

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.

Volume 18.

Independence, Missouri, January, 1941

Number 1

As The Old Year Departs



RUTH YOLAND SHAW.



Oh, Winds, as your wings
Waft the Old Year out,
Take, too, if you will,
Earth's fear and doubt,
Take the woe and the grief
And the ills that beset,
Take the shadows that war
And injustice beget,
Take the strength from hands
That are lifted in greed,

Take the hurt from hearts
That in bondage bleed,
Take indolence, hatred,
Deceit and discord,
And the guise of false gods
That have won man's accord,
As you bear the Old Year
To Time's sea—and across,
Oh, Winds, leave its gold
But take with you—its dross.

Contents

LIGHT AHEAD	Page 2	THERE IS WORK TO BE DONE	Page 12
LETTERS	Page 4	THE TEMPLE OF THE LORD	Page 12
THE NARROW WAY	Page 7	INDEPENDENCE ITEMS	Page 15
THE PRISON HOUSE	Page 8	THE TRUE CHURCH OF CHRIST	
THAT THE PEOPLE MAY KNOW	Page 9	AND HOW YOU SHALL KNOW	Page 16
HOW GOD'S PLAN HELPS US TO			
FIND OUR PLACE IN THE CHURCH	Page 11		

Editorial

LIGHT AHEAD

We print herewith a letter received, as a prelude to the comments and observation we wish to make:

Dear Brother Gould: I have just finished reading the last *Zion's Advocate*, and will mention some thoughts that have come to me. I feel deeply impressed by the tone of your editorial, and also by the sermon by Elder Ray Whiting. It seems to me that we are coming to the place where we must face the challenge, by taking on greater responsibilities in trying to prove to the world that there is more to the Christian plan than mere words.

I have been thinking of late of the time when we shall meet at Next Conference, and of the Solemn Assembly; and I am hoping and praying that God's Spirit will be there to guide us into broader fields of light. And I do think that there are many things that we, as a Church, could do that would help and encourage the good Spirit to lead us into greater light.

One thought is this: I would love to see the Church adopt some plan that would help to keep down the spirit of contention; for I am persuaded that so much contention is not pleasing to the Lord. But I do believe that it is pleasing to him when his servants can come together and reason with each other; and we are told that it is good and pleasant for brethren to dwell together in unity.

When I listen to sharp contention between those who should be one in faith, I cannot help having the jitters, and I think of the little girl who said she did not like to hear her daddy preach, because he got so mad about it.

I have been thinking that it would be a good thing for the Church to adopt a plan something like this: In questions that come before the conference, let each side choose an accredited representative to lay the matter before the conference in an orderly way, something like two attorneys would plead a case before a jury. Then when the matter has been presented to the conference, let the voice of the people be the end of all controversy.

Perhaps you have a better plan than this; and I would like very much to read any comments you wish to make in the *Advocate* along these lines. Hoping and praying for unity in the little Church of Christ, and with Holiday greetings to all,

Your brother,

Weir, Kansas, Dec. 6, 1940

Grant M. Moore

In commenting we might say, first, concerning the plan proposed, that no plan will bring the results desired until men get to the point where unity and peace is of greater importance than sounding their bazoo. And plans and rules are of no force unless adhered to. We have a rule, now, which if adhered to would eliminate the friction to a large extent. It provides that at the first reading of a proposition, a sponsor may speak in its support, and that then it

may go to the councils for their consideration, and upon its second reading, it may be discussed, but not voted upon till the third reading, which shall be for the purpose of correcting grammatical errors, phrasing, etc. This plan's effectiveness might be increased by providing that when a council has considered, and voted, and reported its action to the conference, that only one from that council might have the privilege of speaking, and that for the purpose of explaining why the majority voted as it did. But our present rules, if adhered to would eliminate undue strife and contension. The trouble is not in the rules that we have, but in our lack of development.

To point out, Brother Moore, what that lack is, I must tell a story of sublime faith and trust in God as manifested by the pioneers of the Restoration. In an early day, missionaries reached Kirtland, Ohio, and found there a zealous band under the leadership of Sidney Rigdon, living in advance of their religious contemporaries. Practically the whole group accepted the Restored Gospel, and became affiliated with the Church of Christ. And then in 1831, a command was given, as found in Book of Commandments, Chapter 40, to assemble at the Ohio, "and there I will give unto you my law."

This was given in Fayette, New York, in January, in the dead of winter. But with no modern means of travel, they nevertheless took God at his word, and in a month's time they were at Kirtland, Ohio, in response to that command. For in February, chapter 43 was given to them in Kirtland, Ohio, in which they were commanded to assemble themselves to *agree upon his word*, "and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church." And the same month twelve elders assembled, as directed, and received the law. It is given in chapter 44. It covers every phase of church law, missionary work, calling and ordination, scope of teachings, moral obligation, financial obligations, dress, diligence, care of the sick, stewardship, storehouse, support of the ministry, gathering into groups, etc. And after giving in detail, the financial plan, the Lord tells the purpose of it: That after the families were provided for according to this plan, that there might be a *residue*. And he continues:

"And the residue shall be kept in my storehouse—

1. "To administer to the poor and needy, as shall be appointed by the elders and the bishops;
2. "And for the purpose of purchasing lands;
3. "And the building up of the new Jerusalem, which is hereafter to be revealed;

4. "That my covenant people may be gathered in one, in the day that I shall come to my temple.

5. "And this I do for the salvation of my people."

What did he do? He gave that financial plan, that through its observance there might be a *residue* to be put in the storehouse, for the purposes mentioned above; that a people might be prepared for the day

when he shall come to his temple. They are to be prepared before he comes to his temple, by the observance of these things, not afterwards. The blessing they are to receive when he comes to his temple is far greater than this; but only those who can make the preparation before hand, can receive the greater blessings afterwards.

And when we stop to consider the strife and contention—did you ever look it over carefully, to see what it really was. Well, if you have not yet, do it. Study chapters 40, 43, and 44, daily, carefully, prayerfully, and then take a look at this mountain of contention. What is it? Why is it? and what is the end thereof? Look it over, up one side and down the other, cultivate through it, plow through it, dig and hoe around in it, harrow it, pulverize it, and what do you find? It all simmers down to this: The strife and contention is between those who want to keep the law that was given through the prayer of their sublime faith, and those who do not want to keep it. Side issues and smoke screens to the contrary, apparently, there is the crux of the whole matter.

The minute that twelve leading men of the Church come to a unit of understanding upon the application of that law, that minute all major strifes and contentions will cease. There will be no purpose in continuing the strife. Brother Sager's vision published in 1937, I believe, tells us that in so many words. There were remonstrances coming from the side lines once in a while; but they were not even noticed, because twelve men were united. Unite twelve men at the head, and you give contention a solar plexus blow.

It is a significant thing, that in the revelation calling them to meet at the Ohio, after repeating the statement: "Let every man esteem his brother as himself," he gave this parable:

"For what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto one, be thou clothed in robes and sit thou here; and to the other, be thou clothed in rags and sit thou there, and looketh upon his sons and saith I am just. Behold, this I have given you a parable, and it is even as I am, I say unto you, be one; and if ye are not one, ye are not mine."

This parable foreshadowed the nature of the law that should be given. It was to provide for just that kind of equality.

It is significant, also that just twelve men assembled in fasting and prayer to receive the law, as given in chapter 44.

And what is more significant, is the *rebuke* that was given to the twelve apostles, nearly seven years later, for not having built the temple? Oh, no! For not having made the preparation by which they could qualify to build the temple. They were rebuked for not having put the law into operation that would have removed the injustice hinted at in the parable. This is the rebuke:

"Behold, they are under condemnation, because they have not been sufficiently humble in my sight, and in consequence of their covetous desires, in that they have not dealt equally with each other in the

division of the monies which came into their hands . . ."

Do you see what is required of the Twelve?

"Behold the parable which I spake concerning a man having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there; and looketh on his sons and saith, I am just? Ye will answer and say, No man; and ye answer truly; therefore, verily thus saith the Lord your God, I appoint these Twelve that they should be equal in their ministry, and in their portion, and in their evangelical rights; wherefore they have sinned a very grievous sin, in as much as they have made themselves unequal, and have not hearkened unto my voice; therefore let them repent speedily and prepare their hearts for the solemn assembly, and for the great day which is to come; verily thus saith the Lord. Amen."

The situation exactly! We must prepare for the solemn assembly. And if we prepare for the solemn assembly, we will be able to come to a unit of agreement upon the application of the law. And in order to come to an agreement, selfishness and greed must be eliminated, and self-seeking slain and buried. Equality must first be established among the Twelve, as a unit. When that is done, strife and contention will flee away, and no rules will be needed. They cannot survive in an atmosphere of unity.

That is what the Solemn Assembly is called for, April 10. The forces of contention must not be permitted to pass that barrier. That is why I said it must be made a "deadline"; a deadline for the forces of contention. It can be done; it must be done. If I cannot qualify, the Council must refuse to sustain me. The same is true of every other man in the Council. Being called is not enough; there must be a time of choosing. If I cannot qualify, I do not want to go on to the detriment of the progress of the Church—no other man should want to.

At the Council meetings in August there was no strife and no contention within the Quorum sessions. To be sure, there were only six present, but they worked together in peace, and the voting was unanimous. If six men can do it, twelve can, if they will. If they can, and will not, they are not needed.

The purpose of the Solemn Assembly is that we may arrive at a unanimity of purpose and understanding. When that unanimity is arrived at, If I can not subscribe to it, it is my duty to eliminate myself; that the work may progress.

Let us prepare for the Solemn Assembly. Prepare in humility of heart. Christ can instruct his ministry before the temple is built, to prepare them for its building; and when he comes to his Temple he will perfect them in the work of their ministry.

NOTICE

In addition to the Wee-Mite and the Senior Quarterly, it is expected now that we shall be able to get out the Junior Quarterly also, very nearly in time to begin with the first quarter. The price will be 20c per copy.

The Quarterly Committee.

LETTERS

Cardiff, South Wales, Nov. 22, 1940.

To The Editor of the Advocate:

I am sending this as my report to the Church of Christ conference to assemble at Independence, Mo., hoping it will reach its destination. I dare say you are aware of our great day of trouble that has brought fear upon every soul, and the fulfillment of the prophecy I received in our reunion at Gilfach Goch, July 7, 1935, which gave every one present a wonderful conviction through the power of God's Spirit.

I am pleased to report that we are all alive up to this date, November 22. I have been able to get a knowledge of the work to some through the book, *A Marvelous Work and A Wonder*; and through some of Brother Flint's tracts, *The Book of Mormon*, and *The Restoration of the Gospel*; and through personal talks to others.

I have been to Gilfach Goch a few times since last conference; but owing to lack of funds or finance, and the disorganization of traffic, I have not been able to get there during the last six months.

Since the raids began on South Wales, we have had some terrible storms of wind and rain, which has frustrated the invasion of our country. I am satisfied God has intervened. Praise the Lord! I hope that you will make intercession for us, and try to help us with all the means in your power.

I must come to a conclusion, hoping that God will bless the Church and the conference, I wish you farewell for the present. I am

Yours sincerely,
Elder James Evans.

Dear Brothers and Sisters of the Advocate: Have thought many times I would write a letter to the Advocate, so am writing now to try and somewhat express in words how thankful I am for knowing the true gospel and God's many wonderful blessings to me.

Since the Conference my mind has been more fully centered upon the church; the people; and God's wonderful gifts and blessings unto his people. And as I have thought and prayed God surely has been very near to me. I thought so much about it as I sat in the congregation of a little church near my home, of the difference in going to the Church of Christ and in going to other churches. The spirit of God wasn't there; it seemed empty; it didn't satisfy. There is not that strength and encouragement.

I wonder if we as God's people realize just how much we have to be thankful for? That we have the most wonderful gift we could ever receive. The gift of the true gospel of Christ with its gifts and blessings all so full and free.

God has said if we keep His commandments and do His will, His spirit will be with us always. What a wonderful thought and consolation; but I wonder if we as God's people are living up to the covenant that we made at the waters edge? Are we leaving *all* to follow Christ; or are we hanging on to some things which we think we can't overcome?

If so let us get on our knees. God is no respecter of persons. He has said, "Ask and it *shall* be given you. Seek and you *shall* find. Knock and it *shall* be opened unto you."

Nothing is impossible with God. If we as God's people would take our trials and troubles to Him more often, I'm sure many times things would be a lot different. We would be a stronger happier people.

O may we have a greater desire and ambition to "come up higher" from day to day, and live in that condition where God's spirit will always be with us, and that we as God's people can accomplish the work that He has for us to do is my prayer.

In closing I would like to leave these thoughts with you, and may each one answer. Let's *all* do our share.

Have you got on the gospel armor? Are *you* doing the very best you can? Are *you* helping to carry out his plan? God is in need of "true blue" workers.

My prayers are for God's people and the up-building of his work. Pray for me.

Would enjoy hearing from all of my Brothers and Sisters in Christ. Sister Marie Weaver,
Muskegon, Michigan.
Rt. 5, c/o Atwood Shelly.

Grand Junction, Colorado, Oct. 19, 1940.

Dear Brother Trowbridge:

You will find inclosed checks to the amount of \$15.00. We would like \$10.00 of the above amount to be used for the Temple Fund, and \$5.00 for tithing. Please credit \$2.00 each for Temple fund, and \$1.00 each for tithing to the five names inclosed.

We are glad to see the renewed interest being shown to accumulate \$5,000 for the Temple building. This should not be hard at all to do, if each member will do his part. If there are 2,000 members, and each member would give \$2.50, the amount would be raised without any great hardship to any one.

Of course we realize where there are several in a family even this amount is sometimes hard to raise. But perhaps some of us can give more than this amount, and in this way the \$5,000 can be easily raised.

With best wishes for you and the Church work, I remain,
Sincerely your sister in Christ,
Mrs. T. R. Ely.

Note. Through the courtesy of the Office Manager with the consent of the writer, the above letter is used, breathing as it does something of the spirit that has stimulated an upward trend, not only for the Temple fund, but for the general fund, the Advocate fund, and the Quarterly fund as well. We are foolish enough to believe that the increase noted in these letter funds is due, in part, to an added stimulus as a result of active interest in accumulating the stated amount in the Temple fund. In a referendum vote of the Council of Twelve recently tabulated, the Council, by the required Quorum vote, concurred in the effort the Office Manager is making in behalf of the Temple Fund.—Ed.

Phoenix, Arizona, Nov. 8, 1940

Dear Advocate:

When, and if, there may be room in our little paper for these few words may we say: After I have just finished reading the splendid issue of November 1, in heart and soul I feel that with you, dear brothers and sisters, separated as we are by hundreds and some of us by thousands of miles, we have really been together in spirit by means of the *Advocate*, and by the Holy Spirit, in sweet and soul-refreshing divine worship.

Personally, the force of hard circumstances incident to the life of a missionary, and to financial straits that bear heavily upon so many of us all, in these days, by which my wife and I are deprived of our companionship of each other all the time except about three to six weeks during the whole year for the last several years, has been bearing upon me very, very heavily during the long lonely months; and more so as the seeming hopelessness of the mass poverty, which forces such heart-hungry separations, is intensified.

Every missionary who must travel, and be away from his home and companion, (provided they happen to have a home anywhere) must of course expect to be deprived, to a large extent, of that domestic companionship given to human life of God, and which every normal person needs as they need sunshine and pure air in order to maintain strength and vitality. But, despite this missionary necessity which requires the missionary and his loved one to make the sacrifice which puts long weary months, and sometimes even years, between the dates when they may see or be with each other, when the condition, as it is in this personal situation, gets to the point where the main reason why these long periods of loneliness for each must be endured, is because of the lack of even a decent income for the necessities of life, that hard fact but adds heaviness to heart-ache. This is not a citation to personal situations alone; for this cruel monster of wretched poverty grinding upon the lives of industrious people in a land of plenty, is the blight that embraces its thousands, both in the Church and out. Neither is this a bid for sympathy; for such things have had to be endured by the victims of rampant selfishness and greed, in all ages of time.

But this is merely to testify that through all, there is a soul compensation through the Holy Spirit, when we can continue faithful unto Christ, and which is strengthening and up-lifting to the inner life, beyond the power of human words to describe.

Such up-lift in spirit, I enjoyed while reading the November *Advocate*. First there was a surge of fellow-feeling and sympathy for the bereaved, when we read of the loss to our dear ones in Canada by death. The same was true of other obituary notices published.

Then came the fine and thought-challenging Editorial: "Weighed In The Balances." Surely, a clear presentation of truth, and in that dignity and spirit, of which any publication of the more serious issues of life, could be proud. Then follows that good article by Elder J. C. Chrestensen. Then the good letter by Bro. Elmer Hunter; then the worthy

article to which he refers. Then Apostle B. C. Flint's scholarly, continued historical study on Israel and the Prophecies. A wonderful treatise upon a vital subject.

Then follows Apostle R. M. Maloney's "Open Letter" of logic, law, spiritual learning, and clarity of theological analysis.

Then there is Bishop Trowbridge's "My Gospel Investment" inspiring Motto in gold letters, suitable for framing and placing in our churches and in our homes as a gentle reminder. It is sweet, because it is God's truth, stated in that humble, and unostentatious form. "That The People May Know" contains wholesome food for the minds and souls of the members of the Church, also. Then the gospel philosophy in the "Young People's Department" concerning the greatness of God, written by our young brother, Forest Maley, has unusual quality as the product of youth. Then to read that the committee on Sunday School Quarterly "Means business. Do you?" has a stimulating ring to it.

Then comes that delightfully clever, but spiritually sweet letter by Elder Grant Moore to his granddaughter. His gracious address to his granddaughter is written with all the care, and accuracy, and earnestness, as though he were entirely oblivious of the fact that at the time he thus writes to the dear little one, she is only a few weeks of age. She may read this letter thoughtfully, and to her spiritual weal, in future years. The new hymns also, by Brother Moore, glisten with gospel light.

Then comes the encouraging "News From The Field." The baptisms by Elder Harry R. Lewis; and how fine that our good brother has been able to so conduct his ministry that there is such a commendable degree of Christian relationship between members of separate churches, that the Baptist people have invited Elder Lewis to use their church building. Would it not be fine if we could have that much "Working Harmony" between the "Prodigal Son" divisions of the Latter Day Restoration and the authentic Church of Christ?

Of course, all rightly informed people know that whether the parable of the "Prodigal Son" be applied to the individual, or to so-called churches, the vital point in the parable is, that in order for the "Prodigal" to obtain other than the mere "husks" for his spiritual sustenance, *he must return* to the Father's house. We know that applies to organic church bodies who still flatter themselves that they are THE CHURCH, but who are proven by the word of God to have deflected themselves from the "strait and narrow way," as well as it applies to any individual "Prodigal Son." Neither the individual "Prodigal," nor the whole church body which has "Strayed From Mine Ordinances, Saith The Lord," can be recognized as being in the True Church Path which leads to Celestial Life, until they shall have "*Returned To The Father's House.*" But that fact should not prevent the Church of Christ from inviting both the individual "Prodigals" and the *Organic* "Prodigals," to a full return to "The Father's House;" and to such an immediate degree of "Working Harmony" and "union" of procedure which would at least allow us to *pray together*, and to exchange preachings in our various denomina-

tional churches, with love and good will toward all.

This morning I had a conversation with a lady who is not a member of any Church. But Sister Mabel Brooks, of the Reorganized "Prodigal" Church, has succeeded in getting this good woman and her husband to read a Book of Mormon which was printed by the Utah "Prodigal" Latter Day Saints Church, and which book was loaned to them by Apostle James E. Yates, of the Church of Christ.

Now this lady tells me today that she and her husband feel, that since they attend no church, and therefore assist none, that they should make a little contribution to the Church of Christ. She asked me whether, under the circumstances, I would consider it to be all right for them to do so?

I told her that if they thus give with a sincere purpose, that I believe they would be entitled to a certain blessing from God for doing so. Why not? I think they will send something to Bishop Trowbridge.

In like manner, would it be unreasonable to believe that when the Church of Christ obeys the commandments of the Lord more fully than we have done, by pouring out from our hearts a Richer Stream of Real Gospel Love, for both Saint and Sinner—for both those who are members of the True Church Body, and for those who are unfortunately indentified with the various "Prodigal" organizations—by pouring out such a stream of love, and by finding ways to prove that it is genuine, would it be unreasonable to believe that God will then move upon the souls of many, both in the Church, and out of the Church, to make CONTRIBUTIONS TO BUILD THE TEMPLE?

And when they shall thus be moved to assist, shall we say "NO," and thus turn them away? Certainly not. The Spirit of the Lord does not so spurn to discourage, or to turn away, even the "Prodigal," when he sets his face toward the Father's House, or when he takes any right step in that direction. A "union" of "working harmony" among the Organic Bodies known to the Restoration, which would mutually agree to the calling of great UNION PRAYER-MEETINGS, might do more toward rolling back the clouds of misunderstanding, and the helping of those who are really "Prodigal" to locate themselves, than any other one primary move that could be made.

But I have merged into a different subject. I will refer again to the splendid things in the *Advocate*, then stop. We welcome Sisters Vera, and Verla Voorhies to the Church of Christ; and say to them: You will not need to depend upon the testimony of human witnesses alone, to make certain to you the truth of the Gospel of our Lord unto salvation, and that you have really found it's ministrations in the Church of Christ.

We rejoiced to read the report by Brother and Sister Flint, of the young sister at Bangor, Wisc. cooperating in a personal "working harmony" for meetings to be held in the Baptist Church. How fine also, that the Baptist pastor cooperated, and that his wife played the piano at the meetings being conducted by Apostle B. C. Flint. What is wrong with that kind of "working harmony?" We answer: Nothing! Greetings to our dear Sister Olson there,

and to the "four adults" who are setting their faces toward the "Father's House" by asking for transfer blanks.

Then the meetings at Bemidji, Minn., and the items concerning our dear ones in the fellowship of faith there, add to our joy. Concerning the call of Brother Eugene Gould to the ministry, as verified by the Spirit through Apostle T. J. Jordan, and his ordination, may I testify also, in verification of the divinity of the call.

Congratulations to Sister Krause, at Vesta, Minn. Your interest in the gospel, and your efforts to promote it, are surely approved of the Lord. Also, we would encourage your sister Nora—This is the "Pearl of Great Price." The true values of this Gospel, are worth our every sacrifice.

The good report from Michigan, by our dear Sister C. W. Morgan, adds its rich contribution of interest, and of spiritual fire, also. Note this list of consecrated workers named in Sister Morgan's report. Our young Brother and Sister Hoskins, Elder Welch, Brother Bowman, Apostle Arthur Smith Elder Arthur Smith, Jr., Sr. Georgia Mae, Elder R. D. Davis, Brother Orton, Leslie Adams, Glenn McNaughton, Brother Clayton Batty and his sister, George Schrum, Roland Sager, Rachel Schrum, Betty Sager, Doris Housknecht, and Betty Morgan; about twenty or more, worthy Michigan workers named, beside the many others there. We doubt not the Spiritual advice to Brother Clayton Batty. The list fairly glistens with great possibilities for the Church, and for the persons named, and for the salvation of many souls. Then note some of the meaningful phrases in Sister Morgan's report: "enjoy the Christian fellowship," "Young people's desires to press forward,"—"food for thought was presented,"—a feast to the soul," etc. etc.

This all furnishes food for the souls of those who read in our dear *Zion's Advocate*, of the progress of the gospel work in many places, food, and strength, and encouragement.

May God inspire the souls of all of us we pray, to make our *personal righteousness real*, then we may be sure that He can use us in the achievement of mighty things, to the glory and honor of His Holy Name.

With humility before our Lord, and with love sincere,

Your brother in the fellowship of faith,
James E. Yates.

Dear Friends:

In America, today we have been celebrating Christmas. We soon will celebrate the New Year. I am hoping that it will bring happiness to all of our readers.

In Europe today people are being stricken by war. During the New Year let us pray that our neighbors in Europe will be saved from this awful thing called war.

I wish you all a prosperous New Year.

Yours truly,
Lois Wheaton,
Independence, Mo.

Original Articles

We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.

THE NARROW WAY

BY R. M. MALONEY

The word of Jesus Christ, as recorded by Matt. 7:14, says: "Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The word "life" evidently refers to life and salvation in the world to come. "Few there be that find it," is very impressive.

The preceding verse says: "Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat."

We may not know or understand just what this *destruction* means, but it sounds bad; nothing inviting about it. The great majority of the Christian world believes and teaches that this "destruction" means banishment from God—placed in hell, in torment—barred from heaven. That sounds plausible and reasonable; for if there is such a place and condition as salvation, it must be gained strictly by obedience to divine law. If such condition as salvation could be gained by human anxiety and desire, then in true philosophy and logic, there could be no value in truth and true doctrine being observed. In such case, anybody's religious view would be sufficient and safe. But the whole Bible teaching is in contradiction to that.

Jesus says: "My doctrine is not mine, but his that sent me." That unites God with this plan of salvation. We cannot dodge him. It is also written of Jesus, when Peter and John were being condemned for healing the man at the gate; they declared: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." "Neither is there Salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:10, 12.

Paul referring to Christ Jesus says: "And being made perfect, he became the author of eternal salvation unto all them that obey him." There is high value in obedience to law. Those who turn and despise the law, cannot reasonably expect the reward. The *Narrow Way* leads to the reward and to victory.

The ministers of Christ are to be "saviors of men," also we are admonished to "save yourselves from this untoward generation." We also have the positive statement: "In vain do they worship me, teaching for doctrine the commandments of men." In the "doctrine of men" we can see the "broadway" which leads "to destruction." In the doctrine of Christ, we follow in the *Narrow Way*. Christ Jesus,

the man of Galilee, glorified himself in two distinct ways. *First*: By being true and loyal to God who sent him: "He that sent me, he gave me a commandment what I should say, and what I should speak, and I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." *Second*: "I do always those things that please my Father." So in these two items, we see full and complete obedience. The same kind of obedience is required of all who walk and continue in the *Narrow Way*.

The philosophy of Jesus Christ is a powerful irresistible force; its influence brings joy, peace and happiness to those who will comply with its precepts. It is the very best philosophy known to the human race, to socialize and unite the interests of people into one harmonious brotherhood. Failing to observe and comply with this golden rule of life has caused sorrow, misery, war and death. The "broad way" has been crowded with tens of thousands who have spurned and disregarded the right way of life; until today there is a frantic pleading effort being made to unite churches and all Christian people in an effort to save, the Christian cause from fading from view.

The effort to "unite" into a more pleasing and gentle attitude, should be commended; but the words of Jesus should not be forgotten nor under valued: "Without me, ye can do nothing." The frantic effort and anxiety for *unity*, by just being kind and gentle with each other, is a good gesture; but how can unity with Christ be established by each individual group clinging and holding fast to human traditions and doctrine of man?

There is no effort being made to discord cherished ideas long established in church creeds. These ideas and doctrines conflict, they do not harmonize, therefore they cannot all be true. It is a blessed good thing that the Christian world has become ashamed of its own conduct and behavior toward those who differ from them, and are now trying to reform. That should count to their credit.

But how many thousands and millions of Christians have been slaughtered by other Christians because of difference in doctrinal belief? People seem to forget, or disregard the fact that there is a God; they have never seen him, he is far away somewhere, beyond their view or hearing. In so many ways and by evil conduct, professed Christians have not furnished favorable testimony or example of their relationship with God, or that they were walking in the *Narrow Way*.

Christian people and worldly people look alike and act alike, so much so that it requires careful observation to tell one from the other. Some leading ministers and reformers have recorded their

observations, and described the Christians of their day. John Wesley said: "Though they are called Christians, they are as far from it as hell is from heaven."

There can be no question but what that kind of Christians had wondered from the Narrow Way. Human effort and human powers cannot prevail to help us make the grade and bring us to the summit of victory. The power of the Holy Ghost must help us in the conflict.

It is not sufficient to just read about this Divine Power, working with people hundreds of years ago. It is needed now, in this day and time, as it was in ages gone by. This power belonged to the Church. "The Church" was a group of people who had obeyed the gospel of Jesus Christ—had obeyed that "form of doctrine" that was submitted to the world by Jesus Christ and preached by his apostles of the first century. No one should fail to know that the early church did not remain true and faithful to God; but wandered in worldly ways—out of the Narrow Way.

"The Broadway" became crowded. Hundreds and thousands continued in the church, but as John Wesley said: "The Spirit had fled, and they only had a dead form left."

Human tradition and doctrines of men was the binding power and force that held groups and churches together.

The cunning deceptive power of Satan had blinded the minds of church leaders, and the membership fell in line with the leaders. Conflicting creeds and doctrines were mixed and mingled with rays of truth and falsehood, until there was no resemblance to the Primitive Church, nor to the true teachings of Christ.

We are admonished by Jeremiah 6:16: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

It has been the disposition of humanity all along the trail to wander from the true path of life.

Jesus marked the way, he led the way, and invited us to "follow him." His way is the "Narrow Way."

THE PRISON HOUSE

By Eva Krause

In Isaiah 42:6, 7, we read: "I the Lord have called thee . . . and will keep thee, and give thee for a covenant of the people . . . to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

The prophet here is speaking of the mission of Christ. Besides his work on earth, which was preaching the gospel, telling us what we must do to be saved, and choosing men to carry on this work, bringing relief to suffering humanity, healing the sick, opening the eyes of the blind, etc., there was also his mission in comforting the sin-sick soul shut up in the prison house.

Although, in those days, prisons on earth were dungeons or places of darkness, we do not find where Christ went to these earthly prisons to liberate the

captives. Yet the prophet says that it was a part of his mission, "to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

Turning to Isaiah 61:1, we read another presentation of Christ's mission:

"The Spirit of the Lord God is upon me; because:

1. "The Lord hath anointed me to preach good tidings unto the meek;
2. "He hath sent me to bind up the brokenhearted.
3. "To proclaim liberty to the captives.
4. "And the opening of the prison to them that are bound."

If that had reference to the prisons on earth, why is it always written in the singular, *the prison*? Did he open any prisons while on earth?

Luke 4:18, tells us that Christ read from the prophecy of Isaiah concerning his own mission, and he gives it thus:

"The Spirit of the Lord is upon me, because he hath anointed me:

1. "To preach the gospel to the poor . . .
2. "To heal the brokenhearted,
3. "To preach deliverance to the captives,
4. "And recovering of sight to the blind,
5. "To set at liberty them that are bruised."

David tells us that "The wicked shall be turned into hell, and all the nations that forget God."—Psalm 9:17.

Isaiah says, "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in prison, and after many days they shall be visited."—Isaiah 24:22.

Ezekiel tells where the pit, hell, or prison house is:

"Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit."—Ezek. 32:18.

And in verse 21, speaking of Christ's mission to them he says: "The strong among the mighty (which is Christ, see Luke 11:20-22) shall speak to him out of the midst of hell with them that help him."

The prison holds the people in bondage; this bondage is caused by wrong doing. Christ's message was to loose those chains of the Devil. Since he did not turn them out of the prisons here, we infer that his mission was not exactly to the prisoners in this land. There seems to be a prison house to which Jesus must have been sent; and turning to 2 Tim. 2:26, we find that he preached that they may recover themselves out of the snares of the devil, who are taken captive by him at his will. They are powerless to deliver themselves. Can this be this life?

People in this life have been given power to choose whom they shall serve. Since they have chosen to serve the devil they become his captives and, after death, because they are sinful, are con-

(Continued on page 10)

"That The People May Know"

By the consent of and with the approval and cooperation of the Editor, the Board of Publication, and the Business Manager, the space for this new department has been assigned to the General Bishopric of the Church and General Office Manager, and will be used and edited by them, that they may be able to keep you better posted on vital matters pertaining to our financial condition and the handling of the temporal affairs of the Church. We sincerely trust that the new adventure may be made both interesting and profitable to you and to God's work.—Business Manager of the Advocate.

GREETINGS FROM THE OFFICE MANAGER....

Your general office manager trusts that you have had a very Merry Christmas, and wishes for you a full, prosperous, profitable and Happy New Year.

We are reminded, too, that this is the traditional time for New Year resolutions, or the turning over of a new leaf in our book of life. Have you all done this? Are we starting out with a new, clean sheet upon which to record the advancement, the progress or improvement over last year's work—either the successes or failures, the net gain or loss?

It is quite proper for us at this time to take an inventory of the past year or years, to see where we have failed, or where we could improve. If we do not take these periodical check-ups, we are liable to repeat the mistakes we have made and at the end of the year find there is not much improvement to be posted to our credit.

As a general church organization, your office manager is your official "watchman," your book-keeper, your business "eye." At the last ministerial conference he was instructed to install a new set of double entry books here in the office. He has done this, giving of his best to the task. What is a double entry set of books in Christian parlance? I should say it is an accurate record that will not only show how many dollars you have in the treasury, and what your net gain or loss has been, but will indicate your loyalty to the church as well, and bespeaks your spiritual advancement. It is very important to know the state of our finances, but as I see it, it is more important to know for what our money, time and efforts have been used, and whether we are going forward or slipping back.

During the approximate nine months I have been gathering and assembling figures for the new books, and meeting problems that had to be analyzed and properly disposed of. I have tried to meet every issue in fairness, with due charity for all concerned, and I acknowledge my gratitude to the Heavenly Father for the help I have received.

In working at my task, seeking to follow the leadings that have come to me, I have often sought the advice and counsel of my brethren and fellow workers, such as would help, for Paul says we must be "workers together and workers with God," if we succeed. I have tried to include in my investigation others than just those of the ministry, who might be biased or influenced by their own personal needs or wants. I have adopted the plan of sending out a dozen or more questionnaires to those whom I thought could contribute toward analysis of the

perplexing problem at hand, and I wish to thank those who have responded to my appeals.

One of the largest questions confronting us today is the "sick condition" of the church. I wish you could read the letters that I receive in reply to my questionnaires on this subject. In the last dozen years of free lance missionary work, or rather lack of work, how far has the church advanced under that system? What gain has been made in numbers, financial strength, spirituality, unity or equality? I ask you to look the matter squarely in the face as your business manager has to do. Can the sales force, the missionaries, be satisfied or proud of their efforts? Applying the maxim, "By their fruit ye shall know them," has the church had "value received" from its investment in the missionary line?

I wish I could give you a brief summary of the answers to questionnaires for your consideration. If you are a missionary, I want you to see the tithe payer's side of the problem—If you are a tithe payer, I want you to see the missionary's side. In a double entry set of books there must be a proper debit and a proper credit to every single entry that is made in the books, and they must be exactly equal, completely balancing each other, or something is wrong and we are "out of balance." This rule is as true of our spiritual activities as of our books. In the last issue of the Advocate we read an excellent editorial which referred to a sermon in regard to the "word being made flesh." The editorial expressed a timely warning of a "deadline" just ahead, which all should carefully consider.

Just what, or who, was the "word" that was made "flesh," to which John referred? Was it the saints who were to be made over? I do not so understand it. John tells us that it was Christ Jesus, our Lord. He was made flesh to dwell among us for a time, for a certain and distinct purpose, and that was, to be our Pattern, our Instructor, our Leader. It is impossible for an artist, a moulder, or a builder to make a duplicate article without having a pattern, or an example to go by. That was the reason Jesus was sent in the flesh, to show men how to do, how to think and how to live and how to conduct his work in the earth. That is the reason he is coming to us when we build the temple. Then, and then only, can we copy him more completely, and conduct his church as he would have it. He has promised to set it in order for us. But it seems to be our human disposition to try to do that ourselves, before seeing him, that is getting us out of balance.

Another item we wish to notice in the fine editorial to which we refer. The writer suggests

that it "seems incredible that the law of God should provide that one class of citizens of the Kingdom should be required to budget, live frugally and give an accounting of receipts and expenditures, and all other classes within the church be freed from such accounting"—is it just and fair and right? Etc.

Why should it be concluded that other classes are to be freed? But if God set in the church first, apostles; if the general bishopric are to direct the financial affairs of the church; if the missionaries are to teach the law of the church, is it not just and reasonable, as well as businesslike, that the official class should set the example by stepping out and illustrating the thing they teach? Why should the ministry, figuratively speaking, object to punching the time clock, the same as the tithe payer has to do to obtain that out of which he payes his tithing?

In a properly ordered family there are two important factors, a father and a mother. The father, according to God's arrangement, is the head of the house. If he functions as he should he is the director, the provider, the protector. The mother is the care-taker, the bearer, the moulder of the home. In the universe, God is the Father, and the church is the mother through whom the children of God are begotten and by whom they should be cared for, nourished and moulded into the "image and likeness of God."

In the work that is before us as a church, all will agree that we should put first things first, but we do not agree so well as to what is the first thing. Is this the cause, or the effect, of our system? Where does the fault lie? Is it not because we are all wanting to be "fathers," and relieve even God of his prerogative to direct, while the work of the "mother," to care for the children, is left undone, and we are conducting the church in single entry fashion, insisting on all debits, or all credits?

Who is to say what should be the first thing? Please be patient and let me give you another analogy. In our proper activities in life do we go to school first, or do we first attain a certain development of body and mind to prepare us to go to school? In life do we put ourselves through school? You will say, "Of course not; that is the father's part to plan and provide for the education of his children." That is right and is recognized as his lawful obligation. How about our Heavenly Father; has he not provided for the schooling of his children in arranging that they shall be given a correct pattern to follow by which they may be made perfect in his own due time? And true it is that the church should perform the mother's part in nurturing and training the children of the Kingdom after the pattern that has been and will be given in greater completeness. The church can not perform the task set before it unless it is guided and directed by Him who is the head and Father. To receive the promised light and direction is the first thing for which we should strive, and our preparation should be with that purpose in view. It is vital that we remember this. We need the great Instructor and Organizer. We can not go far without Him, and

(Continued on page 15)

THE PRISON HOUSE

(Continued from page 8)

signed to the place of torment or prison house. No matter how bad they want to be released there is no way out until they have paid the uttermost farthing. (See Mat. 5:26.)

Since they cannot receive a place of glory, without accepting the gospel, where can they get a chance to hear it unless it be preached to them in the prison house, since they have gone to the beyond? For we are told that they cannot enter into the kingdom of heaven, if they do not accept God's plan of a salvation. (John 3:3-5.)

1 Peter 3:18: "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit, by which also he went and preached to the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was preparing, wherein a few, that is, eight souls were saved by water."

Examine the reading of this—Christ suffered for sins—by which also (in spirit) he went and preached to spirits in prison. Not persons, but spirits, those who had passed beyond and had not accepted the gospel. We understand they were those who had been disobedient when Noah built the ark. They did not accept the gospel, because only eight souls were saved at that time.

This preaching must have been to the dead, as his crucifixion was 2300 years after the building of the ark.

We learn again that Satan had a prison in Rev. 20:7, after a thousand years are ended Satan shall be loosed out of his prison. Verse 2, says Satan was bound a thousand years, and cast into the bottomless pit; and shut up, and a seal put upon him. A prison from which he must be loosed for a little season.

Isaiah 24:17-22, tells us that the spirits will be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. The nature of this visitation is for instruction, as Christ went to preach to spirits in prison.

Hebrew 2:14; Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same;" (what flesh and blood?) "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage."

That Christ's mission was to the pit, we learn by reading Zech. 9:11; "By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein there is no water." "Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee." Also, 1 Peter 4:6: For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

Young People's Department

HOW GOD'S PLAN HELPS US TO FIND OUR PLACE IN THE CHURCH OF CHRIST

By Amy Gould

"My place in God's plan" was the lesson topic of a Sunday school lesson. "How does the church help us to find our place in God's plan?" was one of the leading questions. In studying over the subject, and the many possible ways in which the question might be answered, it seemed to me that to Church of Christ members the question in itself was put backwards. I think the right way would be, "How does God's plan help us to find our place in the Church of Christ?"

The question put thus opens so many channels of thought in which the subject is important, that I cannot with my limited knowledge of all that is contained in the books of the Church do justice to it. In my own experience I find that an increasing knowledge of God's plan could not place me any other place than in the Church of Christ.

Read the prophecies of old, the word of God to us, telling us of the things to come to pass according to his plan. Where is the little remnant? Where will we find Faith, Repentance, Baptism for the remission of sins, Laying on of hands, resurrection of the dead, and eternal judgment? The doctrine of receiving a reward for the good we do, of a term in prison for those that are disobedient, and finally a great judgment day for both the righteous and the wicked? Do we not find these in the Church of Christ?

The gifts of the Holy Ghost, healings, visions, dreams, revelations, etc. The plan of the temple, second coming of Christ, and the millenium, are these not also in the Church of Christ?

Let us take, also individual lives, God surely has something for each of us to do if we will but prepare ourselves for active service, making ourselves willing for his will not ours to be done. Whether this work is in our homes or elsewhere, is of no consequence; take our bit, large or small, and do it faithfully, and we will be rendering God the service which he asks of us. Of course this may not always be easy to do but it is the sacrifice which we make to do God's will that strengthens our own faith in God. Thus our place in God's plan will eventually lead us forward or, into active work in the Church of Christ.

Perhaps we think the Church has got the doldrums. But if it has, more surely than ever our place is in it, that perhaps by the combined efforts of all that are trying to fulfill their place in God's plan, the Church may be able to again make the progress it has in former years.

Often we think when troubles surround us, griefs burn our hearts and weary our souls, that life in itself is not worth the living. Yet if we but

realized it, perhaps those very heartaches are all a part of God's plan, and perhaps necessary to open our eyes to the real work God has for us to do.

"Yet this one thing I learned to know,
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted, or are laid,
By some great law, unseen and still."

What a volume of meaning, and therefore comfort, a few such words can hold for a troubled soul, written by some unknown author, possibly in his own time of stress. Such a feeling of security, secure in the thought that if we are submissive to God's will, all things are done, whether to comfort or burden us, by some great law, unseen and still. God's plan!

"Make today's mistakes serve as stepping stones for tomorrow's success." We all make mistakes, yet is there a chance that those same mistakes are permitted in God's plan for us, that we may make use of them as stepping stones to a goal that we can not reach in a single attempt?

Too often we blame some poor soul for not keeping themselves in harmony with our own understanding of God's will. Little we see of the burdens lying at their heart's door, or guess of the struggle going on within their breasts.

"When the fight begins within himself then a man's worth something"—Robert Browning. And yet we often spurn such a one, blaming him because he has not immediately won the fight, never offering him the helping hand that might be the means of helping him find his place in God's plan and in the Church of Christ.

There are other things which surround us, that, although not God's plan, are permitted by him because of the hold on the lives of men the devil has succeeded in getting, conditions on the earth, and in the homes of earth. Yet God also has a way by which we may overcome the temptations and wiles of the devil, and obtain hope and courage to stick to our place wherever it may be.

"I never knew such bleak despair: there wasn't any help in Prayer."

Prayer, one of the most wonderful privileges God has given to mankind! What is Prayer?

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

"Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye
When only God is near.

"Prayer is the simplest form of speech
That infants' lips can try;
Prayer is the sublimest strains that reach
The Majesty on high.

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
He enters heaven with prayer.

"Prayer is the contrite sinner's voice,
Returning from his ways,
While angels in their songs rejoice,
And cry, Behold, he prays!"

Y. P. C. L. ACTIVITIES

The Young People of the Independence local have elected new officers recently.

Because Kenneth Smith is so interested in the young people and has been in the hospital with infantile paralysis for some time, we thought we would give him a goal to work toward by re-electing him president. In order to accomplish this goal he must try with all his might to get well and come back to us and according to the last reports he is coming along fine. We hope he will continue.

The new officers are as follows: Kenneth Smith, President; Rolland Sprague, Vice President; Jean Ritchison, Secretary; Irene Yates, Ass't Secretary; Edna Smith, Pianist; Bob Case, Sergeant at Arms; Orlea Derry, Reporter to Advocate; Apostle C. L. Wheaton, Church History Teacher; Sister Louise Sheldon, Parliamentary Law; Bob Case, Dick Wheaton, Edna Smith, Social Committee.

The old social committee arranged for a Christmas party on Friday, Dec. 20. Every one was to bring a five or ten cent toy which was put into a grab bag. Although there were only a few present I believe everyone enjoyed themselves very much.

The young people put on a pantomime Sunday evening, Dec. 22, which was well received by the crowd.
Orlea Derry.

THERE IS WORK TO BE DONE

By Helen Rogers

I am glad to read of the organization of the Young People of the Church of Christ. There is a great work ahead for our Youth, not only of the church, but of the Nation. There is also a tremendous responsibility which will be theirs as well as a sacred privilege. There is a work for the young of our land and most certainly of our church, and that work *must be done*. I quote a portion of a poem,

"It isn't How you did the task
Shaped the bow or bound the cask,
The question the world is certain to ask;
"Did you get the job done?"

We may have different ways of doing things but let us try to have confidence in others who are trying to do something.

To America today is left the responsibility of upholding a great democracy. This is more far reaching than we realize in affecting the lives of our youth. Much of music, and art, and science in

the old world will be lost. To America is left the task of preserving all that is good and most worth saving of those countries.

One writer writes with considerable feeling of our young people playing in orchestra, bands, etc. the wonderful compositions of the masters of music.

But some may say I have no talent for art or music. I was surprised recently in looking us the meaning of talent to find that it is not only a "gift" but that it also includes a "capacity to learn." That meant to me that perhaps we can develop talents that we do not know we have, by hard work and constant effort.

And while we are thinking how we can best fill our place in the world which is facing us today, we must also consider the privilege which we have of being members of a church which has been chosen in this age to perform a very particular work for the Lord. I believe that this is in the minds of those who are organizing themselves in a young people's work. I believe they sense the responsibility which is to be theirs and that they desire to prepare mentally, physically and spiritually so that they can be used as the Lord needs them. As one small child prays, "Help us to carry on the church." Help us to keep alive the Faith of our Fathers in the church and to keep alive the teachings which have been handed down to us. Let us all pray God's protection for this Nation and for our church, that a righteous people may be raised up to do His will.

We realize that the best way to prepare for a future is to live our life now as we want it to be then. Many a person puts off doing good but thinks some day he will start life anew. Recently we have heard some say, "I intended to visit Paris some day." But now that time may be too late for what Paris will be in the future we do not know. Let us not put off important things in developing our lives. Let us work and live each day in preparation for the life tomorrow.

THE TEMPLE OF THE LORD

By Leo Longshore

I believe a literal Temple of the Lord is to be built. A few years ago when I became acquainted with the Restoration movement and began to talk to others about a Temple to be built, I was challenged by a good many people on this question who had not been taught any thing about this. As I was new in the work I was easily confused myself. So I made this a special study and also took the question to God in prayer, who has promised to give us wisdom if we ask for it. Therefore I was given a vision of the completed Temple. You can call it a dream if you like but in my mind I am very much satisfied that it was a revelation from God because of several things.

First, I had never been told how the Temple Lot was located or anything about the description of the Temple. Neither had I been told anything of the plans of the Temple, other than what was published in the first few messages according to Fetting, and they certainly were not clear enough to give me any idea of what it was to look like.

In my vision I saw it glistening in a shaft of

light facing the east on top of a small hill or knoll sloping in all directions from it. I was not shown where this was located, but I have been to Independence since then and have seen the Temple Lot; and that location resembles what I saw. Second, others have given their testimony concerning this and their testimony is in harmony with what I was shown. One of them went so far as to build a model of plaster of paris of what he saw and it was still in the office at Independence when I was up there to the Assembly in 1935. It was exactly as I saw it in my vision. These reasons, alone, convince me that my vision was from God and that there will be a Temple built. But to those of you that want more reasons for my belief, I will refer you to the testimony of the prophets of God.

First, I will take you to see what Daniel has to say about a literal Kingdom to be set up here on this world. Daniel 2:34, 35.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, the gold, broken to pieces together, and became as the chaff of the summer threshing floors; and the wind carried them away, and the stone that smote the image became a great mountain, and filled the whole earth.

Daniel 2:44, 45 tells us that this stone that grew into a great mountain was a kingdom that God of heaven was to set up in the last days. Revelation 20 tells us that Christ is to reign over this Kingdom for a thousand years. Isaiah 2:2, 3: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

The prophet Micah 4:1, 2 tells us the same thing. By these two prophets of God we are told the nation of the Lord's house shall be in the nation that is to be established in the last days in the top of the nations. The U.S.A. fulfills that prophesy as no other nation can, for it is the strongest and most enlightened nation in the world and it was truly established in the last days or years. It is less than 200 years old, yet it is the richest nation on earth and its people enjoy more of this world's blessings than any other people. (See Genesis 49:1, 22-26.)

Zech. 1:16: "Therefore, thus saith the Lord; I am returned unto Jerusalem with mercies; my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem." This in my opinion refers to spiritual Jerusalem the same as we believe that Babylon as spoken of in some places of prophecy refers to modern Rome. And I think it refers to the capitol city of God's Kingdom, the New Jerusalem that is to be built in the last days.

Zech. 6:12, 13: "And speak unto him saying, Thus speaketh the Lord of host saying, Behold, the man whose name is the Branch, and he shall grow up out of his place, and he shall build the Temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both."

You can see by this that a Branch is to build the Temple of the Lord, and that he is to sit upon his throne and that there is to be two others on the throne with him. This sounds very much like it might be John the Baptist because he was a cousin of Jesus and he grew up out in the desert or wilderness. Jesus said that he was Elias that was to come and restore all things. Matt. 17:11. One of the things that will have to be restored is the Temple for Mal. 3:1 says; Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his Temple even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts.

Acts 3:21 says; "Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Restitution, means. *to restore*. Christ is to remain in heaven until all things are restored and who is better qualified for this work than John the Baptist? Christ in Matt. 11:10, 11, says: "For this is he, of whom it is written, behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, among them that are born of woman there hath not been a greater than John the Baptist," etc.

Jesus says in Matt. 11:14; "And if ye will receive it, this is Elias, which was for to come." We are further instructed concerning this in Matt. 17:10-13: "And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."

Then St. John tells us, in his account of these things, of a conversation between the priests and Levites, of the Pharisees from Jerusalem, and John the Baptist. St. John 1:19-23: "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, what then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 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 said the prophet Esaias. (See Isaiah 40th Chapter). This sounds like a direct contradiction,

but if we go to the 1st chapter of St. Luke's account of the prophecies of the angel Gabriel and of Zacharias, John's father, we get a more clear meaning of these passages of scripture.

Luke 1:16, 17: And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

Luke 1:76: "And thou, child, shall be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways."

While John the Baptist was not really Elias in person, he came in the same spirit and power, and did some of the things that Elias was to do. But all things have not been restored, and if John the Baptist does not come, we surely can depend upon the word of God that there will be a visit of angels as witnesses, and that Elijah will surely come and finish the work that is to be done.

John the Baptist did not build the Temple that was in existence at the time of Christ's first visit. Others will help in the building of the Temple for Zecharias 6:15, says, "And they that are far off shall come and build in the Temple of the Lord," etc. And Zecharias 8th chapter tells us of the conditions existing at the time that this latter house is to be built, also of the conditions existing in the Kingdom of God after it is established.

At the time of the laying of the foundation of this house there is to be no hire for man nor beast, and there is to be no peace in the land. The prophet could see very plainly the conditions that are existing in our time. The time for the building of the Temple is not far off for the conditions are certainly here now.

Isaiah 4:6: And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." We see by this that we are to have a place of safety where we may go even as Noah had the ark. But we will have to obey the Lord and build the Temple as Noah did the ark. People made all manner of ridicule of Noah, even as they are of us that believe in the building of the Temple.

Now let us see what Haggai says in the 2nd chapter concerning this house. Haggai 2:3: Who is left among you that saw this house in her first glory? And how do you see it now? Is it not in your eyes in comparison of it as nothing? The prophet asked these people three questions. He asked the old men among the Jews who were old enough to remember Solomon's Temple to compare it with the one they had just finished and he reminded them how inferior it was in comparison. Then he tells them after a while in the 6th verse that God will shake the heavens, the earth, the sea, and the dry land. And in the 7th verse, "And I will shake all nations and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts." After shaking most everything in existence "the desire of all nations shall come." Who, but Christ is the desire of all nations?

In the 8th verse he says: The silver and the gold is mine," so the cost will amount to nothing. What is the Lord's will be available when the time comes for the building of the Temple. And we will be instructed how to acquire it.

Haggai 2:9: The glory of this latter house, shall be greater than of the former, saith the Lord of hosts, and in this place I will give peace, saith the Lord of hosts."

Now I hear some one say, "Oh! That was the Temple that Zerubabel built; that Haggai was talking about." But I want to point out to you that Christ didn't come to the Temple that Zerubabel built, for it was torn down by Herod and then rebuilt by him and this was the one that was standing at the time of Christ. We have no record where God ever accepted this Temple that was built by a pagan monarch. The Temple that was standing at the time of Christ was never built for Him, and was never accepted by Him as His Temple; and it was not built by the Branch; and it was not greater than the former house for the Ark of the Covenant was never in Zerubabel's or Herod's Temple either, according to Encyclopedia Britannica, vol. 26, page 607, 11th edition; quote, "In one important respect the glory of the second house was less than that of the first. The Holy of Holies was now an empty shrine, for no one had dared to construct a second Ark. The second Temple also differed from the first in having two courts, an outer and an inner, as prescribed by Ezekiel for his temple for the future."

Furthermore, the Jews themselves never considered this house as Christ's nor neither did they accept Him as their King. When He suddenly comes to His Temple, they and all that look for His appearing will accept Him as their King. He even prophesied of the destruction of the Temple then standing and it was destroyed by the Romans in A. D. 70. The site of Solomon's Temple is now occupied by the Mosque of Omar, a Mohammedan temple.

The history of the house of Israel shows that they first had a Tabernacle (See Exodus 25:8), which they carried with them through the wilderness. Then they were instructed to build a Temple after they had become established around Jerusalem. (See 2 Samuel 7:13). It was built by Solomon as recorded in 1st Kings, 6th chapter, and it stood many years until the Israelites became divided into two nations and had drifted away from God, and He permitted them to be punished by being carried away into captivity by the Chaldeans to Babylon, and their Temple burned.

After they had been punished a few years, and they had repented enough, God permitted them to return to Jerusalem and to rebuild the city and the Temple. (See Ezar 3rd to the 6th chapter). After a few years they again drifted away from God and He again punished them by wars and oppression by pagan rulers until they at last rejected Christ, and in A. D. 70 they were again driven out of Jerusalem and their temple again destroyed, and they were scattered among all nations where they remain to this day. However, since the world war they are being gathering back there by the thousands and,

today there are more people living outside the walls of Jerusalem than there is inside.

Zechariah 14:16-21 tells us how the nations that refuse to go up to Jerusalem to the house of the Lord to worship Him and to keep the feast of the Tabernacles, will be punished. There is to be no rain on them that refuse to do this.

Now I hope that I have made this plain enough and have given enough evidence to convince those that have been bothered about this question. Let us go to work and do as the Lord has told us to do many years ago. And if there is any doubt or contention about the plans, or anything else, let us meet in fasting and prayer asking God to meet us in our great need with mercy, and that He will give us instruction, faith and wisdom, and give to us courage to act accordingly.

Zech. 8:9: "Thus saith the Lord of hosts, let your hands be strong, ye that hear in these days these words by the mouth of the prophets, that were in the days that the foundation of the house of the Lord of hosts was laid, that the Temple might be built.

THAT THE PEOPLE MAY KNOW

(Continued from page 9)

we should be thinking about obeying the command that is made conditional to His coming and setting the church in order and more fully instructing us, as well as to bestow an especial endowment of divine power that will enable his servants to bring about the objectives for which this latter-day work was established.

From 1830 to 1833, when the church was formed, God told it, "Build My Temple." "Build It Speedily!" What for? That Christ, our Elder Brother, our Example, our Pattern, Our Teacher might come to God's schoolhouse, the church, to instruct his ministry "in all their several callings," that "they might be perfected in the understanding of their ministry; in theory; in principle and in doctrine; in all things pertaining to the kingdom of God on the earth." (Revelation given in August, 1833.) We are told in the same revelation that this house was to be built for the "Salvation Of Zion." Those are the words of the Almighty, not ours. Dear Saints and Friends: God's Zion will never be built, worlds without end, until we, his children, humble ourselves and "harken to his counsel" and build his school house his Temple, as he has commanded us to do wherein we may receive instruction from the great authorized Supervisor, when Christ comes suddenly to his temple, as Malachi says he will do. (3:1) Until the Word is made flesh and comes among us as a purifier, a refiner, an instructor, we shall not attain unto our goal.

What is the cause of the sickness of the church of the Restoration? Because she has not yet learned to believe and obey. She has insisted on doing other things before the first thing first. Men have put their ideas, their wisdom, before God's. They have spent one hundred and ten years experimenting after the way of the worldly wise. They have wasted time and substance trying out their own theories,

and have got nowhere. They still want to get the cart before the horse, and try to do the things that there is no promise of their succeeding in until they heed the commandment they were instructed to execute *speedily* for the "salvation of Zion," build the temple. So far we have rejected the opportunity offered us to proffered help, and the substitution of human theories and methods have failed miserably. How much longer will our ministry garble about greenbacks, or yellowbacks, Jewish money or Joseph's money, when God said to act *speedily*, not wait until there might be revolutionary changes in our money system. And furthermore, let us remember that sacred history furnishes no example of men's ability to make a success of stewardships and storehouses and enduring equality until they were endowed with light and wisdom and power from on High. We do not know enough to do it. We shall have to be shown, and God has promised to help us if we go about it in the way he has commanded us.

Let us not be blinded as to just what is the cause of the sickness of the church. We, too, agree that "the dead line is set." In the New Year, in which we are now entering, shall we find our first and most vital task? Will we meet it humbly and courageously? Will we set our faces toward carrying out God's command? Will we invite Christ to "come and be made flesh" and "dwell among us?" Will we take steps to prepare to build the Temple, his school house, that he may come to us and instruct us how to build Zion? May God, in his wonderful love, his tender mercy, help us to have the faith, courage and determination to seek his grace, harken to his counsel and cease our alibi-ing, is my sincere prayer, in Christ's holy name.

Very sincerely,
R. B. TROWBRIDGE,
General Office Manager.

INDEPENDENCE ITEMS

Our column gave way to more important matter last month, so we will skip lightly over the high points before going on with this month's news.

Brother and Sister Howard Ritchison and daughter, Jean, have moved to Independence from Bemidji, Minn. Jean is assisting Brother Trowbridge in the General Office. We feel they are a splendid addition to our local group.

Recent news was so much of sickness that we are happy to say "our general health has improved." Sister Margaret Skinner who recently underwent an operation is able to be up now, and we expect soon to see her among us again.

Brother Kenneth Smith also is improving. Since our last report he has returned to the hospital for treatment and has gained to the point where he is now able to use the left arm which was affected and move both legs when under water.

Brother A. A. Yates, a brother of Apostle James E. Yates, who was struck down by a hit-and-run driver recently was able to take his place last Sunday. He has taught the adult Book of Mormon class of our local Sunday School for some time, and was sincerely missed.

A recent visitor was Sister Dolly Anderson

ZION'S ADVOCATE

Official Publication of the Church of Christ.
Headquarters on the Temple Lot, Independence, Mo.

EDITOR IN CHIEF, Leon A. Gould, R.F.D. 1, Bemidji, Minn.

ASSOCIATED EDITOR, Margaret Wheaton, 1101 W. Orchard,
Independence, Mo.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST.
Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Mo., under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.00; 6 months, 75c.
In bundles of twelve or more, for missionary purposes, \$1.00.
Canadian and all foreign rates, \$1.25.

Send all subscriptions for the Advocate, Tithes, Offerings, Consecrations and Donations to the Temple Fund and Storehouse to Bishop R. B. Trowbridge, Office Manager, Box 472, Independence, Missouri.

Resch of Tulsa, Okla., who spent the holidays with her parents, Apostle and Sister Wm. F. Anderson.

The Quorum of Twelve and the Bishops who are holding a joint council in Independence this week have brought some distinguished speakers to our pulpit. On December 27 two very inspiring sermons were given by Apostle T. J. Jordan of Canada, and Brother Harry Lewis of Downing, Mo. We wish it were possible for us to share these feasts with all of you.

And speaking of feasts reminds me of the splendid receptions with which our monthly social gatherings are meeting. Fifty-two attended the first one, which was such a success that eighty-two came to the second one. December 31 we are having a pot-luck supper and watch-party. Each family is expected to contribute something by way of entertainment which will make up the program for the evening, culminating in the ringing in of the New Year.

We wish each one of you a very happy and prosperous New Year in every sense of the word, and may "God bless us, every one."

Marion Sprague.

"THE TRUE CHURCH OF CHRIST? AND HOW YOU SHALL KNOW IT."

By Elder Robert A. McClain

There are many churches in the world claiming to be the church of Christ.

There are many churches of men, but only ONE church of Christ. Christ said "I will build my church." Matt. 16:18.

He is the head over all things to the church, which is his body. Eph. 1:22, 23. There is only one church which represents the body of Christ on the earth today, There never has been any provision for but one church, or body. "One Lord one faith, and one baptism." (Eph. 4:5,) "For by one Spirit we are all baptized into one body." (1st Cor. 12:13.) So we see the Body of Christ, and the Church of Christ, are all one and the same thing.

He only has one body, and he only built one church. In the 12th chapter first Corrinthians,

it is described as the human body with eyes, hands, head, feet, etc., so there can be no mistake. "But now hath God set the members every one of them in the body as it pleased him" Verse 18. "Now ye are the body of Christ, and members in Particular. And God hath set some in the body, first apostles, secondarily prophets, thirdly teachers after that miracles, then gifts of healing, helps governments and diversities of tongues." (Verse 27, 28).

In the absence of the above officers, and gifts, no church can rightly claim to be the church and body of Christ.

Turn now to the 4th chapter of Ephesians and you will plainly see a very complete picture of the "one faith and one baptism" which will make you one of the "members in particular." And a further discription of the organization we read, "And he gave some apostles and some prophets, and some evangelists, and some pastors and teachers." verse 11. What for? Answer, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, (or Church of Christ).

How long? Till we all come in the unity of the faith," (Ephesians 4:11, 13). Reader, we have not yet reached that unity of the faith. Then it is necessary that these ministers of Christ should still continue in his church, to bring us to that condition, "and of a knoweledge of the Son of God, unto a perfect man, unto the measure of the stature of Christ," verse 13.

Also, "That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to disceive. Verse 14. That there would be decievers we read. "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:6). Again "Let no man deceive you," (1 John 3:7). "For many deceivers have entered into the world." 2 John, 7.

The true ministers of Christ teach all the principles of the gospel, or doctrine of Christ as recorded in the 6th chapter of Hebrews; there are six principles mentioned. "Faith, Repentance Baptism, Laying on of hands, resurrection of the dead, and eternal judgment." Verse 1, 2. These constitute the Doctrine of Christ.

Anything less would be a perverted gospel. (See Gal. 1: 6-9.). We read, "But though we, or an angel from heaven preach any other gospel than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you, than that ye have received, let him be accursed," (verse 8, 9) John says, "If there come any unto you, and bring not this doctrine, receive him not into your house neither bid him God speed." (1st John 10).

So then dear reader, let us "Contend for the faith once delivered to the saints." Jude 3, and accept no other.