which has tasks set for it that no other church has. The sooner we all come to a realization that the Restoration is hung up until we do receive the endowment, the better it will be. We'll begin to consider more seriously what to do about it. Just jogging along, leaving the problem to the Lord, is not the way to go about the solution of it. God has committed his work to us. The problem is for us to figure out.

"Brightly gleams our Father's mercy  
In his lighthouse far away;  
But to us he grants the keeping  
Of the lights along the shore."

He will help us, but he will not do it all. We do not mean the Church of Christ, only. We speak of all the Restoration peoples. If God is compelled to take matters into his own hands, it will be by severe measures as is always the case when he can not rouse a proud, a blind, a stiff-necked, or slothful people by kindly appeal. Let us not invite judgement to "begin at the house of the Lord."

By reason of her position as custodian of the "consecrated spot," the Church of Christ should be diligent in trying to get true believers in the restoration to see these things and invite them to cooperate with us toward the end of achieving our common objective. The Lord has repeatedly spoken on this wise when addressing the Church of Christ, and that quite recently.

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### "FOLLOW ME"

On the morning of February 14th Bro. C. L. Wheaton preached an excellent discourse on the subject of emancipation, as applied to the children of God in a temporal, as well as spiritual sense. He began with Abraham Lincoln, who freed the slaves. He referred to that master piece of all time, the Gettysburg speech, quoting the great emancipator's words about democracy, and from these illustrations carried the thought forward to our own time, urging the saints to take steps to secure themselves from inequality and the insecurity of these days. In the evening Brother R. B. Trowbridge who was a visitor in our city over Sunday, took up the same line of thought. He called up another great emancipator, General Persing who, with his American forces operating with the Allies, saved nations of Europe from being crushed in the late world war. In a graphic picture he described the great American at the tomb of LaFayette, in France, which country he had expressed his desire of seeing when he landed. Thousands and thousands gathered for the occasion. The tall, stately man walked slowly up to the tomb and laid his wreath upon it in tribute to the great Frenchman of long ago who came to these shores to help the American colonies win their independence. The general stood silent, with bowed head. He brushed two tears from his eyes. The multitude watched in breathless silence, expecting a great speech. Presently the general spoke, his voice tense with emotion. "LaFayette, we've come!" That was all. The crowd waited for more. A few moments passed, and then the great general slowly walked away. It took a moment or two for the throng to realize what had happened, and then as they got the full import of those three short words, a light broke over their countenances. Bent, crippled soldiers stood straighter; the lines in the careworn faces of statesmen relaxed; hope and confidence electrified the hearts of those thousands as the words rung in their ears, "LaFayette, we've come!"

"Now" Bro Trowbridge said, "I want to call your attention to a still shorter speech by the greatest Emancipator who ever lived. It was, "Follow Me."

Follow the One who commanded his servant to put up his sword when he sought to defend his Master.

Follow the One who said, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Follow the One who said, "He that is without sin among you, let him first cast a stone;" who said, "Father, forgive them," etc.; who said, Blessed are the merciful; "Blessed are the peacemakers; "Love your enemies—do good to them that hate you."

No wonder another has said:

"It is not our business to prove that they are wrong, however satisfying that might be; it is not even our business to prove we are right, as if the truth were our making and not God's. It is our business to preach Christ and Him crucified, and let that Truth conquer by it's own right."

Would to God that we were more thoroughly converted to Christ; that we, who are so critical of others, were more of the spirit of Christ, ourselves. It is deplorable when members come to the Church of Christ bringing grudges, suspicion and animosity with them, and spend precious time in reviewing the supposed faults and failings of those whom they left, seeming to be unwilling to see or acknowledge improvement in them. Building on the ruins of others does not make a good, permanent spiritual structure, and it is not surprising if accessions obtained in this manner do not prove to be profitable. The man who hammers others must be lacking a constructive message of his own, or he must be lacking the spirit of his office and calling that he can not build but must tear down.

It is discouraging to those who have looked for help, and who seek to get away from the uncharitableness of the past and comply more fully with the injunctions and the example of the Master to hear his command, "Be one," treated with skeptical hostility. The world thinks the teachings of Christ are not practical, but it is too bad when we find this attitude in the church. In the world narrowness and hatred are taking nations down to destruction. If the church is not founded on love for our fellowmen, it's end is destruction the same as the world's. We might as well face the facts; we shall not build the temple and receive the endowment; we shall not make definite progress towards Zion; we shall not escape the judgments coming upon the ungodly unless we remember to **follow Him**. We must have the love of God in our hearts or we shall be as "sounding brass or a tinkling cymbol."

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### THE VISITOR

We owe you much—you who just now and then,  
Frequent the places where we meet for prayer;  
Our own we know, the women and the men  
Whom, week by week, devotion gathers there.

But you, whose faces but for once appear,  
Recall humanity, and so suggest  
That while to us our well-known folk are dear,  
We should not selfishly forget the rest.

And so you transient strangers keep us free  
From narrowness; the world in you we meet;  
You are like waves of a great human sea  
That touched far shores, then broke about our feet;

So visit us—to our task keep us true;  
Horizons widen when we look at you.

—Alexander Louis Frazer in the Montreal Star.

## From The Mail Sack

Aberdare, South Wales, Sept. 22, 1938  
Editor of Zion's Advocate:

I must congratulate you upon the article in the September Advocate by H. Leighton Floyd, on the Restoration and Gathering of all the seed of Jacob. Such articles give a great deal of food for thought. I have looked for many years for the fulfillment of the "saints gathering home to Zion." The land of Zion is not in our possession. The question is, how can we, of the Church of Christ, claim something that does not belong to us? For if not by purchase, we "have no inheritance." The members in the Church of Christ here can only be characterized as landless paupers, mostly without any property rights at all. I have looked in vain for many years for our church to start a colonization scheme to get our people over there and put the law given to establish Zion into effect.

You could put the whole of the population of England and Wales into the state of Missouri. This country could not fight in the 1914 war without the United States financing her that she might finance other countries to come to her aid. One result was to free Palestine from the Turks, and the other result was to put us into more bondage caused by debt, than ever we as a nation were before. If ever we are to flee to Zion for safety to be out of the hands of those that oppress us, something will have to be done before very long.

I am looking for the power of God to be displayed among Joseph's seed in the land shadowing with wings to come to our aid before very long. The Navajo state movement reported in the back of the Advocate for September shows what the Indians are capable of doing. "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." I Nephi 3:187.

Elder H. C. Snook.

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Vesta, Minnesota, Oct. 11, 1938.

Dear Sister Sheldon:

I have enjoyed reading the Advocate very much, especially the last number. I believe the article by Bro. Yates is one that should be reread. The pie upside down is very fitting for us. How nice it is to receive the blessings handed to us from the Lord, yet how easy it is to forget and then they are put on the shelf. Daily duties soon crowd them out of our minds altogether.

We have been admonished to build the temple. It seems as we were ten years ago. It has not been accomplished, causing much disagreeing and change in the church. Do we think that because the temple was not built that the messages were not from the Lord? Or can or shall we take the blame upon ourselves and say we have laid the blessings on the shelf and not tried to do our part?

The Lord, in olden days, wanted a pure people to build his temple. David was not as he should be, therefore was not allowed to do the work. Can we not apply the lesson to ourselves today? Are we pure

enough to do this building, or will we have to be removed so another people can do it?

In another article we are told that we are not wholly right if we do not love our neighbor as ourselves. This seems to be the hardest thing we have to do, yet it is the second commandment. It is broken more often than any other, I believe. So easy to criticise even those dear to us. They may be striving to do right to the best of their ability, yet we would have them go our way. Yes, criticise them because they do not accept our ideas.

Sr. Gould's article was very encouraging. We could feel that they surely had the gift of the Spirit with them. We hope that we can do our part so as to be ready to partake of greater blessings than ever before.

Your sister,

Mrs. Bert Krause.

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From an isolated sister in a great city. Writing Sept 26, 1938, she says:

Dear Sister Sheldon: It has been some time since I have added my little testimony, but I am thankful to say I still am blessed with God's sustaining power, without which we could not long endure. I hold my little sacrament service every Sabbath morning, alone, but with my Savior. I ask him as I kneel to bless the emblems to me, that they may be a strength to my soul and enable me to rise above the temptations that surround me. I have kept up this service faithfully for four years this coming November, and have been greatly blessed in so doing. I do not say this to boast, for I am so often unworthy, but I feel it may help some other isolated brother or sister to know that God's promise is sure and that he does meet with one as well as with two or three.

I was made happy in the message of the Spirit in the April conference when He promised to come in and sup with us if we came to him. I surely enjoy the Advocate; so many inspiring articles. May God bless us all and help us to remain faithful in these trying times, and I am as ever,

Your sister in Christ,

Irene Frishkorn.

The Sister sends us the program of her last Sunday morning's worship. She began with prayer for God's Spirit to be with her. From the Hymnal she sang Nos. 29, 111 and 114. Then she read the 3rd, 4th and 5th chapters of Matthew. Two songs from the Praises, Nos. 5 and 66. Another scripture reading, Galatians 5th chapter. Hymns 352, 350, 360 382, from the Hymnal. Sacrament. No. 186 from Hymnal. Offers her testimony of thanks. Song: "Precious promise God has given, To the weary passer by; All the way from earth to Heaven, I will guide thee with my eye." Closing hymn, 314, Hymnal. Closing prayer. And thus a faithful sister, bereft of loved ones, alone in the great city of Chicago, spends her Sunday mornings communing with her Father in Heaven, and she finds comfort.

## BLESSING OF HEALING

Sister Ellen Hockenbury, of Arkansas City, Kansas, writes Bro. McClain, October 10th, to renew her subscription to the Advocate and sends a dollar for "The Kingdom of Heaven" tracts. She says: "I had a stroke the 15th of December. I was just about to give up hope of ever getting well when I asked Sister Atherton to write and ask for the prayers of the saints. I began to get better, and by the last of July I was able to do all my house work. I'm giving God all the praise, and I am very thankful to all the saints who prayed for me.

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## TO THE CHURCH OF CHRIST Everywhere

I thought best to write and let the membership of the Church of Christ, with headquarters on the Temple Lot, know that I am not the Bro. Newby who has been writing to the "Arimat." That is my father.

Upon the subject of baptizing for the cleansing of one's garments, I wish to call attention to a few passages of scripture.

In 1 Thess. 5:21, we have these words: "Prove all things; hold fast that which is good. Again, in 2 Cor. 13:1, we read, "In the mouth of two or three witnesses shall every word be established." Isaiah says: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Note that the prophet says there is no light in those who speak not according to the word. Paul says, "Jesus Christ the same yesterday, and today, and forever." Heb. 13:8. Again in Eccle. 3:14, we find this: "I know this, whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him."

Now turn with me to St. John 3:5, where Jesus told Nicodemus, "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he can not enter into the kingdom of God." Birth is something that can happen but once. Latter day revelation as recorded in the Book of Commandments 23:2, says "Wherefore although a man should be baptized an hundred times, it availeth him nothing." It would be well to read this entire chapter. Space will not permit me to quote it. In St. John 10:1, the statement is made, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." We notice that baptism is the door or gate of entrance into the kingdom, and after we are in we would have to get clear out of the kingdom to come in at the door of entrance again. I believe Paul refers to this in the 6th chapter of Hebrews. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Verses 4-6.

Again in Col. 2:12, we find these words: "Buried with him in baptism, or in other words, we put away the old man and take up the new life in Christ Jesus.

In Acts 2:38, Peter says baptism is "for the remission of sins." Let us turn to Peter's own writings and read 1 Peter 3:21: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." We see that it is not the water that washes away our sins or the "filth of the flesh," but our obedience to the commands of God in repenting, and being baptized as a witness that we enter into the covenant to serve God, and then we are entitled to the cleansing power of the Holy Ghost.

Paul Says in Ephesians 4:5, that there is "One Lord, one faith, and one baptism." This does not mean that there are more than one, and yet certain men are going out and teaching that they have entered into the kingdom, but are now administering a baptism "for the cleansing of garments." There is no mention in the teachings of these men of any cleansing power for the body and soul of men, only for their garments. You can see that these men are not teaching according to the law and the testimony, and Isaiah's verdict is that it is because there is no light in them. Job says "there is a spirit in man, and the inspiration of the Almighty giveth them understanding." 32:8. God has given men the wisdom to make electric and gas washers for the cleansing of our garments.

Now as this article is growing long for our little paper, I will leave this subject and call your attention to something else. On February 18th, 1933, While I was still an elder in the Fetting group, I was corresponding with Bro. Nerren, and I asked him his reasons for going back to the Temple Lot. In a letter of the above date he told me this—I quote:

"I will try to explain to your satisfaction my reasons for going back to the Temple Lot, the very thing all will have to do if God's work is accomplished and we want to take part" - - - "and I have been pleading with Brothers Fetting and Gates ever since, that we are away and must return, but I did not turn back fully until I was coming home from B. C., when the voice of the Lord by rebuke told me to return and build the temple and 'gather my sheep and not scatter them.' "

I wonder what these brethren think they are doing now, going from California to Rhode Island, spreading discouragement and scattering God's people, just because they did not agree with some of the brethren of the Church of Christ. This movement of theirs was born of the spirit of rebellion, just as the Fetting movement was back in 1929, that caused division and led many away from the sacred spot. Again, from the same letter:

"And as I returned Bro. Gates had also had the same experience and was waiting for me in Independence."

The instruction these brethren received was in harmony with section 83 of the Doctrine and Covenants, paragraph 2, where it says that the gathering of the saints for the building of the New Jerusalem would begin at the place of the temple. The same idea is held out in the vision of Geo. D. Cole and the communication through James E. Yates in 1927.

Isaiah says in the 9th verse of the first chapter:

"Except the Lord of hosts had left us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." In the 27th verse of the same chapter we read: "Zion shall be redeemed with judgement, and her converts with righteousness." In the 2nd chapter of Daniel we are told, in the 44th verse, that the kingdom which God would set up in the last days "shall never be destroyed," "nor be left to other people." In Zechariah 13th chapter, 9th verse, the Lord promises that he will bring "the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

God will continue to use this people as he did ancient Israel. Those whom he can not use, he will remove, as he has said, but he designated the Temple Lot as the center place of his work, the beginning place of the New Jerusalem, not Port Huron, Michigan, nor Newalla, Oklahoma, nor Denver, Colorado, nor any other place outside the sacred spot set apart for the building of the temple and the beginning for the building of the New Jerusalem.

Again, quoting from the before mentioned letter:

"I was just like the rest of them that left when the break came. I got huffed and went and helped organize a new church entirely. Yes, we recalled, reordained, rebaptized, did just exactly as Utah did in their early history, but thank God I have returned and I am striving to do the thing God most of all wants done, build the temple."

Now in the face of all this the same brother has left again and he and others are scattering the people, contrary to the instruction given, as quoted from the testimony in the letter to me, and have organized another church just as he and Fetting and others did in 1930. I know the answer to me will be that the Messenger gave seven years for the building of the temple, and it was not done. I would ask, whom did Christ leave in charge of his work when he left the earth? Why, the twelve apostles and ministry of the church, and dear brothers and sisters, the Lord has removed all of the seven apostles who were in charge at that time, but one, and a goodly number of the ministry, and he will continue to remove until there is gathered twelve apostles and a ministry that will do as Paul says in 1 Cor. 1st. chapter and 10th verse:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgement."

And as James says in the 2nd chapter and 8th verse, "If ye fulfill the royal law according to the scripture, thou shalt love thy neighbor as thyself, ye do well. Again, in the last chapter and the 24th verse: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

So I say unto all, Come, let us reason together and be doers of the word, and not hearers only, and my prayer is that all those who have been led away in by and forbidden paths may see their mistake be-

fore it is too late, and return unto the work whereunto God has called them. Amen.

And now, in conclusion, I want to say that through the efforts of Bro. Nerren I was shown the mistakes in the messages and the Fetting movement, and caused to see my mistake and to return to the true church of Christ, and I trust that the Lord will cause him to remember what was shown to him and what he was commanded to do, and cause him to repent of the wrong he has been led into and is leading others into. I trust that Bro. Long, also, may see his mistake and come back where God called him. We are all human and make mistakes, and all God asks of us is to admit our mistakes and repent of them and do them no more.

Your brother in Christ,  
R. G. Newby.

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### MICHIGAN NEWS

October 18, 1938.

We are glad to report of the good interest and the fine spirit that is prevailing in the different locals through-out the State of Michigan. Brother Morgan and I visited Sand Lake and Morley, stopping at Grand Rapids to visit Brother and Sister Bowman and take dinner with them, then we left for Sand Lake and Morley where Elder Welch, our state missionary, is still holding the fort. We were welcomed at the home of Brother and Sister Hanes, where Brother and Sister Welch were waiting for us.

We had Sunday school at ten a. m., followed by sacrament. Brother Welch gave Brother Morgan an opportunity to speak to the Sunday School.

After the dismissal of that meeting, Brother and Sister Welch, and Brother Morgan and I drove about seventeen miles to Morley in our coupe, putting Brother Welch in the back of our car with the lid up. He did not look so very clean by the time we arrived at the little "Church in the wildwood." Michigan is noted for it's gravel roads, and Brother Welch was wishing they might have been pavement at that time. Never-the-less, we got there, just a few minutes before two p.m. when we had another Sunday School to attend. Not even stopping for lunch, the folks began to gather with their bibles under their arms, eager to learn the words of life and truth, and questions were being fired at Brother Welch who is the teacher. We had an interesting time. Meeting was called for Sunday evening and Brother Morgan spoke to a much interested audience. We felt that it was a wonderful week end, well spent.

On September the 6th, Apostle A. M. Smith and wife and son Joseph stopped in Flint with the intention of leaving the next day for Keego Harbor. Nine a. m. in the morning we went over to Brother Don Housknecht's home, and with the help of Brother Don and Sister Housknecht and I, we persuaded the Smiths to stay so we could have a meeting in the evening, and so it was planned. Brother Don got into his Buick and drove around the city notifying the members. Our pastor was surprised when he arrived from work to find that Brother and Sister Smith were still here and that a meeting had been called, but was glad of it. We had a nice audience on such a short notice, and an interesting discourse. Brother

Morgan asked the congregation if they desired to hear Brother Smith the next evening and the vote was unanimous, so we had preaching meeting the following evening, with a much larger audience than the night before. Friday morning Brother and Sister Smith started on their journey, their next stop being Keego Harbor. We enjoyed their visit and Flint is looking forward to Brother Smith's return to hold a series of meetings as soon as he gets back from the east.

The state superintendent, Brother and Sister Wright and I visited Keego local the 25th of September. We found the little church there growing. Apostle A. M. Smith organized the local on his recent visit, and now Elder E. M. Orton is pastor. Brother Orton has labored in Keego for many months and is the instigator of getting the work started in that place. Keego is about forty miles from Flint and to save driving, Brother Orton moved his family to that place, so they are one happy family striving to do what they can in the interest of the work. Brother Don Sperlin was ordained a deacon. The Ladies of that local have organized a "Temple builders," circle with Sister Orton as president. There are a fine group of young people there, with musical ability and are anxious to do their part in this cause.

Brother Smith preached a whole week at Wyandotte with a good interest, and there is a promising Sunday School there.

The State picnic which was held on the Lake at Keego was a great success. Visitors were there from Detroit and Flint.

An all day meeting is scheduled to be held in Flint, October the 23rd, which we all are looking forward to and hope to enjoy the blessing that God has in store for us.

We wish Sister May Frisbie of Detroit a speedy recovery, knowing she has undergone an operation; our prayers are for her.

It is sad we have to report the passing of W. J. Smith whom we all have learned to love. We first became acquainted with him through his writings and fine discourses. He lived to be in his three score and ten years, and we feel sure he has reaped an eternal reward. Sister Smith is weak in body and needs our prayers in her hour of trial.

Today we received news from the little church in the wildwood. Brother Welch reports that the work is going on good. There were 37 present last Sunday evening, and some new people are coming out to church now.

Brother Don Housknecht has been busy visiting members in different parts of the state.

Sister Welch is visiting in Flint for a couple of weeks, then she expects to return to her home near Clare, Michigan.

Even to the smallest of children who are just about learning to talk know Michigan's theme song, "The fight is on." Let all "fight the good fight" with our might. Under the conditions that are prevailing in the world, we have not the time to sit at ease with folded hands. There is a work for you to do, no other one can do for you, so let us rally around and work

to keep our locals lively. One can't do it, but all united can make a success.

Your State reporter,

Sister Morgan.

—oo—

### INDEPENDENCE ITEMS

Our items were crowded out last month. We told you that Sister C. L. Wheaton is up and slowly improving; that young David Hedrick is home from the sanitarium, and fully recovered; that Brn. James E. Yates and R. M. Maloney left for another missionary trip together, their destination, Texas; that our speakers had been apostles Yates, Maloney, Wheaton, Bozarth, our pastor, A. S. Wheaton, and our aged Brother Madden preached for us once with his usual earnestness; also Bro. Bingham, of Kansas City, Mo., preached for the first time before our congregation, though he has spoken before other gatherings. He has a lively interest in people of all faiths, in their movements and their literature, and is interesting.

This month apostle A. M. Smith added to the list of our speakers, passing through Independence on his way home in Ava, Mo., accompanied by his wife and the younger children, who have been taking a vacation by spending some weeks with him in his mission.

Sister Ollie Derry DeLong, of Kinderpost, Mo. is visiting with her brother, Chas. Derry and his wife.

We miss our young Rolland and Marion Sprague and their little "Jackie." Bro. Rolland is in Indiana, working with one of his brothers.

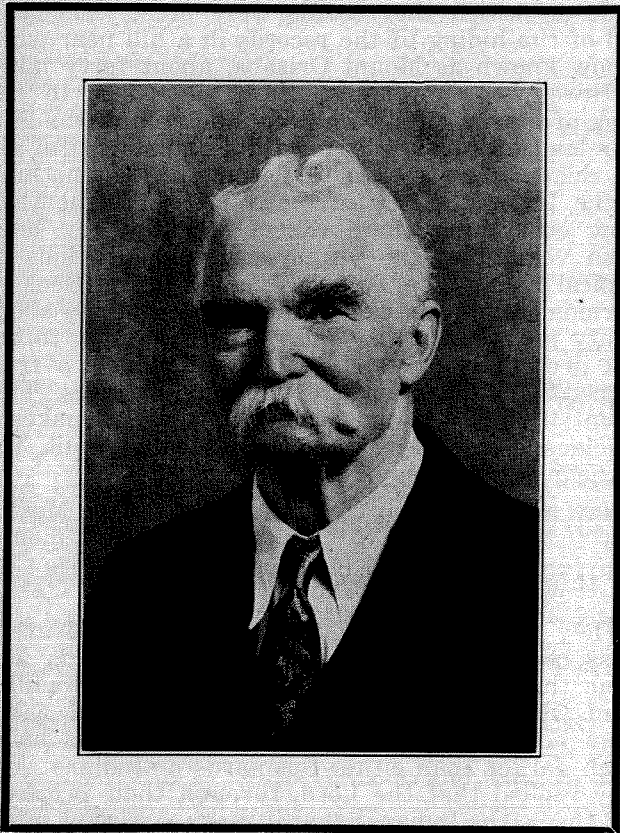
A chili and pie supper was given Friday evening, Oct. 21st, in the dining room of the church. It was well attended by the membership and seven dollars were cleared for local expenses. The pies were donated by the sisters and the chili was made by C. L. Wheaton, who can cook as well as preach, and if you had tasted some of that chili, you would think he would have to preach pretty well to equal his culinary ability. Our faithful sisters who are in charge of the dining services at general conference time were presiding, as usual.

Another faithful sister is our chorister, Sr. Wm. F. Anderson, who has rare ability for selecting the right song to match the sermon on every occasion. Sr. Holcomb is always ready to substitute in the music line and Sr. Derry, her sister, is a talented singer, often playing when the regular pianist is absent. Our young sister, Margaret Long, is pianist for the Sunday service, and plays for the other services when she is present.

When this issue of the Advocate reaches our readers our debate will be nearly over. It will begin Monday evening, October 24. Bro. C. L. Wheaton will represent the Church of Christ, with Bro. R. M. Maloney as his moderator. Elder Rupert Fletcher will represent the Cutlerite church, with Elder Whiting as his moderator. The Cutlerite brethren asked for the debate, and we expect it to be a friendly discussion. Each side will have five nights in which to set forth the claims of his respective church. The issue will be the true church in succession to the church organized in 1830. Of course each representative will affirm that his church is.

We will give you the news of the debate in the December Advocate.

## PASSING of WILLARD J. SMITH



Once again the grim reaper has visited our ranks, and this time he has called home one who is widely and well known among the saints because of his long life of service for his Master and his fellow men—forty five years an active minister.

Elder Willard J. Smith died at his home in Port Huron, Michigan, October 5, 1938. His health had been failing for some time, but up to the last his chief concern was for the advancement of the cause he loved so well. He was born May 7, 1858, at Port Sanilas, Michigan. Quite early in his life he became interested in religion and was active in the Adventist Church at the age of twenty, where the message of the Restoration found him. He was baptized by Elder J. J. Cornish of the Reorganized Church, September 8, 1878, and about five years later he was ordained under the hands of Elders Cornish and Andrew Barr to the office of elder. When infirmity of body no longer permitted him to labor as a missionary, he was forced to content himself with his pen and write the things he would like to have spoken to his fellow men.

He transferred to the Church of Christ December 27, 1925, where he remained until the end of his life, active in such service as he was able to render in his physical condition.

The funeral service was held at the McNinch Kipp Funeral Home in Port Huron, Michigan, A. M. Smith, of Ava, Mo., having charge, assisted by Vernon Burns of Detroit, Michigan. A short service was held in the home for the benefit of those who could not attend the regular service at the funeral home. Sr.

Rachel Smith, his widow, has been afflicted for many months, but was able to return to her home and spend the last week of her husband's life with him. He was laid to rest in beautiful Lakeside cemetery as the late afternoon sun cast shadows through the trees that stand as silent sentinels.

He was eighty years old May 7, 1938. The day before his death he wrote the words of the song that follows this. He was unable at that time to write the music, but two or three days before his death he spoke of hearing the music to which he desired the words sung, but he was not able to write it.

He leaves to mourn his loss his widow, of the home; one son, Willard H. Smith of Caliento, Nevada; a daughter, Mrs. Belle Rhode, of New York; two brothers, David D. Smith, of Port Huron, and J. H. Smith, of Whittemore, Michigan, besides a host of friends.

A. M. S.

### MY BEAUTIFUL, BEAUTIFUL HOME

I will sing of my wonderful dream of that beautiful home of the soul,  
Where the flowerets are ever in bloom as the years of eternity roll,  
With it's fountains and shimmering streams, it's silvery, ambient air,  
And Jesus forevermore reigns in that beautiful home over there.

Refrain:

'Tis my beautiful, beautiful home,  
My beautiful, beautiful home;  
A shrine of rare beauty—A realm of delight,  
My beautiful, beautiful home!

There the saints of all ages we'll greet 'neath the light of it's bright azure sky,  
Gleaming forth from the glorious throne of the All-Father's palace on high;  
Where the songs of the bright angel choirs in sweetest harmony blend,  
Through the vast spires of Heaven's high dome forever and aye without end!

Refrain:—'Tis my beautiful, beautiful home, etc.

I am nearing the end of the trail; soon I'll be on that bright golden strand,  
With apostles and patriarchs there to join with that sweet angel band;  
With seraphs and seraphims too, re-echo that glorious refrain:—

All glory to Jesus our King - - Hozannah, Hozannah, Amen!

Refrain:—'Tis my beautiful, beautiful home, etc.

My harp it is broken and soiled, the strings are all covered with mould—

But when the blest angels all strike their beautiful harps of gold,

I will join without discordant note, in that sweetest celestial refrain:

All glory to Jesus our king - - Hozannah to God and the Lamb!

Refrain:—'Tis my beautiful, beautiful home, etc.

I will soon be at home over there where angels and seraphims roam,

Those glories resplendent to share in that glorified, beautiful home;

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To the Father and Son on the throne, whom multiplied millions adore,  
My heart throbs with rapturous joy as their favor I humbly implore.

Refrain:

'Tis my beautiful, beautiful home,  
My beautiful, beautiful home,  
A shrine of rare beauty where sin never comes,  
'Tis my beautiful, beautiful home!

Willard J. Smith.

I will be 80 years of age tomorrow, May 7, 1938.

—oo—

## In The Land Of Zarahemla

The following was published in the Saints' Herald for February 26th, 1938, but the author, wishing to give still further circulation among Book of Mormon believers, has offered it to us for publication. Editor.

In the spring of 1912 I visited the land described in the Book of Mormon. I believe that I am the only elder of the Reorganized Church who has preached in that land. I found there a people who claimed to be the direct descendants of Laman. When I feigned surprise and asked them where they came from, they replied at once by saying: "We came from over the ocean in ships." "But I never knew of any red man coming over the ocean," said I, and their answer was: "We were white men when we came over." "How then did you get your red color?" They replied with one word, "Disobedience."

I preached to these people a number of times using an interpreter. This was difficult. Since the Spanish language and several Indian dialects are spoken there, my interpreter, a Creole who spoke all their tongues, interpreted my words to the congregation in three different languages. This made my preaching very slow.

When I asked about Christ's visit there, the people said, yes that he had come and that there were prophets who had foretold his coming. They also told me of the rocks being rent and the hills falling down at the time of his Crucifixion, then of Christ's coming and organizing his church among them according to the plan in Jerusalem.

These people had heard of a record being kept, of the wars among the different tribes, of their migration northward and of the plates that were made on which the records were preserved. They told of the hiding of the records in a hill near what it now known as Mount Orizaba, about forty miles northwest of Zarahemla. Here, according to the Book of Mormon nine-tenths of the record was left. This land of Zarahemla and the Land Bountiful are the richest areas I have ever seen. We have nothing in the United States to compare with them. They grow everything there except wheat. They have fresh vegetables the year round and all kinds of tropical fruits. The Tervoi River, which in Book of Mormon times was called Sidon, is navigable about eighty miles for boats. The soil is from four to ten feet deep, a black sandy earth. They have a fruit shaped like a banana growing on the trees. This when sliced, dried and ground to powder, makes a delicious bread. Americans call it bread fruit, the Mexican name is payacea.

Now a railroad runs through this land from Mexico City to the Isthmus of Panama. The largest mound or pyramid in the world is southwest of Mexico City fourteen miles.

They also claim that the Mexican people are a cross between the Indians and the Spaniards who came there at a much later date than the whites from whom the Indians are descendants. I asked them how they accounted for the Mexicans being much darker than either Spaniards or Indians. And they replied that the Lord, through their prophets told them (the Indians) that if they married or intermingled with other nations, their seed or offspring should become blacker than themselves.

The fine roadways that are being unearthed there with evidences of large bridges over deep canyons, these people say, were constructed by their forefathers, at one time a powerful people. This race was highly educated in all the arts but gradually drifted into idolatry and heathenism. They have no written history, but their knowledge has come down from father to son.

I told Brother Joseph Smith of my trip to that land the day I returned home, and he said to me. "Brother William, I never had any doubt of the truthfulness of the Book of Mormon." Tears rolled down his cheek as I related to him and his wife what I had seen.

W. R. Odell

Kansas City, Missouri, 320 South Indiana Ave.

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### LESSONS FOR NOVEMBER

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|--|--------------|
| Lesson 6   | November 6   |
| Mutual Responsibilities of Parents and Children              |              |
| Exodus 20:13. Luke 2:46-52; John 19:26, 27; Ephesians 6:1-4. |              |
| Lesson 7   | November 13  |
| Modern Sins Against Human Life                               |              |
| Exodus 20:13; Matthew 5:21-26, 38-42.                        |              |
| Lesson 8   | November 20  |
| The Sacredness of Marriage                                   |              |
| Exodus 20:14; Matthew 5:27, 28; Mark 10:2-16.                |              |
| Lesson 9   | November 27. |
| Modern Forms of Dishonesty                                   |              |
| Exodus 20:15; Luke 19:1-10, 45, 46.                          |              |