

# Zion's Advocate

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

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## THE GOSPEL RESTORED

By Wm. F. Anderson.

The power and authority to represent Christ and administer in the ordinances of the gospel, having been taken away from the earth (see Revelation 12:5), the woman (church) fled into the wilderness (obscurity), where she was fed for 1260 days (years). Rev. 12:6.

The authority having been taken away, "caught up unto God," it became necessary, when God saw fit to restore the gospel to men again, that the right, or authority to represent Jesus Christ be committed unto men again. When the church should return from the wilderness, it would again have to be clothed with the sun, and have a crown of twelve stars upon her head. God having taken the "man child" (authority away, He, alone, could restore it, and in searching the scriptures we find that the Lord contemplated this very thing.

We read, "Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

In all ages, when the Lord was about to do something affecting the children of men, whether it were blessing or destruction, he first made known his purpose through prophets, a prophet being his mouth-piece to speak unto men.

All the ancient prophets foretold the coming of Christ as a babe, told what he would do, told of his death on the cross for the sins of men, and told that he would be raised from the dead. Yet, when he came, his people refused to accept him or believe his teachings, as was evidenced when they crucified him. They did as the prophets said they would do.

Christ and his apostles foretold of the time when men would reject the gospel message they taught, and that therefore authority to represent Christ would be lost to the world until God should see fit to restore it. (See tract on Apostasy, by Wm. F. Anderson.)

Jesus warned men to beware of false prophets. Matt. 7:16. He did not say there would be no more true prophets. There could not be false prophets unless there were true prophets. It is impossible to counterfeit something that does not exist, so if there were no true prophets there could be no false ones.

Turning to Malachi 3:1, 3, the prophet foretells an event that was to happen preceeding the second coming of Christ—"Behold I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple." A messenger to come, a way to be prepared for the sudden second coming of the Lord.

He did not come suddenly nineteen hundred years ago. He came into the world as all men do; was born, reared, mingled and worked with and among men, until he was about thirty years of age, before he made himself known as the Son of God. Let us look at the next four verses in this connection and we find some things that were to be done to the sons of Levi, and to Judah, which did not happen when Christ was here upon earth nineteen hundred years ago. Therefore this prophecy of Malachi must refer to some time other than the first coming. The prophecy is plain, and comes to us as instruction for our time. Are we going to be as the people were at the first appearance of Christ, or are we going to be alert to the times in which we are living?

Daniel tells us that in the last days God would set up a kingdom which should never be destroyed, and which would finally subdue all other kingdoms. Turn to Daniel, 2nd chapter. It would be well to read the entire chapter. We will not take the space to quote, but will notice some points in the chapter. First, let us look at verses 25, 28 and verses 31, 35. Verse 28 shows the time to be the latter days. Following, we have a description of an image. Also, we are told that a stone would be cut out of a mountain without hands, and the stone would smite the image on the feet and break them in pieces. Then the image would be destroyed, or broken into pieces.

In verses 37 to 45, we have the interpretation of the dream as given by Daniel, prophet or spokesman for the Lord. The image represented the various kingdoms that were to have place on the earth. Had we the space, we might follow the history of the world from the days of Daniel until our day, and locate each kingdom in turn, up until the time when the image stood erect and complete, at which time the Lord was to set up a kingdom—"And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Read also verse 45. If we can find a period in history when these kingdoms had place on the earth we may know when this prophecy was to be fulfilled, and when God would set up His kingdom.

Let us take a look at history and see if we can determine the period when these kingdoms were all reigning at the same time. First, let us note that the kingdoms were world powers, and each in turn ruled the earth, or that portion of it that was known

## OUR DESTINY - THE DESTINY OF THE RESTORATION

By the "Stickster."

Dear Readers of the Zion's Advocate:

It has been a rule of my life, as most of my friends know, in writing or in preaching, to largely confine my selections of "texts" to the statements of our Lord, Jesus Christ. In this article, however, I am going to vary from this rule. I am not going to take a text from the Bible or Book of Mormon. It is my firm conviction that prophesy and poetry rightfully belong to the same family—they may be twins, for aught I know. In considering the subject I am now taking, some of my authorities, of course, come from the Bible, and the particular one I want to notice is the statement of the Apostle Peter, found in the first chapter of his second epistle—verse nineteen—I earnestly recommend that you carefully read and consider the entire chapter—also the fifth chapter of the first epistle, just preceding it, which is addressed to the "ELDERS" of the Church of Christ.

Verse 19 reads, "We have also a more sure word of prophesy, whereunto ye do well that you take heed,

faithful, he would be used as an instrument to bring this about. From time to time, following the first vision, he received visits from heavenly messengers, who gave to him instruction as to how to proceed in the establishing of the Church of Christ in harmony with teachings of Christ. God was about to set up his kingdom; the time of the kings spoken of above was here, and in his own way God proceeded to bring about the fulfillment of the prophecy in Daniel 2:44. In 1829 and 1830, this kingdom had its beginning. In April, 1830, the Church of Christ was organized according to the laws of the land. Thus the little stone was cut out of the mountain without hands, and in the due time of the Lord all nations will acknowledge it, and the kingdom of God will become supreme.

Dear readers, we are living in the last days, when the prophecies to which we have called your attention were to be fulfilled. It is a matter of vital importance to you, and we ask that you will study the things we have presented without prejudice. God does things in his way, and he has told us beforehand how he would proceed to reestablish his kingdom in the last days. No prophet has ever been universally accepted in his time. The Christ was rejected of men. We should not expect that the Lord's means would be any more popular in our time. As John Wesley expressed it, "the learned and the eminent" are smug in their own philosophies, and do not like to have their theories upset. The masses listen to the counsel of men, rather than God. And so the restoration of the fullness of the gospel and the setting up of the kingdom of God in these last days has not met with popular acclaim, but it is to your eternal welfare to know the truth for yourself, and we invite you to make a careful study of the evidence we have presented. Other literature on this vital subject of the plan of salvation is put out by the Church of Christ (Temple Lot), and may be had by writing to Box 472, Independence, Mo.

as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." The good apostle also says in the 21st verse—"For the prophecy came not in old time, by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Perhaps we could not always say this for all poets, however, I am inclined to believe that we COULD say for some of them, 'learned and gifted men,' also sons of God, were often "moved upon" by this same spirit, perhaps when they, themselves, least expected it. The Apostle John, in getting his "Revelation" (Chapter 19, verses 9 and 10, PLEASE read this whole chapter, also), was so impressed by it, he tells us, that he felt to fall at the feet of the person addressing him, and worship him, but he was forbidden to do so, and this vital statement was made to him, "Worship God; for the testimony of Jesus Christ is the spirit of prophesy." So, BE IT REMEMBERED, that the "SURE WORD OF PROPHECY" the Apostle Peter speaks about, is forever and fundamentally based on the "testimony of Jesus Christ."

Moreover, who can read the beautiful Psalms of David (though he at times did things that were exceedingly wrong), and not sense the wonderful and "sure word of prophesy" in them. Who can read the beautiful story of Ruth and Naomi, and fail to sense the poetic sweetness of—"And thy God shall be my God, and thy people shall be my people," or not recognize the "sure word of prophesy" in these earnest words? Take some of our hymns (number 111 in the Hymnal, for instance), "My God, How Wonderful Thou Art"—"No Earthly Father Loves Like Thee"—"No Mother Half So Mild," and doubt that this contains a REAL "testimony of Jesus Christ," a "sure word of prophesy"! May I also quote the closing verse of that lovely prophesy of Life—Thanatopsis—"So live that when thy summons comes to join the innumerable caravan which moves on to the pale realms of shade, go thou not like the weary quarry slave scourged to his dungeon, but like one who wraps the drapery of his couch about him and lies down to pleasant dreams." Thank God for this "sure word of prophesy" and testimony of the love of God and the mission of Christ.

But the quotation I wish to use, at this time, as a particular text, comes from Shakespeare, whom I am inclined to believe had a gift akin to prophesy. He must have had, for he made Hamlet say, amid a life of varied moods and human experiences, "There is a Divinity that shapes our ends rough-hew them how we will." It is the "shaping of this Divinity" and the "rough-hewing of humanity" that I wish to call particularly to your attention.

To do this, too, I now have to go back to my usual form—to the statement of Jesus Christ—and I want you to read and sense the poetic sweetness of the most wonderful prophesy ever put in words. You will find it in Matthew, 5th chapter, verses 3, 4, 5 and 6:

"Blessed are the poor in spirit; for theirs is the Kingdom of Heaven.

"Blessed are they that mourn; for they shall be comforted.

"Blessed are the meek; for they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

I wish to associate with these texts another statement of His given in the "Stick of Ephriam" (The Book of Mormon), which is of great importance to us all at this time.

"Blessed are they who shall seek to bring forth and establish my Zion, for they shall have the gift and power of the Holy Ghost."

It was not my intention, in referring to the kinship of prophesy and poetry, to canvass in detail the merits of either poetry or prophesy, but I do, as I said, want to seriously consider the "rough-hewing" processes which the wonderful Restoration movement or the gospel of Jesus Christ has been made to pass, during the last one hundred years or more, in view of determining if and how "Divinity" is and has been "shaping the end" to which I am sure we are very, very near. In the light of history, I do want to look the situation square in the face and see if these expressions of poetic assurance come under the cover of the apostle's "Sure Word of Prophesy," and see if I can point out, to your profit, some of the outstanding examples of "rough-hewing," in order that repetition may be avoided in the future, if possible.

We very often hear it said, "The gospel was restored in 1830." This is not really correct. It was ONLY started to be restored at that time. The "little stone cut out of the mountain" only began its "rolling" process then. The work done, and the molding processes of it, even thus far, it seems to me, are but feeble efforts—only a kind of preparatory process, paralleling, in many ways, the important work of John the Baptist at the time of Christ's first coming.

We, of the Restoration Church, especially, defend and claim to believe in Christ's second personal coming. When Christ came to Judea he found a perplexing situation. He found among God's chosen people many factions—the Pharisees, Sadducees, Epicureans, Samaritans and what not. John, "a man sent of God," had preached a preparatory gospel of repentance. I presume there were as many factions then as there are now and they, too, were carrying on quite a successful campaign of fussing and disputing and contending. They were so interested in these things that they largely overlooked and rejected the importance of Christ's coming with a real message of Life and Salvation, to their own great loss. God help us now that we, too, do not repeat the mistake.

And here I want to note a very important feature of Christ's first coming. He did not go to the Pharisees or to the Sadducees or to any other one faction to the exclusion of the others. He did make this very definite and important statement, however, "Except ye are one (or become one) ye are none of mine." He did not go to the learned or to the wise or to the wealthy. The poor seemed to be his great concern. He chose fishermen as apostles. He sought out the sick, the needy, the afflicted. But this is the IMPORTANT thing I want you to notice. Even though his apostles were with Him during His entire

three years of personal ministry; even though after His resurrection He was still with them for some forty days; even though he had given them power to heal the sick, to cast out devils, to even raise the dead; even though Christ had "breathed on them and said to them receive ye the Holy Ghost" (John 20-22), and YET His last command to them was, "**Tarry ye in the City of Jerusalem until ye be endued (endowed), with power from on high.**"

History repeats itself. God and Christ "change not." In my humble opinion, we of the Latter Day Restoration, have been blindly working in our past experience, with the "cart before the horse." From the very beginning of this work, the Elders were told time and time again that "an endowment" was also necessary as the first and essential qualification of their ministry. Oh yes, the "Fullness of the gospel" was contained in the Bible and the Book of Mormon, BUT ITS METHOD OF APPLICATION, was the necessity of this endowment, as we see it. For one very plain statement confirming this position, please read Sec. 94 of the Book of Doctrine and Covenants, Pars. 3 and 4 (Better read the entire chapter), given in August, 1833:

"Verily I say unto you, that it is my will that an house should be built unto me in the Land of Zion, like unto the pattern which I have given you; yea, let it be built speedily . . . that there may be a house built unto me for the salvation of Zion; for a place of thanksgiving for all the Saints, and for a place of instruction for all those who are called to the work of the ministry, in all their several callings and offices; that they may be perfected in the understanding of their ministry; in theory; in principle and in doctrine; in all things pertaining to the Kingdom of God on earth, the keys of which Kingdom have been conferred upon you.

"And inasmuch as my people build an house unto me, in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it, yea and my presence shall be there, for I will come into it, and all of the pure in heart that shall come into it, shall see God; but if it be defiled I will not come into it, and my glory shall not be there, for I will not come into unholy temples."

This very plain and reasonable command of God was and is yet entirely disregarded. Some may say that its fulfillment was prevented by the Missouri mobs. In a way, yes, but was not the activity of the mob known to God, and was it not merely and truly but a whip in the hands of God for the punishment of the disobedient of his people? Was not the disregarding of God's instructions the real and actual cause of its not being done—even the cause for the NEED of the mob? Listen, dear saints; verse 5, the next verse, reads:

"And now behold if Zion do these things (obey God; become pure in heart; build the temple as instructed), she shall prosper and spread herself and become very glorious, very great and very terrible; that the nations of the earth shall honor her, and shall say surely Zion is the city of our God; and surely Zion cannot

fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he has sworn by the power of his might to be her salvation and her high tower."

But what happened? Let me summarize a little history if you will:

1. God had directed the Elders to go to Jackson County, Missouri, and locate his Zion, "Westward from the courthouse," at Independence.

2. He had directed this land to be dedicated (and it had been), and to be redeemed "by purchase," all of the land westward to the borders of the Lamanites (the western boundary of Missouri).

3. He had even pointed out the "spot for the Temple" and directed the placing of the corner stone for the building.

4. He had given them plans for the Temple and repeatedly directed that it should be built "speedily."

5. In December, 1833 (Sec. 98, Par. 10), he declares that "there is even now already in store a sufficient, yea, even an abundance, to redeem Zion and establish her waste places, no more to be thrown down, were the churches who called themselves by my name, willing to hearken unto my voice. Oh the churches "that call themselves after his name," alas! alas!

But, what happened? Let me refer you to some sad, sad history. I quote from the Reorg. Ch. Hist., Vol. 1, p. 297:

"June 24th, 1833."

"There was a conference of the elders held at Westfield when the following plat of the City of Zion was adopted and ordered sent to the Brethren in Zion. (This was not a revelation, but a conference action only, mind you.)

"This plat contains one mile square, all the squares of the plat contain 10 acres each, being 40 rods square. You will observe that the lots are laid off alternatively in the squares.

"The painted squares in the middle are for public buildings. The one without any figure is for storehouses for the bishop, to be devoted to his use. Figure first is for Temples for the use of the presidency; the circles inside of the square are the places for the temples. You will see that it contains twelve figures, two are for the temples of the lesser priesthood. It also contains twelve temples. The whole plat is supposed to contain from 15,000 to 20,000 people; you will therefore see that it will require 24 buildings to supply them with houses of worship \* \* \*"

**GOD ONLY ASKED THEM TO BUILD ONE TEMPLE. THE TEMPLE.** They "couldn't do THAT," but they could go off on this wild tangent, idling their time away in building air castles—temples for "the use of the presidency; temples for the use of the lesser priesthood; "twelve temples" for the use of the people that were not, nor never have been there, while the mob in Zion was then preparing to drive the saints from the homes they had worked so hard to get.

You know this is not only a very strange, but a very sad thing to me. When they were making plans

for all of these temples God did not order, why was the building of **the one temple he did order** so completely neglected? At the same time, the leaders seemed to recognize its need, for in building the local "House of the Lord," in Kirtland, at the same time, they evidently put some of the temple features into it, although God seemed to have seen to it that it was not called a "Temple," but "the House of the Lord"—and it bears this front piece to this day. Also why, after they so completely failed to build **THE TEMPLE** in Zion, they tried so hard to build one at both Far West and Nauvoo, but God also saw to it that these were both completely wiped from the face of the earth, "not one stone left upon another."

Again, the prophet of old said, "Cursed is man who trusteth in man or maketh flesh his arm \* \* \* he shall not know when good cometh." I want to quote again from history, showing some of the actual negotiations of the saints with the Jackson County mob, within one year from the giving of section 94, and just prior to the time the saints were driven out of Jackson County.

Again we quote from the Reorg. Ch. Hist., Vol. 1, pp. 494-5:

"Propositions of the people of Jackson County to the Mormons."

"The undersigned committee, being fully authorized by the people of Jackson County, hereby propose to the Mormons, that they will buy all the land that the said Mormons own in the County of Jackson; and also all the improvements that the said Mormons had on any of the public lands of Jackson County, as they existed before the first disturbance between the people of Jackson County and the Mormons, and for such as they have made since. They further propose that the valuation of said lands and improvements shall be ascertained by three disinterested arbitrators to be chosen and agreed upon by both parties. They further propose that twelve of the Mormons shall go along with the arbitrators to show them their land and improvements \* \* \*. They further propose that when the arbitrators report the value of their land and improvements, as aforesaid, the people of Jackson County will pay the valuation with 100 per cent added thereto, to the Mormons, within thirty days thereafter \* \* \*"

"They further propose that the people of Jackson County will sell all of their land, and improvements on public land in Jackson County, to the Mormons, the valuation to be determined in the same manner, and on the same terms."

**AND THE SAINTS OF THE MOST HIGH GOD, INTRUSTED WITH THE SACRED TASK OF ESTABLISHING HIS ZION, AND PROMISED HIS HELP AND HIS BLESSINGS, only ALIBIED.** They rejected this golden opportunity that God had placed in their hands, and God had declared, mind you, that "there was sufficient, yea, even an abundance" in the saint's hands to redeem Zion at that time; yes, six months prior to that time, December, 1833.

Rather than to accept this offer, made by the citizens of Jackson County, which would have completely redeemed the entire land of Jackson County, they appealed to "The President of the United

States, the Governor of Missouri, and to all of the people, even to the ends of the earth," to avenge them of their wrong. Let me give you their alibi. I again quote from the Reorg. Ch. Hist., Vol. I, pp. 505-8, 9, 10, quoting from the "Appeal" sent by the saints to the President, the Governor, etc.:

"Whereas the Church of Christ, recently styled the Latter Day Saints, and contumeliously called Mormons or Mormonites, has suffered many privations, afflictions and persecutions and losses on account of the religious beliefs and faith of its members, which belief and faith are based in the revealed Word of God \* \* \*"

"\* \* \* And secondly, the propositions were unfair, notwithstanding they offered double price for our land, in thirty days, or to sell theirs, at the same rate, for the plain reason that the whole large County of Jackson, would be as thirty to one, or nearly so, as compared to the matter in question, and, in supposition, for one thousand dollars, two thousand dollars to our people, was asking for three hundred thousand dollars, the exorbitant sum of six hundred thousand dollars, taking the land rich and poor, in thirty days, with the reproachable, vicious, un-American, and unconstitutional proviso, that the committee, on our part, binds themselves 'that no Mormon should ever settle in Jackson County' \* \* \*"

Thank God the saints did not consider for one instant the selling portion of this contract, but surely **SOME ONE MUST HAVE MADE SOME VERY BLUNDERING FIGURES.** Jackson County contained four hundred thousand acres. This "appeal" indicated that the saints owned one thirtieth part of it, or some thirteen thousand three hundred acres. Jackson County was incorporated about 1827. Evidently a **VERY LARGE PART** of it was still in the hands of the United States Government, and could have been bought for the then prevailing price of \$1.25 per acre, and **THAT PART BELONGING TO THE GOVERNMENT DID NOT HAVE TO COME UNDER THIS PURCHASING AGREEMENT.** In passing, too, we wish to note that nearly the entire holding of the saints, at that time, was located "westward from the courthouse," between Independence and the state line, and that this thirteen thousand acres covered nearly all of this locality. I do not question the integrity or the sincerity of these leaders, in this job of "rough-hewing," which they did, but surely they must have forgotten, as perhaps we are today forgetting many times, that "obedience is better than sacrifice, and to hearken than the fat of rams."

I now want to consider briefly some of the history of the Church of Christ, Temple Lot (ever a protesting faction), and some of their later activities, responsibilities, and alibing:

1. In 1867 Granville Hedrick and a group of faithful protestors, then holding forth as local churches near Bloomington, Illinois, were told to go to Independence and to "purchase the sight of the Temple," which they did, and which they have faithfully guarded, as custodians for God, for all these long years. God bless and reward them.

2. As far back as March, 1919, they were again told:

"Ye shall lay aside all contention with your brethren of the different branches of my church, for in the day that I shall come to my Temple, I will perfect them (as well as the Church of Christ's ministry), in theory; in doctrine; and in all things pertaining to my church."

"\* \* \* Therefore I command you to be humble and prayerful. Gird up your loins with righteousness, for I will make bare my holy arm in your defense, before the world, for trials and tribulations are upon the nations of the earth such as the world has never known."

"\* \* \* Now, my children, if you will do this, even as I have commanded you, I will pour out upon your head such blessings as you have never before witnessed \* \* \*. Thus saith the spirit of the Living God, who is from all eternity to all eternity." Amen.

3. After some dozen or more years of very apparent "rough-hewing," trials and tribulations, as predicated, were to come on the nations of the earth (and not the "such blessing as ye have never before witnessed"), this little struggling "remnant" felt the dire need to "return to God," and at the General Assembly of 1931 they proclaimed and set apart a special day of fasting and prayer (such a meeting as the writer has never before witnessed in forty odd years of service in the Restoration Church), at which time they humbly confessed to God, their human weaknesses and failures and earnestly, sincerely importuned him for his divine help and guidance. In response to this earnest appeal, the "word of the Lord" came to the church and among other things that were said was:

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

"Concerning the building of mine house, the Temple, be ye not fretted for the passing of time, nor yet dismayed, for all my preparations are not open to your mind.

"Let the work upon the foundation proceed according to the present plans that have been drawn when the sum of five thousand dollars shall have been accumulated in the treasury, then come before me again in prayer for my further instructions."

4. Based upon this instruction the twelve immediately sent out a very impressive epistle "To all the divisions of the Church of the Restoration" and "to all people in all lands who believe in God and in Christ," in which we find the following:

"The people of the Lord must ever walk by faith, one step at a time. The next step before us is this. By sacrifice and free will offering this five thousand dollars must be placed in the treasury of the Church, in order that we may proceed with the work

\* \* \*

But alas, alas, the very next day of the assembly meeting, over one-fifth of the amount (five thousand dollars), that was already in the Temple Fund Treasury, was spent and since that time, nearly all of the moneys that have been collected for the Temple Building, have also been wasted, and today we have the magnificent balance of about two hundred and eighteen dollars on hand.

What was five thousand dollars to God? What would five thousand dollars amount to as against the cost of the Temple? Nothing, absolutely nothing. But, dear reader, it was not the five thousand dollars God wanted, cannot you see that? He wanted to prove his people again and let THEM see if they were as much in earnest as they really thought they were in "hearkening to his council and obeying his instructions." And they have unquestionably proven that they were not. In fact, the building of the Temple itself, we firmly believe, is nothing more or less than evidence to God—a token to Christ that WE ARE NOW READY to have him come, to be our leader and our guide; our Savior and our KING, and he will not come until at least a "little remnant" show evidence of this supreme desire to have him come by their faith, their actions, and their works. Oh, may that important and blessed day soon come. May WE soon cease alibing and fully qualify as "His bride."

Do you suppose if Abraham had turned back at the foot of the mountain when he was commanded to offer Isaac as a sacrifice, that he would have become "the Father of the faithful"? Do you suppose if Naman had dipped but once in Jordan, he would have been healed of his leprosy? Do you suppose if the children of Isreal had marched around Jerico but twice, that the walls thereof would have fallen? I could recount a number of occurrences like these, wherein God has tested the sincerity and faith of his people. No, dear saints, none of these were allowed to "rough-hew" their tasks; they were required to "hew to the line," but alas, we of the Church of Christ have and are still alibing, and has our alibi been profitable, has it been satisfactory, and are we contented to still alibi? Let the Referendum answer to this challenge.

This brings me to the third and very important part of our consideration. But please do not forget our text, "There is a Divinity that shapes our END, rough-hew it how we will." What did the Lord mean by his oft repeated statement, "Zion must be redeemed by purchase?" Remember this term was used prior to the time that the saints had been driven out of Jackson County. Did he mean the process of the church people later recovering or getting back what had already been "bought by money," and from which his people had been driven by a mob, apparently because of their disobedience and disregard of his council? I think not. If that was the redemption of Zion "by purchase," then Zion was not redeemed, neither can it now be done, as it would be an absolute physical impossibility at this time, as I see it. The original buying of at least this thirteen thousand acres which the early saints bought was the "redeeming it to the Lord." If this be true, some may ask, what is the present status of this "redeemed" portion of Zion, that the

saints did buy and, thank God, refused to sell, even at the cost of privation, of suffering, of sickness, of death and even blooded murder? My answer to this comes from the "PINE FOREST." There is not the least question now in my mind, but what God will, in proper time, reach forth "His strong arm" and take what belongs to Him and to his people. Did he not promise in His statement, even to the Church of Christ, in 1919, "For I will make bare my Holy arm in your defense before the world?" And, dear saints, Christ, the "one strong and mighty," will establish Zion thereon. It is God's land. It was "bought with a price." But what is delaying this recovery? Only one thing, as I see it, the same thing that has been delaying it for over one hundred years, now. The failure of His people to build His Temple, as he has directed, for is it not written, "Christ is suddenly to come to His Temple?" Is not this the fact? I verily believe that it is. God's ministry cannot properly function ("by their fruits" they have abundantly proven this) "UNTIL THEY ARE ENDOWED." They cannot be "endowed" until Christ comes. Christ will not come, according to the prophets, until he "suddenly comes to His Temple." In our "rough-hewing" we have been, as I said before, "getting the cart before the horse." We have been erroneously teaching and believing that the work must be done first, and the preparation for it come after it is done, as a reward. This cannot be. Cannot you see that this would make the cause the result of the effect, which cannot be possible?

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Let us not fail to take notice that God rejected a substitute Temple in Far West. That he did not accept the Temple at Nauvoo, but, as we said before, allowed them both to be utterly destroyed, not one stone left upon another, BUT that THE TEMPLE, commanded to be built from the beginning, in which the endowment is to be given, was to be in Independence, Jackson County, Missouri, and is, as yet, unbuilt. That it is yet the task of the "Pure in heart" to build it, and to "do it speedily," that Christ

\* \* \*

But alas, alas, the very next day of the assembly meeting, over one-fifth of the amount (five thousand dollars), that was already in the Temple Fund Treasury, was spent and since that time, nearly all of the moneys that have been collected for the Temple Building, have also been wasted, and today we have the magnificent balance of about two hundred and eighteen dollars on hand.

What was five thousand dollars to God? What would five thousand dollars amount to as against the cost of the Temple? Nothing, absolutely nothing. But, dear reader, it was not the five thousand dollars God wanted, cannot you see that? He wanted to prove his people again and let THEM see if they were as much in earnest as they really thought they were in "hearkening to his council and obeying his instructions." And they have unquestionably proven that they were not. In fact, the building of the Temple itself, we firmly believe, is nothing more or less than evidence to God—a token to Christ that WE ARE NOW READY to have him come, to be our leader and our guide; our Savior and our KING, and he will not come until at least a "little remnant" show evidence of this supreme desire to have him come by their faith, their actions, and their works. Oh, may that important and blessed day soon come. May WE soon cease alibing and fully qualify as "His bride."

Do you suppose if Abraham had turned back at the foot of the mountain when he was commanded to offer Isaac as a sacrifice, that he would have become "the Father of the faithful"? Do you suppose if Naman had dipped but once in Jordan, he would have been healed of his leprosy? Do you suppose if the children of Isreal had marched around Jerico but twice, that the walls thereof would have fallen? I could recount a number of occurrences like these, wherein God has tested the sincerity and faith of his people. No, dear saints, none of these were allowed to "rough-hew" their tasks; they were required to "hew to the line," but alas, we of the Church of Christ have and are still alibing, and has our alibi been profitable, has it been satisfactory, and are we contented to still alibi? Let the Referendum answer to this challenge.

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## TRIP TO CONFERENCE

1400 Cameron St., Regina, Sask., Canada.  
May 8-37

Dear Advocate Readers:

The Editor has kindly asked me to send an article for publication in an early issue, outlining our trip to Zion to attend the late General Conference.

I wish to say at the outset just how deeply we are indebted to our Advocate for its helpfulness, the cheer and encouragement contained in each issue. How we look forward to its coming each month, and envision in the near future its coming not once a month, but twice, and then at a later date may it be a weekly visitor. We hope to see it contain a section for world news, a section devoted to the doings and saying of our friends and neighbours, a large section for our own correspondents, and a section for at least one good, spicy, straight-to-the-point sermon.

Wherever I go I find that everyone looks forward to the arrival of the Advocate. We are hopeful and prayerful for our vision of the Advocate of the future. Now to our task as requested:

We were in Alberta all winter, and owing to weather, roads and financial conditions, we were fearful, up to within two days of our leaving for Independence, of ever getting away. However, the Lord took a hand in matters, and within forty-eight hours a complete change in all the above adverse conditions took place, and we were on our way. All praise to His name. We left with a happy, joyous heart. In the company were Brother Denver

may come to "set His Church in order."

That, when this is done, the gathering to Zion, the building of the New Jerusalem, the evangelizing of the world, which can only be done under Christ's personal direction, will be carried out completely. For God's sake, for Christ's sake, for our own sake and safety, let us no longer be diverted from our task, or to the following of vain plans of men.

Don't forget either, dear saints of the Church of Christ, Temple Lot, that, "Except God buildeth, he that buildeth, buildeth in vain," and that our responsibility in this matter is far greater, even, than that of any other faction of the Restoration, firstly, because God has chosen this Church of Christ, Temple Lot, as the custodians of the sacred Temple Lot, and that in lieu of being given this trust, as title holders of it, the other factions may have a reasonable alibi which does not cover us. Secondly, because of this very sacred trust we hold, "Our destiny," if we but allow "Divinity to shape our end," must be "the Destiny of the Restoration."

Be comforted in the sure fact that "Blessed are the "poor in spirit;" "they that mourn," "the meek," and "those who hunger and thirst after RIGHT-EOUSNESS"—FOR the Kingdom of Heaven is their's; they shall be comforted and inherit the earth. Yes, and they shall be filled with the Holy Ghost. Let US earnestly "seek to bring forth and establish God's ZION by harkening and being obedient to HIS commandments, for therein is our hope anchored. May the great God bless and guide us in my most earnest prayer.

Very Sincerely,

R.B.T. ¶

Gibbons, Sister Jean McInnis, Sister Jordon and the writer.

The roads were good until we got into southern North Dakota and southern Minnesota; for about two hundred miles they were exceptionally bad. However, we landed safely among friends on the Temple Lot, Wednesday, late afternoon, April 7th. The joyous greetings we received from all were encouraging, to say the least.

Thursday morning we entered into the spirit and activities of quorum and general sessions. We soon discovered that serious and anxious moments were before us. Thursday and Friday were extremely anxious days. We went to bed Friday night with a heavy burdened spirit. Our sleep was restless and disturbed, and we awoke just at daybreak Saturday morning, still burdened in spirit, when suddenly light and spiritual power filled the room, and the Spirit bade me, in these words, "Wait! Wait! Wait upon Me, your Lord and Redeemer." I arose from bed, dressed and went out, and up to the Church. All doors were still locked. I walked all over the Lot, and finally went through the gate to the edge of the excavation. As I stood there looking over the wreck,—for that is what it is; a huge wreck, owing to the follies of men—as I looked upon this wreck, such a power of discouragement, dismay and heart-break came over me; I saw broken hearts, discouraged hearts, disappointed hearts, loss of faith in God and men. No one but God knows how I felt.

I moved away, walked down to near the rear of excavation, and again with my tear-dimmed eyes I looked at the sad sight, and my cry went up, "How long, Oh Lord, must we contend against the unseen power bound to defeat our efforts?"

Once again light and power from on high overshadowed me. I was admonished not to be unduly disturbed over these and other conditions. "I am still at the helm, and out of apparent disaster shall My power bring to pass My purposes in mine own time and way."

Then came instructions regarding the matter over which much heated controversy had been had during Thursday and Friday. This part of the spiritual manifestation I will not now disclose, for I want to use no undue influence on the Referendum.

But I will say this. Let some men take heed how and where they stand, for some are standing on extremely dangerous ground, and I am fearful of the outcome, unless an early and decided change takes place, for I have seen them in vision even before I went to Conference.

During the entire Conference, each prayer meeting was a spiritual feast of good things, that brought joy and encouragement.

After Conference our company, along with our colaborer, Elder J. E. Bozarth, took a trip to Warrensburg, then Jefferson City, and down to Kinderpost to see dear old Dick Trowbridge and his wife, and the saints there. Then back, and bade good-bye to our friends at Independence. Then on to Hamilton, Missouri, where we were billed to preach Thursday night. We indeed enjoyed our stay there in the home of one of Zion's stalwarts and his good wife, Bishop and Sister John T. Ford. We met a number of excellent saints at Hamilton, and on Friday went on to Minneapolis to meet



our friends there—Brother and Sister Flint, Sister Kenneth Smith and that fine boy, Alexander Smith, named after one of the noble men whom we knew from our boyhood. Then on to Bemidji, where we again met a noble band of genuine, whole-hearted saints, true to their calling in Christ Jesus; many of them in the Re-organization, as well as those of the Church of Christ.

While at Bemidji we preached twice to a full house. We had the pleasure of renewing old-time acquaintance with Brother and Sister Ross Anderson and family. Brother and Sister Bert Bosshardt. I baptized Sister Bosshardt when she was just a bit of a girl, and it sure did me good to see how loyal they are to their covenant, made so many years ago.

In all we had a good, helpful time. Then for home which we made in due course.

We cherish the memory of the helpful and encouraging experiences we have had all along the way to and from Zion. May God abundantly bless all Israel is our constant, earest prayer.

Faithfully,

T. J. Jordan.

#### MISSION NOTES.

From our recent meetings at Lamoni, Iowa, in company with Bro. Bozarth, I made a short trip to southern Kansas. We were cordially welcomed by Elder Cod Martin and his good wife when we made a call at their home. Bro. Martin extended to me the courtesy of preaching in their church. How fine is such fair and brotherly consideration, even though we are members of separate church organizations. Of course, there are points of church theory upon which we disagree. Both can not be right, and both **could** be wrong in some things. But wrong theories and misunderstandings can never be reduced by haughty, selfish barring of brethren in the faith of Christ and of the Restoration from our various pulpits. Refusing to sing, preach or pray together is one of the most flagrant evidences of departure from the Lord.

We hereby publicly invite Elder Cod Martin and every minister of theirs, of like Christian attitude to preach in the Church of Christ pulpits before our congregations whenever it may be convenient for him or them to do so.

The fine baby boy of Bro. and Sr. Burg was blessed in their home at Fort Scott. Bro. and Sr. Rook dwell in the same home with Bro. and Sr. Burg. We knelt around the sacred family altar, and the grandfather, Bro. Rook, offered prayer. The witness of the Holy Spirit to our hearts came during the utterance of his words. The prayer of blessing was given, and none present could doubt the divine approval of this sacred ceremony.

At Mappleton, Kansas, I enjoyed good visits in the homes of Sister Athalia Hughes Loar, Bro. Everett Hughes and Bro. Lee Quick. They are all old time associates in the gospel. Bro. Loar brought his wife and family and drove over to my meeting. I think all their congregation, as well as Bro. and Sr. Rook and Bro. and Sr. Burg, of the Church of Christ, who were in attendance, will agree that the Holy Spirit was given us in the preaching to the edification of all.

I visited Bro. (Elder) Moore, of the Church of Christ, and his wife, at Weir, Kansas, and his son at Pittsburg. Also enjoyed visits at the home of E. E. Crawley and wife of Pittsburg, Sisters Margaret and Edna Crawley and Sister Butler, editor of the local paper of Weir, as well as many others there.

I attended the mid-week prayer meeting in the Reorganized church in Weir, and enjoyed seeing old friends again. Weir was my boyhood home, and naturally many interesting memories cluster about the place for me.

Today, June 7th, I start for the Church of Christ reunion to be held at Bemidji, Minnesota. Shall hope to get into my western field after July 1st.

Greetings of love and fellowship to all our brothers and sisters and friends of our previous faith wherever our worthy Zion's Advocate may go.

Sincerely your brother,

James E. Yates.

#### Mothers' Day in the Ozarks and Four Baptisms.

Mothers' day, May 9, found the flowers in full bloom in the Ozarks, and when the time came for the little group to gather for Sunday school in the home of Brother and Sister A. M. Smith, there was evidence enough that the day and all that it stood for had not been forgotten, but was fully understood and appreciated. The room was banked with flowers, gathered from the garden, field and wood. Lilacs and Iris mingled their perfume with the many flowers gathered from the wild woods. The blue of the Lilac, the red Indian Paint Brush and the great snow white blossoms from the Dog Wood stirred within one a touch of the old spirit of patriotism; the spirit of loyalty to our country and to our flag, mingled with the memory of the mother in whose honor this day had been set apart, who first taught us the meaning of all that is beautiful and good. And then as if in special honor for the day, the first rose of the season opened and spread its influence of gentle sweetness and beauty upon us.

We gathered in the home where we are wont to gather each Sunday for the study of the word of God—just four families, bound together by those "ties that bind our hearts in christian love." But, of course, this day was a little special; after the lesson we had a little special program, songs and readings in which the spirit of the hour, the honoring of our mothers, was the prominent part; the presenting to each mother present a basket of flowers, as well as sending to those mothers who had expected to come, but for some reason were not able to do so. The day was beautiful, all nature seemed to unite with us to honor those we loved.

How fitting then, that upon this day there should be born into the Kingdom of God those that in years to come may be honored upon this day as we who this day honor those whom we call mother. And so after the close of the Sunday School, we drove down to White Creek, and there on the banks of a clear rippling pool of pure water, we raised our songs and prayers to God, then into the water we led four beautiful girls, their souls untouched by the tarnishing touch of the world of sin, to be "born again" into the Kingdom of God. Thus Alice May, Bertha

Irene, and Edith Velma Bell, daughters of Bro. and Sr. Harvey Bell, and Murel Lee Smith, daughter of Bro. and Sr. Arthur M. and Minnie C. Smith, truly became members in the household of God and the Church of Christ. If the day, the place, or the hour, can be taken as a token of the life to follow, then indeed these that were baptized on May ninth of this year should bring joy to all who shall know them, and honor to the Church of Christ.

A. M. Smith.

Viceroy, Sask., May 11, 1937

Dear Advocate: I am going to let the readers know about our trip to conference. Brother and Sister Jordan, Sister (Mrs.) McGinnis and myself left Regina and reached Independence, April 7th. I think it was the best conference I ever attended. The prayer meetings were grand. I stayed at Bro. A. S. Wheaton's, and I was sure made at home. Their kindness will never be forgotten. May God bless them.

April 14th we left for Bro. R. B. Trowbridge's, down in the "sticks." What a beautiful home we found back in among those trees equipped for hot and cold bath, and a lovely fireplace all made with his own hands, and I can imagine Bro. Trowbridge adding, "and with God's help".

He and his wife made us welcome. Our stay was short, but so pleasant. From there we went to Bro. Rathbone's place, then to a neighbor's, and then to Grandmother Rathbone's. This was April 12th. We were due at Hamilton, Mo., for services. We stayed with Bro. and Sr. Ford, and it was just like home. We sure would liked to have stayed longer, but time goes so fast.

We journeyed from Hamilton to Cameron, where we met Bro. Johnson. I do not hesitate to say that the ties of the gospel will never be forgotten. We are made to feel so close to each other. "What a friend we have in Jesus." Well, we journeyed from Cameron to Minneapolis; met Bro. and Sister Flint, their daughter and grandson. They showed us no little kindness. From here we went to Bemidji, and held meetings in a private home. The house was full of very interested folks. We went out to Bro. Winegar's, about 14 miles from Bemidji. They were engaged in making maple syrup, and it sure was good. We hope to return for the mission reunion this summer. We reached home safely, and much more able to carry burdens as we meet them in our daily tasks. I am sending a vision given to W. J. Jordan, the father of T. J. Jordan. He is 83 years young. He says: "I went to bed as usual, and I saw ourselves assembled in our church in Viceroy. There appeared to be two distinct factions. A man came on the platform whom I did not know. The people of our own branch were on the north side of the church, and a strange man appeared and did some talking. He began to move back till he got to the back of the church. There was no ill will nor any sign of displeasure in the face of any one. All at once a seat was placed in the aisle, and I was placed on it with some others whom I did not know. Suddenly a white marble slab came up in front of us, and T. J. Jordan came on the scene, in front of this marble. He carried a white bowl in his hand with the emblems. He said we were not to touch the

bowl; that he would administer the emblems.

I am sending some poetry which appeals to me.

Gather, oh my people, gather  
To the place assigned for thee;  
When the dark clouds gather round  
From their terror you'll be free.

Gather, oh my people, gather,  
For the enemy is near;  
He would bind you with his fetters,  
Causing you to doubt and fear.

In the house of tribulation,  
In the hour of deep despair,  
You will feel the hand of Satan,  
If you're scattered everywhere.

Gather, oh my people, gather;  
I am calling you to come;  
If you'll gather now to Zion,  
Soon the victory will be won.

Sincerely yours, D. Gibbons,

Box 71, Viceroy, Sack., Canada.

#### OUR INDEPENDENCE CORRESPONDENT SAYS.

"Oh, what is so rare as a day in June? Then, if ever, come perfect days." Bryant has caused us to repeat over and over again his beautiful tribute to June days, and this June, especially, in dear old Independence and the regions "round about" it is really beyond description. The days are glorious, and the vegetation is perfect.

I wonder if some of you afar would like to know a few things about Independence? Before I saw the "designated place" I wondered what it was like and longed to see it. I found a beautiful little city with a quaint dignity all its own. It has grown into a very busy city of about 17,000, and an average week day sees more than 20,000 persons pass on the streets of the public square in motor cars. This does not include pedestrians.

Space will not permit me to tell all, but from time to time I will tell you a little about the place that is so dear to every heart of us.

The speakers of the month so far have been Brn. Jas. E. Yates, Wm. F. Anderson, A. A. Yates, and our good pastor, J. R. McClain

Bro. Clarence Wheaton and Wm. F. Anderson have left for their fields; one, to the west, to the Pacific, the other, to the east, to the Atlantic.

Our mid-week prayer meeting, June 16, was especially enjoyable spiritually and because of the presence of dear Sister Long who has been tied at home for some time by the serious illness of her son Elmer. The boy is able to be up some now, but he still needs our prayers that his hearing may be restored.

Our minds are made up. We want a reunion around the first part of August. We can't go to Bemidji, and we can't go to the one in Saskatchewan, so we'll just stay at home and have one here, and beg all the apostles we can to come and give us spiritual food. I believe our pastor will say something about it in this issue.

Your sister,

Metta L. Anderson.

## EDITORIAL

### AUTHORITY OF THE CHURCH OF CHRIST.

A good sister in need of help writes: "Lately I have been asked what authority the Church of Christ has, and what right, even, to the Temple Lots." She gives some of the arguments that are made to her by these representatives of different organizations of the Restoration, each confident that "when the time comes the Lord will come out of his hiding place" and deliver the consecrated site into their possession so that their particular branch of the church can build the Temple. But, the sister says, these representatives are "puzzled because of the long continuance of the Church of Christ," and ask her many questions. We are sending tracts on the points at issue, but a few words here where more can read them may not be amiss.

How very, very old is the idea of preferment based upon the call of God to our forefathers. We think that guarantees to us for all time the exclusive right of representing God organically. Little did the ancient Jews dream that the Gentiles would be made instrumental in bringing salvation to hundreds of thousands. How much precious time has been spent in arguing that we are the sole ambassadors for Christ and others are not, instead of preaching Christ.

It is especially foolish for the Restoration peoples to be in rivalry with one another as to the authority of their respective bodies, for they all came from the same spiritual parentage, and if any have lost the authority they once had it must have been in the time intervening between 1830, when the church was established, and now, and be "because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." No one has ever proven that the Church of Christ has done this. On the contrary, the best of authority has defended the integrity of the church all down through its history.

The original members came to Independence by command of God. The object stated for their coming was to "make preparation for their brethren." They came and purchased the Temple Lots, and have considered their possession a sacred charge over which they were privileged to be custodians until the Lord should see fit for his temple to be built. Paragraph 2 of section 83 in the Doctrine and Covenants has been interpreted as meaning that the Temple Lots will be the rallying place for the righteous remnants out of all the branches of the Restoration. Time will tell whether the union for the building of the New Jerusalem will be brought about by a gathering out or by a getting together of those who will. There is nothing to indicate that the work will be done by one people, but rather by "the gathering of the saints."

Since the church established in 1830 became divided, some one of these divisions had to secure the Temple Lots and keep them from passing into the possession of unbelievers in the angel's message, and the "Hedrickites," as they were called, were selected for that purpose. What better reason could they give for why they came and bought the property they hold? They did it to be obedient to the will of God, because he directed them to come and

"make preparation for their brethren." That they succeeded and have been able to hold the Temple Lots in the face of difficulties that has caused wonderment, is the best evidence that they were not deceived in the call that came to them. "That Interesting Spot of Land," by C. L. Wheaton, goes into the subject in fuller detail than space will permit of our doing here. All who really wish to know the facts should send for that pamphlet and read it.

### A PRESENT HELP IN TIME OF NEED

A sister writes: "I don't know what I should have done many times, if it had not been for prayer, and still I am not as prayerful as I should be. I will never forget what dear old Bro. .... told me once at church. Something had rubbed me the wrong way, and I was beginning to get pretty much steamed up, when he put his hand on my shoulder and in his fatherly way said, '....., the Lord says the meek shall inherit the earth. Now, I think that if you in meekness go to the Lord in prayer he will fight your battles more effectively than you, in your anger, can do.' It was hard to do, but I took his advice, and before the next sacrament meeting the party who had wronged me came and asked my forgiveness. Could I always bring myself to go about settling difficulties in this way, life would have been more pleasant for me and I should have been better off."

### HE IS THE SAME GOD TODAY.

Sister Nalmer Johnson, of Warrensburg, Mo., had to undergo a serious operation in the first week in June. She previously requested the prayers of the saints and friends in Independence, and doubtless, others were remembering her, also. A few days ago (we are writing on June 12th), she sent us a letter saying that she had been taken to her home on Monday, June 7th. On the way, in the ambulance, the nurse who accompanied her said, "This is less than six days since the operation. You must be living right. I told her we believed in prayer. The doctor said he had never known a case like it. Sr. Sheldon, I realized that your prayers there were going up for me. I just feel that you have been thinking of me always. I feel so well." Sr. Johnson tells of the kindness of friends in sending her flowers and cards and adds, "It makes one happy, even though one has to suffer," to be so kindly remembered. Sister Johnson expected she would be allowed to sit up some Sunday, June 13th. She expresses her confidence that she will get along all right. She says, "I love to live, and there is so much to be thankful for." May our dear sister fully recover and with her good husband be able to come to Independence many more times and meet with the saints in the little white church on the Temple Lot.

### A Blessing and a Lesson.

A very sad thing happened in Independence, a few weeks ago, when two fine sons were drowned at the same time, one trying to save the other. The mother was tortured with the thought that it was an accident and could have been prevented, and then she remembered something she had heard a few

weeks before, spoken from the pulpit of a different Restoration church than the one to which she belonged. She sent for the elder. He came and sat by the stricken mother to comfort her. He said that on one occasion when he was speaking on the subject of authority, upon which several others had spoken before him, there was given to him something that had not been touched upon by the others. It was that God, alone, contro'led life and death; that nothing could get between God and his creature and cut short his life before his time on earth was ended. Of all the kind ministrations by elders and friends of her own church, none helped her like the words of this visiting brother.

We were glad that she was comforted, and glad that she was disposed to respect the words of a minister who was not of her own particular church circle, and a church which she and we have reason to believe digressed when they went west, and yet, where the angel's message is revered, and there is faith in God, he grants rays of light for the encouragement of his children to hold them and lead them on.

The time will come when there will be "one fold and one shepherd." It is generally believed that God will move mightily in bringing the honest in heart together, but in the meantime let us not think there is nothing we can do to help bring about that united condition. God has never performed any great thing that was not preceded by preparation. This American nation was established that the old Jerusalem gospel might have a home. In the spiritual realm, the Reformation paved the way for the Restoration. The Restoration was intended to gather out Israel. It made a fine start, then evil days came, and the church was broken and scattered. Let us not be contented to go our separate ways and have this condition continue, but let us think, work and pray to the end that the good in all these divisions may be reunited, that the Restoration may be more successful in convincing men of the truth of the angel's message.

#### Brotherhood.

The crest and crowning of all good,  
Life's final star, is Brotherhood;  
For it will bring again to earth  
Her long-lost poesy and mirth;  
Will send new light on every face,  
A kindly power upon the race,  
And till it come, we men are slaves,  
And travel downward to the dust of graves.

Come, clear the way, then, clear the way;  
Blind creeds and kings have had their day.  
Break the dead branches from the path;  
Our hope is in the aftermath—  
Our hope is in heroic men,  
Star-led to build the world again.  
To this event the ages ran;  
Make way for Brotherhood—make way for Man.  
—Edwin Markham

"When there is faith in God the clouds are only momentary."

"All of us make mistakes. Some of us pay for them, and there are some who make their mistakes pay them."

## INTERESTING NEWS.

### China Modernizing.

The following is from an interview with an Oklahoma oil man, L. E. Phillips, after he and his wife had returned from a tour of the world. The article appeared in the Kansas City Times for May 6, of this year. Mr. Phillips had been speaking of the unrest he found everywhere, and then he commented on China.—Ed.

In China, however, the travelers found encouragement in the unrest. The country is growing rapidly, Mr. Phillips said, and is taking on the ways of the western world.

"Traveling across country," he related, "we saw radio antennas, thousands of them, above mud and straw huts. Chinese leaders are teaching a universal language by means of the radio, to supplant the 1,000 dialects that have kept China from finding a national feeling."

### A Fine Train in China.

The radios are small crystal sets, he explained, and the government sells them on time at small cost. To make the inexpensive sets effective, the government has built the largest and strongest radio station in the East. It was in China, too, that Mr. Phillips rode on the finest train he ever had seen.

"China for the first time in its existence," he said, "is headed in the direction of national unity and national aims."

### Mormon Drive on Liquor.

Salt Lake City, April 30.—The Latter Day Saints church, in its first anti-liquor campaign since repeal, announced today a drive for "total abstinence" to "set an example for the world."

Abstinence from tobacco also will be urged. Sound pictures, demonstrations and literature will be used in the campaign.

—From Kansas City Times.

### The Sun "Acting Up."

According to press reports, the sun is accused of "stirring up one of the most violent magnetic storms in history on the earth's surface." Radio, telephone and telegraph service have been experiencing difficulties. It is causing great changes in magnetic compasses which might affect ships at sea in northern latitudes, one authority said.

### Religious Trend.

In his talk, "Religion in the News," last week, Walter Van Kirk said the Methodists of America would vote immediately on amalgamating into one body.

Later.—The broadcast this week announces that the Methodist vote was for union.

In Tarrytown, N. Y., at the suggestion of John D. Rockefeller, Jr., a meeting was held by the Protestant churches and ten ministers adopted a resolution "not to allow any personal interest to stand in the way of unity among Protestant churches."

Two important world conferences will meet this summer in which every school of religious thought will participate. One will be held at Oxford, England, the other at Edinburg, Scotland. One object will be, we are told, "to discuss our differences."

Commenting on the trend among churches one speaker says: "In contrast to the division and strife, the jealousy and hatred in political circles and between governments today, it is encouraging to

note the growing sentiment and activity among the churches and religious thinkers in favor of unity."

Another speaker presented this thought; that the only **real news**, news that made lasting history, was the news about what God is doing. In this class he placed the trend among churches.

### WHO WILL BECOME THE GREATEST SINGERS OF ALL TIME.

By the Village Blacksmith.

And I looked, and, lo, a Lamb stood on the Mount Zion, and with him an forty and four thousand—And I heard a voice from Heaven—and I heard the voice of harpers—And they sung as it were a new song—and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth.—And in their mouth was found no guile; for they are without fault," etc.

Statistics say there have been, including our own day, one hundred and forty three billions of God's creatures on this earth since the days of Adam. By dividing these figures there will be only one in a million that will stand faultless before God and be able to sing that new song. God loves music, especially the harp. But no musical instrument can touch the sweetness of the human voice in song.

These one hundred and forty-four thousand no doubt will constitute his "bride." Both the bridegroom and the bride were to pass through the same ordeals of birth, death, burial and resurrection. Christ spake to his apostles about the birth of the Church on this wise, "upon this rock I will build my church." He calls it "**my church**," hence the name of the church would be the "Church of Christ."

When a bridegroom marries, his bride takes his name. In the scripture His church is called "the bride, the Lamb's wife;" "a chaste virgin;" "a woman."

The Book of Revelation, from chapter 12 to chapter 17, pictures the birth, death and burial of His church, and in Rev. 19:7-9, the church is described after her resurrection, just prior to the wedding, in these terms:

"Let us be glad and rejoice,—for the marriage of the Lamb is come, and his wife hath made herself ready—And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith blessed are they which are called unto the marriage supper of the Lamb."

These one hundred and forty-four thousand, or one in a million, are the only ones that can learn to sing the new song. In other words, only one in a million will ever reach perfection to be called "faultless."

The birth of the "bride" took place in Jerusalem in the days of the apostles. The death and burial of the "bride" was accomplished during the dark ages of the apostasy, about 570 A. D.

The restoration of the "bride" took place in Palmyra, New York, on April 6, 1830, when the messenger, John the Baptist, appeared to Joseph Smith and Oliver Cowdery and ordained them to

prepare the ways for the return of the Bridegroom to marry the bride that is now resurrected, and it will be God, alone, who will call the singers who will sing that new song.

### VOICES

By J. E. Yates

"If any man will hear my voice"  
Our Savior still speaks today,  
I will come in and sup with him  
And will lead him all the way.

Many voices are calling to men,  
Whether alone, or in busy marts;  
But the Savior's voice is surely known  
When we purify our sinful hearts.

God speaks once, yea, twice, perhaps,  
But men are slow to hear;  
By sin and wrong their ears are dull,  
Though the voice of Christ be clear.

True repentance, alone, can cleanse,  
And he would have us pure,  
Then, Babel voices call in vain,  
And our Savior's voice is sure.

I thought to know and verify,  
God made true knowledge plain,  
For no child of his who seeks to know,  
Shall seek his voice in vain.

### A ZEALOUS SUBSCRIBER.

To the Business Manager:

I wish to pay up and renew subscription to our dear little paper, and feel an inclination to spread out some truth in verse, if peradventure there is space for such.

#### Solicitation.

We can not set a captive free,  
Or liberate a slave,  
With whimperings of timidity,  
Or acclamations brave.  
But execution wrought in faith  
Have elements that save.

And all the foul opposer's might,  
Has not the slightest weight,  
When pitted 'gainst the truth or right.  
Such foes are weak and late,  
For God will favor every move,  
His will to advocate.

A. A. Yates.

"As peoples, my voice to you saith hearken:  
Why call ye me, O Lord, our Lord!  
While yet ye walk in paths that darken—  
Hath sin with light aught in accord?  
If ye clasp not hands as brothers  
In the great one coming cause,  
How think ye still that many others  
Shall learn of you my Holy laws?"

Joseph Luff

## THE PATRIOTISM OF CHRISTIANITY.

By D. W. Housnecht.

From the early days of the church there has come down to us this toast; "My Church! May it always be true and right, but whether it be right or wrong, always my Church." No real christian could ever approve of this toast. We can only be with our church when it is right. We are beginning to see to-day that we are not only concerned with the affairs of the church, but with the world at large. We can approve of the actions of our church only when its actions will not only be beneficial to itself but of real worth to the entire human family. We have, and should have long ago realized that the welfare of one member of the househo'd is the welfare of all, and the welfare of all is the welfare of each. The depression, which covered the whole world, has opened our eyes to lots of things which we did not see before. First, we see that we are all bound together like one great family, and we are learning the necessity of working together. I wonder if the Christian division of this world family fully realize these things? Until recent years most people, even the so-called leaders of the churches, have let the frontier of their church bound their christianity, and thinking it over twice, I believe this is still the case. They have tried to build up their church at the expense of other churches.

In late years the Church of Christ, Temple Lot, has slowly and steadily been on the increase spiritually, as well as numerically. Leadership and generalship are a necessity in the Church, Christ being the leader, and we, the ministry, are the generals. Spirituality is the thing that preserves us and keeps us bound together in one unbroken family, and the Spirituality is the thing that preserves us and keeps example set by its generals. The members look to them, and forget that equality is one of the standards of the church. The ministry have a greater responsibility, to be sure, but the members have a share, too. It is the duty of the ministry to teach as well as to live the gospel, while the members just have to live it, but can you name a greater task than **living** the gospel? Teaching, alone, would never bring the world to Christ. It takes **living** the gospel as well as teaching it, and right here we see the need of true conversion.

The Church of Christ has now the greatest opportunity in history to promote the teachings of Christ. We have learned through past experience the folly of being led by one person, and I believe we have also learned something about unity and co-operation. In our interdependent world today co-operation has become a necessity. For cooperative movements in the church to be successful there must be unity and humility. In humility lies our strength. We must be sincere, we must be humble and we must cooperate with one another in order to place Christ before the world and command respect for our teachings.

Christ is the foundation of his church. His word is law. Sometimes we forget this, and disobey his law, and we have to suffer the consequences. I wonder if we are being punished now by the conditions in which we find ourse'ves, or are they necessary to fulfill the prophecies? (May we suggest that

prophecy is not divine edict, but a foretelling of what men will do, and the consequences that will follow. Present conditions are not necessary, but God foreknew what men would do, and the results that would follow, and he warned us of what would come.—Ed.)

We see every now and then where the interests of one church or another are at cross-purposes with those of the Kingdom of God, which causes confusion in the minds of the christian world. This would not be if the interests of the people were served by adherence to the principles of the doctrine of Christ.—To be a true and loyal citizen of the Church of Christ one must learn Christ, and then to the best of his or her ability, portray Christ. May we all be patriots to Christ and remember, "Those really love their church most who most love God."

The most of us know or have heard of "The Apostles Creed." Well, here is an everyday creed that we might apply to our lives:

I BELIEVE in my job. It may not be a very important job, but it is mine. Furthermore, it is God's job for me. He has a purpose in my life with reference to His plan for the world's progress. No other fellow can take my place. It isn't a big place to be sure, but for years I have been moulded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claim as a specialist that I make for myself. In the end the man whose name was never heard beyond the house in which he lived, or the shop in which he worked, may have a larger place than the chap whose name has been a household word on two continents. Yes, I believe in my job. May I be kept true to the task which lies before me—true to myself and to God, who intrusted me with it.

I BELIEVE in my fellowman. He may not always agree with me. I would feel sorry for him if he did, because I, myself, do not believe some of the things that were absolutely sure in my mind a dozen years ago. May he never lose faith in himself because, if he does, he may lose faith in me, and that would hurt him worse than it would hurt me.

I BELIEVE in my country. I believe in it because it is made up of my fellowmen and myself. I can't go back on either of us and be true to my creed. If it isn't the best country in the world, it is my duty to help make it so.

I BELIEVE in my home. It isn't a rich home. It wouldn't satisfy some folks, but it contains for me jewels which can not be purchased in the markets of the world. When I enter its secret chambers and shut out the world with its cares, I am the lord. Its motto is service, its reward is love. There is no other spot in the world which fills its place, and heaven can be only a larger home, with a Father who is all wise and patient and tender.

I BELIEVE in today. It is all that I possess. The past is of no value only as it can make the life of today fuller and freer. There is no assurance of tomorrow. I must make good today.

But, alas! To think how many people's creed is contradicted by their deeds. We might here quote one of Apostle Paul's mottoes, found in Philippians 3:13

"But this one thing I do, forgetting those things which are behind, and reach forth unto those things which are before, I press toward the mark of the prize of the high calling of God in Jesus Christ."

It is time we began to show more for the faith that we have professed. Prayer is the key to God's great heart, and we all have a key, so let us use it.

To close these random thoughts, may we be honest with ourselves, with our fellow-man and with God and pledge ourselves to be true patriots to the cause of Christ. We conclude with a prayer once offered by Louis Robert Stevenson: "Lord, receive our supplication for this house, family and country. Protect the innocent, restrain the greedy and treacherous; lead us out of our tribulation into a quiet land.

"Look down upon ourselves and absent dear ones. Help us and them. Prolong our days in peace and honor. Give us health, food, bright weather, and light hearts. In what we meditate of evil, frustrate our will; in what of good, further our endeavors. Cause injuries to be forgotten and benefits to be remembered.

"Let us lie down without fear and awake and arise with exultation. For His sake, in whose words we now conclude."

Referring to depressed feeling, one of our missionaries writes: "I find that wholesome gospel work helps dispell such feelings." "God is still in His Heaven, and in time all will be well with his church. Faith in that fact keeps alive the fire of spiritual zeal for the onward progress of the work."

### REUNION.

Independence, Mo.—A number of the twelve and other officials of the church are expected here the first week in August on business pertaining to the referendum decisions, and we think it will be a fine time for a missionary effort in the center place, and a reunion, as well. Therefore the local church here is planning to that end, and we take this opportunity of extending an invitation to all the saints who can to arrange to take a vacation here during the first week in August, beginning on Sunday, the first day of the month. We think we can arrange for entertainment similar to the way we do at conference. If it is desired to bring food, such as canned goods, it would help. Meals can be served in the dining room of the church. We are arranging for the campers to be conveniently located and tents, or trailers, can be used for sleeping.

If further information is desired, write the undersigned.

If we come praying for God's blessing we believe we will enjoy meeting with one another and that spiritual good will be derived from the preaching and social services.

J. R. McClain.

Pastor for the Committee.

Father Sheen says communism "is not revolutionary enough. It leaves hate in the heart."

"Those who are living right have no need to fear death. It is but a step from the sidewalks of life to the street of eternity."

### Wedding Bells at the Bemidji, Minnesota, Reunion.

In the mid-afternoon of Sunday, June 20th, Alexander M. Smith, son of Apostle A. M. Smith, and Miss Darlene Gould were married. The ceremony was performed by Apostle Leon A. Gould, father of the bride.

Mr. Winfie'd Gould and Miss Stella Gould, brother and sister of the bride, stood up with the couple during the ceremony. Amy and Helen, and Stella and Helen, sisters of the bride, rendered two duets, including, "Love's Old Sweet Song." Sister Edna Flint Smith sang, "I Would Be True," as a solo. A wedding banquet was served at 6 P. M. to the 72 people present. Hearty congratulations and wishes for a long and happy life together were extended to the newly-weds.

The ceremony was a part of the first day's service in the new church edifice erected by the local congregation of the Church of Christ here, near Bemidji. The church is seven and one-half miles northeast of Bemidji, just off highway No. 71, and is called the Chapple in the Wild-wood. The dimensions of the building are 22 by 40, 8 foot walls, 10 feet to ceiling. The members began work by clearing the ground 39 days ago, and have the building enclosed at this date, June 20th, so that it is comfortable for our reunion meetings. The membership has a right to be proud of their achievement, but it has taken careful planning, sacrifice, great diligence and much labor. The public in and near Bemidji has helped liberally. So far, the building has cost only \$110.00; 117 days of labor; 4 days with truck, and 3 days with team. When finished, the building will be a splendid edifice.

The writer had the honor of preaching the first sermon in the new church today. The first session of Sunday school in the new church was in charge of Sr. L. A. Gould, the local superintendent.

The first song was, "Hark! Listen to the Trumpeters." The second song, "O. For a Faith That Will not Shrink." Closing song, "All Hail the Power of Jesus' Name."

Basket lunch in the church at noon. Attendance at the morning service, 57. Attendance in the afternoon and for the wedding, 72.

Apostle B. C. Flint preached the afternoon sermon—a fine, spiritual discourse. The writer preached the closing sermon of the day at 8 P. M.

This report is hastily written during the festivities.

James E. Yates.

"Always looking for the worst does not make for the larger life. Such an attitude weakens us for the worst."

"Numbers mean very little to the church, but spirituality means everything."

"If we (Christianity) does not go first in social reform, communism will."

One speaker says, "We are not here to preserve the status quo of society. It is crumbling now."

"Mankind is dreadfully stupid. The biggest thing we produce is trouble."

George Bernard Shaw.

## ZION'S ADVOCATE

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### REUNION.

Viceroy, Sask.—A three days' reunion of the saints and their friends and neighbors will be held in Viceroy, Sask., July 2nd, 3rd and 4th. Free meals and lodging will be provided. All come who can and let us have a good revival of our spiritual powers and being.

Never mind about good clothes. Come as you are. Bring the Spirit of God in your heart and we shall all rejoice together.

W. F. Jordan,  
Pastor.  
C. L. Wheaton,  
T. J. Jordan,  
Missionaries in charge.

### PASSED ON.

Sister Sophia Long, eighty-seven years of age, became ill on Wednesday, May 12th. She was taken to the hospital on the 14th, where she passed away on the 22nd, and was laid to rest on the 25th of May.

Sister Long was baptized into the Reorganized Church February 13, 1911, and transferred to the Church of Christ (Temple Lot), in 1929. She was a faithful follower of the gospel of her Savior, a friend to all, and one of the dearest mothers. She passed away very quietly and looked so sweet and peaceful.

Her funeral was from the Truscott Funeral chapel, at Hamilton, Ontario. Bro. Alex. Warner, of Niagara Falls, New York, had charge of the service, and spoke very love'y of our sweet little mother, giving comforting words to all present.

Mrs. Tanner rendered a solo, "Jesus Savior, Pilot Me." Bro. Harry Loft closed the service with prayer in his Indian language. Sister Long learned to love our brothers and sisters of the Reserve very much.

Many beautiful floral remembrances were sent, among them a lovely spray from the Church of Christ of Oshwegan, expressing the sympathy of our Lamanite brothers and sisters of the Reserve, also one from Bro. Frank Cooley, of Detroit, in the name of the Church of Christ, and one from the International Harvester Co., of Syracuse, New York. There were many others from relatives and friends, some of which were sent to sick folks.

Sr. Long left to mourn her departure two girls, Mrs. Lottie Morrow and Mrs. Mabel Burns, and one son, Mr. Arthur Long, of Syracuse, N. Y.; twenty-three grandchildren, fourteen great grand children and one brother, Mr. Robert Eakett, of Bruce Mines, Canada, all of whom wish to thank those who so kindly showed their sympathy.

Mother Dear.

Yes, our mother has passed on to glory, and we are left to mourn our loss. But only a short separation from this earth, to eternal happiness with Jesus. May we, dear Savior, live true to Thee and be prepared to meet our loved ones, gone on before, and earn the loving promise given to all who obey the law and endure to the end.

Sister Mabel Burns.

### RAIN.

As August's dazzling, heat-dredged skies  
Hang shimmering above the world,  
And rasping corn blades down below  
Are all in thirst-mad torment curled,  
Across the hills a sudden sweep  
Of rain cloud wafts its beating wings,  
And trees and bushes raise their heads  
While all the Ozarks hill land sings.

For down across the startled trees,  
A lashing sheet of silver comes,  
While on the heat-parched blades of corn  
The rain king sounds his roll of drums.  
A flash of fire rips through the sky  
And all the heavens clap their hands,  
With echoing peals of thunderous joy  
Reverberating through the lands.

Down boulder studded slopes the rain  
Cascades in flashing, silver glide,  
While high upon the dancing trees  
The storm king's joyous troopers ride.  
The sun breaks forth—the pungent scent  
Of new life permeates the sod,  
A million leaves clap cool, wet hands  
And send their rain song thanks to God.  
Mae Traller, Everton, Mo., in Kansas City Star.

### Corrections in Book

We are handed the following corrections and notice for insertion in the Advocate.

In the booklet by Willard J. Smith, on "Fetting and the Fetting Messages."

Page 12, second line from top of page, the words, "sixth paragraph," should read, **fourth paragraph.**

Page 20, third line from bottom of page should read, **and his mother.**

Page 35, tenth line from bottom of page should read, **He had bought himself great power.**

Page 37, fifth line from bottom of page, the first word, "shall," should be, **will.**

The booklet deals with vital matter to all lovers of the truth, and may be obtained by writing to the author, Willard J. Smith, 305 13th St., Port Huron, Michigan, or J. R. McClain, Box 472, Independence, Mo.

Signed J. R. McClain

*We appreciate your splendid cooperation in renewing your subscription and especially for sending in new ones.*

A. S. Wheaton, Business Manager.



at that time. We must first, however, find the image, at the time when it stood complete, each kingdom in its place.

"These words prove to us that when the kingdom of Christ shall be established upon earth, there will be found a representative of each of the four empires existing, each in its proper place, and it is remarkable that we are now, at this moment, getting into the very position which the prophecy demands before it can be fulfilled. We have had for many ages three of these four empires represented upon the earth—Persia represented the second; Turkey (as the possessor of Chaldea), representing the first; and Rome, under the sovereignty of the Pope, representing the fourth. But there was not, for many ages, a representative of the third, or Grecian empire, but the prophecy requires **four** empires before the time of the end. And so it has actually occurred, for about the year 1830, the Greek Empire reappeared upon the scene, and was established by the great powers of Europe, as a separate and distinct government under Otho, of Bavaria, so that nothing now remains but the establishment of the fifth empire, the eternal kingdom of God, not in heaven, but upon the earth." *The Last Vials*, pp. 5, 6, May, 1847, quoted in "Marvelous Work and a Wonder," p. 141.

"In the raising of Greece to a distinct kingdom in our day, we may now see in Turkey, Persia, Greece, and the European kingdoms, all these empires in existence—*Practical Guide to the Prophecies*, ninth edition, page 184, Reverend Edward Bickersteth, 1852, in *Marvelous Work and a Wonder*," p. 141.

The toe kingdoms were Austria, England, France, Naples, Netherlands, Portugal, Sardinia, Spain, Wurttemberg, Bavaria. Thus we find the image was complete, and we could look for the Kingdom of God among men. "For in the days of these kings shall the God of Heaven set up a kingdom?" Daniel 2:44.

"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth." Isaiah 11:12; Isaiah 5:26; Isaiah 18:3; Amos 3:7.

A servant was sent at supper time—Luke 14:16, 17. "And about the eleventh hour he went out." Matt. 20:6, 7. The gospel was to be preached as a witness—then the end would come. Matt. 24:14. In the last days the mountain of the house of the Lord was to be established. Micah 4:1, 2; Isaiah 2:1,3.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, kindred, and tongue, and people." Revelation 14:6, 7. Isa. 29: 14, 17, shows that a marvelous work and wonder was to come forth. Just following the advent of that marvelous work, Lebanon (Palestine), was to be turned into a fruitful field. In 1852 the former and latter rains did return to Palestine, and that land became a fruitful field, and since that time the way has opened and the Jews have and are returning and building up the waste places, and Jerusalem has become a city without walls. See Zechariah 2:1, 5.

The reformers looked for the time when the gospel would be restored. "Luther perceived that the ancient and primitive church must on the one hand, be

restored in opposition to the papacy by which it long has been oppressed"—D'Aubigne's *History of the Reformation*, Vol. 3, p. 80.

"The times which we have reason to believe are at hand (if they have not already begun), are what many men have termed 'the latter day glory;' . . . And yet the wise men of the world, the men of eminence, the men of learning and renown, cannot imagine what we mean by talking of any extraordinary work of God. They cannot discern the signs of these times. They can see no signs at all of God's arising to maintain his own cause, and set up his kingdom over the earth." John Wesley's sermon, 71.

Roger Williams says: "In the poor small span of my life I desired to have been a diligent and constant observer, and have been myself many ways engaged in city, in country, in court, in schools, in universities, in churches, in Old and New England, and yet cannot, in the holy presence of God, bring in the results of a satisfying discovery that either the begetting ministry of the apostles or messengers to the nations, or the feeding or nourishing ministry of pastors and teachers, according to the first institution of the Lord Jesus, is yet restored and extant . . . the apostasy of Antichrist hath so far corrupted all that there can be no recovery out of that apostasy till Christ shall send forth new apostles and plant churches anew." *Struggles and Triumphs of Religious Liberty*, pp. 238, 239.

"Once he to the Baptist came  
And virtue's paths restored;  
Pointed sinners to the way;  
Fore-runner of the Lord,  
Sent again from Paradise,  
Elijah shall the tidings bring;  
Jesus comes; ye saints, arise,  
And meet your heavenly king,  
Previous to that dreadful day  
Which shall thy foes consume.  
Jesus prepare the way;  
Let the last prophet come.

Almighty God of love,  
Set up the attracting sign,  
And summons whom thou dost approve  
For messengers devine,  
From favored Abram's seed,  
The new apostles choose,  
In isles and continents to spread  
The soul reviving news."

—Charles Wesley, in *Wesleyan Hymns*.

In the year 1820 a young lad was attending a revival and became convinced of the need of living a christian life. But because of the struggle between the churches as to which was right, his mind became confused, and he was at a loss which to join. He read in James 1:5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbaideth not; and it shall be given him." The lad was impressed with what he read, and decided to put it to the test. He repaired to a secluded spot on his father's farm to pray. He claims that while thus engaged in prayer that he saw a heavenly vision in which it was revealed to him that the various creeds (teachings) of the churches were wrong, and that God was about to restore the gospel with authority to represent Christ among men, and if he would be