

# 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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## AMERICA IN PROPHECY

JACOB PRONOUNCED JOSEPH'S LAND GREATER THAN THE LAND PROMISED TO ABRAHAM.—

*"The blessings of thy father have prevailed above the blessings of my progenitors."*—Genesis 49:26.

MOSES DESCRIBED THE RICH RESOURCES OF JOSEPH'S LAND. Deuteronomy 33: 13-16.

*The Book of Mormon says America is: "choice above all other lands."* 1 Nephi 1:54; 2 Nephi 1:6; Ether 1:18; 6:2.

COLUMBUS WAS INSPIRED TO DISCOVER AMERICA.

*"And I behold the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters; even unto the seed of my brethren who were in the promised land."* 1 Nephi 3:147.

GOD'S HAND WAS OVER AMERICA.

*"And I, Nephi, beheld that the Gentiles that had gone out of captivity were delivered by the power of God out of the hands of all other nations."* 1 Nephi 3:155.

AMERICA WAS DEDICATED TO FREEDOM.

*"And this land shall be a land of liberty unto the Gentiles; and there shall be no kings upon the land, who shall rise up unto the Gentiles. And I will fortify this land against all other nations."* 2 Nephi 7:18, 19.

AMERICA WAS TO BE THE LAND OF ZION AND THE HOME OF THE NEW JERUSALEM.

*"And he that fighteth against Zion shall perish, saith God, for he that raiseth up a king against me, shall perish."* 2 Nephi 7:20.

*"A New Jerusalem should be built up upon this land."* Ether 6:6; 3 Nephi 9:58.

A GREAT FREE NATION WAS TO BE RAISED UP IN AMERICA WHERE THE FULLNESS OF THE GOSPEL COULD COME FORTH.

*"The Lord God will raise up a mighty nation among the Gentiles—upon the face of this land."* 1 Nephi 7:15.

*"Mighty above all."* 3 Nephi 9:65.

*"For it is wisdom in the father that they should be established in this land, and be set up a free people by the power of the Father, that these things might come forth", etc.* 3 Nephi 9:89, 90.

## FROM APOSTLE FLINT.

Black River Falls, Wisconsin,  
June 9, 1934.

Dear Sister Sheldon:

Your kind letter just received. I note your request for something for the Advocate. I have intended to write something along the lines of the present trend of world events in the light of prophecy, using some of the vast multitude of material that is coming to light daily in the current newspapers and magazines, and which is so strikingly in line with the message of the restoration. One business man of my acquaintance in Madison, who is quite a student of some of the modern writers on prophecy and its fulfillment, said to me one day just before we started on our missionary campaign: "Mr. Flint, it certainly must be easy to preach now with so much happening that is in detail a fulfillment of prophecy." I answered that about all that was necessary was to have a newspaper or magazine in one hand and the Bible in the other. This article, however, will have to wait a little longer, until I have a little more time to devote to it, as I am up to my ears in missionary work, because missionary work means more to me than just preaching. I long ago learned that the personal contact with individuals in their homes did as much, if not more, to establish confidence and weld friendships that, to me, is the very first fundamental in successful missionary work. Your friends will listen to you; so you must first make friends with the people and get their confidence, if you expect them to listen to your message. We drive our car into a community and then let it sit while we visit the people. The car is merely our means of transportation from place to place.

As soon as we were able to again rent our home in Madison we "hit the trail", going first out to Grant county in the western part of Wisconsin, near Lancaster, where the Wheaton-Holloway debate was held. We preached some at the schoolhouse in Ellenboro, midway between Lancaster and Platteville, but the few remaining saints in that locality have become so scattered that it is very difficult for them to get together for a preaching service, so we traveled among them and gave them what encouragement we could. We also visited quite a number of families of the Reorganization, renewing old acquaintances, and apparently establishing new friendships. We have devoted so much of our time during the last few years to Michigan and the east that Wisconsin has been somewhat neglected, so we are now undertaking to re-establish our oldtime footing, and with very evident success. Some of the members who used to live in the Ellenboro neighborhood have now moved to near Livingston. This is where we held the large funeral in the Methodist church over the young Mr. Matthews who died with cancer, and whose obituary appeared in the Advocate recently. This funeral sermon attracted wide attention and created a desire to hear more of our faith. Accordingly we spent a week at the Matthews home. Preached there on Sunday, and then for a couple of nights in the week drove fourteen miles in another direction and preached at the home of one of the relatives of Sister Matthews, by their request. All of these services were very well attended, and we have made many fine friends there, and have a very cordial invitation to return there when they can get the use of the schoolhouse for more public meetings. This really looks like a good opening, and we shall follow it up.

From Grant county we came north one hundred miles to Sparta, where lives our dear old Sister

Adelia Brockman, with her daughter and son-in-law, "the Marquettes", known to the central office there in Independence, perhaps as well as anyone in the church, because of their faithfulness each month with their honoring of the temporal law. They are as faithful in their spiritual lives, too as they are in the material, yet "Pete" Marquette is not yet a member of the church, though he acts more like a member than some do who are. We will return there next week and hold some services. We came here to Black River Falls with a double purpose. It is midway between Minneapolis and Madison, and so made an ideal place in every way for a certain young man by the name of Smith who lives in Minneapolis, to meet a certain member of the Flint family, and give "Daddy" a job of tying a knot, that by reason of the mutual joy and satisfaction it seemed to afford all concerned, not excepting "Pa" and "Ma", (we're proud of our new son), we trust will remain tied through a long and happy life. They were married here at the beautiful farm home of Brother and Sister Nelson Tucker, last Monday morning, and immediately after a nice lunch prepared by Sister Tucker, the young couple started on an extended trip down through Wisconsin, Iowa and Missouri, visiting friends and relatives on the way down, and having as their immediate destination the home of the Apostle Smiths, in the Ozarks of southern Missouri. They will spend about two weeks traveling this way and will doubtless visit Independence either going to or coming from the Ozarks. Miss Beth Smith, sister of Kenneth, and Mr. Hubert Schrader of Minneapolis, were bridesmaid and best man. They, too, returned to Minneapolis after lunch the day of the wedding.

We have continued to hold services here each evening with very good interest. Last evening it rained so hard all evening there was no service but the beautiful rains we have been having the last few days have about broken the drought, and is certainly a Godsend and makes everyone rejoice. Today we will visit an Indian reservation near here, and try to make friends with them so that we will be able to make use of some of our Indian experience, gained in the east. We received a very cordial invitation from Chief Clinton Rickard of Niagara Falls, N. Y., to again attend and take part in the big annual celebration, held there the 21st of July. We will try to do so, as this gives us a fine contact for our work, both in Canada and the U. S., because this celebration is in commemoration of the reopening of the treaty respecting the international boundary line, which Indians in both countries are exempt, by treaty, from respecting. The Indian saints at Ohsweken, Ontario, usually attend, so our work receives a fine stimulus, through the contacts made at these annual celebrations. We meet Indians from many tribes and localities there.

In the field and feeling fine. Your brother and sister in Christ.

—"THE FLINTS".

Permanent Address: Elder B. C. Flint, 2338 Hoard Street, Madison, Wisconsin.

A patient God these days and years  
Keeps watch while acorns grow to oaks—  
What puny man can long delay  
Fulfillment of the words He spoke?  
The work is His; He sees, He knows,  
And if He bids us "stand and wait"  
Till evening sunset shines and glows,  
Let not our faith, our zeal abate!

—Mary E. Gillin.

## RECENT PROPHECY FORETELLS FAMINE.

By C. A. Gurwell

"Surely the Lord God will do nothing, until he revealeth his secrets to his servants, the prophets." (Amos 3:7).

Thus spoke the sheep herder, Amos, who was taken from among the herdsmen in the hilly country about ten miles south of Jerusalem, to go before the House of Israel, and declare their doom, unless they would repent. This occurred 721 B. C., or about 65 years before Israel was finally taken captive, and carried away out of their own land, as Amos had prophesied.

Amos was no college professor; he was of no social or political importance, and king Jeroboam, with the high priest and other dignitaries, rejected his words. Yet they were true, and are preserved unto us, with the subsequent history of their fulfillment, while king Jeroboam is forgotten.

June 5th, 1932, a former sea captain, but a servant of God, was sent to the people of this country, with a similar message of impending disaster unless repentance were manifest among the people. Elder Richard Bullard, speaking in the congregation of the saints, at the sacrament service in the small church on Union street, in Independence, Missouri, declared:

"These are the days of peril and disaster; and the day of distress and test is near, such as never before has been known in this generation. For behold, the dread spectre of Famine shall stalk through the land, and great and terrible sorrow shall seize the inhabitants, and thousands shall be swept off and perish, because of the prevailing wickedness and abominations; and nothing but the hand of the Lord shall deliver his people.

For the day will come, when as in the day of the widow of Zarepath, to whom my prophet, Elijah, was sent, and the handful of meal was multiplied, so that each day supply was granted for need, so shall it be with my people in the day that is near.

But inasmuch as my children, through their righteousness of life, make this place my Zion, so shall my hand of power be made manifest, and my arm of protection bring deliverance and safety to those who are faithful to me in keeping my laws.

"And moreover, those who have hoarded up the grain for selfish purposes, it will be destroyed for food, by maggots and insects.

All this because of the fearful wickedness of the inhabitants of this chosen land. For I have decreed and declared through my ancient prophet, that I will sweep off the wicked and rebellious from this choice land; and there shall be no other place found for My ZION, where safety can be secured.

"This protection, O, My People, shall be the heritage of all who will faithfully keep my commands, even as in ages past; saith The Spirit."

With nearly one-half of the states of this great country asking the Federal Government for help, in consequence of drouth, and famine conditions already prevailing, it would seem only necessary to let this warning be known, to cause the people to repent of their wickedness and turn to the Lord in sincerity. But they will not "hear", and in no distant future the sword of the Lord will fall in judgment, and this prophecy will have its literal fulfillment. Two years have passed and it is already upon us.

Please notice that "protection" and "safety" shall "be the heritage of all who will faithfully keep" the commandments of the Lord.

Be wise in time. Save yourselves from impending disaster by turning to the Lord and heeding his counsel.

—C. A. GURWELL.

Independence, Mo., June, 1934.

## MODERN MANNA

Brother Frisbey, one of the "old time members," has often said that it might become necessary for the Lord to feed his children again as he fed Israel of old. When drouth and locusts destroyed the crops in South Africa two years ago a substance fell on the ground that the natives found good to eat. We read several reports of the strange happening at the time. The following was published in the *Kansas City Star* for April 29, 1932:

"Vryheid, Natal—Theunis Botha, a cousin of the great Boer leader, and other white persons of this neighborhood are greatly puzzled by the unexplained appearance of a manna-like food on Botha's farm.

"Botha says he awoke one morning to find a patch of waste land 700 yards long and 60 feet wide covered with a white substance resembling snow. Natives were in the midst of the patch, eating the substance greedily and stowing it in baskets.

"They regarded it as a heavenly compensation for destruction of their cattle by drouth. Although the oldest natives on the farm had never seen such a substance before, they all ate it without hesitation, knowing instinctively that it was food which would do them no harm.

"Botha collected some samples of the substance in a bottle and took them to Vryheid, eighteen miles away, for examination. The samples Botha produced looked like popcorn, with here and there flaky pieces. The color was mere white without any shine or gloss. Some of it was slightly rough to the touch. In almost every way the substance recalled that described in Exodus 16, verse 14:

"And when the dew that lay was gone up, behold upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground." Verse 31 adds: "And the house of Israel called the name thereof Manna; and it was like coriander seed white; and the taste of it was like wafers made with honey."

"The taste of the substance produced by Botha was like that described in the Bible, pleasantly honey-sweet, and the little balls dissolved on the tongue like icing sugar.

"Although the occurrence of the manna' was confined to the small patch on Botha's farm, other parts of which and nearby farms being without any indication of it, it is understood here that a similar appearance occurred in 1856.

"Some explain the Biblical manna as having been exuded from tamarisk trees, but Botha's farm is treeless veldt and this could not possibly have been the case there."

Another report published in the *Kansas City Star* for May 10, 1932, stated that the food "fell from the heavens."

The above account is interesting as showing what the Lord could do if it became necessary for him to intervene in behalf of his children.

### "A Prayer at Eventide.

"Speed us, O Lord, on the journey of life, and what time the stillness of evening begins to settle on our way, and the sunset's glories tell of a more glorious day to come, may we lie down to sleep in Thee and, sleeping peacefully, awake in the light of the morning that shall have no end." Amen. —By Bishop Wm. Edward McLaren, D. D.

### ZION'S ADVOCATE.

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### EDITORIAL

A hundred years ago, when the messengers of the Restoration heralded the literal second coming of Christ to the world, there were few who believed it. Today, you can hear it on every hand among those who make any Christian profession. This is as it should be. The light of the fullness of the gospel did not come forth to be confined to a certain circle. Its rays were to penetrate to the farthest corners of the earth. The Spirit of God was to move upon the minds of men everywhere who would be receptive to it, and knowledge and understanding were to increase in the earth, as the prophets had said. In the time that has elapsed since the warning cry went forth that the Bridegroom was coming, an apathy, a lethargy, has developed among many in the Restoration, because the Bridegroom "delayeth his coming." It is a common mistake to expect too speedy fulfillment of a divine promise, not allowing time for all that has to be done. A change has been taking place in the churches. Time has brought about a better understanding of God's promises, until today warning voices are raised in all churches declaring that the second coming of Christ is near, and active efforts are being put forth to take the message of the Savior and Redeemer to the Jews. Men can not excuse themselves now for unbelief on the ground that only an obscure few believe that Jesus Christ will return to the earth as literally as he came the first time. Ministers of all orthodox churches are proclaiming it, and the people of the churches are believing it.

A hundred years ago, when the Church of the Restoration was established, God told his people that he was not pleased with the unequal distribution of the wealth in the world; that he had made the earth for the use of all his creatures, and it was not his will "that one should possess above another." He condemned the prevailing system of Babylon, and told his children that they should establish a new social order based upon the teachings of Christ. It would be called Zion. The Church of the Restoration was the first to raise its voice in condemnation of a system that created rich and poor; that permitted extravagance on one hand, and poverty on the other. Today every progressive minister in every orthodox church is crying "shame" on a system that fosters poverty in "the midst of plenty." In the Catholic Church the impassioned oratory of Father Coughlin over the radio has set thousands to thinking, while the present Pope has written a powerful denunciation of the unequal distribution of the earth's bounty. I visited a Presbyterian church in an aristocratic section of

Chicago last summer and heard the pastor, famed for his talents and ability as a speaker, say it was a "wonder" to him that God had "not snuffed the churches out" because of their indifference to the suffering and want of their fellow men. That great Methodist missionary, E. Stanley Jones, in an address in Grand Avenue Temple, in Kansas City, last summer, said:

"What the world needs is a new program, and new power to put it into effect. It must try to rediscover the meaning of the Kingdom of God on earth. It will see that it means an order of love and brotherhood breaking into the older order based on greed and selfishness.

"The social gospel, you say; no soul salvation in it. But isn't there? Entrance into the Kingdom of God is personal; living in it is social."

Some may take satisfaction in the mistaken idea that their particular church organization has a monopoly on God. For our part we are encouraged to see that "truth is marching on"; that God's Spirit is moving upon men everywhere, as Joel said it would in the last days. While we feel happy and thankful for the voices that are raised in vindication of the truth of the Restoration message, we are equally happy and thankful that the light of that truth has been spreading in all directions, illumining the minds of men, and while not accepted in its entirety by great numbers, much progress has been made. If you become discouraged, sometimes, because you do not see more headway being made within your own little circle, look out abroad in the world, and despite all the evil, you will see a movement that is steadily God-ward, that is helping pave the way for the coming of Christ and the work that yet remains for his church to perform.

Are any troubled, as they see so much of the Restoration truth being taught by others; do any wonder if we any longer have a distinct mission? Ah yes; it remains for some one to make an actual demonstration of principles that as yet are mostly theoretical. We have the opportunity of establishing a Zion to which messengers from the nations will come to inquire how we have put into operation the theories that good men have preached from pulpit and press, and we can send back the answer, "That the Lord hath founded Zion and the poor of his people shall trust in it." (Isaiah 14:32.) When the Lord spoke to his servant over a hundred years ago, the special commission that was given was to warn the world; the Gentiles first, and then the Jews, that the coming of Christ was near which would burn as an oven and destroy all that was sinful. Second, that we were not only to prepare men for the next life, but we were to make this a better world for men to live in; that we were to establish a social and economic order fashioned after the pattern God designed as reflected in the teachings of his Son when here on earth; that we were to give the world a concrete example of Christ in practice as well as Christ in theory.—L. P.S.

#### In Memory of Daughter.

Dear Myrtle has gone to rest;  
Her place is vacant here.  
Our loss is great, but she has gained  
A brighter and a happier sphere.

She's only gone to wait awhile  
Beyond this vale of tears;  
To bask in her dear Savior's smile  
Till Christ in Clouds appears.

W. O. Closson and family.

## THAT INTERESTING SPOT OF LAND WEST OF THE COURTHOUSE—

Sermon Delivered on the Temple Lot, April 27, 1928.  
By Apostle Clarence L. Wheaton

Now, I want to pass very briefly over these few points, as they are familiar to most all of us, and call attention to another point sometimes raised by those who object altogether to the position taken by believers in the restored gospel in regard to the establishment of a New Jerusalem, at Independence, Missouri, and the building of the temple. The argument is often advanced, and I have had to meet it many times, that if Christ intended to establish a New Jerusalem at Independence, and direct that a temple be built here, why did he not reveal it in the Book of Mormon or the Bible? We answer that question by saying a parallel case appears in the prophecies concerning Christ's coming into the world. We could ask, "Why didn't God reveal to Abraham Christ's name, manner of his birth, and place of his nativity," etc.

Let us review some of the Scriptures touching this point, going back to Gen. 22:15. We find that 1892 years before the coming of Christ, God spoke to Abraham and said: "In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice," and yet there was nothing definite told Abraham as to how that was to be fulfilled. But let us come down 263 years later, and we find he speaks to Jacob, and says to him, in the 49th chapter of Genesis, 8-12 verses, "The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come; and unto him shall the gathering of the people be."

In the seventh chapter and fourteenth verse of Isaiah a prophecy was given 949 years after, or in 740 B. C., which says: "Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." So we find that God reveals these things little by little.

Then we come down to Micah 5:2-3: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel." Thus the place of nativity in due time was revealed to the world; and then it was revealed to the prophet Daniel 9:25 in 553 B. C.: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times." Messiah, if you please, and we turn over to the 1st chapter of John and 41st verse, and find that Messiah, being translated, means Christ.

Then you read something else in that same 1st chapter of John. When the Pharisees came to question John about his work, and what he expected to do, they made this statement to him, in the 25th verse of the 1st chapter—"And they asked him, and said unto him, Why baptizest thou them, if thou be not that Christ, nor Elias, neither that prophet?" Ah, the Pharisees knew that his name was to be Christ, and they ask him why he (John), was baptizing if he was not that Christ. So we find then, as Isaiah says in the 28th chapter, 9-10 verses: "Precept must be upon precept, precept upon precept; line upon line; line upon line; here a little and there a little." And that is the way God has done his work in all ages of the

world. He has not revealed it all at one time, but he gives inspiration far enough ahead that preparation may be made, that people may be looking forward as the time draws near, that he would reveal more and more until there would be a people prepared according to instructions given, to receive the full message, and accomplish the work that he had designed for them.

Thus we can, without fear of condemnation or criticism, trace the light of inspiration through the ages, concerning the establishment of Zion and the building of the temple upon the land of America. The land shadowing with wings, the promised land of God. We are safe in concluding that this being distinctly a latter day event, God would unfold to us, in due time, that which he would have us do, and He is doing so.

Going back to the beginning of this latter day work we find in the Book of Commandments, chapter 44, verses 27-29, that the Lord speaks of "the building up of the new Jerusalem, which is hereafter to be revealed; that my covenant people may be gathered in one, in the day I shall come to my temple."

Now notice they were given this commandment in February, 1831, in which the Lord told them that in due time He would reveal unto them where the New Jerusalem that was spoken of by Ether, Nephi and other of the holy prophets, would be established upon this land of promise; and He says that hereafter it is to be revealed, that my covenant people may be gathered in one, in the day that I shall come to my temple.

And in another revelation given in the same year, only a few months later, found in Section 57 of the Doctrine & Covenants, it says: "Behold, the place which is now called Independence, is the center place, and the spot for the temple is lying westward, upon a lot which is not far from the courthouse; wherefore it is wisdom that the land should be purchased by the Saints."

There is where this work was to be accomplished, and we find in another revelation, referring to this same event that that was to be the place where the New Jerusalem should begin to be built—**AT THAT SACRED SPOT**, dedicated and set apart for the work God had decreed. We find that that revelation refers to a certain spot. It does not say a great plot, a great portion of land, or large amount of land, but it refers to a **SPOT**, indicating by that it would be a very small place, and not a great tract of land, as some have intimated it would.

Turning to Sec. 83, par. 1-2, that which we have just read in regard to Independence, is again reaffirmed, but there's a little more light revealed on this subject. We find that in this revelation it indicates to us that not only was Independence to be the center place, but it also indicates to us that this temple should be erected in "this generation."

Now that we might be able to see that this work was being pushed forward, we call your attention to a manuscript copy of John Whitmer's history. You all know that John Whitmer was, by revelation, appointed to be the first historian of this church in the latter days, and I have in my hand a manuscript copy of this history that has been preserved, that was made by one Richard J. Lambert, of the Reorganized Church, and sworn to by Claude L. Smith as being correct and in harmony with the original manuscript. Turning to page 34 of this manuscript we find that on the 2nd day of August, this record was made.

(To be Continued)

## INDEPENDENCE ITEMS.

We were happy to be surprised in the afternoon of June 15th by a call from the newly-weds, Brother and Sister K. J. Smith. Edna is the daughter of Apostle and Mrs. B. C. Flint. Kenneth Julian is a son of Apostle A. M. Smith. We are sure that all who know these splendid young people will wish them abundant happiness. They will be at home at 224 Sheridan Ave., So., Minneapolis, Minnesota.

A party of 58 men, women and children, from Utah, arrived in Independence June 13, at 1:30 in the afternoon. They came in two large Union Pacific busses. They were on their way to the Century of Progress Fair, in Chicago, where the Utah church has a most interesting exhibit in the Hall of Religions. On the way the party took in points of historic interest to believers in the angel's message. They visited Richmond and Lexington in the morning, according to *Independence Examiner*, and in the afternoon they came to the Temple Lot. They also called at the auditorium of our Reorganized brethren. From Independence they were going to Nauvoo, Illinois, and then on to the Chicago Fair.

The brethren at the church office who show visitors from the Utah Church over the Temple Lot often remark upon the reverential manner of these visitors as they walk over the ground consecrated for the house of the Lord. The men will take their hats off and walk over the ground bare headed.

Other visitors from Utah have visited the Temple Lot since the party mentioned above. They will probably keep coming all summer on their way to or from the Chicago Fair.

Brother Trowbridge from south Missouri, and Brother DeLong, from Lamoni, Iowa, were recent visitors.

The saints here sympathize deeply with Brother and Sister Closson in the sorrow that has come to them by the death of their daughter who lived in Chicago. She went through a dangerous operation from which she did not recover.

Special meetings are being conducted every evening at the Stark Acres mission. They commenced Sunday evening, June 17th, and will continue through the week. T. B. Nerren is the speaker.

In our prayer meeting Sunday evening (June 17) a sister suggested in her testimony that when we are administered to the receiving of the blessing sought may depend largely upon whether we present ourselves before the Lord in a repentant condition, and whether we entertain any hardness in our heart towards others. We are asking God to forgive us, and we should first forgive others. Brother DeLong, at the close of the meeting, called attention to the thought, and commended it to our attention. We pass it on.

"There are times when we cannot see ahead. There are times when no man is wise. The best we can do is to sit still and wait. But waiting is not doing nothing. It can be very active because the spirit of man is an active agent even when in repose.

## FROM THE MAIL.

Mrs. E. Lake, 828 Reynolds St., Muskegon, Michigan, sends a contribution to the *Advocate* debt and expresses her love for the work. She prays that an elder may be sent to Muskegon to preach the everlasting gospel. She desires to help in the great work all she can, and wishes to be remembered in the prayers of the saints.

Rosa McGie, Grulley, California, sends contribution to *Advocate* and hopes all will do their part so that the paper may be continued.

Vernon and Mabel Burns, writing from Detroit, Michigan, June 7, says: "We were greatly pleased with the *Advocate*. It was inspiring, and we hope it will continue to be."

R. G. Newby, Prescott, Washington, sends money and writes: "I sure hope we will be able to get our paper every month this year. It is truly a great help to us isolated saints. We truly hope this will be a banner year for the Church of Christ."

Elder Herbert Johnson of Cranston, Rhode Island, promises that the church at that place will be reported to the *Advocate* regularly. He believes if the saints will all do their duty the debt can be paid very soon. He says: "My wife and myself put away one cent a day for one year, and we sent in six new subscriptions and our own renewal." He expresses high hope for the *Advocate*.

Apostle James E. Yates writes: "We received our bundle of *Advocates* this time O. K. A good number. Congratulations." "Your aim to make the *Advocate* a high class missionary functionary is a worthy one."

Apostle Thomas E. Barton writes approvingly of the *Advocate*. He says: "It reflects no contention or division; free from strife. The people have had enough of that. It gives the news of the church. The people want that. I hope that controversial articles will be kept out. I believe that the membership is in no humor for that."

"They say the church today has no real program. Churches perhaps seek members for the mere sake of the church, and not for the Kingdom of God on earth. Christianity spreads in and out of churches, in simple and strange ways, here and there, and Christians should support all the way. To save life one must lose it; in losing it, one finds it. The church must cease being an end unto itself."—E. Stanley Jones.

## WHERE TO SEND YOUR MONEY

Send all tithing, offerings, contributions to the temple fund, donations to the *Advocate* debt, to Bishop J. T. Ford, Box 232, Independence, Missouri.

Send all subscriptions to the *Advocate*, new or in renewal, to the Business Manager, Alva Wheaton, Box 232, Independence Missouri.

## ARTICLES OF FAITH AND PRACTICE OF THE CHURCH OF CHRIST

We believe in God the Eternal Father, who only is Supreme; Creator of the universe; Ruler and Judge of all; unchangeable and without respect of persons.

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

We believe in the Holy Ghost, the Spirit of Truth, the Comforter, which searcheth the deep things of God brings to our minds things which are past, reveals things to come, and is the medium by which we receive the revelation of Jesus Christ.

We believe that men will be punished for their own sins and not for Adam's transgression, and that as a consequence of the atonement of Christ "all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or he that is under no condemnation, can not repent; and unto such, baptism availeth nothing." (Moroni 8:25,26).

We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the Gospel; viz.: Faith in God and in the Lord Jesus Christ; Repentance and Baptism by immersion for the remission of sins; Laying on of Hands for: (a) Ordination; (b) Blessing of Children; (c) Confirmation and the Gift of the Holy Ghost (d) Healing of the Sick.

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

We believe in the powers and gifts of the everlasting Gospel; viz.: The word of wisdom; the word of knowledge; the gift of faith; the gift of healing; working of miracles; prophecy; discerning of spirits; divers kinds of tongues; interpretation of tongues.

We believe the fruits of the spirit to be love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance.

We believe that in the Bible is contained the word of God that the Book of Mormon is an added witness for Christ, and that these contain the "fulness of the gospel."

We believe in the principle of continuous revelation; that the canon of scripture is not full, that God inspires men in every age and among all people, and that He speaks when, where, and through whom He may choose.

We believe that where there are six or more regularly baptized members, one of whom is an elder, there the Church exists with full power of church extension when acting in harmony with the law of God.

We believe that a man must be called of God by revelation, and ordained by those having authority, to enable him to preach the gospel and administer the ordinances thereof.

We believe in the same church organization as existed in the time of Christ and His Apostles. The highest office in the church is that of an apostle, of whom there are twelve, who constitute special witnesses for Jesus Christ. They have the missionary supervision and the general watchcare of all of the churches.

The primary function of the general church, of which each local church is a component part, is missionary and the building up and extension of the kingdom of God in all the world.

We believe that local churches should govern their own affairs, and that general church officials should not dominate or interfere therewith. On invitation such general officers may, with propriety, give counsel and assistance. Local congregations are subject to the Articles of faith and practice and must be governed thereby.

We believe the Church of Christ comprehends the true brotherhood of man where each esteems his brother as himself and wherein the divine command to "love your neighbor as yourself" is demonstrated by the prevalence of social equality.

We believe that all men are stewards under God and answerable to Him not only for the distribution of accumulated wealth, but for the manner in which such wealth is secured. The primary purpose of stewardship is not the increase of church revenue or the mere contribution of money by those who have to those who have not, but to bring men to a realization of the common fatherhood and the universal brotherhood of man in all the affairs and expressions of life, and to maintain such social adjustment that each may enjoy the bounty and gifts of God, and be free to exercise his talents and ability to enrich the life of all.

We believe that men should labor for their own support and that of their dependents. Ministers of the gospel are not absolved from this responsibility, but when chosen or appointed by the church to devote their entire time to missionary work, their families are to be provided for out of the general church funds. The admonition of Christ that the ministry should not provide purse or scrip for their journey, but go trusting in God and the people, is applicable.

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.

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

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

We believe in the literal gathering of Israel, and in the restoration of the ten lost tribes.

We believe a temple will be built in this generation, in Independence, Missouri, wherein Christ will reveal himself and endow his servants whom he chooses with power to preach the gospel in all the world to every kindred, tongue, and people, that the promise of God to Israel may be fulfilled.

We believe that a New Jerusalem shall be built upon this land "unto the remnant of the seed of Joseph." (Ether 6:6-8, III Nephi 10:1-4), "which city shall be built, beginning at the Temple lot." (Doc. and Cov. 83:1.)

We believe that ministry and membership should abstain from the use of tobacco, intoxicating liquors and narcotics, and should not affiliate with any society which administers oaths or covenants in conflict with the law of God, or which interferes with their duties as freemen and citizens.

### OLD EXPERIENCES WHEN REPEATED ARE EVER NEW.

For some two weeks preceding the happenings related in this article, the writer found himself much discouraged and seriously concerned, as impending disaster seemed to be in the air. Leaving home under these conditions and traveling west to the City of Swift Current, we saw on every hand the imminent disaster in the fields and flocks and herds as we passed. For no rain had fallen for months, and no moisture was in sight, which is so important in the production of the crops in western Canada.

For five years these conditions have prevailed, and from the outlook, would continue for another year. Thus we say, we were discouraged, disturbed and anxious, and we asked ourselves what would become of the people laboring under such terrible conditions.

Retiring to our room in the hotel, after locking the door, there came upon us the peculiar urge that has so often presented itself to us more especially in the last few years. There alone, in the quiet of our room we would appeal to the Author and Finisher of our faith, and present the conditions as they were and point out the impending disaster. We complied with the urge at some length, and after getting off our knees, the urge came to us to write back home to the membership of our local and invite the members of our local in the city of Regina to come together the following Sunday, which would be the first Sunday in the month of June, to our regular sacramental service, in prayer and fasting for the drought to be lifted. We wrote the letter back home that night and posted it, and retired for the night feeling that we had done all that was in our power in asking for divine intervention on behalf of the people of the land.

We were awakened in the early hours of the morning; the wind was howling and the dust flying so that you could scarcely see across the street. It continued throughout the entire day. In fact it was the most terrific storm that we have ever been permitted to witness, and the thought came to us that the Satanic forces were at work in a determination to carry out the disaster that seemed so sure to follow. The storm was so severe that as we journeyed in the car from the City of Swift Current in a northwesterly way, there were several intervals during the day when we had to stop our car completely, as we could not see even the radiator ahead of us, and we were thus compelled to wait for a lull in the storm to be reasonably safe in proceeding along the highway.

The storm continued throughout the entire day, the next night, and well into the following forenoon. We saw thousands of acres of crops torn up by the roots and piled along the roadway, and fences, and such-like. In three places we saw where the road had been cut through a hill from seven to ten feet deep, where they had been drifted with the soil from the fields until they were completely filled up again, and we had to take to the fields to get around these drifts. We thought of the Sahara Desert. We thought of the quotation in the Old Testament, "In that day, I shall give them dust for rain."

In fact many and varied were the thoughts that passed through our mind, but we continued to pray as time and opportunity would permit, and finally, late in that afternoon, our prayers were answered, and the rain began to fall. During the next ten to twelve hours, some two inches of rain fell, so much so that we were almost unable, on account of the

mud, to get some thirty-five miles back onto the highway where there was gravel.

However, we managed to make it, and arrived home in Regina on Saturday evening, but we found that very little rain had fallen here. We met on the Sunday morning as usual. I believe we mostly all came in harmony with the invitation that I had sent, and the following Tuesday rains began to descend upon this part of the land in abundance.

A few days later we learned that the particular part of the country around Viceroy where our brothers in the flesh reside on farms, had not received any rain, only sufficient to lay the dust, up to this time. Again we made the matter a subject of earnest, consistent prayer. Then followed abundant rain in that part of the country, and just yesterday, our brother in the flesh was in from that district and he told us that they have rain there now every couple of days, and a wonderful change in fertility has come over the land.

These things, we say, have been experienced in the past, but when they are repeated to us, they become new and bring joy and gladness to our souls. Thus the new experience brings an earnest desire, and as it were, a reconsecration of our lives in faithfulness to Him who rules on high, and to His Church and people upon the earth.

We relate these things in order to bring encouragement to the drooping spirits and the languishing hearts of our brothers and sisters in the gospel of Jesus Christ of these the latter days. Thus we urge the trusting, even though we are not able to follow all the leadings, nor understand the reasons why some things are permitted to cross our pathways.

May God help us then to be faithful to the trust imposed is our humble prayer.

Your brother in Christ,

T. J. Jordan.

### A TESTIMONY.

Brother W. O. Closson received the gospel and was baptized into the Reorganization in 1876 at Wheatville, Wisconsin. He enjoyed great blessings in that branch. In 1884, at considerable sacrifice, he and his family came to Independence because it was the place where Zion was to be. Brother and Sister Closson transferred to the Church of Christ in 1926. Very shortly after this our brother's mind became very much disturbed as to whether Independence was the location for the Zion that was to be, and whether the temple would really be builded or not. When he thought of the sacrifice he had made to come to Independence because he believed that the temple would be built and Zion would be established here he asked himself if it could be possible he had sacrificed in vain. One night he retired in great distress of mind when he dreamed he was standing on the lawn of the Stone church when he heard some one say, "Look!" He looked across the street in the direction of the Temple Lot and he saw a building in process of construction. His attention was attracted by something that caused him to turn his head for a second, and when he looked toward the building again a change had taken place. The scaffolding was gone, and the building stood there completed. He awoke comforted, and told his wife that the temple would be built; he had seen it.

"And we know that all things work together for good to them that love God."—Romans 8:28.