

ZION'S ADVOCATE

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3 : 187.

Published Semi 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.

VOLUME 8

INDEPENDENCE, MISSOURI, JULY 1, 1931

NUMBER 13

Revelment in Answer to Fasting and Prayer of the Assembly

Given Thursday, April 9, Through Apostle James E. Yates

Hearken ye My people in this place, and in every place where dwell they who know Me saith the Lord:

Behold, My word is unto those who believe on My name, that they may renew their faith and courage in Me, and also to those yet in unbelief, that they may turn unto the feast of good things which I the Lord have prepared for all those who serve Me diligently unto the end.

Yea, thus speaketh the Lord by the Holy Spirit, even to those who may consider this My word of revealment lightly, and who may imagine this My word but the thought and emotions of men.

But give ye this, My word, lodgment in your hearts by faith and humility and by purging your souls from sin and from evil, and verily I will give to those who have believed not, the witness within their souls that I who speaketh am the Lord, even He who hath thus spoken to his people in all ages in like manner. Thus by My Spirit do I yet give testimony of My truth, for I am still your loving Master; and as hitherto, when My people bow before me in purity and penitence, I am found of them, and I still communicate My holy word to them through whatsoever instrument I may choose.

Know ye all, that My servant through whom I hereby give forth instruction by My Spirit, hath sought Me in prayer that some other than himself might be chosen to deliver this message; and behold I will verify to others that they give testimony of these same things. But behold, I, your loving Lord, am your Master.

It is for Me to direct, and for My servants to obey. Remember ye, O My people in this land, and in all lands; it is my manner to give unto men ever and always, but line upon line, and when your obedience is perfected, then is My purpose, and My way and work more clearly unfolded to your understandings.

In answer to your prayers, I therefore give unto you these few instructions and exhortations.

Concerning the building of Mine House the Temple, be ye not fretted for the passing of time, nor yet dismayed, for all My preparations are not open to your minds.

Let the work upon the foundation proceed according to the present plans that have been drawn when the sum of five thousand dollars shall have been accumulated in the treasury.

(Note—In printing the foregoing article, the manifestation given to James Yates during the April Conference. We wish to call attention of the people at the same time to the action of the recent conference in regard to this Manifestation. Letters have come to us at the general office and we have been asked personally while out in the field concerning this matter and we have been called as having made the statement that this document had been received by the Church as a Revelation binding upon the Church. Referring back to the conference minutes as found on page 68 and 69 of May first issue of the Advocate

Then come before Me again in prayer for My further instructions.

Concerning the Bishops, it will be pleasing unto Me that the order of Bishops remain as at present constituted, and that My people in all places shall be more diligent to acknowledge these servants in the office to which they have been ordained, and to put My tithes, and the consecrations that are Mine, in their hands for the carrying on of My work saith the Lord. Some of My people are not pleasing Me in this, and because of this, they with others suffer loss.

By this My word I chide My people, and if ye hearken not by obedience, then cometh My chastisements.

Again, ye have not been tender in My love toward each other and toward the erring. My sheep hath wandered through the mountains and been dispersed from Me and in factions apart. Yet are they My sheep. Yet in the valleys of the mountains in this land I have a ministry and a people whom some have thought to spurn. Look to your own sins, ye who would spurn others and declare their waywardness. But for My mercy none would stand in My grace. My Spirit hath not been wholly withdrawn from those whose departures from Me hath been a sorrow before the Angels in heaven. Despite the follies of men and the wickedness of much sin and in leadership and upon th part of the people also, still My beloved ones are there, and ye, O my ministry, Yea, ye of My little flock, O ye are My Shepherds. Feed My lambs. Bind up the wounds. Succor the distressed. Return not evil for evil. I am God and can not look upon sin with the least of allowance, yet My mercy and My love hath its everlasting claims. Many organic activities of departure have separated My people unto idols, but the time cometh when their idols shall be known to be as chaff before the fury of My wrath; but as a mother doth not forget her child, neither do I forsake mine own. Return unto Me, O ye whose heritage it is to be the sons of day. My own stalwart princes of light, O turn ye unto Me! And be ye, O, little flock, Mine ambassadors to seek and save they that perish, and verily the power of my might shall attend you. Trust ye Me your Lord and labor on, and Lo, ye shall find that I am with you all the way.

Thus speaketh the voice of the Holy Spirit to you today. Amen.

matter is in close harmony with our previous position on all documents porporting to be revelations, that is, that the conference neither accepted nor rejected but permitted it to stand upon its own merits.

We are making this brief explanation and calling attention to the action of Conference that our people may not be mistaken in regard to this matter, that after a period of time, they will not have to change or readjust their understanding of this matter. Time and events alone are the soul factors to determine the Divinity of this Manifestation.)

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Official Publication of the Church of Christ.
Headquarters on the Temple Lot at Independence, Missouri.
BOARD OF PUBLICATION

A. M. Smith, Louise P. Sheldon, and E. E. Long.
Independence, Mo.

Editor: Leon A. Gould, Bemidji, Minnesota.
Assistant: A. M. Smith, Box 232, Independence, Mo.

Address all matter for publication to the Editor.

Address all orders and send all monies to A. M. Smith,
Business Manager, Box 232, Independence, Mo.

Subscription Rates: One Year, \$1.50; Six Months, 75 cents.
In bundles of twelve or more for missionary purpose,
\$1.00 per dozen.

Canadian Rates: Same as above.

EDITORIAL

Book of Mormon and Archaeology
on Secret Societies

The question of secret societies, upon which the Church of Christ has taken a decided stand, both in her Articles of Faith, and in General Conference action, is of utmost importance, and should not be lost sight of, in extending an invitation to all to put on the "wedding garment" in preparation for the marriage supper of the Lamb, lest by any means some should be found at the feast improperly clad in a "strange garment." It is necessary to divest ourselves of the "strange garment" before the "wedding garment" is donned. The Lord has repeatedly declared through his prophets, ancient and modern, against the wearing of this "strange garment." The following quotations from ancient prophets speak for themselves.

Speaking of our day, Nephi prophesied: "And there are also secret combinations, even as in times of old, according to the combinations of the devil, for he is the author of all these things; yea, the foundation of murder, and works of darkness; yea, and he leadeh them by the neck with a flaxen cord, until he bindeth them with his strong cords forever."—2 Nephi 11: 93, 94.

"The Lord worketh not in secret combinations."—Moroni, page 734.

"And now I, Moroni, do not write the manner of their oaths and combinations, for it hath been made known unto me that they are had among all nations."—Page 734.

"Masonry may be traced in all mythology to the remotest parts of the globe. In the temples of the sun and moon, and in the very idols of Mexico, in the pyramids, tombs, Babel, Stonehenge, and in the solemn groves of the Druids."—The Obelisks and Masonry, p. 40.

"And they [the oaths and combinations] are had among the Lamanites [American Indians]."—Book of Mormon, page 734.

"Professor Mahomet, the eminent archaeologist . . . claims to have found depicted on one vase [found in the cliff-dwellings of America] every sign used by modern Free Masons, even the sign of distress."—Pacific Monthly, June 1907, page 706.

"The Lord commandeth you, when you shall see these things come among you, that ye shall awaken to a sense of your awful situation, because of the secret combination which shall be among you."—Page 734.

"And it bringeth to pass the destruction of all people, for it is built up by the devil."—Page 734.

"They have caused the destruction of this people of whom I am now speaking [the Jaredites] and also the destruction of the people of Nephi; and whatsoever nation shall uphold such secret combinations, . . . shall be destroyed."—Page 734.

of your sins, . . . wherefore I, Moroni, am commanded to write these things, that evil may be done away, and that the time may come that Satan may have no power upon the hearts of the children of men."—Page 734, 735.

A "strange garment" indeed for believers in the Book of Mormon to be wearing. It can have no place at the wedding supper.

Let the Work Proceed

In the "Revelment" given through Brother Yates to the recent General Assembly, which is published in another column of this issue, as printed in the **Torch of Truth** by Brother Yates, we find the following injunction:

"Let the work upon the foundation [of the Lord's House, the Temple] proceed according to the present plans that have been drawn when the sum of five thousand dollars shall have been accumulated in the treasury. Then come before Me again in prayer for My further instructions."

The wisdom of this instruction becomes more apparent as we give more thought to the matter. To put a few hundred dollars at a time into the Temple foundation, is to suffer certain loss from the ravages of the elements, that will render a portion of the effort futile; but with five thousand dollars in hand, together with what will most assuredly come in as the work proceeds, the work can be carried to a point that will assure a minimum of loss when winter sets in. There is another thought worthy of consideration in this connection, and of equal if not of greater importance. That is the setting of a goal upon which to concentrate our efforts, a stimulus to call forth a united action that shall test our strength of purpose and our faithfulness to duty. For it can be accomplished. The Lord never directs his people to do that which they can not do. And unless there are a sufficient number of consecrated men and women to answer the call of the Lord in the test thus put before us, it were better to postpone work upon the foundation until a sufficient number have proved their willingness to work with the Lord. "And when your obedience is perfected, then is My purpose, and My way and work more clearly unfolded to your understandings." This agrees with the statement of Christ that he that doeth the will of the Father "shall know." In the clearer understanding that comes from obedience is our knowledge increased and perfected. On the other hand, "If ye hearken not by obedience, then cometh My chastisements." And his chastisements may lead even to our being eliminated as factors in accomplishing the great work that is committed into our hands.

How important it is then that we be deeply concerned in our attitude, and in our effort toward the accomplishment of this divine purpose, "not fretted for the passing of time, nor yet dismayed"; but moving forward with an earnest purpose, and as the work proceeds in harmony with the Lord's direction, "preparations" that "are not now open to your minds," will begin to unfold one by one in their time and place.

The call is to all who love the work of the Lord, to be up and doing, for

"He who saith he loveth my work and my cause, but who doeth nothing to establish my cause and do my work, shall not have peace in eternal life, saith the Spirit."—Joseph Smith in **Saints' Herald**.

Centennial Reunion

August 1 to 10

Entertaining Strangers

An Incident of the Northland

"Be not forgetful to entertain strangers," says the Apostle, "for thereby some have entertained angels unawares." It may not be that these "angels" are always heavenly angels. They may be garbed in human form and still be heaven-sent.

The winter of 1930-31, was, as a good many can still remember, a period of "depression" when the stoutest hearts quailed before the rising tide of unemployment and destitution that swept over the land. Among these was a family of eight (till March made it nine, by breezing in with a bouncing boy, to add to their problems as well as to their family circle) in Northern Minnesota, with naught but a meager supply of vegetables and canned stuffs and an axe and saw, to stand between them and the pangs of hunger and cold. To tell how they triumphed over obstacles and hardships, and managed to keep children in school and provide for the most exacting needs of the household would make too long a story. We must content ourselves with an incident of the late spring time.

Winter, an unusually mild one, had passed, springtime had come with all of its joys and activities, and the bursting into life that is so dear to the hearts of all lovers of nature. The problems of winter had given way to the problems of spring, which in addition to providing for family needs, included the seed and equipment necessary to sow and plant, that there might be a reaping by and by. By dint of many exertions and numerous devices, and the sale of a load of wood now and then the most pressing requirements were met. And then in June there came a rainy spell, when there was little to do but stand and watch the heavens weep, and wonder how long before the family with propriety might join in, and with good reason, with flour, sugar, lard, all but gone, and one day's rations of spuds. And then the marvelous, if not miraculous happened:

"Papa, papa, there is a man coming up the hill."

"Who is it?"

"I don't know. It's a man with a white hat. Looks like Brother Long."

"No, it's not Brother Long. He's in Canada."

"Well, he's coming to the door." So Brother Blank laid aside "A Marvelous Work and a Wonder," and came down stairs in time to meet the stranger at the door, who introduced himself by saying, "I'm in trouble down here by the roadside. My car has skidded off these slippery roads into the ditch, and I've been sitting there for three hours in the rain, watching the rushing waters swirl about the wheels as they settled deeper into the ooze, waiting for someone to come along and help us out. A friend and I are on a fishing trip. We came from — [nearly a hundred miles away] intending to go to — [twenty-five miles farther on], engage a cottage and fish for a few days. Have you any way to help us out of the ditch?"

"es sir, I sure have."

"What, that truck there."

"No. I'll throw the harness on old Nig, and be right down."

In due time the car was back in the road, and old Nig was turned loose to take himself, the singletree and chain home again, as he had often done before.

Then the stranger said, "Jump in Mr. Blank, and we will take you up to the house." The house was nearly a quarter mile up the hill from the highway.

"Oh, no, you don't need to do that, I can walk it."

"Jump in, we are going up there anyhow."

Arriving at the top of the grassy slope the stranger looked about him with appraising eyes: "It's high and dry here, and a good place to park under the spreading basswoods. Why not camp here?"

"Fine and dandy," says Brother Blank. "Just make yourselves right at home."

"And there's a lake at the foot of the hill, what is the matter with fishing right here?"

"Yes we have, and you are welcome to use it. Would you like to have the wife fix you a little supper before you start out?"

"No, we have a lunch with us in the car, and we will eat that."

As they were getting ready for their evenin's fishing, the stranger said to Brother Blank:

"Wouldn't you like to go with us? You are acquainted with the lake, and likely know where the best fishing is."

To be sure Brother Blank would go, and go he did. They were at luck in landing a nice catch of fish, including a generous suppy of both wall-eyed and northern pike, and upon their return after dark, the stranger asked, "Would it be possible to put us up for the night?"

"I'll talk to the wife, and see if she can," said Brother Blank. And of course she could, and they stayed.

When the strangers came down in the morning they were greeted with the odor from two or three frying pans full of savory fish, such as northern Minnesota wives know how to fry. They brought in their lunch box for Sister Blank to use from (which was perhaps more fortunate than they could even dream) and breakfast over, the rain still falling gently by spells, they with Brother Blank hied themselves away for a day's fishing, with gratifying results. Again they asked to be put up for the night, and the next day spent the forenoon on the lake. As they shoved their chairs back from the dinner table, the stranger addressed Brother Blank:

"Well, now, we must be on our way home; and what do we owe you for all the trouble we've made, pulling us out of the ditch, and everything?"

"Why," says Brother Blank, "I don't want to charge you anything for the little we've been able to do." But upon their insisting, he said, "Well, if you feel that way about it, just hand whatever you thi knit is worth to the wife." Whereupon the old gentlemen, both being well into the 60's, each put a five dollar bill in Sister Blank's lap, and with many assurances that they had enjoyed themselves immensely, and that they would surely come again for another outing, took their departure in high spirits, leaving behind them hearts almost too full for words. "Well, mother," said Brother Blank, "I've always told you that the Lord look safter his own."

And who would say to him, Nay? Was it not all ordered to be just that way? Else why did these strangers take a notion to go fishing at that particular time? And why take the route that led by Brother Blank's, when by following the main highway they could have reached their intended destination over good roads without the loss of a mile? And why skid into the ditch at that particular place, when there were a half dozen places equallyl as bad before they reached that spot. And why change their plans about going on to —?

"God moves in a mysterious way;

His wonders to perform;

He plants his footsteps in the sea,

And rides upon the storm."

Some hearts will always believe that he rode upon that storm.

ART-HUR.

Problems of Daniel

(Continued from Page 98)

to scatter the power of the holy people, all these things shall (in the future) be finished. So we insist that we should take first rod of 1242 years, deduct 588 years, leaving 654 A. D. years, then add the sum of 1272 years and 1316 years, and the total number of years by this method of reckoning, will finish the setting of days at A. D. 3242. Who thinks he can prove this date to be right, even if the Zion of Enoch was set at 3208 B. C.; or at an equal distance from Christ?

This last method of reckoning should by all means appeal to

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THE VINEYARD

Incidents of Travel

By E. E. Long

Since last writing I have done considerable driving with Brother T. J. Jordan in search of lost and scattered sheep who have strayed far afield in this "dark and cloudy day."

Once, not so long ago, this southern Saskatchewan country was teeming with live latter-day saints. At Disley, Viceroy, Weyburn, Goodwater, and elsewhere, thriving branches bore fruit in abundance, while scattered saints in towns and on the homesteads replenished the campfires with fervor and zeal. But alas, for the evil day when fell the terrible blight that left death and decay in its wake! The widespread wreck and ruin where once was life and prosperity bears mute testimony to the effectiveness of s. d. c. "discipline."

But now a ray of light from the Temple Lot has penetrated the gloom and from everywhere comes the despairing cry, "Come over and help us." Responding to this urgent appeal, we have begun a systematic canvass of the territory with gratifying results to date. Meetings have been arranged for in Viceroy, Weyburn, and probably at Disley, with a rally day in Regina. The work of transfer has already commenced, and organization of local congregations will soon follow.

Sunday, the 7th, I spoke twice in the saints' church at Viceroy. The bitter spirit of opposition so manifest the last time I was in this country has departed to a great degree, and the spirit of inquiry is evrywhere seeking the old path of the Restoration. Many who five years ago would not listen are now eager to hear and read, while those who saw the handwriting on the walls of apostasy are now ready to transfer to the Church of Christ. Some, indeed, were apprehensive lest by some means I would be prevented from coming at this time.

In the revelation to protesting saints at Independence, May 12, 1925, it is said:

"Wait! wait! on the Lord, and the devices of evil shall be declared in sounds of my power, while the vindication of my truth from above, shall also be declared, and my will shall be known, and my purposes carried out. . . . Cease to speak harshly to those now in darkness. . . . Justice, judgment and vengeance are with me to be dealt out in righteousness. Be not hasty to condemn, fo rsorrow and anguish of spirit awaits those who have severed my people, and brought my wonderful work to shame."

This remarkable prophecy is having its fulfillment today. "Justice and judgment" are imminent because the "devices of evil" are being proclaimed from the housetops, while the "vindication of my truth" continues with increasing force and power to the comfort and edification of the honest in heart. So we find a growing readiness to hear the message of the Church of Christ.

We still find an occasional one who does not understand the Fetting departure; but that is easily accounted for once the facts are stated, until it is no longer an obstruction of any consequence.

The *Advocate* and the Torch of Truth are both excellent pioneers, reaching many hungry souls that the missionary would never find. We need, and must have, more literature in tract form setting forth the faith and practice of the Church, to supplement our missionary efforts.

Saskatchewan has long suffered from drouth. For three years little or no rain has fallen until the ground was parched, the lakes were nearly all dried up, and the crows have left the country. Many farms have been deserted for better prospects of living in the timberlands northward. The situation daily becomes more serious as the hot winds and the dust storms continue to devastate the country.

municipalities—comprising about three thousand six hundred miles—met with government officials at Viceroy to consider ways and means to relieve the distress that prevails everywhere. Stock is starving and water is fast disappearing in the wells, while the Reeve of one municipality reported that seventy-five per cent of the farmers were without flour. One hitherto successful farmer told me that his financial balance was "two big nickels and two American pennies," "That," he said, "is every cent I have left."

This same man told me two days later that after he had gone to bed, the night after the big meeting, he had or saw a "picture," as he called it, wherein he saw that crowd of distressed men sitting in a group, and off a ways he said he saw God sitting alone. At this he broke down and wept, saying: "We have left God, and this is what has come on us." And this big-fisted, strong-hearted man, who had courageously faced and overcome the hardships of pioneer life, was humbled by the thing that challenged his wits. Famine and bankruptcy stared him in the face unless relief came speedily.

In a sacrament meeting ni Viceroy some time ago it was said by the Spirit that if the saints in "humility and integrity of purpose" would keep the commandments of God, keep out contention and overlook the weaknesses of one another, that they would be blessed in basket and in store, that the devourer would be rebuked instantly. But if they failed to keep their covenant with the Lord they would suffer with the world, and in time to come the doors of the church would be closed. For some years the promised blessings followed in great prosperity on saint and sinner alike. Eventually Satan got among the saints and sowed the seeds of discord. Then came the terrible blight of the "strange wild plant" that overshadowed the "goodly pleasant vine," and the heritage of God was smitten with "distress and sorrow." Then came the terrible drouth.

Coincident with the gathering of this great crowd of farmers in financial embarrassment, was the meeting of the saints of Viceroy who, in "distress and sorrow," had gathered at the church to hear the message o fthe Church of Christ which promised relief from the galling chais of spiritual bondage. One brother had already transferred, and others were ready. About three o'clock the following morning the rain began to fall in gentle showers, and for more than twenty-six hours it kept it up at intervals until the ground was soaked to a depth of eighteen inches. Viceroy being the center of the favored district. That same day the president of the branch and his family, and some others, signed the application blanks and transferred their membership to the Church of Christ on the Temple Lot, and on Friday night, June 12, a local congregation of the Church of Christ was organized with fourteen charter members, including two elders, one priest, and one deacon—and the drouth of spiritual depression was broken, as the saints renewed their covenant an dpledged their diligence anew.

I am not saying that there was any direct connection between these two events, but it is to be said that coincident with the copious downpour of rain whereby the parched fields have been replenished with moisture, there likewise fell a dew from heaven that revived the famished saints and renewed their hopes and determination to go forward in the good old way so sadly neglected in recent years. Although both saint and sinner had "left God," in their distress and humility of spirit God heard their cries and in His loving mercy poured out a blessing on them long to be remembered.

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

Sunday the 14th, a number of saints from Regina, Viceroy, and Goodwater met with the saints of Weyburn in the little church whose doors have been closed for several months—(this little church building is the result of a debate which I held with a Disciple minister in February, 1921), and where the message of the Church of Christ was wont to be heard. At 2 p. m. and again at 7 p. m., a number of those in spiritual drouth heard the Church of Christ message for the first time.

prejudice than they had when they came. One brother remarked at the close of the first meeting:

"Brother Long, I have had one thing cleared up in my mind today. I never knew before how those people obtained possession of the Temple Lot. I always thought they were just squatters, but I now see clearly that they bought it."

And so it is with many misguided souls who have been misinformed. A good sister said to me recently: "Brother Long, if you knew these things why did you not tell us about them when you were here before?" I replied: "I tried with all good conscience to tell you about some of those things in 1926, but the apostle in charge of the meeting at Goodwater would not allow me to speak, even though the conference had voted that I should be heard—s. d. c. had extended its strong arm out to Saskatchewan and applied its rigorous effective discipline to its undoing, as the reaction now shows—and Weyburn will yet speak out loud.

Leaving Brother Irwin at Weyburn to follow up the meetings there, I came back to Regina to continue the work here and at nearby points. Next Sunday, the 21st, we will have a meeting at Disley, the former home of the Dobsons, of pleasant memory. There, too, the vineyard of the Lord is in ruins.

Temple Lot Title

(Continued from Last Issue)

- (10) SAMUEL H. WOODSON and
MARGARET J. WOODSON

to

ADOLPHUS W. KEAN and SUSAN KEAN
children of the late Alonzo P. Kean.

Warranty Deed. Lot 15 of Woodson and Maxwell Addition. Dated Nov. 23, 1860. Filed Nov. 27, 1860. Cons. \$150.00.

- (11) MARIA McCLANAHAN and
SUSAN NELSON, formerly
Susan Kean

to

WILLIAM EATON.

Warranty Deed. Lot 15.
Dated March 7, 1874. Filed March 7, 1874. Cons. \$200.00.
Book 104, page 517.

- (12) WILLIAM EATON and
MARY EATON, wife

to

GRANVILLE HEDRICK, President of the
Church of Christ (Latter Day Saints) the
trustee in trust for the said Church of Christ.

Warrant Deed. Lots 17, 18, 19, 22, Woodson and Maxwell Addition.
Dated Nov. 5, 1877. Filed Nov. 6, 1877. Cons. \$425.00.
Book 115, page 452.

- (13) CITY OF INDEPENDENCE

to

RICHARD HILL, as trustee for the use and
benefit of said Church of Christ (Latter Day
Saints), being the religious body of people
now owning and in possession of the "Temple
Lot."

Deed.

Dated July 17, 1906. Filed July 17, 1906. Cons. \$75.00.
Book 264, page 621. No. 53660.

The items marked (B) and (A) are the Quit Claim and Deed upon which the Reorganization based the famous Temple Lot Suit:

- (B) ELIZABETH ANN COWDERY,
(widow of Oliver Cowdery, deed)

to

To my daughter, MARIA LOUISE JOHNSON,
the only living child of said Oliver Cowdery.

Remise, Release and Forever Quit Claim unto the said second party the following described land in Jackson County, Missouri, to-wit:—

A tract of about 40 acres in S. E. ¼ Sec. 3, Twp. 49, Range 32, West 5th P. M., commencing at a point 40 rods West of the Eastline 122 rods North of the South line of said Section; thence South 70 degrees West 17 poles 15 links; thence South 64 degrees West 40 poles; thence S. 15 degrees West 20 poles; thence East parallel with South Section Line to a point 40 rods West of East Section line; thence to a place of beginning (and other land).

TO HAVE AND TO HOLD the same unto the said party of the second part and her heirs and assigns forever.

Rest hand and seal.

Witness to mark.

D. E. Havens,

H. Howard.

State of Missouri

County of McDonald

her

ELIZABETH ANN X COWDERY

mark.

ss.

On this 29th day of May, 1886, before me, a Notary Public, personally appeared Elizabeth Ann Cowdery, to me known to be the person described in and who executed the foregoing instrument and acknowledged that she executed the same as her free act and deed, and the said Elizabeth Ann Cowdery further declared herself to be single and unmarried.

In Testimony Whereof, I have hereunto set my hand and affixed my official seal at my office in South West City the day and year first above written.

Term expires March 21st, 1888.

D. E. Havens, Notary Public.

(L. S.)

- (C) MARIA LOUISE JOHNSON, only
surviving child of Oliver Cowdery and
DR CHAS. JOHNSON, her husband

to

GEORGE A. BLAKESLEE, Bishop and Trustee
in Trust of the Reorganized Church of
Jesus Christ of Latter Day Saints.

Quit Claim Deed. Dated June 9, 1887. Filed June 10, 1887.
Cons. \$100.00. Book 146, page 544.

DEEDS ON WHICH THE REORGANIZATION MADE THEIR CLAIMS

- (A) EDWARD PARTRIDGE

to

JOHN COWDERY, JANE COWDERY,
JOSEPH SMITH COWDERY.

Deed. Dated —. Filed Feb. 7, 1879. Cons. \$1,000.00.
Book 73, page 432

KNOW ALL MEN, That Whereas there was money put in my hand, viz: in the hands of Edward Partridge by Oliver Cowdery as Elder in the Church of the Latter Day Saints, formerly of Kirtland, State of Ohio, for the purpose of entering lands in the State of Missouri, in the name of and for the benefit of said church, and Whereas I, Edward Partridge was bishop of and in said church he took said money and funds thus put in his hands and entered the land in his own name in the County of Jackson, State of Missouri, and is, entered land from the Government, of the U. S. in Jackson County, State of Missouri, in the name of Edward Partridge and signor of this deed.

NOW, KNOW YE that for the furthering the ends of justice and as I have to leave the State of Missouri in order of Governor Boggs and with me also our church, I do for the sum of \$1,000.00 to me in hand paid by said Oliver Cowdery do Give, Grant, Bargain and Sell to Jno. Cowdery son of Oliver Cowdery now 7 years and ten

old, all the land entered in my name in the County of Jackson in the District of Lexington in the State of Missouri, Said Edward Partridge the 1st party and signor of this deed does also sell, alien and convey to the aforesaid Jno. Cowdery, Jane Cowdery, and Joseph Smith Cowdery, children of Oliver Cowdery all real estate and lands he has both entered as aforesaid and all he own in his own name by private purchase and holds by deed of gift being intended for the use of the church of Latter Day Saints or otherwise this sale is to embrace all lots of all sizes situated in Independence and to embrace all lots of all sizes situated in Independence and to embrace the lot known as The Temple Lot, and all other lands of whatever description said Partridge the 1st party is entitled to in said Jackson County, State of Missouri; Said Partridge also agrees to **amens** this deed to said Oliver Cowdery at any time for the purpose aforesaid.

Given under my hand and seal the day above written.

EDWARD PARTRIDGE. (SEAL.)

E. C. Gates, Witness.
State of Missouri
Caldwell County ss.

On March 25th, 1839, before me the undersigned one of the justices of the peace of the County Court in and for said County, came Edward Partridge, who is personally known to me to be the same person whose name is subscribed to the foregoing instrument of writing as party thereto and did acknowledge the same to be his act and deed for the purpose therein mentioned.

Attest under hand and private seal day and year above written.

ELIAS HIGBEE, J. C. C. C.

The three children named in this deed—John Cowdery—Jane Cowdery—and Joseph Smith Cowdery were never born.

Reversal of Judge John F. Philip's Decision in Temple Lot Case.

IN THE CIRCUIT COURT OF THE UNITED STATES OF THE WESTERN DIVISION OF THE WESTERN DISTRICT OF MISSOURI AT KANSAS CITY

There was filed on November 30th, 1891, an amended bill Cause No. 1820. Petition was filed, entitled "The Reorganized Church of Jesus Christ of Latter Day Saints—vs.—The Church of Christ at Independence, Richard Hill, Trustee, etal," effecting the title to lots 15, 16, 17, 18, 19, 20, and 21, a triangular strip North of and adjoining Lot 15, all in Woodson and Maxwell's Addition to the City of Independence, and known as the Temple Lot; praying that the title to the same be invested in the plaintiffs.

Answer and replications duly filed, cause tried, and on March 3, 1894, judgment rendered in favor of plaintiff. 60 Federal Appeals 937. Appeal was taken from this judgment to the United States Circuit Court of appeals, December term, 1894, cause being No. 518. Judgment reversed and rendered in favor of defendants, as appears in the 70 Federal Reporter, pag 179.—17 CCA387.

Judge Philips Decision was published and sent broadcast all over the world, but they failed to mention that the higher court had set aside this decision as have juse shown.

(To be Continued)

Extracts from Letters

Elder John Harris, National City, California, writes in appreciation of Elder Wheaton's article on the bishopric, and quotes the Church of Christ position upon acceptance of revelation, which he thinks "is the most sweeping of all resolutions ever adopted by a body of believers," and will help to clear away the rubbish of apostasy. He closes, "Dear Saints let us pray that this generation will not harden their hearts, that Christ may establish his church among them, as taught by his disciples in days of old."

Recurring to the thought expressed in last issue of the **Advocate**, that the Reorganization was doing yeoman service in breaking the hearts of the people, I find this statement in a letter from one of her members, under date of April 23, 1927, after returning from the General Conference: "I enjoyed myself down there. I can find fault with the Conference if I want to, but I am going to try to cut that part out, and look at the good part. Think it will do me more good. I can see a movement, I think, and I look for a call of some kind, in the next six months, to come and help take up stewardships. It may not be that close, but they are doing all human beings can to put it across, I believe, and they have men at the head of it that will do more in the next three years than ever was put over in that line." Two years of putting "it across," and he wrote, "It makes me mad and sorry, and I would do most anything if I could help put a stop to such a thing. . . . But the heads are more or less soaked, or it seems that way. What can a little dog do, only wish and pray, and the harder I pray the darker things look to me and the more I worry. There are times when I a malmost crazy over these things." Poor heart-broken brother. And he but voices the heart-cry of thousands, whose eyes are open in part to the conditions that exist. And after two years more of putting "it across," what reason is there for them to continue to hope? There is none, except with the humble. For the man who lacks the courage of his convictions, the Restoration holds no promise. The very conditions that exist are necessary, that the untempered mortar, and the unburned brick may be separated from the material that is of sufficient strength to endure.

"Then to stand with truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prsoperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied.

"Count me o'er earth's chosen heroes,—they were souls that stood alone,
While the men they agonized for hurled the contumelious stone,
Stood serene, and down the future saw the golden beam incline
To the side of perfect justice, mastered by their faith divine,
By one man's plain truth to manhood and to God's supreme design.

"For humanity sweeps onward: where today the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in front the cross stands ready and the crackling faggots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn.

"Careless seems the great Avenger; history's pages but record
One death-grapple in the darkness 'twixt old systems and the Word;
Truth forever on the scaffold, Wrong forever on the throne,—
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his

A FAMOUS DECISION REVERSED.

Judge Philip's decision in the famous Temple Lot Case reversed.

25 Cents

"Hast thou chosen, O my people, on whose party thou shalt stand,
Ere the Doom from its worn sandals shakes the dust against our land?
Though the cause of evil prosper, yet 'tis truth alone is strong,
And, albeit she wander outcast now, I see around her throng
Troops of beautiful, tall angels, to enshield her from all wrong."

—James Russell Lowell.

Another Reorganized brother writing of his disappointment in not getting to hear Brother Long while in Bemidji, says, anent the closing of the church against Brother Long, "It does not show the Christian spirit very much, but shows the coward when they lock their doors and shut their eyes and close their ears against what they are afraid of being the truth. I tell you I can not help but think of the quotation, 'Prove all things, hold fast that which is good.' Give me the truth; that is what I want."

Some time ago Brother Boswell of Anoka, Minnesota, wrote us that his son was critically ill, and there was little or no hope unless God in his mercy would heal him, therefore he asks the prayers of the saints in Independence. We are glad to hear the good news contained in the following letter. It speaks for itself.

A. M. S.

Anoka, Minn., May 31, 1931.

Dear Brother Smith: Pardon me for not answering your letter. Your prayers with all others were answered to the joy of us all. He is getting along just fine. Many thanks to God for his mercy on us and many thanks to the dear saints in Independence for their prayers in my boy's behalf. I am sure in my own mind that it was the prayers and administration that saved his life. The doctors had done all they could and still he was sinking.

Sincerely yours,

H. Boxwell.

2545 Osceola Ave., Columbus, Ohio.

Zion's Advocate:—An interesting meeting in Columbus, Ohio.

On Sunday, June 21st, the members met at the home of Elder C. H. Foster for their regular preaching service. Elder W. J. Weate was the speaker, his subject being: The God-Head.

Elder Foster presented Elder Weate with his membership certificate, and expressing the hope that he would be spared long, to be able to aid, and direct by his education of long years of Gospel Services.

After thus, Elder Weate presented the balance of the congregation with their certificates.

The ceremony was very impressive, with a goodly spirit present.

Sister Minnie Weate rendered a solo, which was well received. Our faces are towards the sun, with the shadows behind.

Praising God that the perfect light has been brought into our lives.

Elder C. H. Foster.

Can We Pay Our Debts?

Under the above caption a correspondent writes to **The Farmer**, and asks, "Can the national, state, and other public debts be paid? According to information I have gathered, the national debt is about \$16,500,000,000, or \$135 for every man, woman and child in the United States. At five per cent, the interest would amount to \$6.76 per capita each year. Now this is only the national debt. Then comes the state, county, municipal, school and township."

In addition to the above the writer should add farm mortgages, deferred payment installments, and other personal debts, and he would have a gigantic sum that would cause thinking people to sit up and wonder. Why not declare a "debt holiday" of a year for everybody, as well as for the nations? Just possibly the Messenger's advice to not go in debt was

Another Soldier of the Cross Has Gone to His Reward

James Corey was born in North York, King County, Ontario, June 7th, 1857, and died June 18th, 1931, aged 74 years and eleven days. He came to Michigan at an early date, and has resided in Port Huron for about twenty-two years. He was a member of the Church of Christ whose headquarters are on the Temple Lot, in Independence, Missouri. He married a Mrs. Noble, and to them were born one child, both of which survive him; and with four brothers and three sisters and other relatives and friends mourn his departure. The funeral sermon was preached by Elder Willard J. Smith from the text "Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?"—Job 14:10. Elder A. C. Barmore, Pastor of the Reorganized Church here, offered with much fervor both the opening and closing prayer. Sister Eva Gardner, accompanied on the piano by Sister Elenore MacPherson, sang "The Old, Old Path," and "I Shall Know Him," etc., with much earnest sweetness, both these songs being the selection of Brother Corey sometime before he died.

Brother Corey accepted the gospel message a long number of years ago and was ordained a Teacher in the Reorganized Church; and in 1926, after the trouble which culminated in the spring of 1925, he transferred his membership to the Church of Christ (Temple Lot), and never grew weary of conversing on the wonderful change, the peace, joy and satisfaction it brought to his soul. He fought a good fight, he **KEPT THE FAITH.**

Williard J. Smith.

Publications for Sale

Zion's Advocate, per year	\$1.50
Book of Commandments, leather binding	1.25
Book of Commandments, paper40
Changing of the Revelations15
Minority Rights, 15 cents; 2 for25
The Midnight Message, 15 cents; 2 for25
First Apostles or First Presidency05
Time of the End10
Atonement of Christ and Final Destiny of Men15
Notice of Withdrawal Blanks (to First Presidency)01
Membership Application Blanks	25 for .30
Membership Record Cards, for your file	50 for .35
Change of Record Notices	50 for .25
Certificates of Baptism	12 for .25
Certificates of Introduction and Recommendation	12 for .25
Item Blanks for Blessing of Children (this includes Certificate)	6 for .25

THE SEARCHLIGHT

We have been fortunate in obtaining a limited number of complete copies of the paper published by the Church of Christ dating from February 1, 1896, to March, 1900. These papers called **THE SEARCHLIGHT** gives a very complete history of the Temple Lot, and contains some very valuable historical matter regarding the Temple Lot Lawsuit.

It also contains the **HISTORY** written by **JOSEPH SMITH** as published in the **TIMES** and **SEASONS** during the life of the prophet. We desire that the people should have this material and that none might be denied, we are offering them for sale in the following manner and at the following prices.

Unbound	\$1.00
Bound in stiff boards	\$3.00

Problems of Daniel

By G. S. Wightman

It is not that I feign to be wise, or one who would attempt to analyze the book of Daniel, that I am submitting these figures in solution of Daniel 12:7, 11 and 12:7, 12, and solving both problems in exact agreement with the words spoken by the man clothed in linen. I have analyzed verse 7 into elemental parts so that all who read may understand that the solution of both problems are in exact harmony.

The "man in linen" sware by a "time times and a half," so

given: 1260 days is our first measuring rod to reckon with in order to obtain a correct solution of both problems. Or if any insist on using 1290 days for their first measuring rod, and 1260 days for their second measuring rod in the solution of 12:7, 11, and are satisfied they have obtained a correct result in so doing, then I must suggest that in order to obtain a correct solution of 12:7, 12, they should try using 1335 days for their first measuring rod, and 1260 days for their second measuring rod.

It may be observed that in the solution of the latter problem we did not jump 30 days (years) by substituting 1290 days for 1260 days, for we still insist that the man clothed in linen

sware by a time times and a half—and then all these things shall be finished—giving A. D. 1970 instead of A. D. 2000.

I have no desire to know who has erred in reckoning these problems, or who may. My desire is to show the true measure of these times, or measuring rods, then show that they are rightly set to the right mark from start to finish.

We translate the chronology from calendar to solar time, thus: 1260 calendar years equal 1242 solar years; 1290 calendar years equal 1270 solar years, 1335 calendar years equal 1316 solar years.

Now the destruction of the temple, taking away the daily sacrifice, and the finished scattering of the holy people, all occurred in one day, B. C. 588. Now in the 7th verse of the 12th chapter, last part we find the cue as to the point of time when both incidents, the 1290 days and the 1335 day shall begin concurrently: "And when he shall have accomplished to scatter the power of the holy people, ALL [both] these things [plural] shall be finished." With this explanation I take first the 1242 years that man clothed in linen sware shall be, add 1272 years subtract the 588 B. C. years. Results gives 1926. That is that for Daniel 12:7, 11.

Now for the next. I first take the 1242 years, for the man clothed in sware it shall be a time times and a half, add 1316 years, and subtract 588 B. C. years. Results given—to "The end of days," A. D. 1970 "And ALL these things shall be FINISHED.

Now if any logician shall imagine that he can show any sensible cause for joining these two time measures, 1290 days plus 1335 days, end against end to obtain the year A. D. 2000 to be the appointed time determined unto the "blessed" he who is to come to the 1335 days, then let this thought be settled in your mind: The man clothed in linen held up his right hand to heaven, and sware by him that liveth forever, that it shall be for a time times and a half and when he shall have accomplished (future tense, after the 1242 years)

Second	First	Third
And when he shall have scattered the power (singular) of the Holy people B. C. 600	And sware by him that liveth forever that it shall be for a time times and a half. 1260 days	Then all these things shall be finished. 1290 days A. D. 1914

A

Era scattering holy people.	1242 years A. D. 642	1272 years Daniel 12:7, 11 1260 days	Era Delivering holy people
B. C. 588	1242 years	1272 years	A. D. 1926

A. D. 654		Era of 32 years
Power of holy people scattered; the desolation of spiritual famine prevailed, and darkness over all the earth. A. D. 642		

B

B. C. 600	1260 days	1335 days	A. D. 1958
Era scattering holy people	1242 days A. D. 642	1316 years Daniel 12:7, 12 1335 days	Era of end to finish

B. C. 588	1242 years	1316 years	A. D. 1970
A. D. 654			

(See Fig. B and C worked both ways, with Fig. C having the cart before the horse.)

C

B. C. 600	1376 years	A. D. 716- -1242 years	A. D. 1958
B. C. 588	1335 days	Daniel 12:7, 12 1260 days	Finished
1316 years		A. D. 728- -1242 years	

Second	First	Fourth	Third
And when he shall have accomplished to scatter the power of the holy people.	It shall be for a time times and a half.	All these things shall be finished.	And then

B. C. 600	1260 days 1242 years 642	- -	1290 days 1272 years	=	2514	-	600	=	1914	A. D.
Dan. 12:7, 11.										
B. C. 588	1260 days 1242 years 654	- -	1290 days 1272 years	=	2514	-	588	=	1926	A. D.
B. C. 600	1260 days 1242 years 642	- -	1335 days 1316 years	=	2558	-	600	=	1958	A. D.
Dan. 12:7, 12.										
B. C. 588	1260 days 1242 years 654	- -	1335 days 1316 years	=	2558	-	588	=	1970	A. D.

"The angel sware by a time times and a half," the correct measuring rod from which, "all these things shall be finished," therefore the same measuring rod must figure in the correct