

# The Greater Light

## *The End Time Messenger*

*'... Let all have Faith. Turn to The Lord and obey His Commands. Heed Repentance and Baptism that The Way of The Lord shall be among men. His Kingdom shall fill the whole earth. The hands must be laid upon all that THE GREATER LIGHT might come to them'*

Happy Father's Day  
2014

### **In this Issue...**

*Ninety-Second  
Message*

*The Messenger And  
his Last Messages*

*Notices*

## **Special Edition**

***The Messenger  
And his Last Messages***

### ***New Church Address:***

*4215 South Hocker Street, Suite 110,  
Independence, MO 64055,  
Phone 816-836-1913*



***The Church Of Christ With The Elijah Message  
THE ASSURED WAY OF THE LORD, Inc.***

**OFFICIAL PUBLICATION FOR THE AMERICAS, AFRICA, ASIA, AUSTRALIA, AND EUROPE**

## Articles of Faith and Practice

1. We believe in God The Eternal Father, who only is Supreme; Creator of the Universe; Ruler and Judge of all; Unchangeable and without Respect to persons.

2. We believe in Jesus Christ The Manifestation of God in the flesh, who lived, suffered and died for all mankind; whom we own as our Leader, Witness and Commander.

3. We believe in The Holy Ghost, The Spirit of Truth, The Comforter, which searcheth the deep things of God, brings to our minds things which are past, Reveals things to come, and is the medium by which we Receive Revelation of Jesus Christ.

4. We believe that men will be punished for their own sins and not for Adam's transgression, and that as a consequence of The Atonement of Christ "all little children are alive in Christ, and also all they that are without The Law. For The Power of Redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, cannot repent, and unto such, baptism availeth nothing." (Moroni 8:22)

5. We believe that through The Atonement of Christ all men may be Saved by Obedience to The Laws and Ordinances of The Gospel; viz. : Faith in God and in The Lord Jesus Christ; Repentance and Baptism by immersion for the remission of sins; Laying on of Hands for: (a) Ordination, (b) Blessing of Children, (c) Confirmation and The Gift of the Holy Ghost (Acts 8:17), (d) Healing of the sick.

6. We believe in the literal second coming and Millennial Reign of Jesus Christ; in The Resurrection of the Dead, and in Eternal Judgment; that men will be rewarded or punished according to the good or evil they may have done.

7. We believe in The Powers and Gifts of The Everlasting Gospel: viz: The Word of Wisdom; The Word of Knowledge; The Gift of Faith; The Gift of Healing; Working of Miracles; Prophecy; Discerning of Spirits; Divers kinds of Tongues; Interpretation of Tongues.

8. We believe The Fruits of The Spirit to be Love, Joy, Peace, Long Suffering, Gentleness, Goodness, Faith, Meekness, and Temperance.

9. We believe that in The Bible is contained The Word of God; that The Record of the Nephites is an added Witness for Christ, and that these contain 'The Fullness of The Gospel.'

10. We believe in the principle of Continuous Revelation; that The Canon of Scripture is not full, that God Inspires men in every age and among all people, and that He speaks when, where, and through whom he may choose.

11. We believe that where there are six or more regularly Baptized members, one of whom is an Elder, there The Church exists with Full Power of Church extension when acting in Harmony with The Law of God.

12. We believe that a man must be Called of God by Revelation and Ordained by those having Authority, to enable him to Preach The Gospel and Administer The Ordinances thereof.

13. We believe in the same Church Organization as existed in the time of Christ and His apostles. The highest office in The Church is that of an Apostle, of whom there are Twelve, who constitute Special Witnesses for Jesus Christ. They have The Missionary Supervision and The General Watch care of all The Churches.

14. The primary function of The General Church, of which each Local Church is a component part, is Missionary and the building

up and extension of The Kingdom of God in all the world.

15. We believe that Local Churches should govern their own affairs and that General Church officials should not dominate or interfere therewith. On invitation such general officers may, with propriety, give counsel and assistance. Local congregations are subject to The Articles of Faith and Practice and must be governed thereby.

16. We believe The Church of Christ comprehends The True Brotherhood of man where each esteems his brother as himself and wherein The Divine Command to 'love your neighbor as yourself' is demonstrated by the prevalence of social equality.

17. We believe that all men are Stewards under God and answerable to Him not only for the distribution of accumulated wealth, but for the manner in which such wealth is secured. The primary purpose of Stewardship is not the increase of Church revenue or the mere contribution of money by those who have to those who have not, but to bring men to a realization of The Common Fatherhood and the universal brotherhood of man in all the affairs and expressions of life, and to maintain such social adjustments that each may enjoy The Bounty and Gifts of God, and be free to exercise his talents and ability to enrich the life of all.

18. We believe that men should labor for their own support and that of their dependents. Ministers of The Gospel are not absolved from this responsibility, but when Chosen or Appointed by The Church to devote their entire time to Missionary Work, their families are to be provided for out of General Church fund. The Admonition of Christ that The Ministry should not provide purse or scrip for their journey, but go Trusting in God and the people, is applicable.

19. We believe that the temporal affairs of the General Church are to be administered by The General Bishopric under the supervision and direction of the general conferences of The Church. The temporal affairs of The Local Churches shall be Administered by local Bishops under the supervision and direction of the local congregations.

20. We believe that marriage is Ordained of God, and that The Law of God provides for but one companion in wedlock for either man or woman. In case of breach of this covenant the innocent one may remarry.

21. We are opposed to war. Men are not justified in taking up arms against their fellows except as a last resort in defense of their lives and to preserve their liberty.

22. We believe in The Literal gathering of Israel, and in The Restoration of The Ten Lost Tribes.

23. We believe a Temple will be Built in this generation, in Independence, Missouri, wherein Christ will Reveal Himself and Endow His Servants whom He Chooses with Power to Preach The Gospel in all the world to every kindred, tongue and people, that The Promise of God to Israel may be Fulfilled.

24. We believe that a New Jerusalem shall be Built upon this land 'unto The Remnant' of The Seed of Joseph. (Ether 6:6-8; III Nephi 10:17), which city be Built, beginning at The Temple Lot.

25. We believe The Ministry and Membership should abstain from the use of tobacco, intoxicating liquors and narcotics and should not affiliate with any society which administer Oaths or Covenants in conflict with The Law of God, or which interfere with their duties as freemen and citizens.

**THE GREATER LIGHT**

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If you do not have means to read *The Greater Light* from a computer or make a hard copy to read, then let The Headquarter Office know and a hard copy will be made and mailed to you.

Message 53:3, **'Give ear, Oh ye people of the earth. Hear The Warning today. I speak The Words and Will of The Lord. Let all have Faith. Turn to The Lord and obey His Commands. Heed repentance and baptism that The Way of The Lord shall be among men. His Kingdom shall fill the whole earth. The hands must be laid upon all that THE GREATER LIGHT might come to them.'**

Message 53:10, **'Yea, I have brought a Warning and few prepare for THE GREATER LIGHT, but be thou Faithful**

**even all who hear, for The Lord's Will shall be fulfilled in all things. All have their work to do and the day comes when The Lord shall breathe upon The Chosen and they shall do His Work in Mighty Power for their love toward the brethren. All that offend and that do not keep His Commandments shall not be His in the Last Day. Moreover, it is Christ's Words that shall judge all men.'**

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**It is the agreement of *The Quorum of***

**Twelve of This Church, that no Minister is to Ordain any man into *The Ministry* until said candidate has with all his heart and soul confessed he agrees with everything written in *The Articles of Faith and Practice*.**

**It is each Elder's duty to Seek Guidance from and to keep The Territorial Apostle informed of his works in the region he is laboring.**

Secretary For The Twelve  
Apostle Leonard H. Draves

## FOREWORD

**THE GREATER LIGHT**, the official publication of *THE CHURCH OF CHRIST WITH THE ELIJAH MESSAGE*, *The Assured Way of The Lord, Inc.*, comes to YOU as an expression of the Hope we have in Christ.

In its pages are found the thoughts and expression of a united people, whose only aim is to promote *The Cause of Christ* by spreading abroad to every nation, tongue and people, *The True Gospel of Christ* that through Obedience to His Laws we might be found worthy of *Eternal Life*.

In this publication, *The Record of The Nephites* is quoted many times. This Book was Revealed and Translated by *The Gift and Power of God*: the year 1829 marked the beginning of *The Restoration of all things*. It is a history of the people who once lived in the region around *The Great Lakes*, some of whom are Ancestors of The American Indians. Though it contains a Record of two other groups of people who once lived here, it is for the most part a Record of The People of Nephi.

*The Messages* so often mentioned in this publication are Messages from The Lord,

brought to earth by His Chosen Servant, John The Baptist, who comes to earth in a Glorified Body to finish The Work given to him of God; that of Restoring all things (Matthew 17:11). The Angel first came in 1829, and Restored *The Authority Of The Son Of God*, that *THE CHURCH OF CHRIST* might be Established as in The Days of The Apostles.

In 1927, The Angel Messenger again appeared, and on numerous subsequent visits, has brought to us *The Word Of The Lord* that *THE CHURCH OF CHRIST* might be set in Order, that a people might be Prepared to be *The Bride Of Christ*. This is *The Elijah Message* so many have looked for, *The Midnight Cry* has been Proclaimed, *A Warning of Destruction*, but to *The People Of The Lord*, a Message that Christ's soon Coming is near at hand. Fear God and give *Glory to His Name*, for *The Hour of His Judgment* has come. Awake thou that sleepest and Arise from the dead, and Christ will give you *Light*.

We hope that whosoever reads these pages might make it a matter of Prayer and Fasting in Humility before God, that they may know for themselves, that God has again Spoken and Revealed *His Will* from Heaven. To this end, we Dedicate *The Greater Light*.

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Secretary-Treasurer of Bishops'  
Bishop Reece Johnson

# THE MESSAGE OF CHRIST TODAY

## *To All People*

### Ninety-Second Message

*The Angel Messenger of The Lord came to me at 4:45 a.m. July 4, 1973, in my home at Independence, Missouri, and gave the following Message. The room was filled with Light. He spoke calmly and slowly, as I wrote the words he gave. He left at five o'clock.*

W. A. Draves

1. 'Behold, I come to you at this time. Arise and Write the words I shall give you. I am John The Baptist, a Resurrected Being. I am The Elias. My Mission is one of Love and Peace. The powers of the adversary<sup>1</sup> cannot hinder my Work.

2. I come from The Lord's Presence. Look to The Lord, this is His Work. I bring a Message from His Voice and His Will.

3. The Lord's People have seen trials and afflictions but let all Arise to a Closer Walk with The Lord. Come away from contentions and bring Love and Obedience in you Lives. Continue in Good Works. The Lord has Heard the Prayers that are of the Heart, and this Assembly. And I bring Peace and an answer to the problems when it becometh a need.

4. There is none that have done right in all things. They have fallen short<sup>2</sup>.

5. Where is that Great Love and The Spirit that Mellows the Heart, is it still among you? I say unto you, yea, let it do Greater Work. Qualify to be Leaders of men. Do Good to all mankind. Love

always, hate and bitterness is not our Mission.

6. He that Loveth the brethren, Loveth God also. The Lord will uphold him and make him a Blessing.

7. Follow The Pattern. Let all that come This Way be Baptized into One Spirit. Teach and Preach the same things in The Way I have given you and it will be well.

8. The Church of Christ will never again be destroyed but will move on Her Mission until Zion is established and the people redeemed from their sins-and The Lord come. The Kingdom and The Dominion shall be for The Saints of The Most High<sup>3</sup>.

9. A deception has gone out among the people and churches of mankind with doctrines of men with a cry to speak in tongues of unknown words. Such has no meaning but to harden the hearts of those that do so-making The Authority I bring of none effect and will not be a part of them, neither will they receive nor obtain it.

10. There Is no Greater Authority or Gift, or Gifts given to man than that which I bring of The Lord God, after The Order of His Son.

11. Who is mankind to claim more than This? He that will not recognize The Authority and Power I bring. Faileth, and his works will not stand the test in the end. Let this evil not be among you for it will not calm the soul nor will it save you.

12. There will come a day when a True Gift will be given. With Great Wisdom will it work a Work and convince, more-over convict, but as yet is not among you in Measures of Saving Grace.

13. Turn away from those things that

divide and separate you one from another. The Lord Knoweth the hearts and wherein powers of man and deception lies. Except such repent and cleanse their minds of these things they have no part of This Work.

14. I have brought and bring a Message for mankind-that he may heed and conform to it; that he might be a part of The Lamb's Bride when He comes to make up His Jewels. I speak to fulfill The Word of God, to bring all The Faithful in Christendom together to One Fold<sup>4</sup>, One Shepherd, One Spirit of God, One Baptism<sup>5</sup> with Power for Remission of sins and traditions of man that cannot save.

15. The Lord will Call many into This Way.

16. Be firm, fret not, hold The Peace and your reward will be sure.

17. In time The Quorum of Twelve Apostles will be filled. There are those in The Lord's Preserve. Some will fail, others will take their Calling when The Lord speaks.

18. Peace I leave with you and The Church. Lift your Faith-The Way of The Lord is Sure. I will come again. Amen!'

- |                                 |  |
|---------------------------------|--|
| 1. 1 Peter 5:8                  | 3. Daniel 7:22                             |
| 2. Psalms 14:1-3<br>Romans 3:23 | 4. 1 Nephi 22:25 (RN)<br>5. Ephesians 4:25 |

## The Messenger Starts His Last Mission

*Voice of Peace, January - July 1962*

Not for a hundred years had the religious world been shaken by an Angelic Visitation Announcement.

It was in 1823-1829—such news came

forth from a very young man of Palmyra, New York, as he was being prepared to execute the given task of translating an ancient record. Then finally authority was given to represent Christ and establish again The Church of Christ as it was in the days of old. Joseph Smith and Oliver Cowdery received the laying on of hands by John the Baptist on May 15, 1829—"this Authority which shall remain on earth that the sons of Levi may yet offer an offering unto The Lord in Righteousness."

A Remnant in and around Bloomington, Illinois, of The Church established in 1829 & 1930, had returned to Missouri in 1867, because of a Revelation given in 1863 through one of the Elders—Granville Hedrick. They bought the famed Lots for \$1,175.00—and held it against all efforts to dispossess them until the time when once again this same Angel appeared to Otto Fetting, and he read the First Message (also second) to them in their April 1927 Conference.

Otto Fetting had been called and ordained first in 1899 through Elder Barr who had been ordained by Joseph Smith. Brother Fetting worked in the part of the restoration movement, known as the Reorganized Church of Jesus Christ of Latter Day Saints. In 1918 there was a Working Harmony Agreement between this Church and The Church of Christ (Temple Lot). They recognized each other's authority and baptism.

Because of the rise of a new doctrine of Supreme Directional Control with effective discipline to be placed in the hands of the President of the Reorganized Church many transferred to the Hedrikites (so called). Among them were Daniel Macgregor, Otto Fetting, H. E. Moler and other notable

preachers.

In the spring of 1926—on that famed Lot the Hedrickites now reinforced by the transfers met in General Conference. A three day Prayer and Fast was had for Divine direction. Their prayers were answered. There was a Gift of Tongues and its interpretation told them that it was time for The Church to move forward—choose out the new apostles God would send His messenger to direct. These men were chosen and ordained: H. E. Moler, Daniel Macgregor, Samuel Wood, Clarence Wheaton, F. F. Wipper, Otto Fetting and C. N. Headding.

By the time of the Spring Conference of 1927, F. F. Wipper had been released from his Apostolic office. The Church of Christ had grown from a mere handful to thirty locals with around two thousand membership.

This is a very brief historical background to the return of the Messenger and start, for the second time in this dispensation, the restoration of The Church of Christ as it was in the days of the Apostles and of all things as spoken of by the prophets and by Christ Himself.

The whole world was napping as Otto was napping on that early morn (5:00 A. M. February 4, 1927.) Brother Fetting was rather rudely (as he thought) awakened by a powerful slap on his shoulder. In 1929 the whole world received its first shock--in all cases, things hasn't been the same since.

Now let us direct our attention to what this Messenger had to say. Read the First Message.

The Articles of Faith and Practice was mentioned the very first thing, and Fetting and all were told not to change what was written in 1923 by the Elders of this remnant

on the Temple Lot. They were not formulated to be used as a Creed but as a brief statement of their beliefs to save repetition in correspondence, as the task was heavy to answer the many inquiries concerning this group and their beliefs that were then beginning to come in increasing number, from their brethren of the Reorganized Church. It contained twenty-five Articles on which all could meet on common ground. In fact the Messenger was using these Articles to establish the ground work of unity so as The Church of Christ could be re-established as per the former commandment. It is the only document of its kind to state a definite belief in the building of the Temple to which Christ would come to endow His servants for the last preaching of the Gospel to the world as a witness.

Joseph Smith had many revelations purporting to come from God. These were first published in book form in 1833 in Jackson County, Missouri as the Book of Commandments for the Government of The Church of Christ. In 1835 a book containing these revelations with considerable changes plus many more were published as the Doctrine and Covenants of the Church of the Latter Day Saints.

There had been a considerable disbelief concerning the Divinity of these revelations more particularly amongst those now associated on the Temple Lot. Some doubted them all but the Messenger states (in second paragraph) that one concerning the building of the Temple on the consecrated spot was true and (happy days) the construction would soon start.

It has already been noted that there were seven men in the Apostolic Quorum. Now the Messenger says: Three more will be



placed in the twelve, this spring conference. Those men were ordained: Thomas Sheldon, Walter Gates, and Arthur M. Smith. The latter is a grandson of the "Prophet" Joseph Smith.

The Church assembled did accept this Message as divine and wished to be guided by it. Thomas E. Barton was up for ordination: he was one of the "good men" named in paragraph 10. But this ordination was postponed until the next year as it would have made (4) men added to the quorum instead of the three (3) as spoken of by the Messenger. Joseph H. Camp was not ordained until the Twentieth Message in which was a specific call. He was ordained April 1930. A. O. Frisbey never was an Apostle but remained a bishop, as he was in 1927.

The Message affirms definitely, the Temple will be built—the work would soon start but does not state that those in charge would build it. If (4<sup>th</sup> paragraph) not by those in charge the Lord would raise up a people that would build it.

The Temple is not built unto this day, over thirty years has passed. A people is still in the process of being raised up or prepared. The prime requisite of God's people is Obedience. Moses and the Israelites found that out in their forty years wandering in the wilderness. Only two that started out over twenty years old ever made it to the Promise Land.

Christendom as a whole have had a faint idea on when the long looked for return of the Christ would be. Now comes a definite pronouncement from Heaven 'Christ coming is near at hand.' He would not wait until churches would unite into one true faith or the whole world prepared itself in Righteousness. But, as The Book of

Revelation tells in (Chapter 19:7) the Bride hath made herself ready. God has a definite time table. It is not going to be upset by any nation, group, church, or individual. He will not delay His coming.

The wicked shall grow worse and worse. The blame shall be laid directly at the feet of the professors of the name of Christ, and there are many in the nations, even among the rulers.

About the time this First Message was given the Elders of this remnant were directing their preaching against the mistakes of the restoration movement of 1830—on. God would not hold them responsible for these mistakes but He would require them to be true to the preaching of an affirmative Gospel of truth and love. There was a hope for a brighter future which was mentioned in the next message, as the traditions, sins of men, priestcrafts and etc., were eliminated. The Sons of Levi would offer unto the Lord an offering of Righteousness.

In reading this First Message we should remember that Brother Fetting wrote it from memory and the explanations was in his own words. "Now this is the essence of what he said" Later, as the Messenger continued his visitations he dictated the message, word for word. It was as near correct as he could give it. This is what he was sure of: He saw the form of man, he heard the voice. He felt the slap of his shoulder. He felt the influence in the room.

We believe there is a complete agreement among all believers in the first advent of Jesus the Christ and his forerunner, John the Baptist that there came to a people who believed in the God of Abraham, Isaac, and Jacob. The looked for a Deliverer, a Messiah, also an Elijah to come, which was

according to Prophets, God had sent unto Israel, his chosen people. The Master said, “I come unto my own but my own received me not. The foundation had been laid in the Old Testament scriptures, but men lacked understanding. He came in a way, to a place and acted differently than they thought He would.

Now in the end time which commenced in 1927-1929 it is noteworthy to recognize that once again the forerunner begins his last mission amongst those who had in their foundation of faith, a definite belief that God would speak and send messengers in the latter days. Apostle Paul wrote: “Without faith it is impossible to please God. Those that come Him must believe that He is; a rewarder of those that diligently seek Him.” (Hebrews 11)

If a man does not believe that God is; or in other words, does not believe God can or will not speak now as in former times, well—God will not speak to him, because he lacks faith. To the faithful His voice has the volume of thunder in the skies but to faithless—he doesn’t hear a sound.

The remnant on the Temple Lot, The Church of Christ (Temple Lot) nick-named Hedrickites had in the fore-mentioned Articles of Faith and Practice this article (10):

“We believe in the principle of continuous revelation: that the canon of Scripture is not full, that God inspires men in every age and among all people and that he speaks when, where and through whom he may choose.”

This was the smallest, the humblest part of the people of the Restoration. They had held the Temple Lot in trust and desired the church to be set in order.

The first words that the Messenger said

to Otto Fetting were: “Don’t change the Articles of Faith and Practice.” This “through whom He may choose.” Brother Fetting had been heard to say, “I never invited the Messenger to come to me. When he did, I never invited him to come back.”

At the time of this first visitation (February 4, 1927), Otto Fetting was a mature man of 55 years of age. Besides giving much time and money to the church of his affiliation he had massed a considerable fortune in the business world. He owned farms and properties from Alberta, Canada to the State of Florida. He had cause to be built some 250 dwellings which he sold for \$50.00 down and small monthly payments. He had a reputation of honesty which would be hard to surpass. He had no time, need, or inclination, to dream up some deception with the idea of gaining prominence or financial gain. He wasn’t exactly happy to entertain this Heavenly being or shoulder the responsibility and persecution which always follows such an event, in other ages.

His first emotion was one of anger as he was slapped so hard by this Messenger as he was dozing, or as he wrote, about to doze in his chair. Otto Fetting was an athlete in his early manhood. Nevertheless the Angel’s slap jarred him—the pain was felt for days afterwards. This was not a dream. Christ told His disciples, “You have not chosen me, I have chosen you...”

Another name or personality that figured prominently in the beginning of the Messenger’s last mission was Daniel Macgregor. He was ordained an Apostle along with Fetting in 1926.

Daniel Macgregor was born in Malcolm County, Michigan, March 6, 1875. He was also a transfer from the Reorganized Church

At a district conference of that church he met Margaret Campbell. He was 19 years old when they were married. She was several years his senior and a schoolteacher. It was through her tutelage and encouragement that he developed into an eloquent preacher and an able debater as he spent his life in the missionary field; a great defender of the Restoration Gospel. It has been said, that he was the most colorful personality even to represent the Reorganized Church L.D.S. Church. He had written and published a book, on the rise, fall and resurrection of Christ's Jerusalem Church, called the "Marvelous Work and a Wonder." After many years of through investigation of the "Hedrickites" he transferred his membership there in 1925. He never had to change his views or doctrine as set forth in that book.

As one of the Apostolic Quorum he was among the first to hear of the visitation of the Angel to Otto Fetting. This is what he said, "*It's to be expected.*"

As we have stated, the Second Message was also read at the 1927 conference; this visitation as it was then called came exactly one month after the first. We will quote from the first paragraph: "I am the man sent of God and my name is John. I am the Messenger to prepare the way. I am come again that in the mouth of two or three witnesses all things shall be established."

As Brother Fetting told of his experiences his countenance was lit up, anyone could have heard a pin drop in the room. The Spirit of God was present. Later as the people considered this development no one asked the question, "Is it true or false?" Rather, who was this messenger who called himself John? Was it John the Beloved or who?

Apostle Macgregor filled the pulpit one evening. He devoted his entire sermon on this subject. He declared through his through knowledge of the Scriptures: The Messenger was John the Baptist. Thus he was the first one to make such a positive statement. If any one of the people assembled there doubted the truth of these things they certainly kept it to themselves—in word and in deed.

It was through Brother Dan as he was affectionately called by his friends and church associates, that there appeared evidence of a new spirit, which must come in full force before the fulfillment of the latter part of the vision seen by Brother Fetting in the Second Message; the woman in her bridal glory.

There had been a spirit of combativeness, a glorying in forensic accomplishments, and explosive contention for the faith—but now like a first bud of spring the first blade of green grass—comes Spirit of peace and love. This is characterized by a song composed by Daniel Macgregor. The End of the Way—old tune and title, but new words.

#### The End Of The Way

(Sung to the tune of "The End Of the Way")

I am thinking today of my Saviour  
Of the insults and the sneers that He bore,  
Thought HE had mighty power to resist it,  
Yet He suffered it all o'er and o'er.

#### CHORUS

Oh, give me thy grace, Blessed Jesus,  
Sweet patience to endure day by day;  
Then a halo of peace shall come o'er me,  
And remain till the end of the way.

2

I think of the time that they smote him,  
And tauntingly asked him to tell,

Who it was that so heartless and cruel  
Was filled with the malice of hell.

3

Once again while seated at supper,  
A traitor was given to eat;  
The wine and bread were passed to him,  
Who returned but a treacherous greet.

4

Oh, would I were not so resentful,  
So quick to strike back at the foe;  
I wrongly have thought it was honor  
To scornfully give blow for blow.

Apostle Macgregor seemed to be on his road to become one of the chief defenders of the Messenger's coming, but it was in that very same year, 1927—early fall—the last days of September, the Lord called him home. He left this life in the home of his brother, Otto Fetting.

Some other names we should mention as they had their part to play in the Messenger's last mission. These were: Thomas B. Nerren, H. D. Bartlett, and his son, Fred H. Bartlett, all of Denver, Colorado. It was through them that the Wilbur Savage family of Fort Collins, Colorado, became acquainted with the turn of events. Brother Nerren and the Bartlett's had transferred to the Hedrickites in 1926.

Wilbur Savage, wife Emma and son James W. , brought Thomas Nerren to the 1927 conference on the Temple Lot. Emma and son James transferred and was made welcome as members on Easter Sunday and Wilbur some months later.

Another Coloradoan was Thomas Barton (one of the good men mentioned in the First Message). He was ordained in the Apostolic Quorum at the 1928 conference. A little later in that year the news of the revelation given to build the Temple, reached another

family, who lived at Platteville, Colorado, by the name of Draves. They wrote into the headquarters for information and Apostle Barton was given their name and address. Before he could visit them, the father of the family, Wilhelm A., was killed in a railroad road crossing accident, leaving Mother Sylvia with a family at home consisting of; George, Wilhelm, Edward, Sylvia, Lehi and Nephi. (Anna was married and not at home—E. D.)

As they were affiliated with another branch of the Restoration work at that time, they couldn't just transfer (sign a paper for admission), but were visited and baptized by Brother Barton. This occurred early in the year of 1929.

However they were not confirmed at Platteville, but arrangements were made for them to come down to Colorado Springs to be confirmed in the church meeting there.

This was a distance about 150 miles which was quite a distance, taking into consideration their poor means of transportation, but they arrived safely. There were three elders there: Thomas Barton, Wilbur Savage and James Savage. These three laid hands on each one, taking turns in being the mouthpiece. It so happened that Thomas Barton was the mouthpiece in the confirmation of the young man, Wilhelm, and in so doing prophesied that his work would be peculiar, even among his brethren. Young Wilhelm had not yet reached his 17<sup>th</sup> birthday

Of the first ones in Colorado to take part in the Messenger's Mission, the name of W. P. Buckley should also be mentioned. The Spirit was also touching others. Among them was a Sister Mabel Richards (Wilson).

In the Second Message, the Messenger said: "I have come again that in the mouth

of two or three witness all thing shall be established...What I said about The Church is true and more will be revealed from time to time.” No doubt he was referring to the witnesses in this generation that he had and would work through. In connection with the establishing of all things, Brother Fetting was shown two visions.

First the woman (Church) was in disarray, bleeding, pale and worn. Around this Temple Lot were the territories of every land and the people stood, sober and worried. She called, but they paid no attention. She wept. There was a valley around that level piece of land; it seemed to a place of confusion and a place of danger. There was danger of her children being lost. The year as given at the end of the message or vision was “1929.” Perhaps this date marks the start of the visions, the starting date of a new era.

Surely in 1929, with its world-wide depression caused the people to stand, worried. The danger became greater until the world was enveloped in the Great World War I. Since then, after a lull—fighting again broke out—here and there and tension and contention have increased.

The Second Vision was concerning the second starting and finish of the Temple. The woman was finally prepared as the Bride for Christ, the Bridegroom. All kinds of people helped on the Temple with money and the woman’s children were coming from every clime, even from the valley.

When a man starts a mission he generally know what he is to do, or what he is to accomplish. If he goes in the employ of another, a company or nation he has his orders, he most generally has to work with others. The Messenger says: “The instruction is sent to the wise a warning to the

the sleeper an awakening, to the wicked, destruction but to the people of the Lord, a message that Christ’s coming is near at hand.”

The Church has slept and slumbered. Now let the wise trim their lamps, that the Spirit of God might be oil in their lamps. The Temple must be built.

The Gospel must be preached. The day is like unto the days of Noah. (The above suggests a fulfillment of Matthew 25:1-10.). The mission of the Messenger is that Christ’s Church might again receive light and direction to carry on The Lord’s work. (Message 3:6)

In 1927 (before and after that date) around the Temple Lot most any time could be seen large groups of men. Some talking, gesturing, others are listening. Truly great debates were going on. A group had formed called the Protest Movement and had erected a building—one half block east of the Temple Lot on Kansas Street. Many were greatly disturbed and praying for direction from God.

Now John the Baptist was named or called, “The Prophet of the Highest.” (Luke 1:76). Not a greater prophet born of woman, this by Christ—but more than a prophet. He is the messenger to go ahead and prepare the way. (St. Matthew 11:9-14).

Coming as a resurrected being he is still the prophet of the Highest. He would prophesy.

“The Lord sent me to prophesy, for Thus saith the Lord of Hosts. I have sent my messenger to you. In the time of trouble when many of the hearts of my children were sad, their hope was fading away, their faith tried, they looked to and fro for the old paths, in the anguish and distress of their souls I heard their cry.” (Message 3:5)

Among the personalities that should be mentioned in connection with this Mission was James E. Yates of Phoenix, Arizona. He was a preacher with great oratorical powers. He was connected the Protest Movement. To him was given in answer to fasting and prayer, at Independence, Missouri,--May 1, 1927—the “Word of the Holy Spirit.” To conserve space we will just quote excerpts:

“...By the quickening power of the Holy Spirit, thus is given the word of the Lord to all who will open their souls to hear my voice, saith the Lord.

“Your prayers are before me, ye who have asked that I lead you and behold I am willing to lead my people who put their trust in me, and ye must hear my voice if I am to be your leader indeed, and thus are you to know how to follow.

“Ye have asked of me to know my will, yet will ye hearken when I shall speak? Will ye obey if my word shall conflict with the thoughts and beliefs of your imperfect humanity?

“Behold, thus saith The Lord, I lead my people when they have courage to follow me and keep my commandments...if ye will now hearken to the voice of my counsel, behold the fire of my spiritual zeal shall be renewed in your hearts...and your joy shall be increased in the labors of the vineyard.

“Verily, out of the broken fragments of my spiritual kingdom of these last days I have preserved unto myself a remnant...this remnant of my church on the Temple land which has been consecrated unto me...This people of this remnant have not wholly in accord with my will, neither do they this day fashion all their work perfectly in me, but behold...for a wise purpose...I have held them in the hollow of my hand. Their

priesthood and ministry hath been preserved in Me...Ye of my people...hath questioned the spiritual call of those men of the ministry chosen to be Apostles in this remnant of my heritage. Verily, if ye will hear my word today I declare unto you, these are my chosen Apostles of this present day dispensation and through their ministry if they continue to be humble and faithful and through this chosen remnant of my broken heritage I will this day forward and quicken their spiritual ministrations among the people...In the midst of may trials, and despite the human weaknesses of my servants who shall remain true to the trust given them, I, the Lord will carry forward my work, and in mine own time and in mine own way all shall at last be accomplished...Thus speaketh the voice of the Spirit unto all Saints who will hear, and who will heed my word, even so Amen. (Emphasis mine J.W.S.)

After this revelation was received, Elder Yates asked for admittance to the Temple Lot Church; also his companion, Sister Vida, who was a granddaughter of Joseph Smith, the “Prophet.” Her ability and zeal could be compared with Sister Margaret Macgregor. They (Brother and Sister Yates) published a paper called the Torch of Truth an both leaving comforts of Home (being no longer young) sallied forth with great joy and zeal, to spread the good news of the kingdom.

That fall found Brother Yates in Port Huron where he preached the funeral sermon of Daniel Macgregor. In 1928, they were in the great Northwest, at various points, including Centralia, Washington and Sandpoint, Idaho, where sizable crowds were stirred by Elder Yates’ discourses and Sister Vida’s testimonies and general

assistance.

In the early part of 1929 among other places they were in Colorado Springs, Colorado. Evangelistic Services were advertised in the Colorado Springs Gazette. "A Messenger Has Come. Come Hear." In preaching Apostle Yates told of his being in Brother Fetting's home. That he had shown him where the Messenger had stood. With his oratorical powers at its best, told the audience, "I knew I stood on Holy Ground."

An associate of Brother Yates should also be mentioned, as he followed or went along with him, transferring to the Remnant also, his name, Elmer E. Long. He was also an experienced and able missionary. These two men along with B. C. Flint were called to the Apostolic Quorum in the Fifth Message.

1927, the year the Messenger started his last mission, was one of progress, the result of missionary effort. The Messenger came four times. (We will mention that the Fourth Message was not published until after Brother Fetting's death in 1933).

Before the opening of the General Conference in April 6, 1928, the Messenger delivered the Fifth Message. Three more men were called to be Apostles, as already been mentioned.

1929 was the date given when the Temple would be started. A period of seven years was given "you" to complete the work—(See First Message, fourth paragraph)—those in charge. It would be slow in the beginning. There was some information as to the manner of construction, size, and etc. It would be a haven of rest, etc. More pertinent instruction on preaching and warning of the people given. That they can do nothing without faith. Prepare yourselves to be a people to meet

The Lord at His coming.

Also there was a definite warning of "famine and no work"—a depression that struck the very next year. This was hard to comprehend or believe as the nation seemed to be prospering and everybody working that wanted to. Message5:15-16.

April 6, 1928, the people met in their annual conference. The future seemed bright and the feeling of the people was accordingly—high and expectant. However, the meeting was marred or punctuated by debates generated by differences of opinions on such matters as: whether there should High Priests in the Church, use of tobacco, financial matters, etc. Two groups of people of different origins (Hedrickites and Reorganization transfers) were finding it hard to get along. The foundation of this new building was hardly settled or cemented firmly together as yet. Nevertheless Enthusiasm was not dampened to any noticeable extent.

Looking forward to the start of the Temple three men were to be chosen as the Plans Committee. There was given a purported revelation, through a sister, Alice Crick, naming Otto Fetting, Walter L. Gates and Thomas Nerren as the committee. There was much opposition to this, so a selection was made by nominations. However, these men were chosen by the voice of the conference. It might be noted here that none of the original Hedrickites, the old members of this remnant who had held this Temple Lot in trust for the purpose of building the Temple, were placed on this committee. If there had been, there might have been a different history to write now. This is just a private conjecture on the writer's part.

The missionary arm of the Church was

The missionary arm of the Church was enlarged and strengthened. A revelation was given through Clarence Wheaton confirmed (it could be so classified) the calling of the three men to the Twelve. B. C. Flint was the only one ordained at the Conference, as he was the only one of the three present.

There were a number of the Elders that were called and set apart as “Seventies”, or as we would call Evangelists now. Provision was made to send Apostle Samuel Wood to Wales on a mission. Thus the missionary horizons were broadened.

After the 1928 Conference of The Church of Christ on the Temple Lot the people returned to their homes, the missionaries took to the field. Among them was Brother Clarence Wheaton who headed westward. He was joined in Colorado by a young elder, James Savage. This trip took them through Utah, Idaho, Centralia to Seattle, Washington, then to Spokane and Sandpoint, Idaho. Then up the great Canadian West as far north as Lloyd minister, Saskatchewan, and then down to Minneapolis and back to Independence, Missouri, by October 1<sup>st</sup>. Many points were touched and many people met, etc.

The Committee appointed to receive the plans met at Brother Fetting’s home. September 1<sup>st</sup> the Messenger again made his appearance and dictated the Sixth Message. In it, it was stated that the Temple would be built through great tribulation, when trying times would be on the earth. Brother Fetting was warned of great trials and losses that would come to him but he would not want for bread. He would be tried as Joseph of Egypt but if faithful, he would receive reward for his labor. If he—you—were not true the plans would be withheld from you

speaking to the brethren, too.

Also in this Message there was a quoted a revelation given to Joseph Smith nearly a century before. He and Sydney Rigdon and others dedicated the spot for the Temple in August 2, 1831. This spot now was held by the Hedrickites, through whom now in 1927-29 the Lord was seeking again a people to erect a House unto Him, the purpose was the “...preparation wherein I design to prepare mine apostles to prune my vineyard for the last time that I may bring to pass my strange act, that I may pour out my Spirit upon all flesh.” Message 6:6.

The revelation rebuked Joseph Smith because he had not considered the great commandment of all things given to him which was the building of the Temple. If he would keep God’s commandments he would have power to build it. He and the people never received that power and the very next year they were driven out of Jackson County then out of Missouri into Illinois. After Joseph Smith’s death in 1844 The Church scattered, a large portion under Brigham Young migrated to the Rocky Mountains.

October 30<sup>th</sup> and November 30<sup>th</sup> the Messenger came to Brother Fetting. The Seventh contained some instruction on the construction of the Temple; the basement floor and drainage, etc. Brother Fetting did not write this down and he was told to give this to his brethren on the committee and also, the Twelve should know of these things. The work must be done after the pattern that would be given of the Lord.

The Messenger was sent that peace might come and salvation to all people (Message 7 and 8:7). “Qualify to be leaders.” “All must labor somewhere.” “Let your faith be strong in the Lord.” “Read the 11<sup>th</sup> chapter of Hebrews often.” In the 12<sup>th</sup> verse he said, “I



am John the Messenger...Behold my work has just begun, for Satan's work must be destroyed." These are just some high lights of the Message and shows that the Messenger must continue to come for a long time, as the work is great.

It should be noted here that they were told to choose a wise man who was no mocker that he might draw the plans. Again, in the Ninth Message, this was repeated. Then Fred H. Bartlett of Denver, Colorado was chosen and he came east to meet with Brother Fetting and Brothers Nerren and Gates at Port Huron, Michigan. It was at this time he was permitted to behold the marvelous light that accompanies the Messenger's appearing. And he did draw the plans as far as he could from the information received in the Messages to date on this matter. He would go no farther. "If I did it would be my plans, not the Lord's" said he many times, in recounting his experiences. Thus, preparations were being made to start the Temple in 1929 as foretold in the Fifth Message. No one knew exactly where the exact spot was, as all markers had long since disappeared. All that was known was the Temple Lot as held by these "Hederickites" was the place. So how was the exact spot to be ascertained? This is how it was done. The Lot, which was 2 ½ acres in size was surveyed. The exact center was found and staked. In the Sixth Message, The Lord had given the size of the building as 90 feet in width and 180 feet in length. So from this center stake, the corners were staked. The width of the building would face the east or River Boulevard.

After this was done, March 23, 1929, the Messenger delivered the Tenth Message.

The plans committee had met to inquire of

The Lord as to the plans and pattern. In the second paragraph they were told that the building that they staked was ten feet too far to the east. If they would move the stakes, then it shall stand on the place that had been pointed out by The Finger of God. This should be remembered as further events verified the truth of this thing. It must stand as a witness that God was directing in this matter. The Messages are true.

This Message, while giving more on the plans of the building, emphasized that it must be built strongly to withstand the storms that shall come, even from the southwest. The building must be fire-proof. The Lord has yet reserved unto Himself men that would help in its construction. This work was sacred and must be sacred unto them. Again, the amount of time the Lord would give the builders to complete the building was given. It was "seven years" which was a reasonable amount of time. Again we would note that he didn't say it would be done in that time. Just that this was given to "you."

A little more than a month passed when he again visited Brother Fetting. The date was April 30<sup>th</sup> at 1:30 P.M., and he remained until 11:15 or 45 minutes. This according to Brother Fetting's words in the foreword of the 11<sup>th</sup> Message.

The words spoken by this Angel and written down showed that the Lord recognized that he felt weak in body, and discouraged in spirit; worrying over things which he had no control. He was told to conserve his strength. His time was short but the Lord had extended his life for this work that must be done. Others had been called away for a wise purpose. God would direct in his way that man shall fear before him.

The main thought of the Message seems to be that this Message must be taken to the people. It was a warning as in the days of Noah. Those that would accept it would be blessed; would receive their reward. Nations were in distress and would suffer until they returned and obeyed God's commandments. Those of the brethren who would assist Brother Fetting would be blessed and those that wouldn't would lose.

Concerning the Temple; it would be built but there would be changes in the men who would help. Let the people rule whose hearts are pure. Go to Independence from time to time; encourage the people; help to establish a real Zion. We can not give justice to the last two paragraphs of Message 11 except we quote them verbatim;

"I am John, the same John that prepared the way before Christ when He was here. I am the Messenger sent from God to do the work for which I was born. I have come in the past, and will come in the future. I am a prophet and thy fellow servant. I am he that preached baptism and repentance in the wilderness of Judea. I am the John that was beheaded. I am the Messenger to prepare the way. I am the Messenger that shall bring the warning to the people of the destruction that shall come to pass. My message is one of love to them that will obey it.

"Hear! Oh ye people of the earth; Christ's coming is near at hand. Read the words of the Master of men, the Savior of the world. He will come to bring judgments, and peace, and will rule from sea to sea, and all men will obey him; his kingdom is an everlasting kingdom; he is Lord of lords, and King of kings. Glory! Glory to his name! Amen"

From the Zion's Advocate Volume 6, number 5, page 56 of the Special Temple

Number, under the heading "The Marking of an Epoch" we will quote the following.

"Saturday, April 6, 1929, was a red letter day in the history of the Church of Christ. From far and near the delegates and visitors assembled in the church on the Temple Lot, taxing its seating capacity to the limit, for the word had gone forth that a thing was to be done which patriarchs and prophets have declared would be reared in this generation, and wherein Christ is to meet His people when He comes again. Glorious hope!

"The General Conference of the Church of Christ opened promptly at 10 o'clock Apostle H. E. Moler and Otto Fetting called the Assembly to order. Number 35 of the Saint's Hymnal was sung. Otto Fetting offered prayer. Another song was sung with fervency, and the greatest Conference in the history of the Church was under way... and the delegates took up the business of making history that will mark an epoch in the annals of the Restoration second to none."

We will enter here the speech made that morning by Brother Fetting as it gives us intimate view of the reactions of Brother Fetting in his role so closely connected with the Messenger's last mission. It had affected a large group of people causing them to take decisive action. As this was so, it affected Brother Fetting even more and gave him a deeper and lasting insight requirements of God that must be fulfilled men before this great Mission can be completed. Now read the speech.

#### **SPEECH BY OTTO FETTING**

*At Morning Meeting, April 6, 1929.*

Brother and Sisters, I realize the importance of the responsibility you have placed upon this committee, and I hope that you may also feel, at least partially that great responsibility that you have placed upon us.

Only those who have come in contact with the Divine presence of the Heavenly Messenger can feel the responsibility and the sacredness of it. Every time that the Messenger has come, it has left me so weak that sometimes, for a day or two, I have been hardly able to rise and go about my home. When he first came, the first time, I didn't pay very much attention to it. I was not interested so much in it. It came as a surprise to me, as lightning from a clear sky, but after the second visit, when he took me upon this sacred ground, and showed me where the Temple would be built, as you have read in the printed outline, you can obtain here, showed me the vision, took me there, to the northeast corner; in the second vision showed me the conditions, the experience that we passed through at that time was of such power, Divine power, that it never can be erased. In other visits they left something that we can not get rid of. From the second visit until the visit of last September 6, there wasn't a time through the day, or when I was awake, not over ten minutes at any time, but what I felt somebody at my side, and many times I stopped when I walked on the sidewalk and looked around to see if there was a Personage beside me. I could feel its power, its closeness to me. Up to that time I had made up my mind that when he came again I would grab him; take hold of him, and say like Jacob of old, 'I won't let you go unless you give me a blessing if it kills me.' I had made this determination firmly in my mind, and when he came, on the first day of September, I lay in my bed, the room began to get lighter and lighter and lighter—a white light. It became so light that the least speck could be seen on the paper or anywhere in the room. And I laid under the

strain, knowing that he was somewhere, but my eyes couldn't see him, and the other power had always worked the opposite with me and said, 'Are you sure that you were awake?' Are you sure that it is not a dream? You might be mistaken.' I turned over in bed to be sure I wasn't asleep, and this light continued for about five minutes until he finally stood at my side. After he had been there that time, all this feeling of trying to get hold of him, touch him, left me, and I have no desire since, but that responsibility has increased every time it comes. Every time he visits us there seems to be feeling of greater responsibility and I want to say that it has made a complete change in my life.

When I quit the Reorganization, the missionary field of the Reorganized Church—I saw the innovations that crept in, I was disgusted. There was a spirit of bitterness entered into my heart, and I wanted fight the innovations. That continued until I transferred to the Church of Christ, and I lectured and talked against it, and did all I could to try to convince the people of the innovations that had crept in. There was a feeling of bitterness in my heart. But as the Messenger has come and has told us from time to time, to go to them in the spirit of love in my heart for all factions of the Restoration and I began to feel, brethren that the work has been committed to us as a people that might meet in Christ in the Temple when He shall come. Oh, if there is any bitterness in our heart, any of us today, let us make a resolution and carry it out, that it might be eliminated, and that we might qualify ourselves for the great task that we are undertaking to do, to prepare a people, is my prayer."

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"The following program for the breaking

of the ground, beginning at 2 o'clock which had been prepared by the Quorum of Twelve, was approved and carried out with becoming dignity and commendable precision in the presence of a large crowd. But best of all, The Holy Spirit's presence in pleasing measure was felt throughout registering Divine approval.

With the balmy breezes blowing through the spreading ash and maple, tinged with green, and with fleecy clouds floating leisurely above, the service of breaking the ground for the Temple was held at the northeast corner of the Temple site. The assembly was called to order by James E. Yates at 2:00 P. M Verse 1 of the Hymnal, "Guide Us, Oh Though Great Jehovah," was sung by the congregation, directed by Thomas J. Sheldon." End of quote Ibid, page 56.

The opening address by James E. Yates. Prayer by W. L. Gates. Scripture reading by Elmer E. Long. Address by Clarence L. Wheaton who introduced A. O. Frisbey who took the spade and cut out and laid out on the ground a small square of sod. The scene was impressive as the crowd in in breathless silence sought a closer view. The three last verses of Hymn No 35 was sung by the congregation in conclusion. Benediction by Brother Otto Fetting.

This was a glad occasion, but a sad not entered in, as T. J. Sheldon was stricken shortly after he finished his pleasant duty of leading the singing and passed from this life on April 13, 1929.

At his conference a General Church Headquarters was provided for with proper equipment. A capable business manager was named in person of W. R. Dexter, of Los Vegas, New Mexico. A quorum of seven Bishops was provided for and the men

named. Of these A. O. MacArthur, Dr. Curtis and A. W. Bogue were ordained. The Bishops were placed on parity with the Twelve in their sphere of responsibility.

In the Zion's Advocate from which we have quoted we find these words and heading:

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**THE WORK BEGINS**

"The saints everywhere will be interested to know that the work on the Temple has started. There were twelve trees which had to come down that the Temple might go up. The trees are down and the work of excavation has started."

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 The Mission of the Messenger, John the Baptist, was having its effect.

## *Special Notices*

*The staff of 'The Greater Light' would like to dedicate This Issue of our Paper to our Dear Brother, Elder Gary Ray of Missouri. We send our Love, Cares and Prayers to you. May God Bless!*

The Editor

*The Church has a CD available of 'The Testimony of William A. Draves' spoken by himself, for \$5.00. Please contact The General Headquarters Office.*

*The Church of Christ With The Elijah Message, The Assured Way of The Lord, has moved to **4215 South Hocker Street, Suite 110, Independence, MO 64055**, Phone: 816-836-1913, Fax: 816-313-6232.*

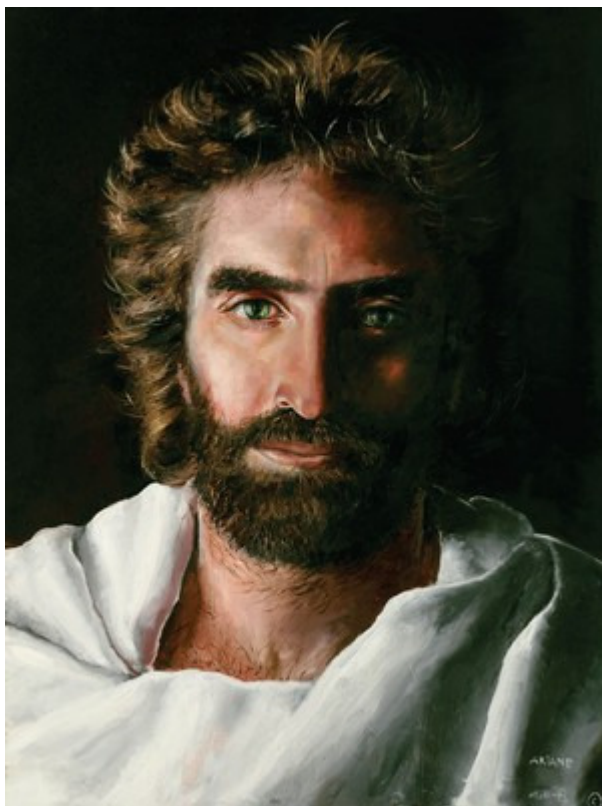
The Lord has Blessed us with a New Headquarter Offices, as well as space for The Independence, MO Local Missionary Effort. We ask all to continue your Prayers for This Great Work and for The Church.

Everyone is invited to Serve The Lord with us.

Apostle Leonard H. Draves



***God Bless Our Military Men and Women and Their Families***  
***Prince of Peace***



*Painted by Akiane Kramarik*

When we **Come to The Assembly** it is a very Sacred Time of Deep Worship, Praise and Glorifying Jesus Together. It's for Loved Ones, for The Sick and The Afflicted, for those who are Struggling Financially, Emotionally, Mentally, Physically and Spiritually. It is a Time of Deep Reverence before The Lord. It is a Time we Partake of The Sacred Emblems together, The Communion, The Sacrament of The Lord. It is a Time we Unitedly Humble ourselves before The Lord and Seek to Cleanse ourselves Within that we might Come before The Lord with Clean Minds and Hearts.

Message 42:2; **'This is The Lord's Work. You men are Called from among men to Represent Christ and His Church. Therefore be very Humble. Meet in your Assembly in Peace** and let The Lord by His Spirit Remain among you. Behold I will Meet with you, for Truly this shall be The Beginning of Great Things to Come to Pass.'

Message 60:12; **'Gather in The Assembly and Cry unto The Lord. Let no evil come among you. The Lord will Hear all those that Repent and Obey His Will. Let your Prayers be of The Heart. Let not contention be found among you.'**

Message 64:15; **'Let the people meet in The Assembly in Solemnness and Humility and The Lord will Bless them in their Meekness. Seek not to please man but do The Lord's Bidding. Let not The Time be spent in contention.'**

Message 69: 6; **'Let The Assembly meet in Peace, let Rejoicing be in your Hearts. Pray Earnestly and The Lord will Meet with you by His Spirit, and Great Peace shall flow to all-and The Faith of The Faithful shall be Heard. Power shall Come as your Hearts shall be Prepared.'**

# The Greater Light

**The Church of Christ  
With**

**The Elijah Message**

**THE ASSURED WAY OF THE LORD,  
Inc**

4215 South Hocker Street. Independence. MO 64055

