

# ZION'S ADVOCATE

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

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## The Eternal Purpose

Vida E. Smith Yates,

Tw'as a summer day in a western land  
On a wooded rise of ground,  
And grassy dale and timbered hill's  
Spread graciously around.  
The wild birds nest'ed in the trees  
And rabbits scurried past,  
While crickets rasped a sleepy song  
Where deeper shades were cast.

Far to the west a trad'ng post  
Beside a river swift  
Had pilgrim hosts of many kind,  
A nation's border shift.  
Half mile away toward the east  
A quiet village slept,  
And portent lingered in the hour  
Where sacred tryst was kept.

Who noticed there those earnest men  
In roughened frontier dress?  
Who cared to note their word or ways,  
If they should curse, or bless?  
For underneath the boughs of green  
Upon the native sod,  
Eight men knelt down in reverence  
And spoke a while with God.

What sought they here, these Eastern men,  
Within this Western scene?  
Why came they here with hushed low tones  
And humble lowly mein?  
Not gold, or power, or rich man's theme,  
Nor statehood's fiscal gain,  
Nor cared they if the sun shed beams,  
Or if the clouds wept rain.

We learn from them something rare,  
And in that new land, sweet;  
The promise of a city fair,  
Where all the true should meet.  
And these had come to find and bless  
This foretold chosen place,  
Where brotherhood should have and hold,  
And work with righteous grace.

Possession was not theirs that day,  
But they had faith to see  
Bright visions of a day to come!  
A city yet to be!  
And raising hands to heaven they called  
A lasting blessing down  
On all the lands that God should choose,  
Vale, river, hill, and town.

And so'omnly a stone was laid  
To mark the chosen spot,  
That from that day to this, the place  
Should never be forgot.  
That there a Temple should be reared  
And a people crowd its aisle;  
A people O, who then would guess  
'Twould be such a weary while.

That people should be scourged and driven  
And scattered, bitter, sore,  
But still should hope, and teach their sons  
Till their life's dream was o'er.  
And many from that day believed  
A Temple should arise,—  
It made this spot a sacred place  
To faith's aspiring eyes.

They told the story o'er and o'er  
It's promise, beauty, grace,  
In lands afar beyond the sea,  
The time, the hour, the place.  
The long years called believing ones,  
Their children's children came,  
To sing and worship on this spot  
In their Redeemer's name.

They builded chapels, sang in groves,  
In hall, and humble home,  
But still the Temple Lot awaits  
The House that is to come.  
The lofty trees which sheltered once  
That few who sought their shade  
Have gone long since but others grow  
Where once those pilgrims prayed.

Ten thousand hungry hearts now rest,  
That once to rapture thrilled  
In vision of that time to come  
When hunger should be filled;  
And every hope and every quest  
For Spirit bread and wine  
Full satisfied should find the food  
Within those Courts Divine.

A hundred years since that far day  
When heaven bent to hear  
The song and dedicating prayer  
When angel hosts seemed near;  
And still that early hope is sweet,  
While thousands still believe  
That heaven is just as near to bless  
The souls that will receive.



A hundred years! A segment small  
Of vast eternity,—  
Yet looking backward it seems far  
For souls like you and me.  
The message of those pioneers  
Was written, not in stone  
Nor leaden in fair stately walls;  
Their aim was this, alone:

To bring to mankind peace and joy  
And hope, and vision high,  
To help them 'gainst the tide of sin  
And bring salvation nigh.  
To this great purpose we shall hold,—  
In this be our delight—  
Until the great endowment comes,  
And waiting takes its flight.

And if we see the Temple rise,—  
Or if we sleep,—we know  
God's at the helm! Our Captain, Guide,  
Will lasting wisdom show.  
So let God's Fatherhood attend,  
Christ's Brotherhood hold true,  
If for a hundred years,—or one,  
**The best we can, we do!**

July 28, 1931, Independence, Mo.

Presented in the Centennial discourse by Apostle James E. Yates, Sunday, August 2, 1931, on the Temple Lot at Independence, Missouri.

### Bill No. 4

By Apostle Wm. F. Anderson.

The question of tithing seems to be quite a large bugbear to some, and I am wondering if it is not possible to stretch a point to get over some individual idea or objection.

In the Advocate for June 5, we find some quite strong terms: "The membership should understand well, that when they ratify this bill it becomes a law which can be enforced. Law contemplates enforcement as well as punishment for violation."

The above statement is prejudicial, and unfair to the men who signed the "opinion of the Twelve."

The impression is also given that unfair methods were carried on at the General Assembly, and that only one ten minute speech was had on the minority report. But there was ample opportunity for any one who had desired to have spoken in its favor. It could be hardly expected that the men signing the "Opinion" would speak in favor of the opposite bill.

"This bill if ratified becomes law which can be enforced."

Baptism is a law. Who enforces it? Men or God? Surely none of our elders would try to force a person into the water. The same reasoning applies with any other law of God. While it is true that God has certain defined laws, yet he does not compel anyone to obey or keep them. There is ever the right of the individual to make choice. And the one who chooses to obey the "law" of God will be blessed and rewarded for so doing. On the other hand, if one refuses to obey, loss is incurred; but there is no compelling or forcing a person to obey. True, there is punishment for not obeying. The punishment for not obeying the law of the new birth is evident, but who punishes?

There is no disposition on the part of any member of the Twelve to compel anyone to pay either tithes or offerings. But we offer as an opinion, "Bill No. 4," and ask you to ratify our opinion if you think that opinion the best means of raising necessary funds to carry on the work in our scattered condition. The opinion carries with it no hint of "enforcement," or that you will be compelled to give one penny unwillingly. The observance of all God's laws must be by a willingness of the one observing, else it is of no profit to the one giving.

"All things common" is referred to. I wonder if we were to send out an opinion signed by every member of the Twelve, that the principle of all things common should be observed by the church, and the churches by their vote endorsed it, would it become a law that could be enforced, and punishment meted for not keeping it?

All things common like any other part of the just scheme of God is discretionary with the individual. No one is or can be compelled to ascribe to it, he or she has the right of choice.

Again all things common can only be carried out when we as a people have reached the point where we "are of one heart and one mind" and each loves his neighbor as himself. Read Acts 4 and 5; also Book of Nephi. All things common, will I say, is a goal, to be reached; and tithing is a means to that end. If a person will not tithe, do you suppose they will turn over all they have?

The principle of tithing did not originate in the law of Moses, but was handed down to the children of Israel from their forefathers; and as far back as Abraham we find that the principle of tithes was known. Abraham is dubbed a polygamist; but that does not destroy the fact that he paid tithes, nor does it make the giving of tithes any the less a God-given principle. But was Abraham a polygamist? Look it up.

We do not urge you to vote for Bill No. 4. We do ask you to give it earnest, prayerful consideration, seeking the Spirit of God to guide you for the best interest of the work entrusted to all.

### That Bishop Question

Though not in accord with the idea that Bishops as such are a separate and distinct officer in the true Church of Christ to minister in financial affairs, an examination of the proposal as to Bishops sent out by the 1931 General Assembly shows the following glaring defect;—It is out of harmony with the **Articles of Faith.**

The Articles of Faith say as follows:

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.

The proposition from the Assembly is as follows:

#### Duties of Bishops.

They are ministers in spiritual service, whose duties include the gathering and administration of funds throughout the church, under the general supervision of the Twelve, and have been called and ordained with that general understanding, as stewards and custodians of the moneys of the entire Church. The General Bishops should apportion their work so as to include and cover all territory and in every country where the members of the Church reside.

The proposition takes the control of funds away from the people as a whole and puts it under the control of a group of men. No provision is made for the approval or disapproval of the general body.

Looking at the whole proposition from a broader standpoint we see that Bishops are not necessarily a financial officer or minister. In fact his name "Bishop" means "overseer" and these are used interchangeably with Pastor and Elder. Their meanings are homologous. Paul's writings are very plain that the bishops are of a pastoral calling. Never a hint is given that their office is solely monetary in its duties. Any one may be the Custodian of funds whether Bishops or what not.

Integrity is the qualification.

Thus we see that the proposition as submitted by the General Assembly is inconsistent with the plan to which we do adhere and also to the plan to which we should adhere.

It is only just that we should religiously deal with this matter.

Your brother,

Thos. S. Maley.



## ZION'S ADVOCATE

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A. M. Smith, Louise P. Sheldon, and E. E. Long.  
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Assistant: A. M. Smith, Box 232, Independence, Mo.

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## EDITORIAL

### The Centennial Reunion

By the time this issue of the *Advocate* reaches its readers the Centennial Reunion will well nigh, if not entirely a matter of history.

The tentative program provides that August 1 shall be organization day, while Sunday, the second day of the reunion will be observed as the anniversary of the dedication of the land of Zion, and the building of the first log house in Kaw Township. Monday, the 3rd, also the third day of the reunion will be observed as the anniversary of the dedicating of the land of Zion, and of the place for the Temple, and the placing of the stone marker.

The historical events of a hundred years ago have always been of interest to the student of the Restoration movement, and this interest has been revived in the closing years of the century, until today, as Saints and friends gather upon this sacred land, to commemorate these events and that which they portend, it is a fact that the land, the promises connected with it, and the culmination of the work then begun holds the spotlight of the entire Restoration movement.

Of the historical setting we shall have little to say at this time. These events have been quite thoroughly presented in previous issues of the *Advocate*, and will be dwelt upon in the exercises of this centennial observance.

Some of the interesting sidelights, and the central purpose running through these acts performed by these servants of the Lord, invite our attention.

About the time of the arrival of the Colesville Branch in the land of Zion, a revelation was received, parts of which are quite startling, in the light of much that followed, and that is taking place today.

"Ye can not behold with your natural eyes, for the present time," said the Lord, "the design of your God concerning these things which shall come hereafter, and the glory that shall follow, AFTER MUCH TRIBULATION." We emphasize this last clause, as we ponder upon the thought of how little they comprehended the poignancy of the tribulation that was to be theirs, as Elder Rigdon offered the dedicatory prayer, "and it was a season of joy to those present, and afforded a glimpse of the future, which time will yet unfold to the satisfaction of the faithful." A glimpse of the glory of the future spurred them forward, while their eyes were veiled to tribulations so near at hand. And yet in tribulation they were not bereft of the peace of God that passeth understanding, for they had had a glimpse of the glory yet to be revealed, and also they had the promise of the Lord: "He that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven." "For after much tribulation cometh the blessings. Wherefore the day cometh that ye shall be crowned with much glory."

The purpose of God in directing them to that spot in that early day, is explained by the Lord thus: "For this cause I have sent you that you might be obedient, and that your hearts

might be prepared to bear testimony of the things which are to come; and also that you might be honored of laying the foundation, and of bearing record of the land upon which the Zion shall stand." Their hearts were prepared, by the quickening power of the Spirit of God as they actually stood upon the consecrated ground and listened to the prayer of the servant of God that set apart that spot in the western wilds for the purposes of the Great Jehovah. And their testimony has been borne, and has been undimmed by the passing of time. It was no longer a matter of hearsay with them. They had stood upon the spot, they had witnessed the outpouring of the Lord's Spirit, caught a glimpse of the glory to be and come tribulation, and persecution, and dispersion; yes come what may, their testimony faltered not, they knew whereof they spoke, for they had seen "the land upon which the Zion of God shall stand." And God is remembering his promise, and has set his hand to bring about the fulfillment of his word. And we are witnesses of these things.

Again, in no uncertain language, the Lord declared, "Verily, I say unto you my laws shall be kept upon this land." Tribulation could only follow the failure to keep his laws, and it did.

"Let no man think he is ruler," is significant in the light of that which followed, and is still in evidence.

And right then the Lord gave an example of his law that should be kept by every man who came up to the land of Zion. To keep the law is to receive the blessing of the Lord. To ignore the law is to invite failure. And many a failure there has been by those who have gone up to the land in some other way:

"And now I give further directions concerning this land. It is wisdom in me that my servant Martin Harris should be an example unto the church, in laying his moneys before the bishop of the church. And, also, this is a law unto EVERY MAN that cometh unto this land, to receive an inheritance, and he shall do with his moneys according as the law directs."

#### The Central Purpose

And as today these men are honored by us with heart and lip, "of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand," "And that the testimony might go forth from Zion; yea, from the mouth of the city of the heritage of God, and as we recount their deeds in laying the "first log, for a house, as a foundation for Zion," the placing of the stone marker, the dedication of the land, and the spot, for the Temple by solemn assembly and prayer, what of the central purpose of God running through it all? These events, historical and notable as they are, are but incidental to the central purpose—incidents that should serve to focus the minds and hearts of a people upon the divine purpose, and bring them up step by step to the plane they must occupy, that the purpose of God might be realized. As man sees these events they may look fragmentary; as God, who knows the end from the beginning, sees them, they are a part of the whole plan that was in his mind in the beginning, foreshadowed in the words of the angel, as with his hands upon the heads of Joseph Smith and Oliver Cowdery he said: "Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, . . . and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

The expression, "Until the sons of Levi do offer again an offering unto the Lord in righteousness," indicates the central purpose of God in the work then begun, that a righteous ministry, and people, and place might be prepared for the great day of the coming of the Lord. Man sees but little of the plan at a time. God sees the plan in its completeness. The journeyings of the wilderness, the laying of the foundations of Zion, the consecrating of the sacred spot, and of the land, even the building of the Temple itself, are but parts in the plan of God to perfect a ministry and a people for the great work of the latter day, that "the Lord, whom ye seek, shall suddenly come to his Temple, even the messenger of the covenant, whom ye



delight in; behold, he shall come, saith the Lord of hosts."—Malachi 3:1. This then is the central purpose, in the strivings, the toils, the sacrifices, the consecrations,—the preparation of a house, a city, and a people to receive him.

"But who may abide the day of his coming? And who shall stand when he appeareth?" Only those who have made the preparation. "For he is like a refiner's fire, and like fullers soap."

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi [as announced by the angel at the beginning], and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

So while the men of the past seemed to center their efforts upon the immediate task before them, yet preaching the gospel withal, and while we seem to center our efforts upon the immediate task before us, yet preaching the gospel withal, let us look upon these events as being incidental in a way, all converging to the accomplishment of the central purpose in the divine mind.

## Reasoning Together

One of the best means of overcoming a widespread difference of opinion is to reason together in a proper spirit. The human mind seems to be so constituted that when it has an opinion clamoring for expression it is never satisfied until it has had the opportunity to do so.

The Lord himself has always been willing to plead the cause of truth with his children, and grant them the opportunity to bring forth their strong reasons. His invitation is? "Come now, and let us reason together."—Isaiah 1:18.

In latter-day revelation also he has graciously invited his children to plead their cause. In the communication through Joseph Luff, 1906, we read this:

"Dig ye deep into the mountains which centuries have formed and into which my providences are interwoven, and bring forth the witnesses of my forgetfulness or the testimonies of my failure. Reveal unto me wherein the generations have made frail the texture of my ordinances or dissolved the integrity of my promises. Speak! and I will hearken unto you! Declare! and I will give audience!"

Some became alarmed the moment discussion appears, fearful that great division may result. We should remember that open discussion is far from being the greatest of division. On the contrary, discussion properly carried on is the greatest means of coming to a better unity of understanding. Be not forgetful of the fact that differences exist without discussion. Discussion merely points out where they exist. And if these differences are denied expression they but become the more deep-seated and insidious. Hence proper discussion is of great value in causing more intense thought and study, and this leads to a unity of understanding. Even discussion that leaves much to be desired is not wholly without merit, as the reader is usually interested in getting at the truth of the matter, and the motives of opponents, imaginary or real, carry very little weight. In fact, expressions that are construed to cover ulterior motives, often work to the interest of the opposite side. Where there is division, there is need of discussion, and where the supreme desire on the part of disputants is to reach the truth, the result is a greater measure of unity than before.

We well remember a discussion anent the law of tithing that raged through the *Saints' Herald* in the year 1909, and the alarm that filled the hearts of many, that the church would be rent asunder if it wasn't stopped. But at the spring conference the word came through President Joseph Smith to the conference as follows: "The Spirit saith further unto the church: The Lord is well pleased with the advancement that has been made in approaching unity during the conference year; and though there may have been differences of opinion, these differences have been held in unity of purpose and desire for the good of my people, and will result in helping to bring to pass a unity

or understanding. So be ye encouraged and press on to the consummation designed of God for his people—unity, honor, sanctification, and glory."

Not many years after that the Reorganized Church debt had been completely wiped out; but in later years, under a system of suppression of speech and thought said church has become well nigh irretrievably involved in debt again. A return to freedom of thought, speech and press may save it.

## Original Poetry Our Prayer

Tune "Alone."

Thou art our God and still on Thee  
Our trust and faith shall be  
Tho' pow'rs of evil oft we meet,  
Thy spirit we entreat.  
Thou God of love, of mercy still no end;  
In thee all hope and joy abound,  
Where evil pow'rs their influence ne'er contend.  
If thru our lives we faithful be,  
'Tis still thy Spirit's power  
That comes to us in sweetest peace,  
Through evil's darkest hour.  
To thee, our God, be praise and honor more  
Than e'er before we've given to Thee,  
That then our work is through, we'll 'bide with thee.  
April 18, 1927.

## Extracts from Letters

Apostle Wm. F. Anderson, writes from near Providence, Rhode Island: "I felt the strong impress of the Spirit as I read the vision of Bro. Barton's sister. Also Bro. Johnson, who is the pastor here. Some tears were quite in evidence. God is working, and if the Saints will just live pure clean lives, many such blessings will come."

Sister McBain of Richland Center, Wisconsin, sends in her tithing one tenth of her earnings, and expresses herself on the Tithing Question:

"Dear Brother:—I am very much in favor of every member of this glorious work paying tithing, but I think they should do so out of love for the work and love for a wonderful heavenly Father and his Son Jesus Christ."

Sister McBain bears a wonderful testimony of the blessings of God, in her behalf, since coming into the Church of Christ.

Brother Lewis E. Welch reports a most excellent time as follows:

"Dear Brother Smith:—I am writing to tell you of a fine time we had at a one day meeting at Grand Rapids, on July 12th. Brother Flint of the Twelve was there, and saints from Lansing, Muskegon, Coleman, and Midland, and we surely had one of those old time meetings. Two were baptized. The fruit of Brother Roy Adams' labor. One transfer. A bountiful dinner was served in a fine grove near the city and all went home rejoicing to know they were part of that small remnant the Lord has chosen."

Elder C. E. Irwin reports that the work in the northwest states was "on the up grade," and he felt much encouraged. Elder B. C. Flint has a very interesting experience in Michigan, and reports the conditions are favorable there.

Elder Samuel Wood has reached his destination, reports that the saints there gave him a wonderful reception, and expressed their joy over the return of the Missionary.

Elder Wm. Anderson reports the reestablishing of the Providence, R. I., Church which has not been active for some time.

The last word from Brother Long is another Official Report of one more Church organized. This makes two new churches in Western Canada and the work is just begun there.



We are rejoicing over the news that Brother James E. Yates, Elmer E. Long, B. C. Flint, and C. W. Morgan, will be among the speakers at the Centennial Reunion, August 1st to 10th.

The following good news comes to us from a letter received from South Wales:

"Brother Smith, I can assure you that since Brother Wood organized us as a church we have had some great blessings from God, and feel that God has some greater blessings in store for us here. I have been called upon now a few times to bless the sick and indeed in each case God has stretched forth his healing hand and healed them, and they have stood up to bear their testimony to that effect.

I am very interested in the work and am studying to the best of my ability and I feel that God is blessing me for it."

Elder Chas. Farrage.

Rose Mount, Penlan Rd. Skewan, So. Wales

Brother M. M. Case just handed me a letter from a brother in southern Missouri, who has just recently come into the church. It just does your soul good to see the way these people appreciate the gospel. This letter speaks for itself.

"Oh! I feel so hungry today to hear more of Jesus and our own church. I get so blue to hear the gospel. I have been to Sunday School and Church both today, but it is not the true

works of God. I do hope and pray that the day will come when we can go to our own Sunday School and church. I am so proud I can stand up for Jesus. I am sorry I have lived so long without him. He sure is ours and he helps us so if we only ask him.

Well, how is everything. We are burning out here. But it is God's will, not ours. Tell Brother Trowbridge hello for us when you write to him. Sure would love to hear from him. Hope God restores his hearing again.

Will be glad, Brother Case, when you can come back to us. We need you here so bad. Well, Brother in Christ, I must close. Pray for us and do not forget us poor souls down here.

May God bless you all in your wonderful work.

As ever your brother and sister,

Albert Rathbun.

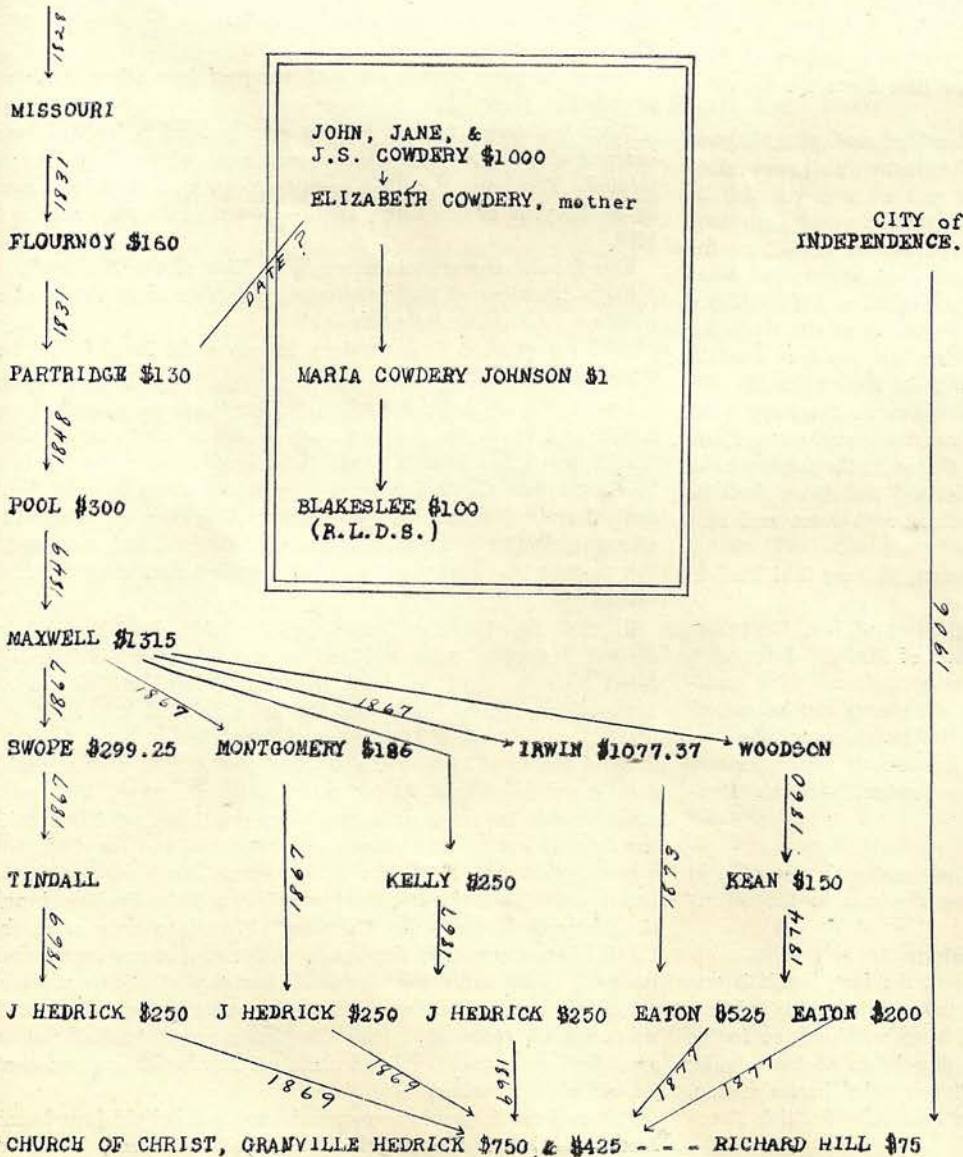
Collins, Mo.

**PROSECUTE THE MISSIONARY WORK—BUILD THE TEMPLE**

**FIRST THE TITHE—THEN THE TEMPLE.**

**TEMPLE LOT DEEDS**

UNITED STATES



**NOTE OF EXPLANATION**

In the record of the Temple Lot Title, in item Number Two and Number Three, there would seem to be a conflict in dates. In Number Two we find that the deed is dated May 29, 1833 and not filed until 1887. In Number Three we find Mr. Flourney sold this property to Edward Partridge and gave deed dated December 19, 1831, (a little over a year earlier than the date of his own deed which he received from the State of Missouri.)

This deed given to Edward Partridge was filed the same day it was given in December 19, 1831. Upon looking this matter up the only explanation which we can find is the State was slow in making out the deed to Flournoy because Flournoy's deed was nothing but a patent received from the State. It would seem that that he gave deed to Partridge even before he had received his patent from the State. It is explained that the reason the patent had never been filed was the carelessness and indifference of the people at that time for such matters, but in all probability somewhere along the line, possibly in 1887 in clearing up or making sale of some part of this property, someone raised an objection and the old patent was required to be filed.

This information we give at this time that any who may read this History of the Temple Lot Deed would be able to understand the condition and the seeming conflict in said dates. It has only been of recent years that a filing of these deeds and the giving of an abstract has been required by the people.

A. M. S.



# THE VINEYARD

## The Zionist Movement

By Alice Leona Gould

History is of no extraordinary interest to me except when connected with Bible History and prophecy; in this connection it is with intense interest.

After the Jews were carried away from Palestine, it became a desolate waste, as God said it would, should the Israelites reject his word:

"The Lord shall make the rain of thy land powder and dust."  
—Deuteronomy 28:24. "And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it."  
—Isaiah 5:6.

But there were other prophecies that promised a return of rain and fertility to the land, as well as the people's return:

"Is it not yet a very little while and Lebanon shall be turned into a fruitful field?"—Isaiah 29:17. "And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced and are inhabited."—Ezekiel 36:34, 35.

"For behold I am for you, and I will turn unto you, and ye shall be tilled and sown: . . . and I will multiply you man, and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the Lord."—Ezekiel 36:11.

"Then will the Lord be jealous for his land, and pity his people. Yea the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen: But I will remove far off from you the northern army, and will drive him into a land barren and desolate. . . . Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month, and the floors shall be full of wheat and the fats shall overflow with wine and oil."  
—Joel 2:18-24.

Concerning Palestine, Louis Van Buren, visiting that land in 1866, has the following to say:

"I arrived in Palestine in the beginning of last December (1866) and remained there till the 20th of March. I found it to be a very good land, with a delightful climate; the fruitfulness of it is truly wonderful, crop after crop can be raised, summer and winter, the former and the latter rains, the dew also, being restored as in ancient times; there is no longer any difficulty in raising grain or any other product."—*Saints' Herald*, April, 1867.

He stated in another letter:

"It is a fact that the rain and dew are restored; recently, in 1853, the former and latter rains were restored to the astonishment of the natives."

Rev. Hugh Stowell wrote the following:

"I know not whether you are aware of the fact, but it is one that is fully authenticated, that the 'later rain' returned last year to Mount Zion—a rain that had been withheld, so far as our information goes, ever since the dispersion of the people; and he who has brought back the 'latter rain' in its season, will also give the 'former rain' in its season."—*Scottish Presbyterian Magazine*, 1853.

A correspondent for the *Sword of Truth* wrote:

"During the five years of my sojourn in the land of our fathers, the early rain and the latter rain came down from heaven as regularly as in the days of David and Solomon . . . everything grew and blossomed almost visibly to the beholder, and in three days our sacred soil outran the best lands of Europe."—*Sword of Truth*, February 15, 1864.

George J. Adams wrote from Palestine:

"I will now explain in relation to the wheat and millet and the other crops; also the rains, as they now come since the restoration of the latter rain. The former or first rain commences in the latter part of October and closes in December. . . . The latter rain commences in April and continues about six weeks. It is this rain that ripens the wheat and barley. The wheat and barley is sown in December and the first part of January. They reap it in the first part of May. Immediately after harvest, they sow the same land with millet and reap it in the last of August. The land then rests about two months, or until the first rain, when they sow turnips and peas, potatoes and every kind of vegetable. These ripen in time to put the wheat crop on for the next season, making three crops a year on the same land. Where on earth can such a land be found? Nowhere else but in Palestine."—*Sword of Truth*, November 1, 1865.

Again George J. Adams wrote:

"We believe that God has for ages permitted the land to lay waste and desolate, and withheld the latter rain and even the dews of heaven in direct fulfillment of the testimony of all the prophets, and that the time of that desolation and the withholding of the latter rain has now run out, that rain having been given in its season every successive year since 1853."—*The Sword of Truth*, February 1, 1866.

From Palestine comes the testimony of two other ministers in 1866:

"Our testimony is that it is a goodly land a fruitful land, bearing abundantly three crops each year when properly cultivated. The latter rain has been restored without intermission since the year of our Lord, 1853."—*Sword of Truth*, January 1, 1866.

The Zionist movement before "The War of the Nations."

From the time of their dispersal, the Jews have dreamed of a return to Zion or Palestine.

"If I forget thee, O Jerusalem, let my right hand forget her cunning."—Psalms 137:5.

Every Jew in exile hoped to be buried with a package of soil from Palestine under his head, so that his last resting place would be on his fathers' land. The frightful attacks on Jews in Russia and Central Europe caused the Jews to start their first organized attempt to colonize in Palestine in 1880. The energy of Baron Edmond de Rothschild inspired and encouraged the movement. Many Jews quietly settled for refuge in Palestine.

In 1897 Dr. Theodor Herzl, an Austrian Jewish publicist, started "Zionism" as a political movement. Great Britain offered them a tract of land in British East Africa for an autonomous Jewish State; but the Jews refused it.

### The Liberating of Jerusalem

"And the Lord answered the angel that talked with me with good words and comfortable words. So the angel that communed with me said unto me, Cry, thou, saying, Thus saith the Lord of hosts, I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease; for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord! I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry, yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

"Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What are



these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. And the Lord showed me four carpenters. Then said I, What come these to do? And he spake, saying, These are the horns that have scattered Judah, so that no man did lift up his head; but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horns over the land of Judah to scatter it.

"I lifted up my eyes again, and looked, and beheld a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."

"Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of heaven, saith the Lord. Deliver thyself, O Zion that dwellest with the daughter of Babylon."—Zechairiah 1:13; 2:1-7.

Here we see that the Lord is displeased at the cruelty of the nations toward the Jews, and he purposes a restoration and a returning of his favor toward them. Balfour made his declaration in favor of the establishment of a "Jewish National Home" in Palestine on November 2, 1817. Italy, France, and the United States concurred in this. (The four carpenters.)

Jerusalem is now truly inhabited as towns without walls, the suburbs outside the walls being greater than the city within the old wall.

"For thus the Lord hath spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shep-

herds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof. As birds flying, so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it."—Isaiah 31:4, 5.

In December, 1917, General Allenby entered Jerusalem. It is interesting to compare the story of the taking of Jerusalem with the above verses from Isaiah, remembering that the lion is the symbol of Great Britain. General Allenby marched straight for Jerusalem, stopping and turning aside for nothing. He went over hills and rivers and stopped not for storms. Having made all arrangements for firing on the city, he hesitated, not wishing to fire on and further ruin Jerusalem. He wired to the Prime Minister at London asking what he should do. The reply was that he should do as he thought best. But General Allenby was not satisfied. He then wired a message to King George asking what should be done. The answer was a surprise. He was told to make it a matter of prayer. A service was held and all of the officers went to prayer. As they arose from their knees a herald came from Jerusalem with a flag of truce. The governor of Jerusalem surrendered. A fleet of airplanes was seen coming over the northern horizon. The Turkish army marched out of Jerusalem. General Allenby entered Jerusalem at the head of his army, and the city was taken without the firing of a shot. In reverence General Allenby came through the gate bareheaded. It is said the Mohammedans began to wail because of an old tradition amongst them that when they should see a bareheaded man with fair skin and sandy hair marching through the gate of Jerusalem, their reign over the Holy City would be at an end.

(To be continued.)

## Book of Mormon Lessons

After considerable persuasion we have prevailed upon Sister Louise Sheldon to submit to the Advocate readers the Book of Mormon Lessons she has prepared for the Mid Week Book of Mormon Class here at Independence.

We will run these in the Advocate two outlines lessons in

each issue and suggest the use of same in your Book of Mormon classes as general outline for study and class work.

We feel this is something worth while, and has been needed by the locals for a long time.

A. M. Smith.

## Book of Mormon Lessons. No. 1.

By Louise Sheldon

We are studying the Book of Mormon because it is an important factor in the Marvelous Work and a Wonder of the last days. The angel who appeared to Joseph Smith announced that the second coming of Christ was near, and that the time was not far distant when destruction would be sent upon the wicked. Before Christ can come and establish the millennium reign his people must be gathered. The specific work of the restoration is to bring about the conversion and gathering of Israel. The work began with the Gentiles, as prophesied. The fact must be taken into consideration that Israel, Ephraim, is scattered among the Gentile nations, (see Hos. 7:8; Amos 9:9; Zech. 10:9; Gen. 19; Deut. 33:17), and as the gospel is preached to the Gentiles the Lord's sheep hear his voice and are gathered out. When Gentile times are fulfilled the gospel is to be taken to the Lamanites and the Jews, who have retained their national identity.

We find that the "Marvelous Work and a Wonder" was to begin with the coming forth of the Book of Mormon. The Book of Mormon contains special promises to the Lamanites in the last days, and it was fitting that the book should come forth in the day when the Lord would set his hand to bring to pass the promises that he had made to Abraham, Isaac and Jacob. It is to be an important factor in the gathering of the Lord's people and bringing them to a knowledge of their Redeemer. It will have an especial appeal to the Lamanites because it is a record of their forefathers, and was written by them.

According to the "signs" the time must be near at hand when the gospel in its fullness will be taken to the Lamanites and the Jews, and our young people should be preparing themselves to take part in that blessed work that is to usher in the millennium reign, the golden age of the world, when Christ will reign, and peace, plenty and happiness will be everywhere. The angel's message is our message to men.

### A Marvelous Work and a Wonder

Isa. 29:9-4; Dan. 2:44, 45; 2 Nephi 11:29, 146; Doc. and Cov. 6:1; 10:1. Proclaimed by an angel (Rev. 14:6, 7) to a young man (Zech. 2:4).

### The Angel's Message

The Second Coming of Christ and the Millennium, near. Judgments to Come upon the Wicked.

Israel Must be Gathered.

Besides other texts, the angel quoted Mal. 3:1-6; Mal. 4; Isa. 11; Acts 3:22, 23; Joel 2:28, 32. See Footnote.

To Bring About the Restoration of Israel, Ephraim, Lamanite and Jew. Isa. 11:11, 12; Jer. 29:14; 30:3, 4; Hos. 1:11; Ezek. 11:16, 17; 34:11-16; 37:1-28. (Gather in One.—Eph. 1:10.)

To Begin with the Gentiles.—1 Nephi 3:19, 199, 200; 4:16; Matt. 20:16; Isa. 11:2; Preface to the Book of Mormon.

Inaugurated by the Book of Mormon.—Isa. 29:11, 12; 1 Nephi 3:183-185.

Note.—The angel quoted Joel 2:28, 32, to show that the power of God would again be manifest in the last days. This was wonderfully demonstrated in the coming forth of the Book of Mormon.



Remark.—As a help to the study of the Book of Mormon we recommend "The Book of Mormon Vindicated," by Elder I. M. Smith. It can be had in paper covers for 25c of the Herald Publishing House, Independence, Missouri. It is a very valuable book. Every church student should have it.

#### QUESTIONS ON THE LESSON

How does Isaiah, Nephi and latter day revelation refer to God's work of the last days? (Isa. 29:14; 2 Nephi 11:29; D. and C. 6:1; 10:1.)

What bearing has Daniel 2:44, 45, on the latter day work? Do you think any other interpretation so well fits the text as the one that applies it to the restoration of the fullness of the gospel in the last days?

What texts were quoted by the angel to the prophet, Joseph Smith?

How did the angel quote Malachi fourth chapter, verses 1, 5 and 6? (See Church History, Vol. 1, page 13. Lucy Smith's "History of Joseph, the Prophet," will also give the information.)

With whom was the latter day work to begin?

In beginning with the Gentiles, how was God's purpose to gather Israel to be fulfilled? Who is mixed among the Gentile nations? (It has always been held by believers in the Restoration that Ephraim was mixed among the Gentiles. The prophecies are very plain on that point. It is being taught by many Bible students today that Israel is mixed among the Gentile nations, principally those of Anglo-Saxon descent.)

How does Paul, in Ephesians 1:10, speak of the work of the latter day dispensation?

What event inaugurated the Restoration movement?

How did the coming forth of the Book of Mormon prove that God is unchangeable?

What is our message to men and nations today?

What do you think the "signs of the times" indicate as to the coming of Christ?

Mission of the Book of Mormon

Another witness that Jesus is the Christ.  
2 Nephi 12:59, 61, 64-73.  
To all men, Gentile and Jew.

Preface to B. of M.; Enos 25, 28; 2 Nephi 12:80-84; Doc. and Cov. 3:10; 2:6

Especially the Lamanites. Doc. and Cov. Book of Com. 2:6; 2 Nephi 12:2. When? When Gentile times are fulfilled. 1 Nephi 3:19, 199, 200; 4:16, 27; Doc. and Cov. 45:3; 87:3; Matt. 20:16; Luke 21:24; Church History Vol. 1, page 549.

Note.—The only sacred book in the world that fulfills Ezekiel 37:16, 17, 19, is the Book of Mormon. It was written by the Nephites who were descended from Joseph. The book came forth in the latter days to Ephraim among the Gentiles. It agrees with the Bible, the "stick of Judah," on all fundamental truths of the gospel.

For fuller information than we have space for here read chapter 3 in "Book of Mormon Vindicated," by I. M. Smith.

Remarks. The Book of Mormon is a record of two principal nations, the Nephites and the Jaredites. The Jaredites came from the Tower of Babel. Genesis 11:8, tells us that the people were scattered "upon the face of all the earth."

The Nephites came from Jerusalem. Twelve or fifteen years later a colony, led by Mulok, followed. They were from Jerusalem, also. The Nephites discovered the Mulokites about 200 years before Christ, or in the neighborhood of 400 years after leaving Jerusalem. The two peoples amalgamated, taking the national name of Nephites.

Book of Mormon classes should have "Divinity of the Book of Mormon Proven by Archaeology," by Louise Palfrey Shelton, price 50 cents. Baldwin's "Ancient America" is one of the best brief works on American Archaeology." Price \$2.00. Both books may be procured at the Herald Publishing House, Independence, Missouri.

#### QUESTIONS ON THE LESSON

How many points can you give to explain what the Book of Mormon is?

Of how many nations is it a history?

Who were the Jaredites? Is there anything in the Bible to support the claim that people came to America from the Tower of Babel?

Who were the Nephites? When did they come to America? When did the Mulokites come? How long did they maintain a separate national existence? Then what happened?

Spiritually, of what is the Book of Mormon a record? Does any other sacred book in the world fulfill Psalms 85:11, or Isaiah 29:11, 12, 18?

What does Ezekiel say about the stick of Joseph? With what stick was the stick of Joseph to become one? What is meant by the "stick of Judah"?

Why is the Book of Mormon spoken of as the "stick of Joseph" "in the hand of Ephraim"?

Who does Jeremiah, 31:6, 7, say that the "first born" in the last days is? Explain the statement.

What is the mission of the Book of Mormon?

What relation does it sustain to the Bible?

Will the Book of Mormon have a special appeal to any particular people?

When is the gospel to go to the Lamanite and the Jew?

What sign does Luke (Luke 21:24) give by which we may tell when Gentile times are fulfilled? What was accomplished by the late war bearing on this point? (It would be well if some one could give a little talk or paper on this subject.)

## Book of Mormon Lessons. No. 2.

### THE BOOK OF MORMON

Preeminently an American book.

The oldest history of America.

The only history of ancient America.

Written by Americans (of Israelitish descent).

Written of Americans.

Written for Americans and all others.

Tells of America's past—Prophecies concerning her future.

Tells who the real Americans (the Indians) are.

Foretells their destiny.

Explains the ruins of America.

Explains the scenic wonders of America.

The Bible of the ancient western world.

Corroborates the Bible of the eastern world.

#### GENERAL SURVEY OF THE BOOK OF MORMON

Historically,

Record of

Nephites—600 B. C.—400 A. D.

Mulokites came 12 or 15 years after Nephites. Merged with Nephites about 200 B. C. Jaredites—2200-600 B. C.

Spiritually,

Record of

God's dealings in the past with his people in America.

Prophecies concerning Israel, especially the remnant on this land.

Prophecies concerning the Gentiles upon this land in the last days.

Fulfills

Scripture

Sealed book. Isaiah 29:11, 12, 18.

Truth out of the ground. Psalms 85:11.

The Stick of Joseph. Ezekiel 37:16, 17, 19. (See Footnote.)