

# 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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## ONE HUNDRED YEARS OF STEADFAST PURPOSE

Sermon by Apostle James E. Yates, at Centennial Reunion  
Independence, Missouri, August 2, 1931

Text: "His purposes fail not."—Doctrine and Covenants, Section 76:1, 2.

Difficulties conquered, are the making of men, and of nations,—and of the Church!

Highest qualities of life are not development by less rigorous processes. Difficulties are necessary. They are made to conquer.

Difficulty and Time, are Partners.

It takes time to do things. **And lots of it.**

But God has a fresh new day ready for the world when one is spent.

Difficulties are made to be dispensed universally.

Are you getting yours? They are your most valuable asset. They are the builders of best values in your life.

Your greatest difficulty in attaining worthy ends, affords you your prime opportunity.

Impatience is the quality of those, for whom all tasks are performed.

The virtue of worthy efficiency is developed only in those who bear their share of responsibility, and who fearlessly give battle to **Grizzled Difficulty.**

### Mass Achievement

Mass achievement is first conceived in individual perception. It is then given its birth into the world by collective enterprise.

The building of the Temple of the Lord is an enterprise for mass achievement.

Mass achievement, in order to succeed must portray those cardinal virtues and values which will stimulate collective faith, collective courage, collective zeal, and collective action.

### The Magnificent Scale of God's Designs

The purposes and designs of God among men are wrought out upon so large a scale that men and nations playing leading parts in the drama of ages, are too close to the stupendous picture to appreciate the whole of its beauty.

Sometimes the finer points in the designs of God, which may be closest to us, escape us entirely.

From the time of the first prophecy concerning the building of the Temple under Cyrus, to its fulfillment was one hundred and ninety-seven years.

Nearly two hundred years of prophecy concerning the building of one Temple! Think of the gigantic scale of events marching between the distant date of that prophecy and its fulfillment!

And now one hundred years since Joseph Smith, a prophet of this dispensation, by the Spirit of revelation foretold that in these last days a Temple should rise on this particular spot selected by Divinity

One hundred years since the prayer and sacred ceremony, and the laying of the marker stones here.

One hundred years on the third day of August, 1931.

During the sweep of that hundred years, what a march of events!

written, of sermons preached for and against, of truth declared, of lies told; and of endless shady schemes to discredit and to invalidate the prophecy concerning the Temple and the work of building it!

### Temple History

Temple of Cyrus:

Foretold in prophecy in the year 712 B. C., Isa. 44:24, 28; started in 536 B. C., Ezra 1:1.

One hundred seventy-six years of waiting!

Finished 515 B. C., Ezra 6:15, 16.

A task of twenty-one years to complete!

Total time from first prophecy, till finished, **one hundred and ninety-seven years!**

The Temple prophecy held a worthy ideal before the minds of ancient Israel **until fulfilled!**

Read Isaiah 44:24-28, then Doctrine and Covenants, Section 53:1; 83:2, and Haggai 1:2-11; 2:6-9.

It is plain that in the building of this Temple we have only to meet those same difficulties which were met when the house of the Lord was erected before.

On hundred years of marching events! What have they wrought?

By these prophecies and by this vision, thousands have been inspired to noble deeds.

By these things, many valient and courageous deeds of sacrifice and service to God and man have been wrought.

Some have lost faith, and fallen into the terrible indifference to sin and degradation.

Some who profess to believe have tried to change the true meaning of the prophecy to make it fit their creed. They have made excuses for themselves in teaching that this holy edifice may be erected elsewhere than upon the place dedicated by the word of the Lord.

### God Can Not Approve the Practice of Such Deception

Thousands have gone down to their graves firm in the faith of the great Restoration of the gospel, and have kept a holy assurance that the prophecy shall be fulfilled.

Other thousands still live, whose faith is fixed in God.

Untoward events, disputations, deceptions of wicked men, hypocricies misrepresentations, and the drag of tedious years have not been able to destroy the faith in the hearts of thousands of the Lord's own people scattered throughout the factions of the church and throughout the world.

It is only by the power of divinity that true faith is kept in the hearts of men when assailed by the avalanche of evil from beneath, striving to overthrow that faith.

Despite the spent and spending years and despite every adversity calculated to discredit it, there is divinity in the message concerning the Temple.

### Faith

The birth of every worthy enterprise must be conceived in

Faith in the virtue and value of a thing begets creative and constructive power for all worthy achievement.

There is virtue, and value in the enterprise of building the Temple of the Lord.

It is not a **blind** faith that succeeds.

It is not a **superstitious** faith that begets power to achieve.

It is not an **idle** faith that wins the crown.

Our faith must see.

Our faith must be **reasonable and rational**.

Our faith must inspire **action**.

That kind of faith will engage in **right action**.

That kind of faith will get **right results**.

Faith in God is not to believe some **irrational fanaticism**.

Let the ministry of the Church of Christ show forth the **divine principle** in the command of God to build this Temple to the honor of his great name.

An edifice where **Spiritual Peace** is pervasive.

A **sanctified place of worship**, apart from the world.

A place of beauty, and of **rest and respite** from evil forces.

A house of divine appointment, where worship and environment being coordinate, meets God in accord with **His appointment**, and obtains for the worshipers a fuller revelation of Himself.

A clearer revelation of His will to us.

Finally a place of true endowment where the soul may receive health in spirit, **Inspiration, Revelation, Light, Power, Blessing**, and be invigorated and **healed in body, mind, and in spirit**.

These are the things that are offered to men through obedience in building His Temple, and in worshiping their God therein.

Let our faith be active, and our teachings true, until the hearts of men, far and near, are touched with the holy fire of this blessed truth, then their hands will be joined with ours in this most noble endeavor, and this Temple of the Lord will rise from the dust of the prophecy of past years, and stand as a monument of blessing to all who will come in obedience to Christ, to share its benefits.

Do we know that the **fundamentals** in the restoration of the gospel are true?

Yes, thousands upon thousands know that.

Have we not the assurance that the Church, with its authorized ministry has been restored?

Yes, thousands know that.

Are we not also lovingly assured by the Comforter, even the Holy Spirit, that the Lord has taken an interest in the building of sacred and holy Temples, and that he will do so again?

Thousands have witness in their hearts that this is true.

When the Temple of these last days is built, will it not be for the dispensing of blessed endowments, and of enriching blessings to whosoever will? Surely!

Surely none who will be obedient to Christ, will be denied.

The assurance of these things in our hearts is equal to a golden coin in our hands from the mints of glory above.

This is the coin God expects us to put into circulation, where matters of blessed truth, for the souls of men are on exchange.

The world needs less cant, and less argumentation in words.

One poor wear trait with which poor humanity is afflicted, is that we are long on words, and on argumentation, and short on deeds.

With a good gold coin in your hand, when you needed the goods that coin would buy, would you stand and argue about the fine points of your coin, and still keep and hold, and hoard it?

We are too miserly with the coin of truth that God has given us.

Have you the coin of truth? Don't argue, spend it!

There will be value received.

Our gospel of the restoration contains divine, intrinsic, spiritual and material values.

possibilities for the purchase of spiritual and material values, there is nothing to excel the gospel of the Restoration in this age of the world.

We need to put that coin, more freely into actual exchange in all the mart of human affairs.

Lands must be purchased, owned, and cultivated cooperatively.

The restoration calls for that.

That is a coin that must be actually spent, to secure the benefits. We have been miserly with that coin.

We have built fine philosophies, spun endless arguments, and done but little else.

It is the will of the Lord, and for our benefit, that the Temple shall be built.

Here he will bestow richer endowments than can be received if we disobey him.

This truth is a golden coin from the mint of heaven in our hands.

In this great work, the call is to all who will respond to the testimony and invitation of the Holy Spirit.

The time is here, and the opportunity is now to spend this truth-coin by putting it in practical circulation in the building of the Temple.

In every heart, the exercise of **holy faith**, produces clearer vision.

**Unwavering faith** clarifies the vision to see worthy projects. It is not blind to difficulties.

It is **faith** that devises means to conquer those difficulties.

Faith operating on the end of a pick handle, a hammer, a saw, or any instrument of labor, is always worth more than the kind you wrap up in a napkin to keep it from getting soiled.

The possibilities of faith, are limited **only**, by the range of our vision.

Whatever of achievement the mind can see, **that thing men can do**.

The limitations of faith and of vision are extended and intensified by the right **expenditure of our energies** in all matters of duty toward God.

Do you know one little thing which is approved by faith, and which you can do at once? Then do that, and immediately your faith and vision become stronger and clearer for further and greater achievement.

Some of us know that the gospel of the restoration has been preserved in the Church of Christ.

Let us proclaim that blessed message without apology.

Let all the ministry spend that gold coin freely.

It will purchase the truest wealth ever dispensed,—souls won to the kingdom of God.

We know there is divine power resident in ministerial administrations for healing the sick, for consolation of the dying, for the heart's needs of those bereft.

Let that coin be spent freely, and without reservation or apology. It is God who has commanded it, and by his power it is done.

The benefits of that spending are **spiritually healthful** in all the wide extent and vast possibilities of its blessed circulation wherever sufferings are spread in this sin-cursed world.

Let all people of faith unite to build the House of the Lord and he will give the endowment promised.

Part of that endowment will be greater miraculous power in healing the sick.

Part of that endowment will be an increase of spiritual grace in preaching the gospel with convincing power.

Part of that endowment will be a clarity of revelation from God to make more effective his gracious system for the benefit of the poor, and for the correct equalization of goods in a blessed fellowship brotherhood.

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**EDITORIAL**

**Reaping the Harvest**

It isn't the job we intended to do,  
Or the labor we've just begun,  
That puts us right on the balance sheet,  
It's work we have really done.

—Unknown.

Acting upon this principle, the little group at Bemidji has been saying little about intentions, but has nevertheless, as the saying is, been "sawing wood." The summer's experience of sowing, watering, and reaping, has been fraught with much wholesome joy and peace, notwithstanding the opposition has waged battle to frustrate if possible the hopes of the saints. Every move of the adversary has been checkmated so far, and so strangely has the invisible directing hand been manifest, that when, afterward it has come to our understanding, it has caused us to marvel.

Early in the spring Brethren Long and Irwin, on their way to Canada, lingered long enough to sow the good seed in some good ground. The planting made by them has been nourished and watered from Sunday to Sunday, a loving task in which the group has contributed by regular attendance, so that to each belongs a portion of credit.

And then on the last Sunday in August came a reaping that brought joy to the hearts of all, as Brother Yates officiated in transplanting, through the waters of baptism, five precious souls, from the kingdom of darkness, into the kingdom of God's dear Son.

The schoolhouse was closed against us the same day in a despairing effort to halt the onward march of truth, but Brother Winegar opened his house, and by using the house and the lawn, with an improvised pulpit on the doortstep, meetings are continuing during the week.

Brethren Long and Irwin planted the seed, the little group here has nourished and watered, God has given the increase, and Brother Yates has now transplanted the growing plants, and is busily engaged, in his characteristic way, in firming the earth about the rootlets, while Brother Fred Reynolds, in word and song, is adding shovelful after shovelful of rich spiritual soil conducive to a pure and wholesome growth. Brother Alva Wheaton and his party, seeing something of Northern Minnesota on their vacation trip, have also added their talent in song and in the service of saintly fellowship. All in all the summer's toil has brought us a feeling of satisfaction and holy joy like unto the olden time before the onslaught of innovations that crushed spiritual peace. The work is onward, brethren. Shoulder to the wheel, let's keep it moving.

**PROSECUTE THE MISSIONARY WORK—BUILD THE**

**Build the Temple**

I was glad to read in the Advocate for August 15 the call of the Twelve, "To all divisions of the Church of the Restoration," as well as the "Appeal" of Brother Jordan in Advocate for September 1 to 'Build the Temple.'

Is there an alert Latter Day Saint who does not see in the signs of the times all about us the warning that Gentile times are nearly, if not quite, fulfilled, and that soon the fullness of the gospel must be taken to Lamanites and Jews?

Before we can do that the Temple must be built for God has decreed a special house must be ready in which he designs to endow his servants with power from on high to enable them to bring Israel to Christ. Surely it is a work in which all who long for the coming of a brighter day spiritually can combine their efforts to help bring about.

The instructions given through Brother Yates at the late general assembly that five thousand dollars be raised before the work is resumed is practical and businesslike. It requires a sufficient sum in hand to accomplish something. On these conditions I wish to be among those to get the work started again, so count on be for \$100.00.

A Sister.

**Order of Equality and Peace**

The order of Equality and Peace send in another contribution, both to the general fund and to the Temple. This is the second time they have sent in their tithing and offering since they started up. This speaks well for this band of earnest Saints at Phoenix, and the letters that come from there shows they are all profiting and prospering by this order of Equality and Peace, and enjoying blessings that are a realization of their hopes when they first started. I think it would be fine if the Doubting Thomas Class would write the Order of Equality and Peace and get a lesson or two, on the subject of—Am I My Brother's Keeper? We would be glad to furnish you with the address, and just now when the depression is making the strongest of us stop and wonder what will tomorrow bring, this token of a real practical demonstration of what can be done by the Saints in small groups as well as the larger ones, should be worth your consideration.

A. M. S.

**Book of Mormon Lessons**

For some time we have been running Book of Mormon lessons in the Advocate, but up to the present time we have received no comment on these lessons. Are you using them? The Independence Book of Mormon Study Class are using them, but we would like to know how many others are finding them useful, and do you think them of sufficient value to continue them in the Advocate. We would like an expression from every local in the church as well as from the readers of the Advocate where there is no opportunity for class study.

A. M. S.

**Publications for Sale**

Zion's Advocate, per year .....	\$1.50
Book of Commandments, leather binding .....	1.25
Book of Commandments, paper .....	.40
Changing of the Revelations .....	.15
Minority Rights, 15 cents; 2 for .....	.25
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# THE VINEYARD

## Why I Transferred to the Church of Christ

By T. J. Jordan

Yielding to the urgent request of many of my friends, I herewith relate a series of spiritual dreams or visions that have had some bearing on my present transfer to the Church of Christ (Temple Lot).

In the month of March, 1914, I had the following dream or vision: I was taken to Independence, Missouri, and walking west on Lexington Street I turned south on River Boulevard and looked toward the Temple Lot. There, to my surprise and delight, I saw the beautiful Temple standing about the center of the Temple Lot, facing on River Boulevard. I crossed the street and started up the wide, easy steps. Looking up toward the entrance to the Temple I saw Brother Joseph Smith, who was then living, approaching as if to enter the Temple. I took another step or two when I saw Brother Joseph turn and start down the steps, and such a distressed and sorrowful look I saw on his face! I continued on up the steps, meeting him about half way. Stopping, I said to him: "Why, Brother Joseph, are you not going into the Temple?" He replied: "No, Brother Jordan, none who are not worthy can enter. There are two Cherubims standing on either side of the entrance with drawn swords." Instantly a disturbed and distressed feeling came over me. I halted, hesitating to go farther, for when Brother Joseph could not enter I was sure I could not get in. Right here let me say this: if there was ever a good grand man, Brother Joseph was that man. Why could he not enter the Temple? We shall see.

Looking around I saw Brother Joseph had gone. I thought: "O, well, I will go on up anyway; they can only stop me; for I was certain they would not let me enter, after Joseph had been refused. I finally came to the entrance between two central pillars. I was very cautious and looked carefully about, but no one appeared. I slowly and carefully moved forward toward the main or central door to the Temple. I put my foot upon the step of the large open door and again timidly looked on both sides of me, but no one was in sight. I slowly drew my body up until both feet were on the doorstep and still no one appeared. I slowly moved in, feeling sure I would be stopped, and to my surprise and delight I was inside where I could see hundreds of people seated. I moved forward until I was immediately behind the last row of seats. I placed my left hand on the back of one seat, and my right hand on the back of another, and looked around.

The place was full of people, and I could see the sides of their faces and the back of their heads. Such beautiful, transparent skin as they all had! Not a hair of their heads was out of place. Their clothing was neat and clean, and above all, a sacred, blessed Spirit prevailed!

I turned my head to the right, and there by my side one

one of the Twelve. He said to me: "The Temple has been finished and God's people are awaiting the coming of the Savior. He is to be here soon."

I looked toward the front of the room, and there upon a raised platform which was like unto a pulpit behind which was a very beautiful, large, high back chair. The personage who talked with me said: "This is where the Savior will occupy as He blesses and instructs the people." Behind this chair a short ways were two smaller chairs, and right behind these were some eight or ten other chairs of the same size. I did not count the number of them.

Another strange thing to me was, I did not recognize one soul in that vast throng, except the personage who spoke to me and told me what it was all about. He resembled Brother John H. Lake. Then I awoke from my dream, or vision.

Two things have continually bothered me through all the years, namely: Why was it that Brother Joseph was not allowed to enter the Temple? Surely, he was worthy! And why was it that I did not recognize a soul in that congregation? These things, I say, troubled me until a few months ago when the mists were all cleared away and I saw the meaning of it all.

Sometime in March, this year, Brother E. E. Long wrote to me. We had not written to each other for some years. However, one morning a letter came. I was surprised and pleased. In this letter he asked me for the names of some saints that might be interested in what he called the Temple Number of the Advocate. I sent him a few names and in this letter I suggested to him that if the proposed Temple they were thinking of building was indeed the Temple of God it would face a certain street, and have certain other ear marks, else it could not be the true Temple. I told him I had seen it complete, finished in dream or vision back in 1914. I did not even know the name of the street but I drew a diagram showing where it stood, and where it faced. I sent this letter on to him. Two days later along came the Temple Number of the Advocate, and there on the front page was the picture of the Temple precisely as I had seen it in every detail. Oh, saints; how my soul did thrill with the Spirit of God! What joyful bliss it brought to me! About a week after this I got another Temple number of the Advocate from Brother Long on which he had drawn a chart of the streets around the Temple Lot, and had given the names of the streets. Saints, and friends, I bear my testimony to you that this is the Temple of the Lord as I saw it in vision in 1914 that is to be built on that sacred spot of ground in Independence Missouri.

In this letter I asked Brother Long when he was coming up, or if he could not come, could not some one else come. He replied he was coming in June. In the meantime, I was due for a shock, which completely knocked the props from under me. A couple of weeks before Brother Long came I had another dream. I was again back on the Temple Lot. I saw Brother Long standing and looking over what I thought was a wreck. He looked older and much worried. I turned and looked a little to my right and there I saw a two story building. I said, "Surely this is not the Temple, it can not be— why, that can not be the Temple. It would not hold 500 peo—

ple." Folks I was sick at heart at what I had seen in my dream on the Temple Lot, and I was still sick and sorrowful when I awoke.

Well, finally Brother Long arrived, and I was surely glad to see my old friend of years ago. A few days after his arrival when a few meetings had been held—they were the old time meetings, I can assure you of that—Brother Long said to me: "Brother Tom, how about your transfer?" I evaded the question and gave him no answer, hurriedly going to my work. A few days later he asked me again and I replied, "Elmer, don't rush me. Let me get my feet on the ground." I then told him that I had had a disturbing dream and matters would have to be cleared up before I could make a move. He asked me what the dream was but I refused to relate it. I did not feel ready to tell him for fear I might hurt his feelings. So the matter was dropped and I went to my work as before.

About a week later I had one of the most blessed experiences of my life, and things were cleared up for me that left me fully satisfied and ready to move. I came down to breakfast. Elmer and my brother-in-law were at the table waiting for me. When I sat down I said, Elmer, you can make out my transfer." He said, well, well," and seemed so surprised that he could hardly wait to have his breakfast. After breakfast I signed the transfer, and I have been so happy and satisfied ever since. Now here is the dream:

I was again in front of the Temple. I again saw Brother Joseph come away. I was told that it was not Brother Joseph in person who could not enter the Temple, for he was a good and just man, and was now enjoying his part with the good and pure; that he would be crowned with eternal life and have part with all the sanctified of earth. What I saw was that which Brother Joseph represented, and in clear, distinct tones I heard these words: . . . . . **"This thing is of me. The Re-organized Church, as an organization, shall not build mine house.**

Then the matter about Brother Long was cleared up so that I understood and was satisfied. (This was personal and I do not care to relate it.) Concerning the "wreck" which I saw, I was told: "This is as it now appears"; that the white building was not the Temple but the little church on the Temple Lot, and if I would go to Independence I would see with the human eye just the conditions as I saw them in dream. I was asked if I could endure the trials and temptations for five years. I replied that with a little help I could. Again I was asked: "Could you withstand the extreme troubles and difficulties that would be poured out on all peoples, and nations?" I replied, Yes, with a little help I could. I was again asked: "Can you and this people remain true and steadfast, with a sincere, earnest, humble contrite spirit and seek to carry out the task placed before us for five years? With all the powers of my soul, I said, "Yes, Lord, with but a little help I will." I was then told if we could the Temple would be built and the endowment would be given not alone to the ministry, but a portion would be given to the saints; that prison bars could not hold them; that disease and the devourer would be rebuked for their sakes and none could molest or make them afraid. To me all troublesome matters were cleared up and like Paul of old, I was not disobedient to the heavenly vision.

I made my transfer at once, or as soon as I could dress and

some time. Finally he said he would leave us for awhile. The last night he slept in our house before his leaving, I had another remarkable dream. Sister Jordan and I were walking along together arm in arm. We were happy together as we have always been. The grass was green, the air fine, and the sun was shining nicely. We came to a large dock on the side of a body of water. As we came to the dock Sister Jordan said to me: "Jordie, (that's what she calls me) I am going over here," and releasing my arm she left me. I went on the dock, and there in the water by the dock lay a fair sized sailing vessel. I got on the ship, as I seemed to think we were going somewhere on this boat. I said to myself, I had better look it over, as it appeared to be an old boat. I looked it over carefully. It was old, but strong and well built. The timbers and the floor were firm, solid and well laid, but I noticed that the masts were brand new. The ropes were new and the sails were new and so strong. Presently Sister Jordan came on the boat and slipped her arm in mine again. Soon I heard the command, given by some one forty or fifty feet in the air over the front of the boat, to unfurl the sails and get ready to leave. Several men took hold of ropes running through the canvass or sails, and I took hold of one nearly in the center of the boat and gave it a quick jerk or shake. The big masts raised and the sails began to fill with the breeze. Then this same commander called out: "We set sail." Slowly the boat pulled away from the dock. I still held my rope as I did not see any place to fasten it. I could see away up stream, being very much concerned about a rock that projected out in the stream. As we neared a big treacherous one on our left, I said: "Oh, my! I hope the commander sees that and steers us away from it." When we were nearly on it the boat smoothly and slowly turned away and we passed without harm to the boat. Then I saw another one on the other side and again I was very much concerned lest the commander might not see it. But again as we were nearly on it the boat slowly moved away and another danger was successfully passed. I then felt more safe. I was sure the commander knew his business. I was still holding my rope and it was tugging at me with the breeze. Then along came a man like unto Brother Long and said to me: "Has the commander given you no instructions where to fasten your rope?" and he pointed to a large, heavy ring securely fastened in the floor at my left. I answered, "No, he has not, and I don't know anything about sailing either." I then fastened my rope securely after which I awoke. What a beautiful feeling! The grandure of it all! Such bliss and calm sweetness I never felt in all my life before.

I awoke Sister Jordan and started to tell her, but my emotions broke and I was swamped in tears to the extent that I could not continue for some time. Finally I became composed and told her what I had had, and she, too, was overcome. It was then 5 a. m. As soon as I heard any movement in Brother Long's room I got up and went in and told him. He was much moved as I related my experience. Saints, I send this forth praying God, in Jesus' name, that it may be of encouragement to some who need such blessings that it may assist in the cause of Zion.

Very sincerely,

Your brother,

T. J. Jordan.

## When the Unexpected Happens

By E. E. Long

They say that the Temple we never can build,  
Because it is not being done by their guild.  
We're poor, it is said, and our numbers are few—  
But GOD has commanded the work that we do.

When Noah was given the plans for the ark  
The skeptical doubters with warning did hark.  
'Twas all a big hoax, said the learned and wise—  
But they were in line for a tragic surprise.

When Nephi declared he was planning a trip  
Across the Pacific, and builded a ship,  
His brothers, more wise in their narrow conceits,  
Informed him that lunatics thought of such feats.

But Nehpi, obedient, and wiser than they,  
Redoubled his efforts, for fear of delay.  
In time they embarked for the voyage o'er the sea—  
And now Laman's folly all people can see.

When good Nehemiah rebuilt the wall,  
Sanballat declared that the thing would soon fall.  
But centuries have proven his wisdom was nil—  
The walls of Jerusalem are standing there still.

Today some past history is being repeated:  
Sanballat and Laman would have us defeated.  
But like as it was in the days of Nephi,  
We'll go right ahead and their wisdom defy.

With faith in the promise that "many will help."  
We fain would continue, ignoring their yelp.  
When once the foundation and walls are in place,  
The shame of their folly will show in their face.

Though trials and temptations and doubters assail,  
Our GOD will sustain us, His cause must prevail.  
And when our great task is completed, then we  
The face of the Master with joy we shall see.

## One Hundred Years of Steadfast Purpose

(Continued from page 138.)

### Have Faith in God

In God, and in his promises our faith is fixed.  
Though buffeted by evil for a hundred years, thank God  
that faith still lives.

### Invitation

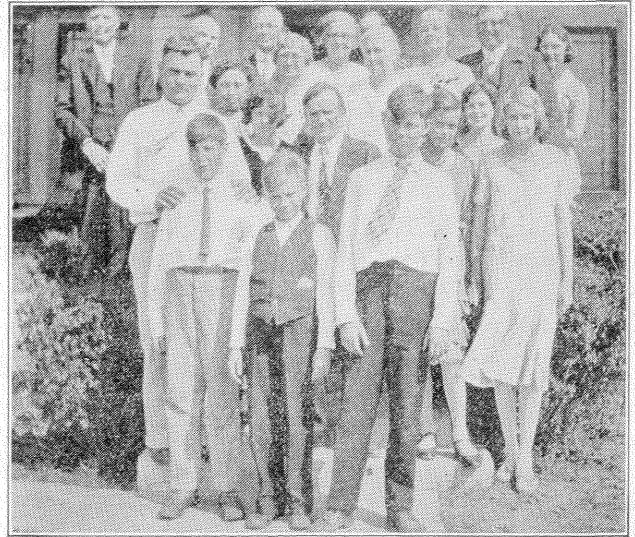
The Church of Christ invites all believers in the restoration,  
and all everywhere who have faith in God and his word.

Let us unite in faith to build the House of the Lord; and  
then let our obedience, and worship therein, call upon Him  
to direct his people in all things for the good of men.

This call to service and obedience, and to build a Holy  
edifice according to His word, is Christ's call through the  
Church and by the Spirit at this hour approaching the end  
of the world!

And He will not turn His faithful ones away empty.

Sister E. M. Daiken of Los Angeles, California, writes us a  
brief sketch of the Los Angeles Church and sends us a picture  
of the Sunday School. We don't know many of them, but we  
think they are a fine group of Saints, don't you?



Dear Editor and Readers of the Advocate:—Our Church here  
was organized in 1926 by divine direction of the Holy Spirit  
under the supervision of Brother Samuel Wood. Since that  
time we have had an up hill climb. As we have no church to  
hold meetings in we meet from house to house and that is very  
trying sometimes, as we are scattered so far apart; although  
we think nothing of driving from one to fifty miles to have  
meetings, and we have been blessed in many ways and the  
Lord's Spirit has been with us. There has been three baptized  
in the church this year.

Brother Jerry Fisher is our Presiding Elder for this year.

Sincerely your Sister in the Gospel of Christ,

E. M. Daiken.

## Good News From Michigan

Elder Lewis E. Welch writes of their good time at Flint,  
Michigan, September 6th. He says, "We had one of those  
old fashioned one day meetings for which Michigan is famous.  
The first meeting was a prayer and testimony meeting. The  
sacrament was served, then such prayers and testimonies  
were offered that made one feel determined to press on in the  
good cause.

Of course the evil one tried to hinder, but he was foiled  
and good cheer and brotherly love continued throughout the  
day. Two gifts of prophecy and one poem were given, and in  
all three the Saints were admonished to cease from "contention  
and strife, over points of law" and to "live humble," and  
the Lord would work those things out in his own due time  
and way.

The sermons preached were of a high class, one by our aged  
Brother David Smith of Whittemore, Michigan, Brother William  
Postma, of Grand Rapids, Michigan, and Lewis E. Welch,  
of Coleman, Michigan occupied in the evening hours with good  
liberty and the power of the Spirit.

September 13th after the usual morning service, the Coleman  
Church people gathered on the banks of the Salt River and  
had a pot luck dinner after which six precious souls were  
baptized by Priest Francis Parkinson, of Midland, Michigan.  
Sister Parkinson also transferred to the Church of Christ.  
This makes nine members in Midland, the result of my visit  
there some time in June.

I expect to be at home for a few days then away again, this  
time I intend to visit Port Huron and thence up the Western  
Coast of Lake Huron into the north part of the State. This  
is new territory for the Church of Christ, but I have faith to

## Birthday Rhymes

To my Sister, Ellen A. J.

By C. W. Lamb

[The following poem, while quite lengthy, contains some excellent food for thought. It was sent to me twenty years ago, but I do not now remember whether it had previously been offered for publication. The author has undoubtedly passed on to his reward ere this. The student of God's word, who desires to follow up the numerous citations given by the author in both Bible and Book of Mormon will find material for hours and hours of instructive reflection.—Editor.]

When we were young, how slow time moved—

How long a year would last!  
But short the years of life appear,  
Viewed after they are past.  
Aside from my own evil deeds,  
I don't feel to complain;  
Nor would I ask to travel o'er  
The years of life again.

Yet, if by coming through again,  
I knew I would revise  
My evil deeds and actions all,  
Wherein I've been unwise,  
I might be tempted, if I could,  
To start o'er life anew,  
And make life's new edition a  
Much fairer book to view.

But while old paths we might make straight,  
Where crooked steps we've made,—  
As want can not make life a blank,  
By sitting in the shade,  
And since it is the man that acts,  
Who all the blunders makes;  
And only he that nothing does,  
Who never makes mistakes,—

In dodging where we've made missteps,  
We'd get in paths untried,  
And doubtless blunder into traps,  
The devil there would hide.  
And thus life's new edition might  
Not show a fairer page,  
Nor better deeds than we have wrought  
In this our pilgrimage.

As we are sons of Adam, (1) and  
Are of a fallen race; (2)  
And this life is a trial state, (3)  
Since Adam fell from grace; (4)  
Though Christ has wrought redemption, (5) as  
It was for us he died; (6)  
Yet we receive no crown of life  
Till after we are tried. (7)

- (1) Acts 17:26.
- (2) Alma 9:38; 2 Nephi 1:110, latest small type edition.
- (3) 2 Nephi 1:108, Book of Mormon.
- (4) Alma 9:41; Genesis 6:57-59, Inspired Revision.
- (5) Alma 9:42.
- (6) Acts 4:12, 2; Nephi 11:39; Mosiah 1:115, 116; 3:11.
- (7) James 1:3, 12; Daniel 12:11; 1 Peter 4:12, 13; Hebrews 2:10; Jeremiah 17:10, 13; Ether 5:7.

While those who know not to believe,  
And can not truth embrace,  
Are all redeemed from Adam's fall,  
And in a state of grace, (1)  
For little children all are saved  
Through Jesus' work alone, (2)  
For others only who repent,  
Will his shed blood atone. (3)

- (1) Mosiah 1:107.
- (2) Matthew 19:14; 18:10; Moroni 8:5-27; Mosiah 1:114-122; Genesis 6:55, 56, Inspired Revision.
- (3) Mosiah 1:108; Alma 19:94-106; 2 Nephi 2:72; Book of Nephi 4:52.

As sin is not imputed where  
Men err for lack of light, (4)  
This life seems ordered as it is,  
By wisdom infinite.  
For "all things work for good" to those  
Whose aim is right to do; (5)  
And none are held accountable  
For what they can not know. (6)

- (4) Mosiah 1:107; 8:38-60.
- (5) Romans 8:28.
- (6) Mosiah 1:107.

(To be continued)

## Book of Mormon Lessons

Synopsis of Lessons presented before the Class on the Temple  
Lot, by Louise Sheldon

NEPHI'S VISION—No. 5, Continued

(See Lesson Outline in Zion's Advocate for September 1, 1931)

STUDY OF THE LESSON

1 Nephi 3:145-256

After showing Nephi the destruction of his descendants in the last days, the narrative of the vision is interrupted and Nephi sees the rise of a "great and abominable church" among the nations of the earth, like that described in the 17th chapter of Revelations. The wealth, pomp and power of this church is described, and we are told how it would persecute the saints of God. (Verses 135-144.)

History tells us how the gloom of the dark ages was pierced, early in the fifteenth century, by the discovery of a new land. That land was America, which proved to be a refuge for those seeking to get away from the ignorance, superstition and power that the "great church" exercised at that time over Europe.

of Nephi's vision, beginning with verse 145.

What divided the two hemispheres, or the Gentiles in the old world, and Lehi's descendants in the land of promise? (145.)

What influence moved upon Columbus to go "forth upon the many waters" and discover the "promised land"?

What does verse 149 say of the Gentiles who came after the Discovery? Every boy and girl who has studied United States history in the grade schools knows the story of the Pilgrim Fathers and the early settlers of New England who came to the new land that they might worship God according to the "dictates of their conscience," and found a government that would insure religious liberty to all men.

Nephi's vision shows how the descendants of his brethren, the Lamanites, because of their wickedness, would be scattered by the Gentiles, and how God's blessing would be upon

In verses 153-155 the Revolutionary War between England and the American colonies is referred to.

To whom are the Geneiles who come to the land of promise after the Discovery compared? (151.)

What is said of them in verse 152?

Who were the "mother Gentiles" in verse 153? What did they do?

To what is the deliverance of the Gentiles in the land of promise ascribed? (154, 155.)

Verse 157.—"And I beheld a book." This book was a record of the Jews. (See verses 160, 161.) It contained "many of the prophecies of the holy prophets." (Verse 162.) It was like the plates of brass (verse 163) which Nephi and his brothers obtained from Laban, about which we read in the first chapter of first Nephi. This book which Nephi saw go forth among the Nephites was the Bible. It was not "so many," or so full and complete as the plates of brass because, as we shall see later, "many parts" had been taken from it (verses 166-170) by the time it came to the Gentile nations.

What is said about the book as it was originally written? (165.)

It has been suggested by some that false interpretations and false teachings, the taking from and adding to the Word of God in its presentation to men might have a bearing upon the statement in verse 165.

What reason is given for the Gentiles stumbling? (172-175.)

What is said about the Gentiles in the land of promise? (176.)

What promise is Nephi told was made to his father? (177.) This shows that there would be a Nephite mixture with the Lamanites. This will be made clear as we go along with the history of the Nephites, and find how, from time to time, Nephite dissenters joined the Lamanites, etc.

Would the Lord permit the descendants of Lehi to be totally destroyed? (178.)

Beginning with verse 179, Nephi is given to understand that the Lord would not leave the Gentiles in their blindness. He is shown the coming forth of the Book of Mormon.

What promise is made in verse 183?

When would the book come forth? (v. 185.)

By whom would the book be written? (v. 184.)

What would it contain? (184, 186.)

What would be done with the book after it was written? (185.) How would it be brought forth? How does this description of the book and its coming forth compare with Isaiah 29: 11, 12, 14, 18?

When this book comes forth, what promise is made to those who shall try to establish Zion? (187.)

Who shall be "lifted up at the last day? (188.)

Verse 190—"Remnant of the seed of my brethren." This refers to the Lamanites.

What book is referred to as proceeding from the "mouth of the Jew"? (190.)

What is the last record referred to in verses 191, 192?

What should the last record do for the first record? (Verses 192, 193, 196.)

To whom should the two records go from the Gentiles? (Verses 190, 191, 193.)

To whom would the latter records come first? 198-200.) Christ came unto the Jews and they rejected him. Then the apostles turned to the Gentiles with the gospel message. In the last days the order would be reversed. The fullness of the gospel would be given to the Gentiles first, and then it would go to the Lamanites and the Jews. Nephi sees the latter record, the Book of Mormon, taken to the remnant of his seed, the Lamanites, and also to the Jews, after it had come forth unto the Gentiles.

What promise is made to the Gentiles who will accept the

If the Gentiles would not repent, what then? (210-213.)

How is the work that would be inaugurated by the coming forth of the Book of Mormon referred to in verse 214?

How does Isaiah speak of it? (See Isa. 29:14.)

What is said concerning the duration of the work in verses 215 and 216? What does Daniel say? (See Dan. 2:44.)

(Verses 219-236.) What description is given in these verses of the great church? Notwithstanding the power and dominion the church had enjoyed, what was shown in verses 233-236?

What promise is made to the saints of God in verses 230, 231?

Who was the man Nephi saw in verse 238? (See verse 239.) What was his name? (251.) What would John see? (240, 242.)

What was Nephi promised? (247.)

What was Nephi commanded about what he should further be shown? (248, 252, 253.)

Would there be any others who should see "all things" besides Nephi and John? (249.)

What would be done with their record? (250.)

When is the sealed record to come forth? (250.)

Nephi was shown "all things," but was not permitted to write them because they would be revealed to the "apostle of the Lamb," John, who should write them. He should see and write "many things which has been" (verse 241), "and he should also write concerning the end of the world" (242). This we recognize as the revelations given to John on the Isle of Patmos.

In the first chapter of the Book of Ether, verses 84-101, we find that the brother of Jared received a revelation of all things to the end of time. He was commanded to write them in an unknown language and seal them up, and they were not to come forth until the Lord should see fit. When the Book of Mormon came forth there was a sealed part with it. Oliver Cowdery wrote, "A part of the book was sealed and was not to be opened yet." He further says the angel told Joseph Smith that the sealed part contained the "same revelation which was given to John upon the Isle of Patmos." (Cowdery's Letters, page 15.)

### The Sealed Record

It is not a historical record, but is a revelation from the beginning to the end of the world, and was given to the brother of Jared.—Ether 1:90; 2 Nephi 11:126, 127, 130.

It was written by the brother of Jared in a language that was not to be interpreted until the "own due time" of the Lord. Ether 1:89.

Nephi was shown all things down to the end of the world but was not permitted to make a record of them.—1 Nephi 3:246-248; 252.

The Jewish apostle, John, was given a revelation of all things. 1 Nephi 3:249, 251.

It may be that others besides the brother of Jared, Nephi and John have been permitted to see what was revealed to these men. Nephi indicates as much when he says "others" "who have been." See 1 Nephi 3:249.

It seems that the revelation to the brother of Jared was made known to the Nephites after Christ appeared unto them; that Christ commanded it to be done. See Ether 1:95, 96. Moroni, who abridged the record of the Jaredites, speaking of the records containing the revelation to the brother of Jared, states that he was commanded to "hide them up again in the earth."—Ether 1:97-99.

### When the Sealed Record is to Come Forth

Not in a day of wickedness.—2 Nephi 11:125-127.

Gentiles must be "clean before the Lord."—Ether 1:100.

Gentiles must come to the faith of the brother of Jared.—Ether 1:101.

To come forth in the "own due time of the Lord unto the house of Israel."—1 Nephi 3:250.

When Israel comes to believe in Jesus Christ—"when ye shall