

ZION'S ADVOCATE

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

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TEMPLE PLANS COMMITTEE REPORT TO THE 1932 ASSEMBLY

In order to place in the hands of the ministry and church abroad the matter of information and instructions relied upon by us in preparing and drafting the plans of the Temple, we the Temple Plans Committee, wish hereby to make a frank and definite statement showing the extent to which we were directed by the revelations and messages placed in our hands bearing upon the questions involved in the erection of the Lord's house, as well as the inspiration and instructions coming to us as a committee.

The erection of the Temple of the Lord necessarily involves the *time*, *geographical location*, and specific *spot* where the building is to stand, together with the dimensions, materials, and various features of the structure itself.

The Place

The Temple to which Christ shall come, (Malachi 3, 1), is to be of such strength, material, workmanship, and favored location, that it will defy the ages—stand until the millennium of the world. Hence, the location is of great importance. Independence, Missouri, is the "place for the city of Zion," and the surrounding territory is "the land of promise" to latter day Israel. Independence is also "the center place," and the *spot* for the Temple is located here. See Doctrine and Covenants, Sec. 57:1. This *spot* was dedicated and a stone placed in the ground to mark the northeast corner of the Temple on the 3d day of August, 1831. See Reorganized L. D. S. Journal of History, Vol. 1, page 59.

This location is practically in the geographical center of the United States, and in the heart of industrial America; and is, perhaps, less apt to be torn by war or overrun by an invading army than any other territory abounding in such natural wealth and industrial advantages in the civilized world. Moreover, geologists tell us that at this place the age of the earth's surface, and condition of the substrata, make for safety in the erection of monuments which are intended to stand during the ages to come.

The Time

The Temple must be built before the second coming of Christ, for the prophet Malachai declared that the Lord, "whom ye seek, shall suddenly come to his temple." The erection of the Temple also marks the

commencement of the *restoration* and *gathering* of the saints in the last days, and the building of the city New Jerusalem:

"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."—Doctrine and Covenants, Sec. 83:2.

The generation in which the above was given has almost passed away, showing that the time is here when we must build the Temple if we are to qualify as the children of God, and be prepared to meet the Savior at his coming. The time limit has *almost* run, and as a people, including all believers in the restoration, this fact has been foremost in our minds for a number of years past. The time is rapidly approaching when, under God, we must act, or confess that the great Restoration is without meaning, and our cherished ideals and hopes in vain.

The Church was instructed to build the Temple as early as 1831, and we have the resultant story of its indifference written in the sorrow, wandering, tribulation, and ultimate failure of the great body of its membership.

Qualification

To qualify for this great work requires not only the absolute possession of the sacred *spot where the Temple is to stand*, but the Divine authority, Gospel ordinances and doctrine, organization true to the Scriptural pattern, missionary effort and Church activities consistent with the teachings of the Bible and Book of Mormon, collective and individual righteousness and consecration to purpose; as well as the name of the church in its original purity. These excellent virtues characterize this Church of Christ, which now has absolute possession of and occupies the sacred Temple site.

Command to Build

The Spiritual *urge* to build the Temple NOW, came to practically the entire ministry of the Church of Christ. Many there were who testified that the

Upper Court Plan

This plan consists of the front entrance to the main floor of the temple - steps, portico, lobby, and front stair wells - also the main floor, rostrum, inner court, halls and back stair way.

The exact dimensions of the *inner court* were given by Joseph Smith, as recorded in a revelation given June, 1833. (See Reorg Doctrine and Covenants, Sec. 92, Par. 3.) This was also contained in one of the "messages" to Otto Fetting.

The interior of this entire floor was shown to Apostle C. L. Wheaton and Apostle A. M. Smith of the present plans committee. And upon their testimony together with the Spirit's witness to us we base our authority for the rostrum in front of the *inner court* and for the floor level of the inner court, together with the architectural design in this part of the building.

Balcony Plan and Upper Part of the Inner Court

Perhaps no other part of the interior of the Temple is of more importance than this. It consists of the stair wells and lobby through which entrance is had to the balcony and upper part of the inner court. Entrance is also had to the upper part of the inner court by the back stairs leading from the exit halls of the basement. The seating capacity of the main floor is largely determined by the arrangement of the balcony. And in this we feel that the maximum capacity, combined with balance, beauty, and service, have been brought near to perfection.

The upper part of the *inner court*, which is "to be dedicated unto me for the school of mine apostles," (Doctrine and Covenants, Sec. 92:3), is a masterpiece of architecture. This is the work of the present committee and architect. It consists of a conference or lecture room surrounded immediately by a hall, with twelve study rooms opening into the hall; with a music studio directly in front, and on either side of the upper part there is a spacious library.

In the vision given to Brother Wheaton as mentioned in connection with upper court or main floor plan he was also shown the balcony, and the whole interior of the main floor, and particularly the arch, curtains, and architectural design of the outline of the *inner court*.

Front—East Elevation

The whole addition to the main structure which consists of front steps, porch, vestibule, stair wells, etc., is the work of the present committee in connection with the architect. The columns on the porch and front of the main structure were arranged and the number determined by the present committee in connection with the architect. Therefore, this entire front elevation is the product of the present committee.

Transverse Section Looking West

This plan shows the roof line, promenade on the roof, ceiling line of the main auditorium, doors entering the halls on either side of the *school of the apostles*, outline of the *inner court*, balcony, floor levels, etc.

The *promenade* on the roof, together with matter of instruction relative to the services of the Temple came to us through a spiritual statement and testimony by Apostle James E. Yates.

Longitudinal Section Looking South

Here we have the roof lines, promenade, ceiling lines, east end of balcony, floor levels, front steps, etc. This also reveals the efforts of the present committee together with the architect.

Sketch of the Temple

The dimensions of the structure, as shown in the plans, seem best to fit the plot of ground where the Temple will stand. The architectural design of the exterior of the Temple presents a beautiful, yet dignified, and imposing structure, which is quite in keeping with the purpose for which it will be erected.

Our vision while laboring to bring forth these plans has been realized. And as we look upon our work it is a great inspiration to us, for we did better than we knew—many necessary features were provided, the necessity for which we did not know until revealed to us after the plans were complete. This is not to our credit, but to the credit of the Great Architect, whom we have tried in our weakness to serve in bringing forth the plans of the great Temple of our Lord. And if in this we have found favor in the sight of our Heavenly Father, to the extent that our work may be acceptable, we wish in thankful hearts to bow before Him, and from the depths of our souls render unto Him, who is the Architect of our eternal destiny, all credit, all honor, and glory, forever. Amen.

Signed,

C. L. Wheaton

Secretary of Plans Committee

Notice of Change in Subscription Price of the Advocate

By action of the General Assembly the Advocate will be a monthly paper throughout this conference year, and the subscription price will be \$1.00 per year, anywhere in the United States, but owing to the change of postal rates, we find it necessary that additional charge should be made for all subscriptions outside the United States; the subscription for Canada, and all foreign countries will be \$1.25 per year.

Assembly Minutes

April 6, 1932

Prayer service at 9 p. m. with Apostles A. M. Smith and William F. Anderson in charge.

Hymn No. 158 was sung.

Prayer by Brother Anderson.

Hymn No. 368 was sung.

Benediction by Brother Smith.

General Assembly of the Church of Christ (Temple Lot) Assembled in Business Session April 6, 1932, at 10 A. M., at Independence, Mo.

Apostles H. E. Moler and William F. Anderson were chairmen of the opening session.

Hymn No. 156 was sung.

Invocation by Brother William Anderson.

Hymn No. 92 was sung.

Apostle H. E. Moler made the opening remarks of the Conference.

Moved and seconded that the General Assembly be in charge of the Quorum of Twelve. Carried.

Moved and seconded that Sister Pauline Hancock act as Secretary of the Conference with power to choose her assistants. Carried.

Sister William Anderson was chosen to act as chorister of the Conference.

Moved and seconded that ushers and janitor work be left to the local congregation. Carried.

Moved and seconded that Sister Rosalie Davis act as our pianist. Carried.

Brother Moler made a few instructive remarks concerning the progress of the work for the past year also gave a verbal report of his work for the past year.

The Conference Program as outlined by the Quorum of Twelve was read as follows:

We, the Quorum of Twelve recommend the following order of sessions and services for the Conference:

Prayer services each morning, 9 to 10.

Preaching each morning, 11 to 12.

Noon adjournment for dinner, 12 to.

Business session afternoon, 2 to.

Preaching each week night, 7.45.

Supper, 5 p. m.

Round table meeting Thursday evening for the ministry 5 to 7 p. m. All are welcome.

Round table meeting Monday the 11th, to discuss women's work, 6 to 7 p. m.

Sunday services as follows:

Prayer and sacrament service 9 to 10.45 a. m.

Preaching, 11.

Song service, 7.30 to 8 p. m.

Preaching in the evening, 8.

The following is the order of speakers:

A. M. Smith, Wednesday night. Thomas E. Barton, C. W. Morgan, B. C. Flint, C. L. Wheaton, H. E. Moler, E. E. Long, William F. Anderson, James E. Yates. In their order.

Moved and seconded to adopt the program as outlined. Carried.

Moved and seconded that a committee of three be appointed by the chair to act as our press committee. Carried.

The chairman suggested that verbal reports from the ministry be had for the remainder of the morning session and that said reports be limited to ten minutes.

No objection was raised and verbal reports were given by the following: E. E. Long, Samuel Wood, C. L. Wheaton, B. C. Flint, William F. Anderson, Thomas Barton, A. M. Smith.

The chair appointed the following press committee: A. M. Smith, E. E. Long, C. L. Wheaton.

Adjournment declared.

Closing song, No. 172.

Benediction by Brother Anderson.

General Assembly of the Church of Christ assembled at 2 p. m., April 6, 1932, with Apostles William F. Anderson and Samuel Wood presiding.

Hymn No. 1 was sung.

Invocation by Brother Wood.

The minutes of the previous session were read and approved.

Ministerial reports were read from the following: William F. Anderson, B. C. Flint, John A. Daer, L. G. Sager, Herbert B. Johnson, Glenn R. Rudd, W. M. Nellis, H. F. Reynolds.

The report on the referendum ballots of the bills sent out from last General Assembly were read as follows:

April 6, 1932.

To the General Assembly:—Following is a report to date on the four bills sent out for referendum by the 1931 conference.

Bill No. 1, Church Government.

Total vote reads as follows: Elders' Conference, 140. General Assembly, 277. This gives General Assembly a plurality vote of 137.

Bill No. 2, Ballot form.

Total vote as follows: 386 yes, 9 no.

Bill No. 3, Duties of Bishops.

Total vote reads as follows: 308 yes, 87 no.

Bill No. 4, Opinion on Tithing.

Total vote reads as follows: 138 yes, 280 no.

Considerable discussion followed the reading of this report.

The following report was read from the plans committee:

Independence, Mo., April 4, 1932.

To the Quorum of Twelve,
Church of Christ.

Dear Brethren of the Twelve:—We, the plans committee, recommend to the Quorum of Twelve that steps be taken at once to secure the working plans for the Lower Court and foundation of the Temple.

The Plans Committee,

Samuel Wood, Arthur M. Smith,

Clarence L. Wheaton.

The Temple Plans Committee's report to the 1932 Conference was read as follows (see report on another page).

The following report and recommendation from the Quorum of Twelve was read:

We the Quorum of Twelve approve the recom-

mendment from Plans Committee to secure working drawings of Temple at once.

We also adopt the report of the Plans Committee to the Conference as reported.

C. L. Wheaton,
Secretary of Quorum.

Moved and seconded that the Plans Committee report be adopted by this Assembly and spread upon the minutes and that we insist it be published in the Advocate and also in Tract Form.

Moved and seconded as an Amendment that the words, "insist it be published in the Advocate," be stricken out of the motion and that it be printed in tract form and it be sent out with the Advocate in supplement form.

This was followed by a lengthy discussion.

Brother C. L. Wheaton yielded the floor for adjournment with the understanding that he be given the floor when we reconvene.

Adjournment declared.

Closing song No. 216.

Benediction by Brother W. J. Smith.

Preaching service at 8 p. m. by Apostle A. M. Smith, assisted by Brother Julian Smith.

Hymn No. 21 was sung.

Invocation by Brother Thomas Malley.

Hymn No. 110 was sung.

Closing song No. 172.

Benediction by Brother Malley.

April 7, 1932

Prayer service at 9 a. m. with Brother R. M. Maloney and Brother C. E. Irwin in charge.

Hymn No. 145 was sung.

Invocation by Brother Irwin.

Closing song No. 397.

Benediction by Brother Maloney.

Preaching service at 11 p. m. by Apostle Thomas E. Barton, in charge of Brother M. M. Case.

Hymn No. 109 was sung.

Closing song, Doxology.

Benediction by Brother Case.

General Assembly of the Church of Christ assembled in business session April 7, 1932, at 2 p. m. with Apostles Samuel Wood and E. E. Long presiding.

Hymn No. 179 was sung.

Invocation by Brother Maloney.

The minutes of the previous session were read, corrected and approved.

Ministerial reports from the following were read: W. J. Smith, C. E. Irwin, J. T. Ford, financial report.

Brother C. L. Wheaton was granted the floor, he having yielded the floor for adjournment at the previous session.

A lengthy discussion followed.

Moved and seconded that the vote now be taken.

Lost 6 for, 13 against.

Moved and seconded as a substitute that this report be referred back to the Plans Committee for correction and modification and be brought back to this body.

The previous question was ordered.

The substitute carried unanimously.

The Church Recorder's report was read: (see report in this issue).

Recorder's Report

General Assembly, 1932.

Greeting: After two years of labor acting as Church recorder, we are now coming before you with what we believe to be a correct report as near as it is possible for us to obtain at this date, of the membership of our Church.

Owing to the conditions of the records we were unable to make a report at the last conference but after much work and correspondence, we have been able to formulate the following report; while we feel it will be a disappointment to many, yet we believe it represents our true condition. According to the general record a year ago, our membership showed a much larger number than we have found to be true. This was due to the lack of reports from local churches throughout the church, as well as the changing of the record when such notice had been sent in to the office. Our work along the line of obtaining a report from local churches has been rather discouraging owing to the indifference with which the pastors and clerks have regarded our frequent requests for information. Baptisms have taken place in many instances which had never been recorded. Transfers had been received and no record made or sent to the general office. Marriages have taken place which caused the change of the ladies' name and address, no notification of the same being sent in, has caused us considerable difficulty in locating certain members. Because of this we found our records, when we came into the office of 1930, absolutely failed to represent a true condition of our membership.

The question of rebaptism arising in the fall of 1929 caused a great deal of confusion and many withdrew from the Church. In some cases, the pastor or local clerk going over to the Fetting movement refused to leave the records in the hands of the members who remained loyal to the Church of Christ. This has made it extremely difficult to find or obtain a checkup of these local churches.

We also want to call attention to the fact that in some instances we have found individuals, who had moved from one city to another during the past three years, had their names recorded in as many different local churches. This has caused a duplicate enrollment and has required a great deal of correspondence in order to straighten this matter out.

No report received from the Welsh and English mission.

We are giving the total enrollment of January, 1929, as the point of beginning for our report.

| | |
|----------------------------------|-------|
| Total enrollment January 1, 1929 | 1,189 |
| New members received, 1929 | 424 |
| 1930 | 74 |
| 1931 | 222 |
| (Three months) 1932 | 15 |
| Total | 1,919 |
| Withdrawals, 1929 | 19 |
| 1930 | 173 |
| 1931 | 53 |
| Three months) 1932 | 23 |
| Total | 268 |
| Deaths, 1929 | 18 |
| 1930 | 10 |
| 1931 | 13 |
| (Three months) 1932 | 3 |
| Total | 44 |
| Total loss in three years | 312 |
| Total gain in three years | 730 |
| Gain | 730 |
| Loss | 312 |
| Net gain | 418 |
| Total enrollment April 1, 1932 | 1,607 |

A. M. Smith.

Moved and seconded to adopt the report and approve the recommendation of the church recorder contained in his report. Carried.

Moved and seconded to adopt the report of the Plans Committee to the Quorum of Twelve and also the recommendation of the Quorum of Twelve concerning its adoption.

The question was asked as to what the price would be for the drawing of the working plans?

Brother A. M. Smith stated that \$1,200 was the original price but that he was sure a figure could be obtained much lower as that was the figure given two years ago.

This was discussed at length.

Previous question was ordered.

The motion prevailed by vote of 28 for and 4 against.

The British Mission reports were called for.

Apostle E. J. Trapp report was read.

The Church of Christ report from Gloucester was partly read, when objection was raised and the following motion made: Moved and seconded that these reports be referred to the Quorum of Twelve.

The chairman ruled the motion out of order.

An appeal was made from the decision of the chair.

Objection was made to the present chairman remaining in the chair as he was involved the matter before the house.

The chairman requested Brother R. M. Maloney to preside while this matter was before the body.

Brother Maloney consented and became chairman of the meeting.

The previous question was ordered and the decision of the chair lost.

The chairman ruled that the motion to refer the reports to the Quorum of Twelve was before us.

An appeal was made from the decision of the chair upon the grounds that the previous question carried everything with it.

The previous question was ordered on the decision of the chairman and the decision of the chairman was sustained.

Moved and seconded as a substitute, to strike out all after the word "resolve" and the following be inserted, "that the whole matter pertaining to the British Isles Mission, shall be referred to a committee of five who are uninterested parties and who are elders of the church for their decision, with power to say to what extent the Quorum shall invade another man's field.

Moved and seconded as an amendment that we strike out all after the word "decision," and substitute "that a decision as to the facts at issue and that a report and recommendation as to the deposition of the matter be submitted to this body.

After lengthy discussions were held upon all three of the propositions the previous question was ordered.

Brother C. L. Wheaton spoke to the question and Brother Samuel Wood was granted the floor but yielded for adjournment with the understanding that he resume the floor when we reconvene.

Adjournment declared.

Benediction by Brother Long.

April 7, 1932

Preaching service at 8 p. m. by Apostle C. W. Morgan, with Brother C. E. Irwin in charge.

Hymn No. 134 was sung.

Invocation by Brother Irwin.

Benediction by Brother W. J. Smith.

April 8, 1932

Prayer service at 9 a. m. with Brother J. T. Ford and Brother R. B. Trowbridge in charge.

Hymn No. 352 was sung.

Invocation by Brother Trowbridge.

Brother Alex Warner of Niagara Falls, was called to the office of elder by Apostle B. C. Flint.

Closing song No. 217.

Benediction by Brother Ford.

Preaching at 11 a. m. by Apostle B. C. Flint, with Brother Julian Smith in charge.

Hymn No. 83 was sung.

Invocation by Brother J. Smith.

Closing song No. 34.

Benediction by Brother Thomas Barton.

April 8, 1932

General Assembly of the Church of Christ assembled in business session April 8, at 2 p. m., with

Brother R. M. Maloney and Brother E. E. Long presiding.

Hymn No. 365 was sung.

Invocation by Brother Long.

Hymn No. 372 was sung.

The minutes of the previous session were read, corrected and approved.

Ministerial reports from the following were read: C. A. Gurwell, R. M. Maloney.

Brother Samuel Wood was granted the floor, he having yielded at the adjournment of the previous session with the understanding that he resume the floor when we reconvened.

Brother Wood referred to the reports in question as some of them being ministerial reports and that they should come before this body.

A point of order was raised, that neither Brother Wood nor the Assembly knew what was in the reports as yet and should not be referred to, as their contents were as yet unknown to the Assembly.

The chairman stated that the point was not well taken.

An appeal was made from the decision of the chair.

The decision of the chair lost by vote of 13 for and 15 against.

Another point of order was raised against Brother Wood on breach of decorum of calling names and making accusations against the Quorum of Twelve.

The chairman ruled that the speaker was in order.

The decision of the chair was appealed from.

The decision of the chair was lost by vote of 11 for and 26 against.

The amendment lost by vote of 8 for, 34 against.

The substitute lost by vote of 2 for, 37 against.

The original motion prevailed by vote of 37 for, 6 against.

The question was asked, as to whether the ministerial reports among the reports from the British Mission should be turned over to the Quorum of Twelve also.

The chairman replied that the secretary could withhold all reports that were purely ministerial reports provided that they did not pertain to the complaints referred to in the other report.

Moved and seconded that the official report of the action of this Assembly pertaining to the British Isle Mission be reported to that mission by the secretary of this conference.

The previous question was ordered.

The motion prevailed unanimously.

Moved and seconded that we adjourn. Carried.

Closing song No. 104.

Benediction by Brother Barton.

A round table discussion for the priesthood was held at 6 o'clock Friday, April 8.

Preaching service at 8 p. m. by Apostle C. L. Wheaton with Brother Granville Hedrick in charge.

Hymn No. ? was sung.

Invocation.

Closing song.

Benediction.

April 10, 1932

Prayer service at 9 a. m. with Brother C. E. Irwin and Brother Henry Johnson in charge.

Hymn No. 52 was sung.

Invocation by Brother Johnson.

An admonition was given by Brother Johnson to the Saints.

Closing song, No. 365.

Benediction by Brother Irwin.

Preaching service at 11 a. m. by Apostle Samuel Wood, with Brother J. R. McClain in charge.

Hymn No. 156 was sung.

Invocation by Brother Irwin.

Closing song No. 216.

Benediction by Brother McClain.

General Assembly of the Church of Christ assembled in business session April 9, at 2 p. m., with Apostles E. E. Long and A. M. Smith, presiding.

Hymn No. 353 was sung.

Invocation by Brother R. B. Trowbridge.

The minutes of the previous session were read and approved.

Ministerial reports were read by the following: George Glen (Wales), and J. R. McClain.

Plans Committee's report which was referred back to them for corrections and modifications was read with the corrections made. (See report as it appears in the preceding minutes with the corrections and modifications attached.) The chairman states that the report would be received and spread upon the minutes subject to the will of this body.

Moved and seconded as a substitute that the corrected report be received only as a report of the plans committee to the General Assembly and be spread upon the minutes as such without any issuing in tract form or supplement form.

Moved and seconded as an amendment that we strike out all after the words "upon the Minutes," and add "to be published in tract form also."

Moved and seconded to refer this whole matter to the plans committee and board of publication for their action.

The previous question was ordered.

The motion of reference prevailed.

Moved and seconded that provision be made for the ordination of Brother Warner to the office of elder.

Brother Warner was called upon to make a statement as to his willingness to accept the call.

Brother Warner stated that he was willing to accept the call, he having had the evidence of the call. The following brethren also gave testimony to the call, Thomas Barton, W. J. Smith, B. C. Flint, William F. Anderson, R. B. Trowbridge, C. E. Irwin.

The motion prevailed unanimously.

Moved and seconded that this ordination be taken care of at the sacrament service April 10. Carried.

Report of Board of Publication was read and spread upon the minutes. (Report to be printed later.)

Moved and seconded that we approve the report and adopt the recommendations contained in the report. Carried.

Moved and seconded that April 12, at 3 o'clock, be the time limit for the introduction of new business. Carried.

Moved and seconded that we proceed to elect a Board of Publication.

Moved and seconded that we lay the motion on the table. Carried.

Adjournment declared.

Benediction by Brother W. J. Smith.

Round table at 8 o'clock.

Hymn was sung.

Invocation.

Closing song.

Benediction.

April 10, 1932

Sacrament service at 9 a. m. with Apostles William F. Anderson, B. C. Flint and C. W. Morgan in charge.

Hymn No. 384 was sung.

Invocation by Brother Flint.

The ordination of Brother Alexander Warner to the office of elder was taken care of as provided for in the business session of April 9. He was ordained under the hands of Apostles B. C. Flint, William Anderson, and C. W. Morgan.

Closing song No. 354.

Benediction by Brother Flint.

Preaching service at 11 a. m. by Apostles E. E. Long with Brother Charles Balentine in charge.

Hymn No. 93 was sung.

Invocation by Brother Balentine.

Closing song No. 107.

Benediction by Brother Balentine.

Preaching service at 2.30 p. m. by Apostle William F. Anderson with Brother W. J. Smith in charge.

Hymn No. 92 was sung.

Invocation by Brother W. J. Smith.

Closing song No. 258.

Benediction by Brother Smith.

Preaching at 8 p. m. by Apostle A. M. Smith with Brother Samuel Wood in charge.

Hymn No. 12 was sung.

Invocation by Brother W. J. Smith.

Closing song No. 107.

Benediction by Brother Wood.

April 11, 1932

Prayer service at 9 a. m. with Brethren W. J. Smith, and J. T. Ford in charge.

Hymn No. 179 was sung.

Invocation by Brother Ford.

Closing song No. 354.

Benediction by Brother Ford.

April 11, 1932

Preaching service at 11 a. m. by Brother R. M. Maloney with Brother M. B. Skinner in charge.

Hymn No. 145 was sung.

Invocation by Brother Skinner.

Closing song No. 51.

Benediction by Brother Skinner.

General Assembly of the Church of Christ in business session assembled April 11, 1932, at 2 p. m., with Apostles A. M. Smith and B. C. Flint in charge.

Hymn No. 158 was sung.

Invocation by Brother Flint.

Hymn No. 14 was sung.

The minutes of the previous session were read and approved.

Ministerial reports from the following: J. T. Ford, James E. Yates.

The Quorum of Twelve presented their findings concerning the British Mission reports received by the General Assembly and which were referred to the Quorum of Twelve for their consideration and report.

Moved and seconded that the reports which have been read from the Quorum of Twelve be approved by this Assembly.

Brother Wood asked if we, the Assembly, approved the reports as an Assembly, would that make the matter final?

The chairman stated that it was only the action of the Quorum of Twelve and that an appeal could still be made back to this body if these people was not satisfied that they had been treated with justice.

Moved and seconded as a substitute that we the General Assembly approve the efforts of the Quorum of Twelve in making reconciliation with their brethren, in the British Mission, and that they, the Quorum of Twelve send back to that mission their report and recommendation as coming from the Quorum instead of the General Assembly.

The previous question was ordered.

The substitute carried unanimously.

Recommendation from the Quorum of Twelve defining of duties and prerogatives of the Twelve reread.

Moved and seconded as a General Assembly we approve this recommendation from the Quorum of Twelve.

Moved and seconded as an amendment that the words "upon the Quorum of Twelve," be added after the words "of importance."

Moved and seconded that we lay this matter upon the table. Nine for and 15 against.

Moved and seconded as a substitute that we strike out all after the word "binding," and add "in the interim between conferences."

The previous question was ordered.

The substitute carried unanimously.

Adjournment declared.

Closing song No. 1 was sung.

Benediction by Brother Flint.

(Continued)

ZION'S ADVOCATE

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EDITORIAL

Apostle H. E. Moler, Editor

We doff our hat and relinquish the editorial quill to Apostle H. E. Moler, feeling that the Advocate and its readers are to be congratulated upon his selection, and bespeak for him and for the Advocate a continued and hearty support. The Advocate should be in the home of every member; and we very earnestly and kindly solicit a cooperative effort to put it there. If the local churches who have adopted the plan of seeing that the Advocate reaches the home of every member, as well as friends that are interested, will continue to work along the same line, and others emulate their example, this desired end may be accomplished.

Brother Moler brings to the Advocate the editorial experience of former years, coupled with a wide ministerial experience. May the faith, confidence, and prayers of the saints unite in his behalf, to the end that the Lord may abundantly bless.

Leon A. Gould..

Salutatory

The voice of the General Assembly of the Church of Christ recently held at Independence, Missouri, has said the undersigned shall again take the editorial work of our Zion's Advocate. And while realizing the extra work thus placed on my shoulders, yet for the sake of the church, and with deference to the General Assembly, I am willing to again undertake the task.

And now I am asking the cooperation of all the disciples of the Church of Christ, that we may jointly labor for the welfare and upbuilding of our church paper. Especially are we interested in frequent brief reports from our brethren in the mission fields. Also, we very much desire to hear frequently from the various local congregations. Short articles on gospel topics, will be especially appreciated. May the good Father bless our efforts, in my prayer.

Your servant for Christ's sake,

H. E. Moler.

The General Assembly of the Church of Christ held at Independence, Missouri, April 6 to 14, inclusive, is now a matter of history. The attendance was not large, but all those who were permitted to attend seemed to feel repaid for their effort. The interest was good all the way through. Some very earnest discussions were had on the floor of the Assembly by those interested in the work of the church.

Of the quorum of Twelve, there were present the following: C. L. Wheaton, E. E. Long, William Anderson, A. M. Smith, Thomas Barton, C. M. Morgan, B. C. Flint, Samuel Wood, lately returned from the European Mission, and H. E. Moler. Those absent were Brethren J. E. Yates, Norris Hedding, and E. J. Trapp, of England.

The missions of the Twelve were all in America, save that of E. J. Trapp who resides in England, and is placed in charge of the European mission. A full list of the appointments will appear elsewhere in this issue. Bishop Henry Johnson was chosen to take charge of the church finances as soon as he can release himself from his present occupation. Until that time A. M. Smith will continue in charge of the church finances.

Special credit is due our Independence sisters for the faithful and untiring way in which they furnished the meals, dinners and suppers, for the Assembly visitors. Sister A. M. Smith seemed to be in charge, ably assisted by Sisters Denham, Margaret Wheaton, Sister Long, Sister Willian, Sister Pheffer, and others. Meals were served at 20 cents each, and no complaint of the food or service rendered. Some \$18 or \$19 were on hand to be ready for similar service, one year hence.

All seemed encouraged and strengthened in the faith of Christ.

H. E. Moler.

The General Assembly, 1932

April 6 was a busy day in Independence, with three branches or factions of the Restoration movement assembling in conference on this historical day. The Church of Christ (Temple Lot), the Reorganization, and the Fettingites. It is not likely this will ever occur again, since the Fettingites have changed the date of their meeting from the long used and historic sixth of April, and the Reorganized Church will not convene again for two years.

The attendance this year was not large, but was a very fine representative group, coming from many distant parts of the States and Canada, with Brother Wood as a special representative from Wales and England. The weather man was kind to us and good weather prevailed throughout the entire period of the Assembly.

The Assembly convened as is the custom with the Church of Christ at 10 a. m. with Brother H. E. Moler, the senior member of the Twelve, in the chair, and Brother William Anderson assisting. The Twelve were chosen to preside over the Assembly,

and from that time till the close of the Assembly they occupied as is their custom each one in his turn according to age, with the exception of a part of one session when Brother R. M. Maloney was called to the chair to act until a certain question then under discussion could be disposed of.

The order of meetings was as follows; prayer meetings at 9 o'clock, preaching at 11, business meeting at 2 p. m. and preaching again at 7.45 p. m. This was the general order and it was followed out with the exception of a few round table sessions held at six in the evening for the benefit of the priesthood and also the membership. These round table sessions were especially well received and many questions were brought out and made clear to all present and a better and more uniform understanding of the faith and belief of the church.

The prayer meetings were of a very fine type, the spirit was manifest a number of times, giving admonition, encouragement, and warning to all. Brother Alex Warner was called to the office of elder, and we feel sure the work in Niagara will be greatly helped by the calling and setting apart of this brother.

Among the outstanding features of this Assembly was the action taken in regard to the temporal law. Since the defeat of Bill No. 4 was merely the rejection of that particular interpretation of tithing, and did not affect the belief of the church as regards the principal of tithing, but had caused some confusion among the people, We believe the action taken at this time was timely, and will be of great worth to the church if we all will try to do our best to carry out the provisions suggested by the motions and resolutions passed by this Assembly.

The original motion made by Brother Long was an effort to bring forth something upon which we can all become united in our efforts to further the work of the church. The amendment sponsored by Brother Samuel Wood still furthers this effort and sets forth a plan by which we can all assist, whether we believe in tithing, consecration, or freewill offering. Following are the Resolution and the Amendment.

Temporal Law

"April 12, 1932. The following resolution on the Temporal Law of the church was adopted.

Whereas, Bill No. 4 on tithing was lost by majority vote, leaving many in doubt and uncertainty as to their present duty in making contributions to the church, and

Whereas, Bill No. 4 was merely an opinion and its denial does not abrogate the God-given rights of the people who have heretofore, and who still desire to pay their tithes according to the Scriptures, therefore be it

Resolved, that those who desire to pay their tithes may do so and be receipted for same as tithes.

Resolved Further, that all others who desire to contribute to the General Church funds may do so and be receipted for freewill offerings."

On the following day this action was reconsidered and the following offered as an amendment.

"And that we advise the establishment of Bishops or financial agents in all local churches, whose duty it shall be to handle the general as well as the local funds, of his church; and that in each local church a general fund shall be established to which the membership should be urged to contribute, and whether contributions to this general fund be rated as tithing, freewill offering or otherwise it should not be used for local purposes. We also urge the establishment of a sacrificial or Temple Fund in each local church for the building of the Temple; We further advise that uniform record books should be secured in which due credit shall be given to all who contribute to the various funds of the church; a local missionary fund may be established, but the general fund should not be used for missionary purposes except by advice from the General Bishops or Treasurer of the Church; All money collected for the General and Temple Funds should be sent to the General Church Treasurer monthly; A complete report of all money thus collected should be made to the General Church Treasurer every three months."

A careful reading of the resolution and the amendment should bring about a better understanding between our people. The Church of Christ has always believed in tithing, also in consecration, and all have been looking forward to the time when there shall be established within her ranks the thing they call "All Things Common," recognizing all these are contemplated with in the economy of God.

Also on April 14, the following was offered and carried as a recommendation giving instruction as to the appointing of bishops' agents throughout the church both general and local.

The following recommendation from the Quorum of Twelve was read and adopted.

"Be it resolved, that we recommend to the General Assembly for their action, that the Bishopric of the General Church shall exercise their prerogative of appointing bishops' agents in all local churches to receive funds for General Church use, such as tithes, offerings and Temple Fund, who in turn shall make an accounting in harmony with provision of the 1932 Assembly affecting this matter.

Such appointments to be in the form of nominations to be ratified by the local church membership affected.

This does not interfere with the rights of the local congregations electing local bishops or agents to handle local funds."

A. M. S.

Its Environs and the Order of Equality in Arizona

The Order of Equality and Peace held its business session on the evening of April 8 which fell on a Friday. As we approached the church the pastor, Elder Keith Rogers and wife met us and we rested. Brother and Sister Danforth busy about the interior of the church. Such a pretty scene was that little church; small tables set for six or eight, made a square. The white table linen was relieved with napkins of green and roses were everywhere. So the color scheme of white, green and rose was carried out in nature's own provision. This is Phoenix day for roses, and the glory increased with the arrival of each carload of guests. Each one bringing arms full of the beautiful green of flowers. The meal was a genuine hot weather consideration and was delicious and of an economical nature.

The question was asked who is the greatest one present and eleven-year-old Donna Ruth suggested Grandpa Yates, adding, "I mean in avoirdupois!" Standing with his half filled pitcher poised, Keith looked a little embarrassed when he heard himself named as "serving all" and then "traveled on," pouring delectable fruit punch into waiting cups. At the center table were seated Elder Oren Caviness, Toastmaster, and family, and Elder James E. Yates and wife. Brother Caviness is also president of the order, and Mrs. Edd McIndoo, secretary. A business meeting followed the meal, and then a speech by Elder Yates. Much of humor entering in a talk by Brother Rogers on past and present conditions and procedure was part of the program. Usually there are suggestions and sometimes discussion, but on this occasion satisfaction seemed to prevail. I would like to paint that picture for you but I can not. The evening comes on with the appearance of shadows on the mountain and at times what seems to be a mist over the distant peaks. There is an edge of coolness on the air and lately I have sensed the quick coming of fragrance as night falls. The birds grow still and crickets make sleepy serenades. By the time the meeting was well under way wraps were quite welcome. This meeting is quite a social feature here and

various committees handle arrangements. Dignity and earnestness characterize the deliberation. I enjoyed my opportunity to observe the beauty and order of those in charge and participating in the occasion. I have never been in Phoenix this late in the season. It has proven a place of wonderful fragrance. Roses and honeysuckle vie in sweet product. Citrus fruit and obade trees add to the sweetness and fields of freshly cut hay lift up harvest tribute. The nights are redloent with coolness and perfume and the morning most delightful. Of course the noontime and afternoon are old Sol's office hours for healing sore lungs and burning out "sick houses of the spirits of living folks." Some of us feel these hours pretty keenly, where the blood has not been thinned to proper forbearance.

Parts of this valley suffered loss by frost on citrus trees. Peculiar how frost will run in streaks. In California this trouble is abated by the use of smudge fires. There the smoke settles like a curtain over the trees and protects them, but here it fails, for there is no "roof" of sea mist of any kind. The smoke goes up, and meets no interference. Arizona has such a wide variety of climate and of production and so much of beauty in nature that I wonder it has not been exploited to greater extent. Its history, with ruins of "forgotten race" for background, has periods of rich color and is romantic to the student. Today a portion of the Phoenix group are at the lakes, less than a hundred miles from here, camping and fishing; Guess if the missionary is with them as Brother Leon Yates left this a. m. at 3 for the camp with a motor boat, you may estimate the pleasure of the trip. I forgot to mention the fragrance and beauty of the desert at this time. Acres of tulips, beautiful as orchids and millions of other blossoms. Some fragrant, some not; make of the desert a garden. Even the "grease wood" is blooming now, and some people like its fragrance; but soon this garden will be burned out, for a year. If I knew the desert as do the family of Brother Bender I would write a little book all about it, but I do not know.

Vida E. Smith Yates.

Advocate in Debt \$411.00

Two years ago when we first began our work in the office we found a printing bill of \$385.00 standing against the Advocate. During the year of 1930 we reduced this indebtedness to \$186.75, but during the past year the Advocate has steadily run behind. It has never been self-supporting, and so far as we can learn, no religious paper is self-supporting, but must be kept up by gifts and endowments. Last fall, the board of publication, reduced the size of the Advocate and changed it from semi-monthly to monthly, this cut printing costs down, and for the past three months we have been able to hold our own, but not enough to make it possible to pay off this indebtedness.

Some years ago the church had a large paving debt. A call for help was sent out, the people responded, and this paving debt was paid in a short time. There were not nearly so many of us then as there are now. Can we not do the same with this debt? Some have already sent in their contribution. What can you give to this, the greatest Missionary the church has? Will you not help us pay this debt? Just a few cents from each member would pay this debt at once. *We are depending on you.*

Business Manager.

The Church of Christ Receives a Lamanite Chief

Scarce had the conference closed, and while the members of the Twelve still lingered there came into our midst O. Joseph, a calm, quiet man, who said, 'I was told by an angel to come to this small people on the Temple Lot. I was not told to go to the Utah, or the big building, but to this people.'

Thus our Lamanite brother came, and coming brought to us the message of brotherhood from his people, after several days of consultation with the men of the ministry, and while in council with the Twelve, he asked for baptism, and none could doubt the earnest sincerity of the man. Accordingly at his request Brother B. C. Flint took him into the waters of baptism Tuesday, April 19. It was raining, a nice gentle spring rain, the fresh green grass, the budding trees, all gave evidence of the new life of spring, when that which has so long lain dormant, must spring forth into renewed life, to the glory and beauty

of God's creation and we wondered is this the budding of a new day for the Indians; is it not time that "the work of the Father shall begin?"

That evening at the church he was confirmed, and the following evening, by the voice of inspiration he was called to the office of elder by C. L. Wheaton. Brothers Flint, Anderson, and many others bearing testimony that the call was of God, and so under the hands of Brother E. E. Long, and C. L. Wheaton he was ordained to the office of elder.

Thus Clear Sky, the gray-haired chief of the Tuscarora Indians, became a member and a duly ordained minister of the Church of Christ, and we feel the work among the Lamanites has started. After many talks with him we feel a great work among this people may be the result, of this visit of our brother from Caledonia, Ontario, Canada.

A. M. Smith.

Book of Mormon Lessons

Synopsis of lessons presented before the class on the Temple Lot by Louise Sheldon.

No. 14.

THE NEW JERUSALEM

Lesson Text: Ether 6:1-12.

Lesson Outline

| | |
|---------------|--|
| Old Jerusalem | { Would be Destroyed. Would be Rebuilt. |
| New Jerusalem | { To be Built upon the Choice Land. Unto Remnant of Joseph, Believing Gentiles, and as many Jews as desire to come. |
| New Jerusalem | { To New Jerusalem on Choice Land. Coming out of Heaven. |

The Lesson

Zion, or the New Jerusalem.—Our series of lessons on the prophecies pertaining to the last days reach their climax when the gospel goes to Israel and the New Jerusalem is established. We gather from the prophecies that the New Jerusalem will not be built until the Lamanites and the Jews do accept Christ through the fulness of the gospel. Other churches and other organizations are now working among the Jews, and many Jews are accepting Jesus Christ as their Messiah, we are informed. But this is not sufficient. There is a work for the Jews and the Lamanites to help to perform. These other organizations can not instruct them about that work because they, themselves, do not understand it. A Zion, called New Jerusalem, is to be established. It will be a true "brotherhood of man," where there will be no unemployment, no starving or misery. The great church and her daughters have been content to follow in the

paths of social injustice they found in Babylon. When the kingdom of God is fully established upon earth there will be a new social order fashioned after the teachings and examples of Christ and not the selfish precedents of men.

We gather from the prophecies that the New Jerusalem will not be built until the Lamanites and the Jews accept the fulness of the gospel. This does not mean that Zion was not to be established before. There is no set time when there may be a Zion. Zion is no more or less than the expression of complete conversion to the gospel of Christ. Enoch and his people established a Zion. It was the privilege of the Gentiles to have given a demonstration of Zion in the last days when the fulness of the gospel came unto them, and the promise was made, "*Blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and the power of the Holy Ghost.*"—3 Nephi 3:187. If the Gentiles have not established Zion it has not been because they might not have done so, but that they did not. When the Lamanites and the Jews accept the fulness of the gospel, then, we are given to understand, the work *will* be done. 3 Nephi 10:1, 2. (See Footnote 1.) Those of the Gentile church who would have built the New Jerusalem if they had had cooperation need not feel discouraged, for they will have equal opportunity with the Israelitish branches that will be grafted into the "true church and fold of God," as Jacob puts it. (Jacob 6:2.) Nephi gave his brethren to understand that there was no partiality with God (2 Nephi 12:75-77), and Paul says: "There is neither Jew nor

Greek, there is neither bond nor free, there is neither male or female: for ye are all one in Christ Jesus."—Galatians 3:28.

In the parable of Zenos, Jacob 3:36-141, we read that when the natural branches, Israel, are grafted into the kingdom of God, natural fruit is born; that is, the fruit of the Spirit, which manifests itself in loving our brother as ourself. An example of this was given at Pentecost. The disciples were filled with the Spirit of God, and they divided their means "as every man had need." Acts 2: 44, 45.

The New Jerusalem to be Built upon the Choice Land. Zion, the New Jerusalem, is the summit of gospel achievement. All the prophecies point to an culmination in the New Jerusalem, when true believers in the teachings of Christ combine their energies to make these teachings a veritable reality, and bring about a condition where peace and happiness prevail because everyone has equal opportunity with every other one, and there is special provision for the sick and those who meet with accident or other misfortune. The law of Moses provided such a system. The following we quote from "The International Jew, Vol. 1, published by the Dearborn Publishing Company, Dearborn, Michigan.

—"During the formative period of their national character the Jews lived under a law which made plutocracy and pauperism equally impossible among them. Modern reformers who are constructing model social systems on paper would do well to look into the social system under which the early Jews were organized. The law of Moses made a 'money aristocracy'—impossible.—It made impossible also the continuous enjoyment of profits wrung out of another's distress. Profiteering and sheer speculation were not favored under the Jewish system. There could be no land-hogging; the land was apportioned among the people, and though it might be lost by debt or sold under stress, it was returned every 50 years to its original family ownership, at which time, called 'The Year of Jubilee,' there was practically a new social beginning. The rise of the landlords and a moneyed class was impossible under such a system, although the interim of 50 years gave ample scope for individual initiative to assert itself under fair competitive conditions."

Ether, a great Jaredite prophet, foretold the destruction of old Jerusalem, and also that the city should be rebuilt. (Ether 6:4, last paragraph.) Ether spoke of another Jerusalem, which he called a New Jerusalem, because it would be like old Jerusalem. Old Jerusalem was peculiar from other cities for two reasons. It was the place of the Temple, and this made Jerusalem a center of Jewish life. At regular periods the Jews gathered to the beloved capitol. Ether states that the New Jerusalem was to be built upon the choice land. (See Ether 6:2-6.) Again, we find a very definite statement in 3 Nephi 9:58. Christ tells the Nephites: "And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob, and it

shall be a New Jerusalem. (See footnote 2.)

The New Jerusalem Out of Heaven—The Grand Reunion. The grand reunion of all God's children will take place when the New Jerusalem comes down from Heaven, for Ether saw the holy city above come down and join the New Jerusalem upon this land. (Verse 10.) It will be when there shall be a "new heaven and a new earth." (Verse 9.) John, on the Isle of Patmos, saw the same thing. (Rev. 21:1-2.) The promise is recorded in the Inspired Version of the Bible that when men keep *all the commandments of God* and establish Zion upon the earth, then Zion above will come down and join the Zion upon earth. (Genesis 9:21, 22.) Doubtless when this time comes the sea will not any longer separate the old from the New Jerusalem. Latter day revelation tells us that the earth is going to be made like it was before it was divided, and Zion and Jerusalem will not be separated as they are now. We have not space to quote. Let the student read paragraph 5, of the Appendix, appearing in the Doctrine and Covenants, Section 108. It will be the time spoken of by Paul when "all things in Christ, both which are in heaven, and which are on earth," will be gathered into one. (See Ephesians 1:10.)

Questions

Who was Ether? What did he say of this land after the flood?

Of how many Jerusalems did Ether prophesy?

What did he prophesy about old Jerusalem? (Verse 4.)

Where did he say the New Jerusalem would be built? (Verse 6.)

To what land will the New Jerusalem out of heaven come? (Verse 3.)

Who will build the New Jerusalem? To what city is the New Jerusalem compared? Why?

Is there any set time for Zion? How many times in the history of God's people have Zion conditions prevailed? Why has the New Jerusalem not been built before? When will it be built? Who will participate in the building?

When will the New Jerusalem out of heaven come? What great reunion does Paul speak of, though he does not use those terms?

Note 1.—The Lamanites are sometimes spoken of as a "remnant of Jacob." Jacob was the father of the twelve sons who were the heads of the twelve tribes of Israel. Lehi was descended from one of these tribes, hence his descendants are spoken of as a remnant of Jacob.

When we read of the gospel going to Israel, we must remember that the Lamanites and the Jews are the only portions of Israel known to us who have retained their identity distinct, so no other people could be meant. In various places in the Book of Mormon, however, it defines the term Israel, and speaks of the Lamanites and the Jews.

Note 2.—The promise referred to will be found in Genesis 49:22-26.

A Self-Appointed Ally

(The harvest is great, and the laborers are indeed few; but the Church of Christ force is strengthening her defenses, aided and assisted by a self-appointed ally, Bishop C. J. Hunt, of the Reorganization, as the following letters bear witness.—Editor.)

Dear Advocate: For a long time I have enjoyed the reading of Zion's Advocate, especially the letters and how the good work of God is progressing amid the raw trials and perplexities of life. I read of the sacrifice of the Elders and Apostles of Christ to take the gospel to a dying world. Truly I feel how much I would love to help more than I do. I want to tell the readers of the real good spiritual time enjoyed in my home last fall. Brother W. J. Smith and Brother Welch came here and they served me the sacrament, and we had a real spiritual meeting. God says in his word where two or three gather together in my name, there I will be to own and to bless, and his promise was verified that day to us.

I am glad of the true gospel of Christ, and although I do not get to church, I receive the bread that cometh down from God that no man can give or take. Now, is not that a wonderful blessing? It is so sweet to trust in Jesus. Just to take Him at His word.

Now I have told of a few of the good things. I will tell of some of those wonderful letters Brother Hunt has been circulating! He sent me two of them, and in one Brother Wheaton's, Willard J. Smith's, and Brother Yates' names are involved. I said to my husband, what a wonderful man. I wonder why he does not send those letters to the men he is shooting in the back. I should think he would say, "Not for reprint without the sender's permit." I thought at first I would write and answer the letters, and then I decided to let him hang himself with his own rope, and I think he is doing it. The Reorganized people must be ashamed of such a representative.

I hope and pray that God will hasten the time when those that have become so darkened will see the light that they once knew, and return to the Lord, and leave off following man. Cursed is man who trusteth in man who makes flesh his arm, whose heart has departed from the Lord, for he is like the heathen in the desert, he can not see where good cometh, and he also says when they have become darkened, "How great is that darkness." I know Reorganized people who have of late become so sick of the innovations, and rejected stuff, they can not listen to it, and I am so glad I got out of their church. Some who used to look at me askance, now see their mistake. May God hasten the time when they will say, I will not walk in that way any more, but will return to the good old paths wherein the fathers walked, wherein is the good old way. I bless God for the gospel of Christ and that I belong to the Church of Christ (Temple Lot). May God bless every good word and work is the prayer of your humble sister in the one faith of Christ.

Loretta E. Shelley.

Lenox, Michigan, Route 2.

Mr. C. J. Hunt, Evansville, Wisconsin.

Dear Brother: Received your statements and conclusions, in regard to certain conditions and doctrine of the Reorganized Church and the Church of Christ.

We have refused to take an active part in the Reorganized Church, since the General Conference in 1925, we therefore, conclude that you have been informed of our position in regard to the Church Controversy.

When the discussion began in 1924 in regard to the document on church government we gave this matter our careful attention. When the General Conference convened in 1925, we had reached a decision that Supreme Directional Control was not in harmony with the constitutional law of the church and the teachings of Jesus Christ.

Later we received divine evidence that the social program of the church was not of God. Therefore, we are satisfied with the decision we have made. We have not yet placed our membership with the Church of Christ, but we can not concur with you in all your criticism of these people.

In seeking to discredit the authority of the officials who transfer from the Reorganized Church, to the Church of Christ, your question, and conclusion, does not solve the problem to those who know of the agreement that was made by the officials of both organizations in 1918 and adopted by the General Conference Resolution No. 783; and as it was agreed by the leading officials of both churches, that the officials of each had legal or valid authority to represent Christ the Master. If this is correct, they were all laboring under one Supreme Head, which is Christ, from whom they received authority to represent the government of God.

Now if the officials of one organization introduce changes in the constitutional law, that are not pleasing to the Master, or Supreme Head of the Church, then is it not reasonable to believe that Christ would direct the officials who were not guilty of such changes, into the other branch of his Government? We believe this is the situation that exists between the two churches, if the officials of each organization had legal authority from God in 1918. We have the statements of President Smith, Elbert A. Smith, and others, to the effect that the authority of the ministers of the Church of Christ was valid in 1918. If the General Conference and officials of the Reorganized Church, made a mistake in forming such an agreement, is it not possible that they could make a mistake by adopting S. D. C. in 1925?

Paul the Apostle says the gospel comes in power and in the Holy Ghost and in much assurance. This is one way by which to test the authority of those who claim to represent the Master. From the words used in your statement concerning the three special witnesses to the church, one might reach the conclusion that those are the three who bear witness in earth; but we find the Apostle John had a different view than this (see 1 John 5:8). Paul again says

there was a great cloud of witnesses in his day. (See Hebrews 12:1.) The church would be in a more spiritual condition if there were such witnesses today.

In regard to forming conclusions of how it may be after death with those who do not believe as we do, we say that until perfection is reached our conclusions are liable to be imperfect. Now as you believe that those who oppose the doctrine of a First Presidency in the church will experience deep regret at the judgment, let us look at this picture from the other side of life.

If the instructions given through such men as Brethren Joseph Luff, I. N. White, and others, are true, in regard to members of the church uniting with secret orders, will all, including President F. M. Smith, who disregard such instructions, be found perfect when they are called to give an account of the deeds done in the body? We believe that when all are called into that eternal state of celestial environment, that each of us will then know that our life on earth might have been better. We agree with the following statements of Joseph Smith:

"There is no absolute tribunal this side of the great judgment day, that is authorized to determine exactly who is right, and who is wrong, in a dispute or controversy such as arises frequently in our midst, hence it devolves upon us to carry our differences without animosity."—General Conference Minutes, 1910, p. 1397. "There can be but one successful, uniting, principle, and power, in the Church of Christ, and that is the Spirit of Christ."—Conference Speech, April 8, 1907.

There is no doubt that mistakes have been made by some on both sides of this church controversy, but the efforts of many of the officials of the Reorganized Church to keep the membership from reading arguments made against their views, only proves the weakness of their position; for instance, the peddler story as published in the *Herald* for September 16, 1925. We believe it is still necessary, in this age, to prove all things and hold fast that which is good. (See 1 Thessalonians 5:21.) All truth will stand the test of investigation.

We once believed in the doctrine of a First Presidency in the church; but by making a thorough investigation concerning this doctrine, we no longer accept it as true. The arguments made by Daniel Macgregor and Willard J. Smith have never been refuted, and we have much other evidence and statements of history in our possession to prove that the Twelve Apostles have the general supervision of the church on earth under the direction of Christ the Head; and according to the New Testament scripture others besides the apostles, may receive light and instructions from the Spirit of God, for the good of his people. (See Acts 11:27, 28, 29; Ephesians 1:17; 1 Corinthians 14.)

There were many prophets in the church of the New Testament. (See Acts 11:27; 13:1; 15:32; 1 Corinthians 14:29.) If there was a First Presidency

in the church of the new testament, why was the revelation given through John to the seven churches—not given through the president? The manner in which this office was first introduced in the church in 1832 leaves room for doubt as to whether it received divine approval; furthermore there is not a single statement to show that one or three prophets was ordained or given authority to take charge of the church on earth in Christ's stead. Christ has the supreme oversight of his church. When the Holy City rests upon the new earth the names of the twelve apostles will be in the foundations. No First Presidency mentioned. (See Revelation 21:14.)

Now concerning the number of missionaries that have been released in the Reorganized Church, if the church was receiving divine approval this would not have happened. In regard to the building of auditoriums, and temples, we believe more attention should be given to the spiritual holy temple (see Ephesians 2:21) than the material, according to scripture.

In regard to your statement about the Church of Christ, or the breaking up of the Twelve, and scattering of the remnant, when certain revelations are proven false, we understand why you and others are wondering when this will take place. We know of the scattering process that has been going on in the ranks of the Reorganized Church since 1925, and we wonder how many there are on both sides of this controversy who are willing to lay aside the things that are not in harmony with the law, and teachings of Jesus Christ, and search in the spirit of humility, for the pearl of great price, that the Spirit of the living God may guide his people, that when the mists have cleared away and our life's work is ended we may all know the value of abiding in the truth.

Sincerely your brother in Christ,

Birthele Staton.

Rose Hill, Illinois, R. 2, Box 28.

Elder A. M. Smith:—Have always had a longing to help God's work in the Church of Christ. Am very conscious of my many shortcomings.

Have wondered if all the Sunday schools of this Church could not take up a separate collection for the "Temple Fund" each Sunday. A penny or a sacrifice of any amount during the week anyone wishes to make for this collection. A special superintendent or agent could be elected by the Sunday school for this work. I thought this agent could make a diagram and hang on the wall each Sunday, showing each Sunday collection. Also I thought it would be a lovely idea to frame the picture of the Temple printed in the *Advocate*; also the slogan, "Build My Temple," and hang it up, too.

If this plan is good I will be deeply grateful to be of service to the Lord's work. I truly know I am not very pleased with myself and will be, indeed, thankful if I can help in some way.

A sister in gospel bonds.

But by Sacrifice

By Alice McGeorge

The Messenger calls—Must he need also prod?
Come, builders, Come! Build ye a Temple for God.
Be faithful and loyal. E'en under the rod

Of chastisement be true.

In all that you do,

Be careful and watchful, obedient and true;
Courageous and strong, then the Lord can use you.

Fear not little flock, 'tis the Father's good pleasure
To give you his Spirit in bountiful measure,
To guide and direct you—the soul's richest treasure.

Be earnest and true

In all that you do.

Fast often, and pray; thus your courage renew.
"Go seek my sheep"—a commission for you.

There is work to be done, and the laborers are few;
The harvest is great, and the Temple waits, too.
The Lamanite, Israelite, Gentile and Jew

Must be gathered by you.

In all that you do

Flee error, shun evil, be steadfast and true—
In this labor of love your covenant renew.

When the labor is finished, the work all complete,
The Temple shall serve as a holy retreat,
Where the ransomed shall joy in communion sweet.

Be humble, be true

In all that you do;

For each one must sacrifice, not just a few.
The Endowment is waiting to be poured out on you!
Enid, Oklahoma.

Defining of Duties and Prerogatives of the Twelve

Adopted by the General Assembly

(1) The Quorum of Twelve is a body of ministers called Apostles, ordained of God and set in the church to preach the gospel, organize, set in order and establish the Church of Christ in all the world—the supervising authority and general watchcare of all the churches being resident within this collective body of ministers.

(2) A majority of seven constitutes a working quorum whose unanimous decision is binding in the interim between conferences.

It being impractical for the quorum as a whole to travel in all the world, individual members of the quorum are assigned fields of labor for a given period.

When and where territory has been assigned to individual members of the quorum such assignment includes supervision of missionary activity and the general watchcare of all the churches in that field, and the rights of the one in charge of that field should and must be respected by members of the missionary force of the church, and any such disrespect of any individual shall be considered as unchristianlike conduct;

but in no case does the quorum relinquish any of its rights of general supervision.

In case of apparent maladministration, or transgression by overt act, the quorum may silence a member and cite him to trial by lawful procedure.

Obituary

Our heart was made sad last Tuesday morning when we learned of the death of our dear Brother Dr. E. A. W. Ennest of Pontiac, Michigan. I visited him on Sunday afternoon in his home near Pontiac, and there was no sign of the near approach of the distressing conditions which fell like a thunderbolt from a clear sky. He seemed unusually cheerful and ate a hearty supper Monday evening, and at about three o'clock on Tuesday morning, the 19th inst., he laid his burdens all down and fell into that dreamless sleep which kisses down his eyelids still. He was born in Port Sanilac, Sanilac County, Michigan, on the 20th day of March, 1870. Died near Pontiac, Michigan, on the 19th day of April, 1932, aged 62 years and 29 days. The funeral sermon was preached by Elder Williard J. Smith, at Detroit, and repeated at Applegate, the home of his early boyhood days, where a large congregation had assembled at the Reorganized Church building and preparation had been made for the funeral cortege. We laid him away in the beautiful Washington Cemetery near Carsonville, there to await the final roll call of the Chivalry of faith, when we hope and fondly expect to greet him again. He obeyed the gospel ordinance of baptism the 17th of last January and never grew tired when in conversation regarding its beautiful precepts. He died in hope of a glorious and final triumphant victory through Christ in the resurrection of the just.

Willard J. Smith.

Pastoral

To all the members and ministry of the Pacific Slopes Mission:

Greeting: Having been appointed by the General Assembly to have the general watchcare of the work on the Pacific Slope States Mission for the ensuing conference year, I take this opportunity of greeting you, my fellow ministry and brothers and sisters in the Lord Jesus Christ, and to encourage you to the best effort for the coming year for the prosecution of the Lord's work.

It shall be my unceasing effort to reach all the places in this large field not only where we have memberships but also where new openings can be effected.

For that reason we pray that you will give us your hearty cooperation to that end. Any information that will enable me to reach our scattered members or prospective new openings will be appreciated.

Accompanying me into that field will be my beloved wife and children.

Your brother in Christ,

Apostle Clarence L. Wheaton.

Independence, Missouri, Box 232.

time had come to build the Temple of our Lord, and many wonderful sermons were preached on the question; and many Spiritual testimonies came through the laity. And that, long before the purported specific instruction was given to begin its construction in 1929. Therefore, when the command to build the Temple was given in a purported divine message, the Church was ready to act. And this action of the Church of Christ, as we see it, in carrying out the Temple building program, is not based upon, nor dependent upon the specific revelation, message, vision, dream, nor inspiration of any particular individual or group, but is rather based upon the spontaneous inspiration, revelation, and divine urge to the *entire* body; following, as it did, closely upon the extension of the church government into the Apostolic field.

The Plot

We wish now to call attention to the *plot plan*—the position of the Temple, and the balance and beauty of this setting. Historically, the Temple Lot was re-surveyed on the third day of November, 1928, and concrete posts were set at the four corners. At the same time stakes were driven that would have placed the proposed Temple in the exact center of the lot according to the survey. At that time however, brethren present protested against making the stakes permanent, urging that they should be set back from ten to fifteen feet west of the center. Elder C. L. Wheaton of the present plans committee, was present at the time and urged that the stakes should be from ten to fifteen feet back from the center. Elder A. M. Smith, another member of the present committee, protested by letter against the stakes being made permanent in the center of the lot, whereupon it was agreed that the corner stakes of the Temple as placed at the time were only "temporary." Subsequently a statement in one of the "messages" was given to the effect that if the stakes were moved back ten feet the Temple would stand upon the spot that was pointed out by the finger of God. At the conference of 1929, the stakes were moved back and permanently set in harmony with the views of the brethren, and with the "message." In the absence of any revelation we would have found it necessary to set the main structure back at least ten feet in order to give room for the vestibule, porch, and front steps.

Lower Court Plan

The outside dimensions of the main structure, also the height of the basement ceiling, and depth of concrete on the north and south sides, together with the number of windows on the north and south sides of the main structure, were given by the previous plans committee. This arrangement also determined the number of pillars to be added to the foundation on the two sides.

By a glance at the lower court plan it will be seen that the foundation and basement walls on the ends of the building are made solid and of the depth of both the walls and pillars on the two sides. This

was a deviation from the plans which were used by the former committee in digging the trenches, which was necessary to give strength and durability to the whole structure. Also the pillars on the corners of the main structure are much larger than was contemplated by the former committee. This change also changed the position of the pillars supporting the columns on the two sides, and rendered the excavation made under direction of the former committee (for these pillars in connection with the trenches) wrong.

The placing of square columns on the four corners instead of a single half column made necessary the heavier corner pillars in the foundation going to bed rock in connection with the foundation walls, and adds four half column to the main building. These heavier corners on the main structure add strength, solidarily, balance, dignity, and beauty, which the building otherwise would have lacked. This change from the plans used by the former committee was made by the present committee in harmony with inspiration and instruction received by those who had any connection with the present plans, including the architect.

Attention is called to the front entrance of the lower court, the lobby, coat room, lavatories, store rooms, and stair wells; also in the rear, to the boiler room, class rooms, baptistry, exit hall and doors. This together with the rostrum for the pulpit and floor plan is all the work of the present committee in connection with the members of Twelve and the architect.

It will therefore be seen that the present plans committee is responsible for this entire lower court plan except the depth of concrete and number of pillars in the north and south walls, and the height of the ceiling.

Baptistry

The baptistry consists of a large room which is located directly in front of the boiler room, and separated from it by two heavy walls, and from the basement auditorium by an archway and heavy curtains, which will be closed except during baptism service. On either side of the baptistry, or rather included in the baptistry, are two dressing rooms and closets, which may be entered either from the main room of the baptistry or from the exit walls.

The baptismal font, which does not show on the plan sketch, will be located near the center of this room and in view of the entire assembly when the curtain is drawn. It will consist of a white marble basin resting upon the backs of twelve bronze oxen. These oxen will be so arranged that three of them will face the east, three the west, three the north, and three the south. A type of the universality of the Kingdom of God, and the mission of the Twelve Apostles in all the world; that from this place, under direction of the Twelve, the world will ultimately be evangelized.

Bro. Willard J. Smith communicated to us the testimony and personal inspiration which first suggested this arrangement of the baptismal font.