

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."—Nephi 3:124.

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The General Conference

The delegate representation was certainly of a representative type. Niagara Falls, Minneapolis, Port Huron, Stuartsville, Omaha, Denver, Centralia and Los Angeles had their delegates on the ground.

The discussions during the Conference was of a high type. It is true that men differed but it was prompted by an honesty of conviction and a sense of service to the greater number. So long as differences can be maintained on the same high plane the Church is safe. It was pleasing to note that any and all differences were modulated by decorum.

The prayer services were well attended. Frequent fasts were observed and best of all the spirit of God prevailed. Often it was sensed in the business sessions. The gifts were in evidence in nearly every prayer service. It was indeed a wonderful conference and in every way worthy of a centennial celebration of the Church.

One of the most important events of the Conference was the presentation of the wonderful vision given to Brother Otto Fetting. Related as it is, to the building of the Temple, the choosing of men for the Twelve, the Statement of Faith, the present and future condition of the Church, and of the near coming of the Lord, it will not fail to strike a responsive chord in the heart of every one imbued with the hope of Israel. It is singular indeed that the visitation of this latter John occurred just one hundred years from the time that the plates were handed to Joseph the Seer. In the light of the repeated promises relating to "this generation," we are undoubtedly living in a time when great and momentous events will transpire. The work of God as restored in 1829 and 1830 is undeniably and overwhelmingly true, and every promise emanating from Him will come to pass.

Three were added to the Twelve by ordination making the number nine thus far ordained. Another was selected who will be ordained in due time. Of those ordained we may

say that Thomas J. Sheldon needs no introduction. He has labored long and hard in the interests of the Church. He comes to the quorum ripe in experience. As a debater he has few equals and with an unusual breadth of vision covering the past and the future of the Latter Day Work, he should prove a splendid help to the quorum.

Brother W. L. Gates of pleasing address and a winning personality instantly ingratiates himself into the hearts of his hearers. He had a varied experience in other religious movements and but recently came over to us from the Reorganization. Repeated manifestations have come to him prior to his association with the Church of Christ that he would occupy in the Twelve. At the age of nine he professed conversion to His Master, and has been serving Him ever since. He is 26 years of age which promises well for long years of service. As a minister of the Word he is unusually gifted.

Brother Arthur M. Smith a grandson of Joseph the Seer, and the youngest son of the late Alexander Smith, presiding Patriarch in the Reorganized Church, is a man in the middle age of life who, while he has not had a large experience in the ministerial ranks possesses a splendid balance and a sound judgment that will be of material assistance to the quorum and the Church. He is unusually well posted as an historian of the Church having concentrated his attention on that field of thought. His record is clean and he is beloved by all who know him. It is indeed significant that he comes to us at a time when the Church needs the services of men who will plead the cause of injured innocence. And this was the prophecy of his gifted grandfather, "I or my posterity will plead the cause of injured innocency." Our Brother resides in Minneapolis where he is looking after the interests of the church as pastor. He will undoubtedly move out as the way opens up.

Thomas M. Barton, selected, but as yet unordained is not widely known

to the Church but from all reports he has an enviable record for a clean life and a consecrated worker. Our short acquaintance with him impressed us with his high sense of honor and his insistence that things shall be done right. At present he is serving as pastor over the flock at Colorado Springs. For many years he has been a close student and a diligent worker in the Reorganization and so he comes to us with a degree of experience that will not be lost in the carrying on of the work with which he will be entrusted. It is indeed gratifying to note that he was one of the men of whom John the Messenger said he was "good."

Brother Almo O. Frisby called to the office of Bishop is well known to the Church. He is one of the old stock as we sometimes call those who were reared in the Church of Christ. He has been with the Church from his birth. In an early day his parents came to Jackson County when they secured that priceless treasure the Temple Lot. It is indeed fitting that the offspring of that illustrious stock who proved so true to the trust in caring for God's green acre should be selected as the General Bishop of the Church. One of the most splendid indications of our brothers fitness for the task is the fact that he senses keenly his inability for the task unaided by the Lord, and who is there who leans heavily upon the Lord but what will be qualified for the work. As a man of mercy and peace we feel that the brother will qualify in the office which with the passing of the years will increase its responsibilities. Our brother has called to his assistance Elders Fetting and Sheldon which should present a strong trio in caring for the temporalities of the Church.

Brother J. V. Roberts also called to the office of bishop, comes to us strongly recommended as a business man. He has been successful in his personal affairs of life which should assure us of the same business acumen in caring for the finances of the Church. Brother Roberts has had

considerable experience in the Reorganization as a minister of the Gospel. Possessing a strong sense of order and system, his services should be greatly welcomed in the Church at Independence.

The Temple

It was a great day in Israel when the children of God animated with a burning desire to do the will of God resolved to start a fund for the erection of the Temple of the Lord.

It has been the hope of ages that the time would soon come when a place would be prepared for the coming of the Son of Man. The decree of the Almighty is eternal: "The Lord whom ye seek shall suddenly come to His Temple."

Nearly a hundred years ago the Lord spoke to His people in reference to this matter:

"Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the Saints beginning at this place, even the place of the temple, which temple shall be reared in this generation, for verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord which shall fill the house which house shall be built unto the Lord in this generation upon the consecrated spot, as I have appointed; and the sons of Moses and of Aaron shall be filled with the glory of the Lord upon Mount Zion in the Lord's house, whose sons are ye." D. C. 83:2,6.

An attempt was made in those early days to settle upon the lands designated as the gathering place, out of which would have grown the building of the Temple. This was foiled however, both by the unworthiness of the professed people of God, and the persecution of their wicked neighbors. Repeated efforts were made to return to the land but the infamous exterminating order of Gov. Boggs rendered all such attempts abortive. In process of time the Temple Lot was lost to the Church and became the property of a Gentile. It was well that it was so, else that sacred property would have fallen into the hands of the Church in succession to the Nauvoo hierarchy, which was clearly in apostasy at the time of the death of Joseph and Hyrum.

It was not until 1867 that the consecrated Lot was restored to the Church of Christ and too in fulfillment of prophecy. No attempt has been made to build the Temple although the Lot has been in their possession for lo these many years. They

ly without the permission of the Lord.

The recent resolution of the Church of Christ to build up a fund for the erection of the Temple is in the nature of a preparatory work. There will be no attempt to commence building operations until God shall direct. We are reminded however of the injunction "See that all things are prepared before you."

In the light of our professed faith in the revelation pointing to the building of the Temple "in this generation" and the fact that the generation is fast ebbing away, one cannot escape the conclusion that something should be done on our part to contribute to the consummation of the purposes of the Lord.

The fund will be held as a Trust fund for the express purpose of building the Temple "and for no other purpose." Good men and true, will be in charge of that fund and the people may depend on it that everything will be done consistent with honor and integrity and in harmony with the will of the Lord.

The enthusiasm displayed by our people at the time of passing the resolution was wonderful. Why they could not wait until the ink was cold recording the resolution, before they began to swarm around those who were to be in charge of the fund. Even while the resolution was in process of discussion many pushed forward to contribute to the grandest fund that was ever submitted to the Children of the Church since the days of the building of King Solomon's Temple.

Unto you of all factions of Mormonism we extend a welcome and an invitation, to assist in the common task allotted the people of God of every land and every race, that of building a Temple unto the Lord whereto the Lord may come to greet His people and unveil His glory.

Those in charge of the fund are the men of the General Bishopric, Bishop A. O. Frisby and his Councillors Elders Otto Fetting and T. J. Sheldon. Your contributions will be taken care of by Bishop Frisby whose address is Box 249, Route 1, Independence, Mo.

Never to be Forgotten

Will the people of the Conference ever forget that hallowed scene in the open Conference, when, following the inspiring talk of Elder Gates telling of the many incidents pointing to his selection as one of the Twelve, Brother Frisby leading in prayer with the assembled Saints, thanked His Maker for revealing to him that the brother who had just spoken was truly called of God an apostle. Upon arising he testified how the heavens

the scene of glory he saw in letters of golden light the word "GOD" and heard from the same source a divine testimony assuring him that the brother was truly called of God an apostle. This testimony coming as it did, from a brother who had not been just sure of the propriety of placing apostles in the Church, served as an elixir of life to the audience, and with a wave of the hand from the presiding Elder of the meeting Elder Moler, the whole audience arose with one accord and joined in that never to be forgotten song, "Praise God from whom all blessings flow." 'Twas then that the whole meeting was baptised with the spirit. Many wept for joy. It was a Pentecostal peace.

Minutes of the General Conference of the Church of Christ

Independence, Mo., Apr. 6, 1927. Conference opened at 10 A. M. called to order by Elder Macgregor. A motion prevailed appointing the Quorum of Twelve to preside over the Conference. Brethren Jos. Camp and Marshall Jamison were chosen secretaries.

The remainder of the session was taken up with prayers and testimonies. Many fervent prayers were offered. The meeting adjourned at 12 to reassemble at 2:30 P. M.

At 2:30 P. M. Elder Moler was in the chair. A motion prevailed selecting Brother Moler as Chorister with power to choose his assistants.

Credential Committee was selected composed of Margaret Macgregor, Clifford Spillsbury and Frank Griffiths. A press Committee was appointed composed of Marshall Jamison and Joseph Camp.

The Chairman suggested that the resignation of Frank Wipper as tendered last September, be acted upon. Thereupon the Conference voted to receive his resignation as member of the Twelve, the same to be spread upon the minutes.

It was moved and seconded that the Conference resolve itself into a mass convention. An amendment was offered that the mass convention prevail only until the Credential Committee reported. The whole matter was tabled.

A motion prevailed calling up the "Opinion of the Twelve" as adopted by that body September 7, 1926 and as published in the Advocate. The document was read and adopted.

Ministerial reports were presented from Brethren Daniel Macgregor, Clarence Wheaton, Otto Fetting, Herbert L. Macpherson, H. E. Moler, Thos. Nerren, George Buschlen, J. H. Camp, C. A. Spillsbury, A. O. Fris-

The Credential Committee Report was read, adopted and Committee continued. The report of the Church Recorder, W. P. Buckley, was read and approved. Adjournment was taken at 4:45 until 7:30 when Elder Samuel Wood discoursed to an interested audience.

April 7, 10:00 A. M. Business session opened with Brother Moler in the chair. Report of the Hymnal Committee was read and adopted. Elder W. J. Smith was elected to succeed the retiring member of the Committee, Brother Shaub.

A resolution from the Port Huron church approving an attitude of moderation toward all peoples was read and unanimously approved.

A communication from the Twelve reciting the action of that body was presented. It is as follows: "We desire to place ourselves on record that we do not approve of any person holding a general office in the Church who has not tried to sever their connection with other churches and we so recommend this action to the General Conference for adoption" . . . It was moved to adopt and carried. Adjournment at noon until 2:30 P. M.

At 2:30 P. M. business session resumed with Brother Macgregor in the chair. It was moved that "we recommend to the members and the priesthood of the local Churches which compose this Church of Christ, that they take action to have the names of those affiliating with them on their original baptism from other factions of the latter day work, removed from the records of their former association." Carried.

Report of the Finance Committee was read and referred to the auditing committee. The report of the Business Manager was read, received and referred to the Board of Publication.

It was moved and carried that when this Conference adjourns, that it shall assemble at Independence, April 6, 1928, unless otherwise specially called. It was moved and carried to come together in fasting and prayer at 8:30 A. M., April 8.

The following were selected as the auditing committee: Marshall Jamison, C. A. Spillsbury and George Summerfield.

It was moved that we resolve ourselves into a mass conference for the election of trustees. A substitute prevailed that we postpone the matter until a later date.

Adjournment was ordered until 2:30 P. M., April 8th.

At 7:30 P. M. Elder Otto Fetting preached on the temporal law.

April 8th, 2:30 P. M. The matter of electing a board of publication was taken up resulting in the appoint-

ment of the following named brethren: D. MacGregor, H. E. Moler, A. O. Frisby, M. T. Jamison and Otto Fetting.

A report was presented by the secretary showing that the several churches were in favor of a delegate conference preferably of elders. The report was accepted.

The election of trustees was now taken up resulting in the selection of A. O. Frisby, Otto Fetting, and H. E. Moler. Adjourned at 4:50 P. M.

At 7:30 P. M., Elder Spillsbury discoursed upon the Word.

April 9th. At 8:30 A. M. the regular prayer service opened lasting until eleven o'clock. At 2:30 P. M. business was resumed when the report of the auditors on the financial committee's report was received and approved.

Communication from the Twelve was read and received.

RECOMMENDATIONS OF THE TWELVE.

Independence, Mo.,
April 9th, 1927

To the General Conference of
The Church of Christ,
Greeting:

We your servants of the quorum of the Twelve after many seasons of prayer and consideration of the needs of the Church in which we have experienced divine leadings, submit the following for the action of the conference.

First, We recommend the ordination of brethren Thos. J. Sheldon, Thos. E. Barton and W. L. Gates, to the office of the Apostleship.

Second, We recommend that Elder Otto Fetting shall be placed in general charge of the finances of the church associated with Elder Alma O. Frisby.

Third, We recommend that a missionary work shall be started amongst the Lamanites and that Elder Joseph Camp be authorized to represent us in this field of service.

Fourth, We recommend that a Temple fund shall be started at once and that those in charge of the finances be instructed to hold the subscriptions received in a trust fund. And that the funds so collected shall be reserved for the erection of the Temple of the Lord on the Temple Lot, and for no other purpose.

On behalf of the Quorum of the Twelve,

CLARENCE L. WHEATON,
Secretary of the Quorum.

The following resolution was presented and adopted unanimously.

"Whereas there has been some question raised in the local churches as to the Articles of Faith and Prac-

tice, and whereas this Church of Christ has caused to be published and distributed thousands of copies of said Articles of Faith and whereas the general conference by previous action had adopted a resolution to the effect that they be our law until final adoption, and whereas the Messenger who visited Apostle Fetting stated plainly that we are not to change the Articles of Faith and Practice therefore, be it resolved that the Church of Christ does hereby approve and adopt said Articles of Faith and Practice as are now in use, and as published in the June 1925 and April 1927 Advocate."

A resolution relating to the nature of the wine used in the Sacrament was read and referred to the quorum of Twelve for consideration and report.

The recommendations from the quorum of Twelve were taken up and acted upon. In separate motions the names of T. J. Sheldon, Thomas E. Barton and W. L. Gates were considered for the respective positions for which they were recommended by the Twelve. Each and all were approved. It was ordered the ordinations of brethren Sheldon and Gates be taken care of at the social service on April 10th. It was also ordered that the ordination of Brother Barton be referred to the members of the twelve passing through the city of Colorado Springs where said brother resides.

It was moved to approve the placing of Elder Fetting and A. O. Frisby in general charge of the finances. Carried.

It was moved to approve of the recommendation that J. H. Camp be appointed missionary to the Lamanites. Carried.

It was moved to approve the recommendation of the Twelve that a Temple fund be established. Carried. Adjournment until 7:30 P. M.

At 7:30 P. M. additional delegates from Council Bluffs and Minneapolis reported and were received.

The following persons applied for membership in the Church of Christ: Brother William Savage, Emma Savage and James Wilber Savage. They were received and the applications referred to the general recorder. It was further moved that the ministerial standing of Elder Savage be recognized in his office as an elder.

The conference ordered that the secretary of the quorum of Twelve be authorized to validate all applications for clergy rates on the railroad.

It was moved and carried that the quorum of Twelve be authorized to fill vacancies which may develop in the various committees, appointed by conference.

Resignation of Sister Sheldon as church historian was presented and accepted.

It was moved and carried that Robert Campbell and Margaret MacGregor be appointed as associate historians of the church.

Elder A. O. Frisby was elected as church Secretary and W. B. Buckley as church Recorder.

A list of general conference appointees as missionaries, together with their fields of labor was presented by the quorum of Twelve and approved. A motion to sustain the quorum of Twelve in their office and calling was approved. Adjournment ordered.

April 10th, 11 A. M. with H. E. Moler in the chair. It was moved by Elder Otto Fetting, seconded by Elder T. J. Sheldon that this conference recognize the calling through Elder Daniel MacGregor, of Arthur M. Smith to the office of apostle and A. O. Frisby and J. V. Roberts to the office of Bishop and that their ordinations be provided for. Carried.

Ordination service followed in which T. J. Sheldon was ordained to the office of apostle. Elder Fetting being spokesman. W. L. Gates was ordained to the office of apostle. Elder Wood being spokesman. Arthur M. Smith was ordained to the office of apostle, Elder MacGregor being spokesman. Alma O. Frisby was ordained to the office of bishop, Elder Wheaton being spokesman, and J. V. Roberts was ordained to the office of bishop, Elder MacGregor being spokesman. Frank R. Griffith was ordained to the office of an elder, as per order of the conference, Elder Fetting being spokesman. Preaching service followed by Elder H. E. Moler. Adjournment at 12:15 P. M. Preaching again at 2:30 by W. L. Gates.

At 4 P. M. the conference moved to approve the ordination of Brother Clifford Spillsbury as endorsed by the delegates of the Niagara Falls church.

It was moved to recognize the right of the quorum of Twelve to appoint courts of appeal for the present year. Carried.

At this juncture Elder Fetting presented his resignation as associate member of the finance committee. Accepted.

The following resolution was offered "Moved that A. O. Frisby be accepted as general bishop of the church with power to appoint his two councillors.

The following substitute was offered: "Moved that we defer action until the quorum of Twelve have had time to thoroughly discuss the matter." The substitute was lost, the original motion prevailed by a vote of fourteen to two.

The following were elected as auditors for the year: W. L. Gates, Marshall Jamison, and J. V. Roberts.

The Lord's Supper was administered at 7 P. M., followed by preaching by Elder MacGregor.

April 11th, 9 A. M. The minutes of all previous sessions were read and approved.

It was moved that manifestations of the spirit should not be acted upon by the body, until they shall be considered by the quorum of the church. Carried. Adjourned at 9:45 A. M.

Prayer meeting 10 A. M. until 11 o'clock.

Business session 1 P. M. The following resolution prevailed: "Resolve that it is the sense of this body that the appointment of Elder Frisby as bishop to the general church shall be understood and accepted as an appointment covering the current year until the next general conference." Carried.

It was resolved that the conference endorse and approve of the duties, responsibilities and prerogatives of the bishop as stated in chapters 44 and 51 of the Book of Commandments. Carried.

The following report came from the Twelve: "Resolved as a quorum, we are of the opinion that unfermented and unsterilized grape wine should be universally used in administering the sacrament." The report was adopted by the conference.

A vote of thanks was moved to the local church and other churches for their generous contributions to the care of the conference. Carried.

It was moved to reaffirm our confidence and trust in the general bishop of the church.

The matter of the next general conference whether mass or delegate was ordered by the conference referred to the general officers of the church, they to consult with the local churches and report to the church through the Advocate six months hence.

Bishop Frisby announced that he had selected for his councillors Elder Fetting and Elder T. J. Sheldon. The conference adjourned in due form at 4 P. M. after one of the most spiritual conventions in the history of the Church of Christ.

A Message from "The Messenger"

At our solicitation Brother Fetting of the Quorum of Twelve has kindly sent me an account of the remarkable experience as herein told. We are assuming the liberty of submitting it to readers of the Advocate.

"A Messenger appeared to me February 4th 1927, at my home 801, 10th St., Port Huron, Mich., at 5:30 A. M.

I got up at 5:00 A. M., fixed the furnace, washed and sat down in an easy rocker to wait for the fire to start up good so I could shut off the furnace. I had turned off the light but the street light shining through the front door made it somewhat light in the room.

I was not thinking about the Church at all at the time, but was about to doze a little when all at once someone gave me a slap on my shoulder. He slapped me real hard and I looked up and saw the form of a man standing just a little way from me in the light from the door. He was about six feet three inches, very fine build and about thirty or thirty-five years of age. His hair was down to his coat collar. He had a beard. His voice was soft and his looks mild but much in earnest.

He said "Don't change the Articles of Faith and Practice, because the Lord inspired the men that wrote them." He said, "See to it that they are not changed."

Then he said "The revelation that was given for the building of the Temple was true and the Temple soon will be started."

He said, "Three more men will be placed in the Twelve this Spring and that they were much needed in the quorum. These men will be chosen at the Spring Conference."

He said "The temple will be built, if not by the people in charge, the Lord will raise up a people that will built it."

He said, "The coming of Christ is near at hand and Christ will not delay his coming because of the unfaithfulness of the people."

He said, "The blood of this generation will be required of all those that profess the name of Christ."

He said, "He would not hold us responsible for the mistakes of others but would require us to be true to our calling and tell the truth."

He said, "I will hold others responsible for their work in their day."

He said, "Fear not, while things may look dark to you now, God would overrule and the future would be brighter."

Then he said, "There is Thomas E. Barton, Joseph H. Camp, and Alma O. Frisby. They are good men." But he did not say that they should be placed in the quorum of Twelve, just said, "They are good men."

Now this is the essence of what he told me. He further said, "Be humble, if you want your work accepted of men and God, it will be by the spirit of humanity. You will win favor with God and man and your success is in telling the truth in humility."

I sat down and wrote it soon after the Messenger left and this is as near correct as I can give it. I could see the form of a man, I heard his voice, I felt the slap on my shoulder and I felt his influence in the room in my presence.

OTTO FETTING,
Port Huron, Mich.
Feb. 4, 1927.

SECOND VISIT FROM THE SAME MESSENGER ON MARCH 4TH, 1927 a little after 5:00 A. M. until 6:00 A. M.

On March the 4th I awoke just in time to hear the clock strike five. I thought of getting up but thought I would just rest a few minutes longer, when all at once my room became somewhat light. I looked at the window thinking that our neighbors were getting up when all at once I saw the same Messenger at my bed. I had raised up in bed to look out of the window and remained in that position until he left. This is what he said:

"I am the man sent from God and my name is John. I am the Messenger to prepare the way. I am come again that in the mouth of two or three witnesses all things shall be established. When I was here to see you the last time I did not give you my name but what I told you about the Church is true and much more shall be revealed to you from time to time. Come with me and I will show you a vision."

In a few moments we were standing on the Temple Lot right in the middle of the Lot and then the whole Lot was raised up so I could see, I thought, the whole world. All at once I saw a woman weeping. Her clothes were torn. She was bleeding. Her face looked pale and worn, and she said "Look!", and all around the Temple Lot was a smooth level piece of land that stretched out for a long ways. It was made up of territory from all lands and on it were people standing, sober looking, worried. She said, "Oh my children come unto me that I may embrace you. I love you and want you to come to me." They paid no attention to her. She wept and was grieved.

She said, "Look beyond." I looked beyond and could see a great valley all around this level land. It was fog and mist and I could see rushing torrents of rivers and all kinds of yelling and noise. She said, "Oh, some of my children are down there, they are in danger and some will be lost." She wept again, then this vision disappeared.

The Messenger said "Come with me and I will show you another vision." He took me to the north east corner of the Temple Lot, and he

said "Look." Here I could see men coming with their tools going to the middle of the Temple Lot, laying their tools down. Some put on mason's clothes; others carpenter's aprons; but all were solemn and quiet and slowly they started to work on the Temple.

The work started very slowly but it began to grow. Then I could see people come from every direction, but when they got to the Temple Lot they would take off their hats, walk over to where they were at work and a man stood there with a treasury and they would put something in and walk away but would keep their hats off until they got off the Temple Lot.

They were all colors and kinds, old and young, but they all acted alike.

Then the Messenger said "Look," and I looked up and saw the ground had also raised and I could see the Woman again but here in a better dress. She looked up with a smile, her clothes were white. Her hat was very fine and becoming in the shape of a crown with twelve bright stars. Her children were coming to her from every clime, even from the valley. The mist had raised. They were slowly building on the Temple to the west, the east, the north and the south. In the sky stood the figures in large letters "1929."

The Messenger said I have shown you the vision and will come and see you again and he left. I was still sitting up in bed and the clock struck 6:00 A. M.

OTTO FETTING,
Port Huron, Mich.

Editorial Briefs

We are in receipt of an interesting letter from Brother Simmons of St. Thomas, Ontario, in which he relates a vision wherein he was directed to labor in the Church of Christ rather than in the Reorganization. He was informed that the fruit was larger and much easier to obtain.

A letter from Brother J. J. Tipton, of Houston, reached us too late for the last issue and since it was intended for our pre-Conference number it is too late now. It is an excellent letter full of faith and trust in God and breathing a prayer for the welfare of the late Conference. The brother says "Let me urge the Saints to take the admonition of our blessed Lord and Savior wherein He says: 'Let not your heart be troubled, ye believe in God, believe also in me, in my Father's house are many mansions, if it were not so I would have told you.'"

Sister Premo of Centralia writes of the splendid results of the recent series of meetings held at that place. Her

comments on the sermons as advertised by certain evangelists are interesting. Seems they are regaling the public with sermons on such sublime subjects as "Was Aimie Kidnapped?"

We are advised that the recent statement, that certain of the Reorganized church have been baptised into the Church of Christ at Flint is an error. The baptisms concerned those received from other churches. Thanks for the correction.

The following from a personal letter from Brother B. C. Flint, of Madison, Wisc., will make interesting reading to those who have been following the controversy re the Temple Lot:

I just got another batch of matter from Wipper. I suppose you have seen it. It is intended as an answer to Brother Wheaton and Moler, also a defense with reference to that conspiracy to sell the Temple Lot. This is the first I have had from him for a long time, and to me this stuff looks like a boomerang. I do not see how he can expect to survive the circulation of that kind of material because it condemns him as insincere in all of his connection with the church. Furthermore that affidavit of Archambault's is absolutely untrue wherein he affirms that not before Curtis, NOR ANYWHERE ELSE did he suggest to Wipper that they sell the Lot, because he did say that very thing in a public meeting in Beloit, last Fall, and Sister Flint took him seriously to task for his view, which was that because it possessed a fictitious value in the eyes of those who regarded it as a sacred spot, they should capitalize that delusion and propagate missionary work with the enormous sum that they could get for it. Sister Flint objected that that would be getting money under false pretense, if the ground was in reality nothing but a spot of ground, and suggested that they plant it to potatoes. Here are his exact words as I remember them: (He had been giving his views as to the building of a Temple) "As I told Brother Wipper we should sell that lot and use the money for missionary work."

Brother Hatcher of Minneapolis writes a typical letter of what the meetings of the Church of Christ are and should be. The following excerpt will show:

"I want you all to know that we are still enjoying a good amount of the Holy Spirit in our meetings. Our attendance is small but regular and full of zeal. Every one is doing all they can for the upbuilding of God's kingdom by being humble, loving and kind, trying to keep His commandments in word and in deed and we are being blessed by so doing. We

hope that all of the members of the little Church of Christ will be blessed and that they may all work together for the good of all and that God will help us to gather in the sheaves."

Sister N. Brokenshire of St. Thomas writes an interesting letter covering doings in that place. We assume the liberty to make the following extract: "I gave in my letter to the Reorganized Church telling them I had quit their Church. I was asked by the Branch pastor to leave my name on the records acknowledging my separation from their Church. I told him I did not mind, expecting they would allow me the privilege of partaking of the sacrament, but to my surprise when I went there March 6, Brother Simmons and I were refused the sacrament. Curtis was in town last week stuffing his flock. I did not go to his meeting as I thought likely he would be kicking the Church of Christ, and so he did. I have made my decision and nothing man made can change me. After being refused the sacrament I insisted that my name be removed from their records. You advised me to take this course. You surely knew more of their narrow mindedness than I did. The only way for them to hold their flock is to keep them ignorant."

During the recent General Conference the admonition of the Spirit expressed thru Brother Nerren was to the effect that members of the Church coming over from the Reorganization should see to it that their names are removed from their records.

We are glad to note that requests are coming in for Advocates from those not of our faith. They see in this paper a splendid medium of Gospel grace and are commending our efforts to keep the columns clean from all things engendering strife. To this we would say that we have no difficulty in maintaining this standard as our contributors are with us in the noble impulse of preserving the spirit in the bond of peace. May we exhort our subscribers to pass on the good word as contained in the Advocate and thus permit the paper to serve as a missionary. We shall be glad if you would subscribe for several copies and so keep yourself furnished with literature to pass out.

Brother Headding, of Centralia, writes expressing regrets at his inability to attend the recent Conference. He seems to have sensed an assurance of what might be expected of the recent Conference. We excerpt the following from his letter:

"Conference time is here and I cannot be with you. I am disappointed beyond words. The trip that I anticipated that would take me to conference is held up for a while so I

would have had to make a special trip to conference. The expense would be considerable and as I have been doing all I can to get my business affairs in shape so that I can do some missionary work in the near future I thought I had better not consider a special trip. However, I have prayed over the matter for several days and I feel that I am taking the right course. It is hard tho to give up the trip as I surely would like to be with you.

Brother Dan, you can not realize how much I would like to attend this conference. Several years ago I was shown that many important events would take place between 1927 and 1930. I did not understand the significance of all at the time but the past few weeks has brought light and I have been caused to think much upon these things. Somehow I feel that the influence of this conference will be very great and that it will mark the beginning of some very great events during the year 1927. The Temple and God's endowment of his servants will soon be realized.

Express my regrets to the other members of the Quorum. I pray earnestly that you will be greatly blessed in all your deliberations. I shall wait anxiously for news of the conference."

A prominent member of the Reorganization resident at Flint writes some interesting things. It is as follows:

"Brother Gleazer one of the Twelve was here for better than a week and he told us a great deal about the Temple Lot. He said when the Lord wanted them to have the Temple Lot He would give it to them. He knew they would get it, of that he was sure. He said the Church of Christ could not sell it because the minute they tried to sell it the Reorganite people could take it away from them. He said this was told the Church of Christ at the time of the Court trial over the possession of the Lot, that they were not to sell it, for if they did it would go to the Reorganized Church. Is that so?"

To the foregoing we may say, this is the most interesting piece of rot we have read for a long time. It just seems that anything is said to quiet the disturbed feelings of the honest people in the Reorganization. To the question we answer emphatically No! This is nothing less than a reflection on the eminent jurists composing the supreme Court who awarded the property to the Church of Christ. Whoever heard tell of a Court of any standing awarding title to a piece of property with such a string attached to it? Well it is interesting to note that this property cannot be sold

without endangering its possession. This is fairly good evidence that the Church of Christ will never let it go out of their hands, for if nothing is to be realized out of its sale, certain it is that the property will hardly be sold. But we are doubly interested in learning the admission of this gifted apostle that as yet the Reorganized Church does not possess the Temple Lot. This is what we have been telling them all along. But then the Apostle is sure that they *will* get it. We wish he had told them *HOW*. He graciously protects himself by qualifying that predicted ownership by a "WHEN." Yes, *WHEN* the Lord wants them to have the Temple Lot He will give it to them. Just so! And he might have added with equal logic, *WHEN* the Lord wants the Reorganization to have the North American continent He will give it to them. Of course He will. To secure that Temple Lot the Reorganization will have to overturn the decision of the HIGHEST COURT OF THE GREATEST NATION ON THE FACE OF THE EARTH. The decision of the Court deciding the ownership of the Temple Lot came from the highest court on earth having to deal with this piece of property. It would be interesting for the brother to tell us just why the Reorganization did not secure this valued piece of property in the day that it was in the possession of a Gentile. And again as to why they were prevented from securing it at the time of the Court investigation. According to his own logic *the Lord did not want them to have it*. The Brother is perfectly safe under the shadow of his assertion "WHEN the Lord wants them to have the Temple Lot He will give it to them." If the people of the Reorganization will be content to be fed on such thin soup we miss our guess.

Experiences

Of
JOSEPH CAMP
(Continued)

I remember one experience in the priesthood meetings. The leader announced that we would discuss priesthood, starting at the bottom and going to the very highest. I ask the privilege of representing that school of believers in the restoration who had never accepted a first presidency. It was granted by regular vote and I was requested to write a paper. I did so, and when it was read, bedlam broke loose. There, was the devil again,—wrote on a typewriter, believed the Book of Commandments, and worked for a railroad. They could not get rid of him. Why should the saints be forever disturbed with such

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heresies? They were determined to test my membership. But I asked them "How can you throw me out at one door and take the Hedrickites in at the other and even build them a nice little church in which to keep on denouncing you?" I knew it was true and charged them up and down, right and left, publicly and privately, that they'd take in the devil if he had a temple lot. I never got so disgusted in my life. Had it not been for the Book of Mormon, I would have blown the whole thing sky high, and the next man who claimed to see an Angel, I would have made an angel out of him. But, in spite of it all, I still hung on, fighting like a picked goose, until I saw the church turning to Utah, and believed that the time would come when they would either be united or so entangled financially, that they would move with the same impulse,—I was satisfied to give them up. And I did so.

Do not get the impression from the acrimony in this story that I was devoting my entire time to the explosions of a bad temper. I was sorry for that part of it, and wish it had been otherwise. Ever and always was I teaching the Book of Mormon, and praying to the Lord that he would hasten the coming of light that would vindicate its promises and reveal to the world in incidents of moving history that God had authorized that book and made it a part of His latter day program.

I did not recognize the silence imposed upon me and preached at every opportunity, ever pleading for the higher ideal and unfolding the promises held out to the people of God, and the glorious breaking of an eventful day.

It was not enough that God had sent an Angel, restored the priesthood and published his law revealed to the Nephites, He must go further and complete the program. The fact that men had erred and retarded the work would not dam up the avenues through which flowed the light from God to man. I knew that. I knew that any man who unwisely breaks off communication with God injures only himself and those who agree with him. I do not believe that God ever did hide his face from a righteous man in any age. I believe that in the darkest of the dark ages, when the church slumbered in the fastness of its wilderness retreat, had a congregation of people assembled and sought God aright, His spirit would have baptised one of them and the mantle of the priesthood followed, with the church and gospel gifts. That is my faith. Men need not walk in darkness if they live for the light. And if darkness covers any man or any church, it is because they are shutting out the light.

When I first united with the church, people would meet in private conversation, there was but little evil speaking concerning things going on in the church. We heard a little about the Bishops reports, the College, but nothing bad, and the prophet was everywhere respected, because his conduct warranted it. The church papers came freighted with good news and were generally open and free for discussion upon most any subject, and men felt free. The conferences were spiritual, harmonious and uplifting. As a rule, there was confidence and harmony throughout the church, each quorum respecting the other and hundreds of missionaries were in the field, doing good work. We heard of no such a thing as the quorum of twelve keeping up a nocturnal charivari about the prophet's house to keep him from falling asleep and dreaming that some of them should be "relieved of apostolic duties." We used to think an apostle was somewhat of a privileged character. At least he was thought to be a special witness and that his greater services rendered him useful in the hands of the Lord, who recognized his calling and dealt with and through him accordingly. But from the trend of events in recent years, it seems that if an apostle got to knowing too much he was soon considered good patriarchal timber and that respectable quorum might just as well get ready for him for he was on his way. When I saw such work going on, this question was forced upon me, "what is there to live for if we are never to think, never to speak, never to act, save at the behest of some being whom we dread,"

and I have asked it over and over many times.

Years ago, I came to the conclusion that such a system and me were not going to get along. But it is the old story. Give a man a little religion, and the next thing he thinks about is a club to make his neighbor believe as he does. Add to that, a little authority and he is a spoiled preacher.

Had it not been for the baptism for the dead in church records and held up as an ordinance of the gospel, I might have stood some other things with better grace, but the first time I got right down to serious study on the subject, the whole thing opened up to me clear as day. Baptism for the dead was incompatible with the plan of salvation as outlined in the two books and I could not understand why inspired men could believe and condone it.

The question caused quite a little stir in our district one time, coming up in a very simple way. The officers had, with my help, succeeded in getting me out of all positions I had held, and I was barely holding on to membership in the church, when one day in Sunday School class, the teacher did condescend to ask me to name the heresies which had crept into the Church since its organization in 1830. I gave the old roll, beginning with polygamy formal, and slid along through the catalogue finally naming baptism for the dead. The teacher stopped me right there and began reaching for his Doctrine and Covenants, and after some search, read it out as a silent doctrine of the church. I stuck to my point but was outnumbered and howled down because I had no books with me. I figured on getting a visit from the Teacher, Tuesday night, but it seems he did not bank heavily on the doctrine himself and let me off easy.

I at once prepared an article of several thousand words on the subject, making as many copies as my machine would manifold and handed them out. There was considerable comment and some silent whispers from unexpected quarters acknowledging the strength of my objections. This was about the first of the year, and district conference scheduled for February, and I knew I would get a good strong rub from the pulpit, and I was not wrong in my guess. The Sunday morning speaker dusted himself for my benefit and it sure did hurt to have to sit there and take it, but the day was not done. Before the close of the day, one of the finest vindications I have ever received came from an unexpected quarter. During the afternoon prayer meeting a well known brother throughout the church

rose to bare his testimony, and in so doing related an experience with baptism for the dead. His mother had passed away, not having obeyed the gospel as he understood it, and he was anxious to know if he might not be baptised for her. He prayed much over it, and one night in a dream, a messenger appeared to him and led him out into a field. On one hand he pointed to a field of grain with goodly prospect for harvest, on the other, though the ground was good, it was barren, and the messenger said, "here is your answer to baptism for the dead. Where there is no sowing there can be no reaping." Well if ever I wanted to belong to the Holy Rollers it was right there. I would certainly have did some high jumping at that. But that is not all. As he sat down, the district president arose and spoke to him by the spirit and called him to the priesthood. At the close of the meeting when I started home, I had occasion to bid good bye to the Elder who had preached the morning sermon, and as I squeezed his hand, we gave each other a knowing look, and I was about half way convinced that he did not believe the doctrine himself.

I am supposed to have a little Indian blood in me and it is one of the characteristics of that race to be true to a friend and in constant opposition to an enemy. The Book of Mormon I love above all things because it is consistent all the way through. But this baptism for the dead is out of joint with the whole program, and the greatest curse that ever hit the church. You say polygamy? No, nothing to compare with it. Any one with common sense knows polygamy is false and need not be deceived but baptism for the dead creeps up so softly and lays hold of the innocent and unsuspecting. Look at Utah today. They renounced polygamy in 1890, and it will soon be a dead letter in Utah, but it will take a long time to shake them loose from baptism for the dead. Those temples out there are built up on that very thing and it has them strangled and fettered in the throes of death. So deeply is it seated into their system that you can stamp out everything else but that. You will find when you come to convert them under the revived evangel that their concept of the new temple will be a place for baptism for the dead, and it will be like death agony to take it away from them.

So do not be deceived. Baptism for the dead, slumbering in the archives of the reorganization, believed by many to be awaiting the impulse of the divine afflatus to resurrect it, is the chain with which Satan binds

down the people. Think of the hundreds of patriarchal blessings promising the temple with baptism for the dead.

I saw enough at the 1914 conference to convince me that if that was Christ's church, He was letting some one else run it, and that if, He was satisfied with the way things were going, it was proof confirmatory that all the prize fighters and gladiators would come forth in the first resurrection. And by the time the 1925 conference was over, it began to look like it might be necessary to get permission from the joint High Council to even have a resurrection. So when it came to pass that I dreamed the prophet ordered my head cut off for eating peas with a knife, I decided it was time to move.

I trust I am not introducing any levity into this serious story, but if there is any predicament in which a man might find himself more hopeless than that of being without a country it is being without a church. I had for years been convinced that the little Church of Christ on the Temple Lot had more than a causal existence and there being no doubt as to their direct connection with the original church of 1830, and their antedating the reorganized Church as an organization the claim of priority was lost in favor of the Church of Christ, which in fact is the oldest of the two. About all that can be said for the reorganization is that it is a consolidation of rival factions the leaders of which had been expelled from the church in Nauvoo before any well founded charge of apostasy could be urged against it. If it was the Church of Christ the day before Joseph Smith was killed, it was the same church the day after. And it was the same on the day it crossed the Mississippi. And if the reorganization wants to contend that the official act of an official church in silencing and cutting off men for no other crime than expressing an opinion be legal, it is not too late for it to review some of its experience. There is no record of the original church ever having taken any notice of the Bloomington, Illinois, branch, either to silence its leaders or disorganize it. It has passed on down from the official sanctity of the old church to the present day, when the official act of the reorganization in 1918 stamped it as genuine and joined hands with it in sacerdotal administration. So I came to consider the Church of Christ as the older of the factions and one without any tangled yarn in its warp so far as its origin is concerned.

If, therefore, the Church of Christ

had a good beginning maintaining its standard inviolate before God for four score years, and by its official act procured possession of the Temple Lot, that act is not now subject to dispute save on the grounds that the revelation directing it was not of God. And if not of God and accepted for over 70 years, it was a bunk piece of business, for the Reorganization in 1918 to say the Elders of the Church of Christ had maintained their priesthood inviolate before God, whereas as logically alleged, they are squatters, a little better than thieves, holding the Temple Lot on a technicality.

That was a mental experience I passed through during my last days with the reorganization. Like a man lost in the fog I could neither find nor be found, until I staggered over on the temple lot where the sun was shining and I could see and be seen. Were I looking for numbers, I would go to Utah, Rome or Constantinople. The Church of Christ is small, but they are free, and willing to confess a fault. They are verily the CHURCH OF CHRIST.

REPORT OF BUSINESS MANAGER OF THE BOARD OF PUBLICATION

Herewith is a condensed report of Receipts and Disbursements from the time of my appointment April 1926 to Feb. 28, 1927, as I could not bring the report up to April 1st, on account of lack of returned checks and accounts.

The Advocate is our most powerful missionary organ while we are as limited in a financial way; for people will often read and convert themselves when they will not come out in the open and attend our services.

RECEIPTS

April 1926	\$ 85.01
May	101.65
June	80.78
July	106.08
August	31.00
September	77.25
October	112.48
November	86.98
December	190.99
January	63.65
February	86.98
Total receipts	\$1022.85

DISBURSEMENTS

Publishing Advocate	\$610.48
Printing tracts and Binding Reprint of Evening and Morning Star and Advocates	109.61
Supplies and stationery	34.55
Books of Commandments and other books purchased to sell	63.10
Return of money borrowed	100.00
Postage on Advocates and Books and tracts	48.40
Total disbursements	\$966.14
Cash balance in bank	56.71
Total to balance	\$1022.85

Solved at Last

A Solution of the 1260, the 1290 and the 1335 Days of the Last Chapter of *Daniel in the Historic Years of A. D. 1914, 1926 and 2000.*

While preaching at Centralia recently a good brother asked for a discourse on the near coming of Christ. Responding to his wish we announced that we would take up the subject on the following evening.

Upon retiring that night we asked for special light on this ever-increasing theme. Nothing was received during the silent hours of slumber but upon awakening at four A. M. we reached for the Bible which lay near by, and started to review some of the prophecies relating to latter day events. We had no particular passage to look up, and so we followed where ever the Book seemed to lead.

Presently our eyes fell upon the last chapter of Daniel, a chapter I had often read before and which I had never been able to fathom. How often I have pored over those prophetic periods therein mentioned, and was never able to get anything out of them. But this morning everything opened up and I read with breathless interest.

In our efforts to unseal the prophetic periods of Daniel and the Revelations, as unfolded in the *Marvelous Work and a Wonder*, we never ventured to unravel the mystery concealed in the 12th chapter of Daniel for the very simple reason we did not then understand it. We considered only 1260 years of Revelations 12: and Dan. 7: the 2300 days of Daniel together with the "Seven Times" or 2520 years. As to the correctness of that solution it has never been challenged, and in every instance in public discussion where we had occasion to use those prophetic periods to establish the Restoration in 1830 our opponent was silenced.

Many years ago there were isolated instances of certain ambitious interpreters of prophecy to place the fulfilment of these periods in 1860 and 1905. It was assumed without any proof that they began in 570 A. D. and consequently expired in the above years. Unfortunately for them however there was nothing produced in 1860 nor in 1905 that would justify their conclusions. It was thought by them that 1905 would usher in the end of the world and that 1860 brought a First President of the High Priesthood to the Reorganization. In view of the fact that such an office has no place in the organic law of the Church as stated in the Bible or the Book of Mormon it will be difficult to reconcile the setting up of such an unscriptural office as an answer to the 1290 years of Daniel.

The basis of their calculation was purely assumptive. Without offering any proof, it was supposed that the 1290 and the 1335 days commenced in 570 and so out of the soil of assumption, if not presumption, their erratic tree of interpretation grew. But time, relentless time, has exposed the fallacy of both the premise and the method of their interpretation.

It may be interesting to know that very few writers have attempted a solution of the 1290 and the 1335 days. There were several guesses made, all of which have failed. But this is not to be wondered at, since the interpretation of these things was to be reserved "until the time of the end." The "Time of the End" is here and the mystery will be solved.

The prophecy opens up in a dismal way. It is the gray cold damp before the break of an Eternal Day. There was to be "A time of trouble such as never was" and all this was to transpire "at that time." It is the "time of the end" as pointed out in the context. 11:40.

Associated with this time of trouble there is to be "increase of knowledge". This knowledge is not confined to wordly and material things displayed in invention and discovery, rather are to consider it as reflected from the pages of a certain "sealed book," the very book wherein Daniel recorded his visions. "But thou oh Daniel, shut up the words and seal the book, even to the time of the end, many shall run to and fro, and knowledge shall be increased." Vs. 4.

Immediately a question is asked. It is concerning the time of the end. Certainly a very natural inquiry. It is the question of an angel, asked of another. "How long shall it be to the end of these wonders?" What wonders, Why, the wonders that Daniel had been viewing. Those wonders were related to the rise and fall of the empires, the setting up of the Little Horn, the Papal power, the wearing out of the Saints in a terrible apostacy and the latter day world war, all of which would lead into an unparalleled time of trouble.

The answer received was seemingly ambiguous, but later, when the full message of the angel was received it is perfectly clear.

In this answer we are informed that the end will not be until after "a time, times, and a half." This period otherwise stated, is a year, years and a half or three years and a half. Now at that time the Chaldean year prevailed, which, composed of 360 days, was decidedly shorter than the solar year of 365 and a quarter days, such as we use today. Three and a half Chaldean years therefore will equal 1260 days. Now days in

prophetic parlance signify years and so the period before us is one of 1260 years.

The date for commencing this period is not stated. In fact the complete answer to the inquiry is not yet given. There remain other prophetic periods to be stated and considered. The 1260 years is only one link in a chain of periods that are to answer the great question relating to the time of the end.

There is however a reference in the answer before us to a point of commencement, from whence we are to take our bearings and within which "all these things shall be finished." What things? Why all these things which Daniel saw and which has taken up his entire book in telling us. That point of commencement is:

"And when he shall have accomplished to scatter the power of the Holy people all these things shall be finished."

Daniel was an Israelite and at the time of writing, a captive in Babylon. The Holy people were the people of the Covenant made with Abraham, who were the people of Israel. Now the scattering of the power of the Holy people was, even while Daniel wrote, an accomplished thing. The Kingdom of Israel comprising the 10 tribes were driven away from their homes in 721 B. C. The Kingdom of Judah however did not meet their fate until some time later, not indeed until B. C. 588 as we shall learn.

When was it therefore that "He shall accomplish to scatter the power of the Holy people?" Upon learning this we shall be in a fair way to commence our reckonings.

Turning to the Record of the Nephites we learn that just before the fall of Jerusalem the Lord warned Lehi to flee the place, as its destruction was nigh. So overwhelming would be that destruction that Lehi was admonished against making any fire in the wilderness, lest the enemies of Israel discover and destroy him. Their destiny was the promised land of America, and the time of leaving their homeland was 600 B. C. Some eleven years later, another colony led by Mulock a son of Zedekiah the king, also left the fatherland for a place known in prophecy as "the utmost bound of the everlasting hills" "over the sea" "to a wealthy nation that dwelleth without care which have neither gates nor bars and which dwell alone." The people of Zarahemla constituting this second colony, escaped just in time to avoid the awful destruction that fell upon Jerusalem. This occurred in B. C. 588. Thus the power of the Holy people was scattered and both of these colo-

nies were a "holy people." B. M. p. 201, 279, 600.

It was a terrible time for those who were left behind. Jerusalem was reduced to heaps and the far famed Temple of Solomon was burned to the ground. Its vessels were taken to Babylon and the entire people of Palestine were carried into exile. Thus was accomplished the scattering of the power of the holy people. Yes indeed it was their "power" that was scattered. The strength of Israel was transported "over the sea" to a land afar. See Marvellous Work and a Wonder pps. 221-224, 123. This occurred in 588 B. C.

The year 588 B. C. was preceded as we have shown by the preliminary event that of the departure of the first Colony under Lehi 600 B. C. Thus the period covered by 600 B. C.-588 B. C. stands out conspicuously as the time of scattering the power of the "holy people" which was "accomplished" in 588 B. C.

Daniel does not appear to understand as yet just when this prophetic period of 1260 years is to end, so he renews the question. "Oh my Lord when shall be the end of these things."

One thing made clear to him was that the vision would not be fulfilled till "the time of the end." And he was further informed that others will then understand the vision, for the "wise shall understand" and that too "at the time of the end."

Another period is now marked off in addition to the former with a definite point of commencement. It is as follows:

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days."

The daily sacrifice was taken away or ceased at the time of the destruction of the Temple which, as we have learned, occurred in B. C. 588., and it was at that self same hour, that Babylon the destroyer became an "Abomination of desolation." Its rule of force was established in the desolation and banishment inflicted upon Judah, now a captive in his domains.

It is true that there was a subsequent destruction of Jerusalem by the Roman armies in A. D. 69-70 when another temple of the Jews was destroyed. And this is graphically alluded to in Dan. 8: 9-14. Our Savior also spake of this in Matt. 24:15-16.

But the Roman desolation, was not the Desolation noted in this last chapter of Daniel. This may be determined by computing the 1290 years from that time of destruction in A. D. 69 which brings us to no productive date.

There were unquestionably several occasions when Jerusalem was destroyed by a relentless foe, each one of which might be termed an abomination of desolation; but the first great destruction was wrought in B. C. 588 when, as shown, the "power of the Holy People" was scattered; they were led, as we have learned, to America.

It must not be forgotten that the original question and answer, concerned and covered "all these things" noted in the visions of Daniel. The first event brought to his attention was the Head of gold, the lion power, whose downfall was impressively shown. That occurred in B. C. 539 when the Medo Persian nation succeeded in the control of the world dominions. And so it is fitting that some prophetic period should be given encompassing all the nations visioned by the prophet. It will require such an answer as will encompass "ALL these things."

The downfall of Babylon was undoubtedly occasioned by her inhuman treatment of the children of God. Do we not read "He that toucheth you toucheth the apple of mine eye." This came from God. The suffering endured by Israel at the hands of their Babylonish conquerors is horrible to relate. It is partially stated in 2 Chron. 36: 14-21.

The answer to the question will therefore commence from some point within the first great "thing" visioned by the prophet. And what more prominent and appropriate point than that which marked the promoting cause of the downfall of the Babylonish nation, when as an abomination of desolation they occasioned the scattering of the power of the holy people.

That event occurred in B. C. 600-588 B. C. At the latter date, B. C. 588 there was finally and fully "accomplished," the scattering of the holy people, and, at the self same date, the abomination of desolation was effectively set up.

In computing these periods, we must not forget that in Daniel's day, the Chaldean year of 360 days prevailed. See Marvellous Work, etc. P. 86. Since that time the world has changed it's method of keeping time. We are now governed by solar time, a year consisting of 365 $\frac{1}{4}$ days. We must therefor transpose the Chaldean year of 360 days to the Julian or solar year of 365 $\frac{1}{4}$ days. Nor must we forget that prophetic days symbolize so many years. "See I have given thee each day for a year." Ezk. 4:6.

In 1260 Chaldean or calendar years there are 1242 solar years, in 1290 Chaldean years there are 1272 solar

years and in the large period of 1335 Chaldean years, there are 1316 solar years.

We are now ready to take our reckonings. The first measuring rod we shall make use of is the 1272 years. This period added to the point of commencement, the "time that the daily sacrifice was taken away," the time of scattering the power of the holy people viz., 588 B. C. brings us to A. D. 684. From this point we shall make use of the 1242 measuring rod which brings us to A. D. 1926. The importance of this date we shall learn presently.

But there is another prophetic period that goes a little farther into the future. It is the 1316 years. Of this period the angel said "Blessed is he that WAITETH and cometh to the thousand and three hundred and five and thirty days."

Substituting therefore the period of 1316 years for that of the 1242 years and reckoning from the same basis 684 A. D. we are brought to 2000 A. D.

It is clear that the 1242 years and the 1316 years run concurrently expiring at different dates since it is held forth that it is possible for those living at the expiration of the 1242 years to continue until the close of the 1316 years: "Blessed is he that waiteth and cometh to the 1335 days." The significance of "Waiteth" is apparent. It means to tarry or abide from the expiration of one period to the close of the other. And so it is humanly possible for those of our youth living in 1926 which marks the close of the 1272 and the 1242 years to continue until the termination of the 1316 years, extending as it does unto 2000 A. D.

It is said in the prophecy that those who abide until the close of the 1316 years will be "blessed" because it will bring to them a day of "rest" when they will be assigned the "lot" of their inheritance. It may mean the commencement of the Millenium reign.

How fitting it is that the "end of the days" should terminate at the 2000 A. D. point. It will complete the 6000 years since man was placed upon the earth or the end of the six great days of the Almighty with whom "one day is as a thousand years." May we not then expect will commence the seventh day of "rest" as it is termed in the prophecy. And surely it will be such, to all those who will be permitted to stand in the "lot" of their inheritance.

It may be asked what did 1926 bring forth as an item of consequence, that it should be designated in the prophetic periods. The prophecy does not say, but we are left to infer that some event of importance to the

people of God will happen.

Will any of the factions of Mormonism presume to tell us what then occurred, of consequence to their movements? Nothing! so far as we are aware. To them it meant nothing unusual, or else they would have noted it.

To the Church of Christ, however, it meant much, for then it was, that the Church returned to the apostolic basis, heaven had designed in its unchangeable law. In 1926 the voice of the Lord prevailed directing the Church in the selection of the Apostolic quorum. It meant a revival of the Lord's work, along the lines of the New Testament and the Book of Mormon, and in harmony with the revelations of the latter days.

In that year also, the Reorganized Church divorced herself from all possibility of securing the Temple Lot, which is the key to the whole Zion program. Without it, Zion cannot be. Latter day revelation states that it must begin at the Temple Lot. D. C. 83: The public repudiation of the Working Agreement of Harmony in 1926 by the Reorganized Church, thus overturning the work of 70 years of ceaseless effort on the part of the best brains of both Churches to come together, removes from all possibility any attempt the Reorganized Church may have had to build the Temple of the Lord. No organization in all the world can build that Temple until it first have the Temple Lot. To the Reorganization, the year 1926 has meant the "end of days" so far as being in the running of winning the prize of building the Temple. As a redemptive factor in Israel she must thenceforth pass to the oblivion of the Utah apostacy, where under her human Supreme Control, she must learn by experience that it does not pay to lean upon the arm of flesh.

A. D. 1926 closing the prophetic measurements of the 1272 and the 1242 periods, records for the Church of Christ, the last reviving effort of the Lord to establish His Cause as He originally intended it.

A. D. 1926 was a Red Letter day to the Church of Christ, but a doom's day to the Reorganized Church.

It may be asked, what of that other date, 600 B. C. when the preliminary work "scattering the power" of the holy people commenced. It ought to figure somewhere in the fulfillment of the prophetic measures. It should at least initiate preliminary labors incidental to the last great work of revival. And certainly it did.

Applying the 1272 measuring rod

And taking up the other rod of 1242 years and applying it to the terminal of the 1272 years, viz. 672 A. D. it will reach to the year 1914 A. D. In 1914 the dogs of war were let loose. Peace was taken from the earth, and the world run riot in an orgie of slaughter for four years of unparalleled suffering. Ten millions of men, the brain and brawn of the world, were inhumanly butchered, followed by the black plague of Influenza which swept away 25,000,000 more. In round numbers the war cost three hundred and seventy-five billions of dollars, impoverishing the nations for generations unborn. Civilization was set back one hundred years and will never extricate itself from its mortgages of debts.

Out of this holocaust of hell, deliverances came to Jerusalem long since trodden down by the Gentiles. It has been under the heel of murderous oppression ever since 600 B. C. Gentile nations in ruthless rule have dominated her councils ever since the Babylonians subdued them. Persia and Greece controlled it while Rome made a slaughter house of it. The Saracens pillaged it, and finally it fell into the hands of the unspeakable Turk.

For one hundred and fifty years the Christian nations urged on by the Popes in the middle ages sought to reclaim it, only to be defeated in successive battles that laid low the flower of Europe.

It remained however for the 20th century to rescue it, and that, too, by the arms of the British, aided by their American brothers. And these nations undoubtedly contain the blood of Israel to a very great per cent. A fitting rescue for a noble race. But it took a world war to bring all this about. For long years the mutual jealousies of the Christian nations would not permit each other to take any initiative that would place the key of the Orient in the hands of a competitor.

Palestine is now under British rule, the greatest colonizing nation the world has ever had. Under her beneficent rule, Democracy sits as Queen. The Jews welcome her sovereignty knowing full well that Britain's word can be relied upon. And thus has come to pass in our day, that Jerusalem has ceased to be "trodden down of the Gentiles." It was brought about through the World War of 1914, marking as we have shown the termination of the 1272 and the 1242 year periods when computed from the preparatory year 600 B. C.

What other event could more appropriately crown, a fulfillment of the prophetic periods? The prophet-

power of the holy people, and they end with deliverance of their land, and a world invitation to the Jew to return. They are accepting that invitation. Many thousands have gathered there the last few years.

Now that an Apostolic Church has been re-established upon the foundation of the Bible and the Book of Mormon, as set forth in the teachings of the Church of Christ in 1829-1830, having the Temple Lot whereat God declares the "beginning" of a real Zion was to take place, we may reasonably expect that God will be as good as His word, and that soon his instruction to "build Him an House for Him to dwell in" will be heard, and that within that cherished Temple will be received the power that alone will make possible the preaching of the word to all nations "and then shall the end come."

Of the latter day world war and its happy ending in the commencement of the final and successful revival of the work of the Lord, we have His promise in the visions of Nephi:

"And it came to pass that I beheld that the wrath of God was poured out upon that great and abominable Church, insomuch that there were WARS and RUMORS OF WAR AMONG ALL NATIONS and kindreds of the earth. And as there began to be wars and rumors of war AMONG THE NATIONS which belonged to the mother of abominations, the angel spake unto me saying, Behold the wrath of God is poured out upon the mother of harlots And when that day cometh THEN at that day the work of the Father shall commence in preparing the way for the fulfilling of His covenants which he hath made to His people who are of the house of Israel." Nephi 3:232-237.

Reader, that DAY has come. The wrath of God has been poured out upon the nations in a war of all nations. Now will the WORK of the Father "commence." From this we gather that the "work of the Father would not show much signs of success prior to the world war spoken of. And it is true that God has held in reserve, the Church of Christ until recent days but that now, since the fulfillment of the prophetic periods in 1926, the work of the Father has truly commenced. It is manifest in the political freedom of the long trodden down Jerusalem, and in the spiritual revival of the Church of Christ. From this hour forward the Cause is Onward.

Have you sent us a new subscriber this month?

Blasphemy. We thank you

Concerning Ordinations

In the Latter Day work, where it is necessary to ordain many men to different offices in the priesthood, it frequently occurs that men, professedly and apparently ordained under the influences of the Spirit, in a space of time, fall away from the high privileges of their office. Some, too ready to judge, often express doubt as to the divinity of their calling, pointing to the faithlessness to prove their views.

We believe that men may be divinely called ordained, and yet, in a short time prove recreant to their high office and calling. Not only does the Bible and the Book of Doctrine and Covenants prove this, but good, sound sense approves as well. The Son of God certainly was divinely influenced when he chose Judas Iscariot, and yet Judas betrayed him.

The mere fact that men, for a season, stand in the favor of God, is no guarantee that they will never step aside; and yet so many people are ready to condemn all acts of a man (performed while his standing was unquestioned) because in after years, or months, or days as the case may be, he fell away. It must certainly be that God recognizes as valid, the acts of one who has been rightly chosen until such time as his shortcomings shall be made manifest. Were this not so, no one would be safe in submitting to any ordinance in the house of God, without first having had a direct revelation from heaven, that the official acting for the church was acceptable and pure before God.

So long as it is known that an officer acting in the church has been legally chosen and ordained, his acts would certainly be valid until his unfitness to longer act, was established. No matter what the man afterwards might turn out to do, or be, his official actions, performed under the conditions named above, would be legal.

Of course, there is much room for speculation as to the purpose of God, in calling men to the priesthood, whom he knows will shortly fall away, but of a certainty, we know that God is just and that he is no respecter of persons. Possibly the man called to the priesthood may have qualifications that would fit him for the ministry. God, in his impartiality and justness, offers such a man an opportunity to develop these qualifications, improve the talents given him, and become one of those who shall be priests and kings unto God. If the man, for any reason, will not accept the opportunities offered him, he is himself to blame for not accomplishing what God has given him the power to do, and is left without excuse to present on

that great day when men shall stand before God to give an account of the talents entrusted to them.

Some people think that if a man is once truly called and ordained to the ministry, that henceforth he should be perfection itself. Men who take upon themselves the priesthood should strive to be perfect, but the possession of it is not a guarantee that he who holds it will forever afterwards never transgress nor fall away. If investing men with the priesthood would insure the purity and holiness of their subsequent lives, it would be good policy to ordain every man, the next moment after he was baptised and confirmed, and thus prevent him from apostatizing, or in fact, doing anything else wrong.

One of God's purposes in giving men the priesthood is to enlarge their powers of service to Him, for it is self evident that one not possessing the priesthood, will, in his service to God, reach limits beyond which he may not cross, but give a man the priesthood of the Son of God, coupled with faith, righteousness and unceasing effort, and you place him in a path whose other end reaches into heaven.

—Otto Fetting.

The Highpriest Question

The question has often arisen in the last few months as to whether there should be high priests in the church since the beginning of the Christian dispensation. In some quarters it has been very persistently advocated by some who were more zealous than wise. In others there has been a marked degree of reservation and a tendency to reject the idea. Fear is expressed by some that the zeal of those urging the acceptance of this office as being applicable to the Church of Christ will precipitate a crisis that will affect the future welfare of the church. By a careful analysis of the matter we will probably receive light that will help us solve the problem.

There is no doubt in the mind of the writer but what the office of High priest was held by men in the days of Melchisedec and among the children of Israel under the leadership of Moses. We do not overlook the fact that the gospel dispensation under Melchisedec was different than it was during the Mosiac period, but so far as the office being in the Church of Christ after the coming of Christ that is another matter. Of course it has been urged by some that concurrent history with the Bible gives credence to the views of some who support the theory that High priests should be ordained in the church. An examination of the

scriptures will be in order. With the earnest searcher after truth on this matter it is not so much of what some priest or historian said in the third or fourth century, as it is what the Word of God to us has said. We are not as a Church committed to the Anti-Nicene Fathers, Moshiem, or any writings that are not contained in Holy Writ.

After thoroughly canvassing the situation in the conference of October 1925 the church took the following position.

"Resolved that this Church of Christ accept nothing purporting to be a revelation from God, past present or future, as a revelation from God, save that which is in harmony with both the Bible and Book of Mormon. Be it further resolved, That if there be any ruling, understanding or resolution conflicting herewith, that it be hereby rescinded." In the "Articles of Faith and Practice of the Church of Christ," we find this statement. "We believe that in the Bible is contained the word of God; that the Book of Mormon is an added witness for Christ, and that these contain the fulness of the gospel." Again in one of the latter day revelations we have this commandment given to the Church.

"*The Elders, priests and teachers of THIS CHURCH, shall teach the scriptures which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel; and they shall observe the covenants and church articles to do them; AND THESE SHALL BE THEIR TEACHINGS.*" Book of Commandments, Chapter 44;13 (Italics mine, C. L. W.)

In the Book of Mormon we find this statement as to the purpose of the Bible and Book of Mormon, "That which shall be written by the fruit of thy loins (Book of Mormon C. L. W.) and also that which shall be written by the fruit of the loins of Judah, (the Bible C. L. W.) shall grow together, *Unto the confounding of false doctrines, and laying down of contentions, and establishing peace.*" 2 Nephi 2; 19, 21. A. V.

"To the law and to the testimony" is just as applicable today as it was when Isaiah spoke it hundreds of years ago. There must be some line of demarcation drawn between that which shall, or shall not, be considered 'Law' and 'Testimony.' I believe that the Church of Christ in its publications, through conference action and in its Standard Books have spoken clearly and concisely upon this point.

Taking this scriptural compass as our guide we shall have no fear in

sailing the seas of investigation relative to any and all points of doctrine in the church. If in these books there is not sufficient evidence to support the desire to ordain High priests in the Church of Christ, then the matter should be dropped and no controversy engaged in. In olden days the mariners set their course by the sun and the stars, and as a result of the degree of knowledge they may have possessed in this science, they were able to govern the course of their ships, and these calculations were only accurate according to the degree of knowledge they possessed. Not so today however, for we find that science has advanced in understanding of this science and have perfected the mariners compass that will guide the sailor through the densest fog and troubled seas; so it is with those in the kingdom of God, they have in the last days by the grace of Him who watches over the interests of his children a Scriptural chart and compass which if heeded, will guide us safely to right conclusions on all points of doctrine in the Church. It is the Bible and the Book of Mormon.

Let us review the history of High priests since the earliest times of biblical history. The Old Testament is replete with rich examples of the requirements of this office. That we may be more fully informed as to the office work of a High priest it is well that we should acquaint ourselves with the office work of the lesser or ordinary priest in those days. The only information that we can find relative to the duty and calling of priests is found in the Old Testament part of the Bible and the same of the Book of Mormon. Such references as we find in the New Testament, either refer to Jewish rabbis who were High priests under the Mosiac law or else such as is contained in Paul's epistle to the Hebrews, which is a decided negative consideration of the question, evidently arising in his day as the result of the zealous efforts of some of the converted Jews to retain as much as possible of the old Mosiac form of church organization and doctrine as possible. We find evidences of this tendency in regard to the circumcision and other matters, so it is only reasonable to conclude that they would on this.

A close study of the scripture will reveal the fact that the priest under the Law was a person consecrated and ordained of God, not only to teach the people, and to offer up bloody sacrifices for his own sins, but also for the sins of the congregation of which he had the oversight. Leviticus 4:2-4.

The ordinary or lesser priest served immediately at the altar, where in the

discharge of his duty in offering the daily sacrifices he killed and fayed the beast or fowl to be offered, and sprinkled its blood at the foot of the altar. 2 Chronicles, 29:34; 35:11. They kept up a continuous fire upon the altar of burnt sacrifices and attended upon the service of the temple. Next to the duties that rested upon them regarding the services in the temple, the priests gave their time to instructing the people, divining the law of divorce, and distinguishing between the different kinds of leprosy. Lev. 13; 13 Num. 5; 14, 15, Hosea 4;6 Mal. 2; 7.

In regard to the High priests, we find that they were required to go into the Holy of Holies once each year for the purpose of offering a sacrifice for the whole nation, Lev. 16:2, 31. Of this order we have an antecedent in Melchizedek as recorded in the 14th chapter of Genesis, also Abraham who offered his only son Isaac as a sacrifice to the Lord but was prevented by the intervention of God's power in providing a lamb, Gen. 22; 1, 14. Thus the lamb that was slain by Abraham was typical of the greater sacrifice that God was to make for the sins of the world through the offering up of His Only begotten Son Jesus Christ. John 1; 29, 36; Eph. 1; 19, 22; Rev. 13:8. He was also made custodian of the oracles of God, and the Urim and Thummim (Lev. 8:8) by which he was able to answer the questions put to him by the people and through which God was able to discover to him secret and future information, (Ex. 28; 30, Mosiah 12; 18, 21.) The Book of Mormon supports the above view for we find that King Benjamin had possession of the interpreters and the holy things among the Nephites. (Words of Mormon 1;25) Later he conferred these sacred things upon Mosiah his son (Mosiah 1; 22, 26) who was instructed by his father to cause the people to assemble at the Temple for instruction where they were to take, "of the firstlings of their flocks, that they might offer sacrifices and burnt offerings according to the law of Moses." (Ibid 27; 30). We find that in connection with this that Mosiah performed the same ordinances as pertained to the Urim and Thummim, the same as Aaron did, (Mosiah 5;72, 12;22) and we find that from the time that Lehi left Jerusalem that there was no high priest after the order of Melchizedek who held the Urim and Thummim (Ezra 2, 63) among the Jews. (1 Nephi 1; 157, 2; 39). The above ordinances were to be performed by High priests until the coming of Christ, (2 Nephi 4:14, 11:45, 54; Book of Jacob 3:6, Book of Jarom 1, 10, 11, 23, 28.)

after which they would not be required to observe the law of Moses with its performances and ordinances, Mosiah 8; 1, to close of chapter.

Of this line of high priests we find kingly priests such as Melchizedek, Abraham, Isaac, Jacob, Job, Abimeleck, Lehi, King Benjamin, Mosiah, and Alma who were all types and shadows of Christ who was to come and make a final sacrifice for the sins of the world. Briefly speaking then we are justified in concluding that these High priests were called of God for the purpose of being mediators between the people and God, who by going into the Holy of Holies and offering up a slain Lamb made an acceptable offering for the sins of the children of Israel, that they might be kept in remembrance of the great sacrifice that was to be made by Christ at his coming, "For every High priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." Heb. 5:1 "And it is yet far more evident: for that after the similitude of Melchisedec *there arise another priest*, who is made not after the law of carnal commandment, but *after the power of an endless life.*" Heb. 6; 15, 16. "For the law (of Moses) maketh men High priests who have infirmity; but the word of the oath which was since the law, maketh the Son who is consecrated for ever more." Heb. 7:28. Therefore Christ became the High priest of our profession by the sacrificing of himself and going into the heavens with his broken body and shed blood to be placed before the throne of God as an eternal sacrifice for the sins of the world.

—C. L. WHEATON

(To Be Continued)

Special Notice

As we go to press we regret that we are not able to publish some excellent contributions on account of lack of space.

Again we had to run almost three pages of ads to secure funds to go ahead.

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REPORT OF FINANCE COMMITTEE

To the Conference of the Church of Christ assembled, Greeting:
We herewith submit our report of the finances for the past year up to April 1, 1927.

Our balance from last year was \$158.25
A note receivable..... 10.00
Total Receipts this year..... 1897.84

Total 2066.09
Total Expenditures 1805.52

Bal. on hand \$ 260.57
Or \$250.57 in cash and \$10.00 note receivable.

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FINANCE COMMITTEE
ITEMIZED REPORT OF EXPENDITURES.

Wipper Missionary expense\$ 30.00
Wipper family allowance 152.00
Wheaton missionary expense 72.00
Wheaton family allowance 104.00
Help on traveling expense in Sept. to Samuel Wood \$25.00
Daniel MacGregor \$25.00
Total 50.00

Lent Board of Publication as follows:
A. O. Frisby\$75.00
M. T. Jamison 70.00
Bal. on B. of Com..... 55.00
Total 200.00

Printing blanks, certificates, etc. 65.75
Abstract on Temple Lot property 45.50
Miscellaneous expense 24.10
Applied on church indebtedness which includes interest 1062.17

Total \$1805.52

It will be observed that we have spent for missionary and traveling expenses \$458.00.

The Church indebtedness has been reduced in the last year \$1062.17 including interest.

The church indebtedness still remaining is as follows:

A note at the Home Deposit Trust Bank for \$300.00 drawing interest at 7 per cent.

Paving Bills Nos. 24, 25, 28, 85, 86, held by Daniel MacGregor for \$1500.00 drawing interest at 8 per cent.

Paving Bill (No. 84) held by W. R. Buchanan, with interest at 8 per cent, totaling up to April 12, \$404.42. A payment should be made on this Bill at that time.

Our total indebtedness still remaining is \$2204.42.

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As members of the committee on Hymnal compilation, beg to report as follows:—

We have a selection of over 100 selections ready for the engraver taken from the Hymnal and other books and also quite a number of new compositions never before published.

Some sent in words only and some the air with the words. In either case it is hard for us to use them as we are all under the necessity of laboring with our hands for our support, even if we were experts at composing and harmonizing, which we do not profess to be. Therefore, if those who send in contributions could also send along the music set to words ready for the engraver it would wonderfully help the committee in their work.

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