

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.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST

Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Mo., under the Act of March 3, 1879.

VOLUME 9

INDEPENDENCE, MISSOURI, MAY, 1932

NUMBER 5

A BRIEF VIEW OF THE DANCE

Willard J. Smith.

Quite frequently young church members have asked me the question as to what I thought of the dance; and this question has been urged upon me quite recently in consequence of which my mind has been more or less exercised in this particular regard; and so far as the Church of Christ is concerned I do not know whether or not she has placed herself definitely on record in regard to this matter; hence, I can speak only for myself; and to me the word "dance" does not necessarily signify that one must stand upon his feet and "cut the pigeon-wing," nor rattle off the "double-shuffle," nor enter into a hugging-match with some fair creature of the opposite sex and keep time with the sound of the violin; but to me the real dance as the joyful measurement or rhythm of the soul responding to the harmonious flow of musical sounds; and when the artist with delicate touch operates the keys of the piano, or organ, or manipulates the bow and strings of the violin, bringing forth the beautiful and inspiring strains of musical notes, my whole soul becomes enraptured with the melody. And whether consciously, subconsciously, or unconsciously, I measure its time, and my soul is thrilled with its soothing charm, and *thus I dance*. My whole being is absorbed in this kind of dancing, while joy and gratitude to God arise from off the incense altar of my heart with praise and thanksgiving; nor am I any more responsible for this act of dancing than I am for the involuntary act of breathing or the constant beating of my heart. So, my dear young brother, or sister, if this is the kind of a dance you have in mind when you ask the question about dancing, in the above you have my answer! But if your question is with reference to the modern dance, that is quite another matter.

The modern dance is one of the greatest evils of the churches of today. Whoever knew of a round-dancing-Christian (?) attaining to any great spiritual eminence or power in the church? Show me a professed up-to-date-round-dancing-Christian and in that same person I will point out to you a professor who had not enough Christianity to please God nor offend the devil. Just imagine a young girl or woman attending church all day Sunday, and after the evening services are over she engages with others in a Whist

party, and the next night she is off to a dance or theater, or joy-riding spree; of what value think ye is her beautiful songs and testimony of the previous Sunday to those of her worldly associates? Is her subsequent actions in harmony with her Sunday profession? And how far does her influence go toward converting the world? Then suppose in her joy-riding she catches cold which develops into pneumonia, and she sends for the elders to have them administer to her, and she is not healed; whose fault is it? Is it the elder's fault? Nay, verily! Double-dealing Christians can hardly expect to merit the favor of God. But the promises of God are sure; and the reason why the sick are not healed as in days of yore is because people do not live their religion. They profess to have, but have not. Jesus says, "When you do what I tell you, then I am bound." He can not refuse when we in simplicity and faith implicitly obey His commands.

But you retort, "The Bible says there is a time to dance!" Yes it does; and in the same chapter of the Bible it also says, "There is a time to hate"; and "a time to kill"; and "a time to every purpose under the heaven"; (see Ecclesiastes, 4th chapter), and the writer also says: "Rejoice, O young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment."—Ecclesiastes 11:9.

"A time to dance?" Yes, most decidedly. But does such a dance as the Bible speaks of have a ghost of resemblance to the modern round-dances—to the "Turkey-trot," or the "lame-duck?" Or did the sexes in Bible times dance together? I wonder how many there are who practice dancing who know that it was not until the time of Louis XII of France that men and women were first permitted to dance together? Prior to that time all dancers danced separately, and their dances partook of the nature of pious religious services.

It was but recently that a splendid young man who belonged to the Church of Christ, asked of me the question: "What do you think about dancing?" I said to him, "Do you like to dance?" He replied,

What Constitutes the Church of Christ?

WHAT SAVES THE SOUL, BUT CHRIST AND HIS SACRIFICE?

By Elder John Harris, National City, Calif.

In order to answer the above questions, we must believe the word of the Lord, the anointed of God: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Jesus declared of his death and sacrifice, and in his ordinance: "This is my Body broken for you: this do in remembrance of me." After the same manner also the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Matthew writes: But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

This is the vital question, "What constitutes the church?" This ordinance makes us one body in Christ, and constitutes the church, keeping the command from the Lord. Therefore the people who obey are those that love him, and continue steadfastly in the apostles doctrine and fellowship, and in the breaking of bread, and in prayers. Acts 2:4-12. Hence the gospel of Christ is the word of the Lord sent into all the world for obedience, for to observe whatsoever Christ hath commanded: This is the vital question, what hath he commanded? We must seek the Lord to establish his righteousness, from the Scriptures, the New Testament, and also in the stick of Joseph, also the former commandments given up to the Appendix, given as a law to govern Christ's Church.

And the Lord declares "we must rely upon what is written." Therefore what was written at first, as a law to govern Christ's Church: God doth not vary from that which he hath said: His designs, and purposes can not be frustrated, neither can they come to naught. Ch. 2:1 Book of C.

The Lord's reformation and authority unto twelve constitutes the Church of Christ restored again.

The Lord declared that he would establish his church like unto the church which was taught by my disciples in the days of old. Ch. 4:5 B. of C.

The Lord also declared, in his preface unto the Book of my Commandments which I have given to publish unto you, O inhabitants of the earth.

The Lord decreed, in the law to govern Christ's Church: Ch. 15: 27 B. of C. After calling Joseph, Oliver, and David into the ministry, (27 verse): "And now behold, there are others which are called to declare my gospel, both unto Gentile and unto Jew: yea, even unto twelve: And the twelve shall be my disciples, and they shall take

upon them my name: 30 verse. They are called to go into all the world and preach my gospel unto every creature: 31st verse. And they are they which are ordained of me to baptize in my name, according to that which is written: and you have that which is written before you: 35th verse. And behold you are they which are ordained of me to ordain priests and teachers to declare my gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men: And I Jesus Christ, your Lord and your God, have spoken it.

In the third and fourth verses of this fifteenth chapter, these words are beyond dispute by argument: "Wherefore you know that they are true; and if you know that they are true, behold I give unto you a commandment, that you rely upon the things which are written: for in them are all things written concerning my church, my gospel, and my rock. Wherefore if you shall build up my church, and my gospel, and my rock, the gates of hell shall not prevail against you. Twelfth verse. Remember the worth of souls is great in the sight of God: For behold the Lord your God suffereth death in the flesh: wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him on conditions of repentance."

These facts established in the organic law of the church of Christ, all was written to rely upon, given June, 1829, before the charter was taken out to establish the church, agreeable to the laws of the United States of America in A. D. 1830.

Therefore if the law to govern the Church of Christ was written to rely upon, and that law according to the revelation given November, 1831, was complete, and the Lord could say: Now seek ye out of the book of Commandments, even the least among them, and appoint him that is the most wise among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true: but if ye can not make one like unto it, ye are under condemnation if you do not bear record that they are true; for ye know that there is no unrighteousness in them; and that which is righteous cometh down from above, from the Father of light. Section 67; paragraph 2, D. of C. (now published, rather than this book called the Commandments). Section 108 given November 3, 1831 Appendix (to the Law—J. H.)

Therefore did the elders of the church bear record of this book being true? Read it in section 108:5 at the close of the Appendix to the law.

President W. W. Phelps then read the written testimony of the twelve witnesses as follows:

"The testimony of the witnesses to the book of the Lord's Commandments which he gave to the church through Joseph Smith, jr., who was appointed by the voice of the church for this purpose: We therefore feel willing to bear testimony to all the world of mankind to every creature upon the face of all the earth and upon the islands of the sea: That the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these Commandments were given by inspiration of God and are profitable for all men and are verily true. We give this testimony

unto all the world, the Lord being our helper and it is through the grace of God the Father, and his Son Jesus Christ that we are permitted to have the privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby." According to said arrangement of names: W. W. Phelps, John Whitmer, Elder John Smith, Elder Levi Jackman, Elder Leonard Rich, Bishop N. K. Whitney, Acting Bishop John Corrill, President John Gould, Ira Ames, president of the priests, Erastus Babbit, president of the teachers; William Burgess, president of the deacons.

Book of Mormon Lessons

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

No. 13

Christ's Warning to the Gentiles in the Last Days
Lesson Text:—3 Nephi 7:28-42; 9:51-59, 99-101.

Lesson Outline

Promise to Believing Gentiles.

Consequence of Unbelief.

Special Warning to the Gentiles upon the Choice Land.

Great and Marvelous Work to Bring about the Restoration of Israel.

Lesson Theme

Restoration of Israel.—The first verse of our lesson (3 Nephi 7:28) sets forth the object of the work the Lord was going to institute in the last days. In the 95th verse of chapter 9 of our lesson it is called "a great and marvelous work" as it has been called before. Although it will commence among the Gentiles, it is designed to go from them to the Jews. In the verse preceding the one we are considering (27) the thought is held out that if the Jews at Jerusalem had believed in Christ when he came unto them a knowledge of the Nephites might have been given to them "by the Holy Ghost." But since they did not accept their Messiah, as a nation, Christ commanded the Nephites to make a record of his teachings that they might be made known to the scattered Jews in the last days by the Gentiles. The Jews in the last days are spoken of as a remnant, meaning what is left of the tribe of Judah, or that portion that is descended from the ancient kingdom of Judah.

(Verse 29.) The promise is made in this verse that when the words of Christ go to the scattered Jews and they come to believe in their Messiah they will be gathered to their own lands "from the four quarters of the earth." In 3 Nephi 9:17 it is very definitely stated that they will be gathered to Jerusalem, which represents "the land of their inheritance." The promise of the restoration of Israel, we have seen, is the burden of all the prophecies.

The marvelous work and a wonder began a hundred years ago, when an angel appeared to the boy of Palmyra and the Book of Mormon was brought forth and translated by the "unlearned." Before the restoration of Israel is completed God's power will be further manifested. He will "bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of the Father." (3 Nephi 9:73.) Jeremiah says we will not talk about what the Lord did in the past in bringing the children of Israel out of Egypt, but about what he will do in gathering them from all quarters of the earth. (Jeremiah 16:14, 15.) Latter day revelation says that when the gospel goes from the Gentiles to the Jews, "then cometh the day when the arm of the Lord shall be revealed in power," etc. (Doc. and Cov. 87:3.)

Believing Gentiles Numbered with Israel. God is no respecter of persons. The first Nephi made this very plain. He said: "As many of the Gentiles as will repent, are the covenant people of the Lord; and as many of the Jews as will not repent, shall be cut off. (2 Nephi 12:77.) Our lesson tells us (see verses 30, 38) that the Gentiles who believe and repent "shall be numbered" with Israel. Spiritual Israel represents those who are Christ's, regardless of sex, blood, or clime; those who believe and obey. Paul says, "he is not a Jew, which is one outwardly—but he is a Jew, which is one inwardly" etc. (Romans 2:28, 29), and he tells us, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." (Galatians 4:28.)

Warning to the Gentiles. Verses 32-40 of our lesson show what is going to happen to the Gentiles on the choice land if they do not repent when the message of the fulness of the gospel goes to them in the last days. The Lord is going to suffer the remnant of his people, the Lamanites, to "go through among them," and "tread them down." (Verse 40.) We

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have more upon this subject in the 9th chapter of 3 Nephi, verses 52-55. Further on in the same chapter the statement is made that if the Gentiles will not repent the Lamanites, who are spoken of as the "remnant of Jacob," will go through among them as a "young lion" among flocks of sheep; their cities shall be cut off and their strongholds thrown down." (See verses 99-101.)

Christ told the Nephites when these things should take place. It would be when the "mighty nation" spoken of in 1 Nephi 7:15 and 3 Nephi 9:65; the "free people" established "by the power of God, referred to by Christ in 3 Nephi 9:89, 90—when this nation would reject the fulness of the gospel (as the first Nephi said they would, 2 Nephi 12:40), "*and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischiefs, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations,*" etc. (3 Nephi 7:34.)

When we speak of the Lamanites, we do not confine the term to the Indian tribes of the United States and Canada. The population of Mexico and the South American countries is largely of Lamanite admixture. Because of the racial sympathy between these countries, and their suspicion of the United States, it has been said by some publicists that if ever the United States has any trouble with one of her southern neighbors she will have them all to fight. Time will show how the prophecies will be worked out.

All Nations of Gentiles. While there is a specific warning given to the Gentiles on this land, it will not be the only Gentile nation to suffer. When Gentile times are fulfilled, God's judgments are going to be poured out "even upon all the nations of the Gentiles," we read in verse 56. (3 Nephi 9.)

Israel's Day Dawns. When the curtain falls upon the Gentiles because of their wickedness and unbelief it rises on God's covenant people, who have been trodden down for centuries. "And it shall come to pass that I will establish my people, O house of Israel." The descendants of Lehi, Christ said, should be established "*in this land,*" "and it shall be a new Jerusalem." (3 Nephi 9:58.) The Jews will be gathered to Jerusalem. (3 Nephi 9:71.)

When Israel is brought to a knowledge of their Redeemer and is gathered to their own lands again, then is when the words of Isaiah (chapter 54) will be fulfilled, "Break forth into singing and cry aloud!"

God's Servant. (3 Nephi 9:95-98.) These verses speak of a man about whom there has been a good deal of speculation. He is associated with the "great and marvelous work" of the last days. He will declare the message unto the Gentiles, but they will not believe. The Lord says, "The life of my servant shall be in my hand." The statement is made, "they shall

not hurt him, although he shall be marred because of them." (Verse 96.) This can only mean that while he will be persecuted and afflicted God will protect his life until his work is finished. A further description identifying this servant is that he will bring forth these words of Christ, contained in the book we are studying. Those who will not give heed to the message of this book will be cut off, and shall not be permitted to occupy the land with the children of the covenants.

Questions

Whose prophecies are given in this lesson? What does Christ show is the object to be accomplished by the "marvelous work" in the last days? When did it begin, and how was God's power manifested? Why did it begin with the Gentiles? How will the gospel get to the Jews? Who else, besides the Jews, does Christ remember in his prophecies concerning Israel in the last days? What promise is made to those Gentiles who repent? Will the Gentiles, collectively speaking, repent?

What particular warning is given to the Gentiles in the choice land? When will the warning be fulfilled?

Notice

Lesson 13 got shuffled among other manuscript and we thought it had been sent for publication. It should have appeared in the April issue of the Advocate instead of Lesson 14. Those who are preserving the lessons can place Lesson 13 where it belongs in their file.—Louise Sheldon.

Apostle B. C. Flint Visits Holden, Missouri

On April 27 Brother Flint with wife and daughter landed in Holden. Meetings were begun on the 28th, and continued till Sunday night, May 1st.

The few disciples of the Church of Christ at Holden were wonderfully encouraged with the efforts of Brother Flint, and were greatly enlightened and cheered. On Sunday the sacrament was administered. Brother J. E. Bozarth of Warrensburg was present, as was also Brother and Sister A. B. Williams from south of Kingsville. Brother Flint's attitude of kindness and good will toward all the branches of the Restoration commends him to all, and enables him to get a hearing where otherwise he would fail. He is a man who knows his message, and boldly and fearlessly, yet in kindness, proclaims it.

They left on May 2 for Warrensburg, from whence they would endeavor to make their way to Detroit by the latter part of the week, or before Sunday, May the 8th. We pray God's blessings to go with them.

H. E. Moler.

Minutes of General Assembly

(continued from page 56)

Preaching service 8 p. m.
 Brother Thomas Maley in charge.
 Opening song No. 155.
 Prayer by Brother Maley.
 Preaching by Apostle H. E. Moler.
 Closing song No. 136.
 Benediction by Brother Maley.

April 12

Prayer meeting at 9 a. m.
 Opening song No. 1.
 Brother H. H. Johnson and M. M. Case in charge.
 Invocation by Brother Case.
 Closing song No. 223.
 Benediction by Brother Johnson.
 Preaching at 11 a. m.
 Elder Willard J. Smith in charge.
 Opening song No. 186.
 Preaching by Bishop J. T. Ford
 Closing song No. 230.
 Benediction by Brother Smith.

General Assembly of the Church of Christ in business session assembled April 12, at 2 p. m., with Apostles B. C. Flint and C. L. Wheaton, presiding.

Hymn No. 365 was sung.
 Invocation by Brother H. E. Moler.
 Hymn No. 51 was sung.

The minutes of the previous session were read and approved.

Moved and seconded, that the speeches be limited from hereafter, to ten minutes; and that the parliamentary rule of one speech to each person be enforced until all have spoken, who wish to speak.

Report of Brother Wood on the ordination of Brother E. J. Trapp, to the office of Apostle was read as follows:

To the General Assembly of the Church of Christ;
 Greeting:

I wish hereby to notify you of the ordination of Brother E. J. Trapp, to the office of an apostle, at Gloucester, England, on Sunday, Sept. 20, 1931, in harmony with the action of the General Assembly of the Church at Independence, Missouri, April 1930.

(signed) Samuel Wood.

The following resolution was read:

April 12, 1932.

To the General Assembly of the
 Church of Christ:

Be it resolved that we purchase a secretary book, for the purpose of preserving minutes; together with supplies for this purpose, and provision be made for the General Church Secretary to file records and such like in the general office.

(signed) Pauline Hancock.

Moved and seconded that this provision be provided for. Carried, Uns.

The two following resolutions were read concerning the Temporal Law of the Church, the first one being

known as document one, the second one read being known as document No. two.

Document No. 1

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 tithing may do so, and be receipted for the 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.

(signed) E. E. Long.

Document No. 2

Whereas, there is a wide spread desire upon the part of the membership of this Church, to have a clear and definite statement of this Assembly upon the Temporal Law, that we accept the following as the interpretation thereof for the guidance of all in meeting their obligations to the Church.

1. The gospel of Christ is the perfect law of liberty.—James 1:25.

2. In the kingdom of God voluntary compliance in harmony with the conscience of the individual shall be considered as the means by which the provisions of this law shall be enforced.—John 8:9. Romans 2:13-16.

3. Law is not a series of actions, but the prime cause or principal from which they proceed, and of which they are the evidence.

4. That in the Scriptures both ancient and modern, which reveals the perfect law, several modes of contributing to the needs of the church are provided, as principles, but no *one* of them can properly be termed the law; rather the combination of all these modes or principles into a harmonious whole, of which they are the expression is *the law*.

1. Principles Enumerated

The principle of all things common (or consecration).

a. "And all that believed were together and had all things common." Acts 2:41-46.

b. "No inequality among them." Alma 11:26 in connection with tithes. Alma 16:7, 9.

c. "And they had all things common." 4 Nephi 1:4, 6.

d. "If thou wilt be perfect, go and sell that thou hast. Matthew 19:21, 22.

e. "Thou shalt consecrate all thy properties B. of C. 44:26.

f. "If you are not equal in earthly things, ye can not be equal in obtaining heavenly things." D. and C. 77:1.

g. "Honor the first fruits

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 81:4, 5.

g. "Honor the Lord with thy substance, and with the first fruits of all thine increase." Prov. 3:9, 10.

Summary: The application of the principles of all things common (or consecration) in harmony with all other principles of the Temporal law will assist in establishing social and temporal equality.

2. Principles of Inheritance

a. Book of Commandments 51:1.

b. Deut. 12:1.

c. It is contrary to the will and mind of God that, those who receive not their inheritances by consecration agreeable to his law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, etc., Mil. Star, vol. 14, page 284.

Summary: The principle of inheritance provides that an individual may hold by a covenant and a deed that can not be broken a place of residence in the land of Zion, upon the conditions he or she complies with the temporal law as defined in the word of God.

3. Principles of Stewardship

a. "Appoint every man a steward over his own property, or that which he has received, inasmuch as sufficient for himself and family." B. of C. 44: 27.

b. "Every steward to render an account of his stewardship, both in time and in eternity." D. and C. 72:1, 5.

c. "Let that which belongeth to this people not be taken and given unto that of another church." D. and C. 51:1.

d. "Inasmuch as there is lands obtained, let there be workmen sent forth of all kinds into the lands to labor for the saints of God." D. C. 58:12.

Summary: A steward is one who is employed to manage the domestic affairs of the portion of the Lord's temporal heritage, held in common by his saints, but instructed to the individual member from which he will gain a livelihood.

4. The Principle of Tithing

a. "Abraham paid tithes of one tenth part of all that he possessed." Alma 10:8.

b. "These ordinances were given after this manner that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order." Alma 10:9.

c. "Tithe of mint and cumin, etc." Matthew 13:23.

d. "Malachi prophecy given by Christ for future generations which teaches tithing." 3 Nephi 11:13.

e. Temple to be built by tithes. D. and C. 94:3 also associated therewith in Mal. 3.

f. Enjoined in these last days. B. of C. 65:30, 3.

Summary: Tithing of one tenth part of a person's property and income free from debt, and on his net income free from debt, and on his net income after the operating expenses but not living expenses have been deducted. This money is to be used for the preaching of the gospel and care of the poor.

5. Principle of Surplus

"To be cast into the store house," etc. D. and C. 81:4, 5.

"It is not given that one man shall possess that which is above another." D. C. 52:19.

"None exempt from this law who belongeth to the Church of the living God." D. and C. 70:3.

Summary: Surplus is that which belongs to the individual as the just remuneration for his labors which is individually controlled and distributed. In the final application of the temporal law in a gathered condition this surplus shall be cast into the storehouse for the benefit of the inhabitants of Zion.

6. Principle of Freewill Offering

"Now concerning the collection for the saints, as I have given order to the church in Galatia, even do ye, upon the first day of the week let every one lay by him in store as God has prospered him, that there be no gathering when I come." 1 Cor. 16. 1, 2.

"Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea; which also they did, and sent it to the elders by the hands of Barnabas and Saul." Acts 11:29, 30.

"Ye shall impart to the eastern brethren; and inasmuch as ye have not lands, let them buy, for the present time, in those regions round about, as seemeth them good." B. C. 51:2.

Summary: Free will offering can always be given for any specific purpose or cause. Such as in the instance of the great famine that existed in Judea, that made it necessary for Barnabas and Saul to take up special collections from among the saints in Galatia and Corinth. This principle also applies to emergencies of a local or general nature where finances aside from the regular funds of the church are needed.

(signed) C. L. Wheaton.

Moved and seconded that the first document read, which was signed by E. E. Long become the opinion of this body.

Moved and seconded as a substitute that the second document read, signed by C. L. Wheaton become the opinion of this body.

The previous question was ordered.

The substitute was lost by vote of 6 for and 17 against.

The original motion prevailed by vote of 20 for and 7 against.

The following report and recommendation was read from the Church Historian:

To the General Assembly;

Greeting: As one of the Church Historians I submit this report in the absence of any communication or report from the other Historian.

Personally, I have spent some time in the early part of the conference year, going through the files of the "Search Light" where I found considerable matter of historical import which I clipped and arranged in order for editorial review.

I have had access to some very valuable matter which has never been made public, but which is promised to us for classification and publication,

which I regard as a very great privilege, and I hope to get some of this work done at an early date.

But before we can do very much in the way of preparing and preserving valuable church records, we need a place of safety for such matters. A good fire-proof vault is very badly needed, and which can be provided at small cost. I therefore recommend that we take steps to raise funds to erect a vault where our sacred and historical records may be kept.

(signed) E. E. Long.

Moved and seconded that we approve of the recommendation and make provision for carrying it into effect. Carried.

Ministerial reports were read from the following: S. J. Madden, Granville Hedrick.

Moved and seconded that beginning tomorrow morning, April 13, we have two sessions a day, one at 10 a. m., and one at 2 p. m. Carried.

Report from the Quorum of Twelve on field Assignments of the Twelve was read:

Reports of Appointments for Quorum of Twelve

At a meeting of the Quorum of Twelve the following assignments of missionary fields pertaining to the members of that quorum was adopted.

E. E. Long (during summer months) Western Canada, Montana, and North and South Dakota. (During winter months) New Mexico, Arizona, Oklahoma, and Texas.

C. L. Wheaton, Pacific Slope States; Washington, Oregon, Nevada, California, and in conjunction with Thomas E. Barton the states of Idaho and Utah.

Thomas E. Barton, Colorado and Wyoming; and in conjunction with C. L. Wheaton, Idaho and Utah.

B. C. Flint, Minnesota, Wisconsin, Michigan, and a portion of Eastern Canada, known as the Great Lakes Mission.

A. M. Smith, Nebraska, Kansas, and Missouri.

C. W. Morgan, Iowa, in conjunction with A. M. Smith.

James E. Yates, Illinois, Indiana, Ohio, Kentucky, Virginia, and West Virginia.

Samuel Wood, Arkansas, Louisiana, Tennessee, North and South Carolina, Alabama, Mississippi, Georgia and Florida.

E. J. Trapp, European Mission.

William F. Anderson, Pennsylvania, New York, New Hampshire, Vermont, Rhode Island, Maine, and Eastern Canada.

H. E. Moler, Missionary at large.

Moved and seconded that we approve of appointments as read. Carried.

Moved and seconded that we elect our board of publication at this time. Carried.

The following were nominated: A. M. Smith, H. E. Moler, Sister Louise Sheldon, Granville Hedrick, Pauline Hancock, Thomas E. Barton, B. C. Flint.

Moved and seconded that nominations now close. Carried.

The result of the election was as follows: A. M. Smith 30, H. E. Moler 32, Sister Sheldon 23, Granville Hedrick 16, Pauline Hancock 28, Thomas E.

Barton 14, B. C. Flint 22. The five receiving the highest votes were declared elected. (A. M. Smith, H. E. Moler, Sister Louise Sheldon, Sister Pauline Hancock, and B. C. Flint)

Moved and seconded that Brother H. E. Moler be the editor of the Advocate for the incoming year. Carried.

Moved and seconded that we sustain the present recorder.

Moved and seconded as a substitute that we proceed to elect by nomination and acclamation. Carried.

A. M. Smith was nominated.

Moved and seconded that nominations now close. Carried.

Brother A. M. Smith was elected.

Moved and seconded that we elect our secretary.

Sister Pauline Hancock was nominated.

Moved and seconded nominations close. Carried.

Sister Hancock was elected.

Moved and seconded that we adjourn until April 13 at 10 a. m. Carried.

Closing song No. 217. Benediction by Brother Wheaton.

Preaching at 8 p. m. by Apostle Thomas Barton with Brother W. J. Smith in charge.

Prayer service at 9 a. m. with Brethren J. T. Ford and Alexander Warner in charge.

General Assembly of the Church of Christ in business session assembled April 13, at 10 a. m. with Apostles C. L. Wheaton and C. W. Morgan presiding.

Hymn No. 353 was sung.

Invocation by Brother Wood.

Hymn No. 111 was sung.

The minutes of the previous session were read and approved.

The following resignation was read:

To the General Assembly;

Greeting: After two years of active work as one of your Temple Plans Committee, during which time I have tried to serve the church to the very best of my ability, in which service I have found a certain degree of pleasure, we now feel it necessary to ask for my resignation from that committee.

Last April I offered my resignation from this committee to the Quorum of Twelve, but this quorum refused to accept my resignation, stating "This committee was the creature of the Assembly and therefore my resignation must come before you."

At that time I yielded to the urge of my brethren and permitted my name to remain on that committee. But we feel I will have all I can do this year without this added burden, therefore I now offer my resignation to take place at once.

Respectfully,

Arthur M. Smith.

Moved and seconded that we accept the resignation of Brother A. M. Smith from the Temple Plans Committee but that we ask him to reconsider.

Brother C. L. Wheaton stated that he also wished to tender his resignation from the Temple Plans Committee.

(Continued on page 75)

ZION'S ADVOCATE

Official Publication of the Church of Christ.
Headquarters on the Temple Lot at Independence, Missouri.
BOARD OF PUBLICATION

A. M. Smith, Louise P. Sheldon, Pauline Hancock,
B. C. Flint, H. E. Moler

Independence, Mo.

Editor: H. E. Moler Holdin, Mo.

Assistant: A. M. Smith, Box 232, Independence, Mo.

Address all matter for publication to the Editor

Address all orders and send all monies to A. M. Smith,

Business Manager, Box 232, Independence, Mo.

Subscription Rates: One Year, \$1.00; Six Months, 75 cents.

In bundles of twelve or more for missionary purpose,
\$1.00 per dozen.

Canadian and all Foreign Rates \$1.25

EDITORIAL

The Depression of the Times

Hard times come periodically to all parts of the earth simultaneously. But at the present time no part of the globe is exempt, and the depression reaches all classes—none are exempt. True the poorer are harder hit than are others. Many who have felt that they were immune from the distress attending a financial depression, yet year after year as the stress tightens, and their surplus savings are melting away, find themselves facing want along with others. This is no local temporary panic. While prominent men, and those supposed to have a great insight into financial future, have been saying, "Do not talk about hard times"; "Better times are just around the corner," etc., yet the depression has continued with increased confusion and darkening effect. Those who have a little money are holding on to it fearful of the needs of the future.

This is not a famine, and this depression is not the result of famine. While there have been crop failures in some parts of the world, yet taking the world as a whole, there is an abundance of food to sustain the population of the whole world. The immediate trouble is, there is not in the hands of many sufficient money for the purchase of food, clothing and other commodities. Thus many are made to suffer in want while there is an abundance in the world to sustain all.

What is the cause of this universal depression? Many answers can be given, and many cases cited, and while various causes may have contributed to produce the present conditions, yet somewhere there is one great underlying cause, and that great cause is the world of mankind have gotten too far away from God. Distress is sure to follow when this takes place. All may seemingly go well for awhile, but sooner or later they will be left to reap what they have sown.

The present conditions are the result, or aftermath of the late World War. Had the nations involved have feared and loved Jehovah this war would never have occurred. But going ahead in their own strength, the strength and sacrifice of their young manhood, the war was on and involved all the leading nations of all the earth. The demand for food and materials in-

creased the price and demand for everything, and money flowed freely. The great majority of people became drunken with this supposed prosperity. Alas, they failed to consider that the supposed prosperity and success, was due to borrowed money, and that there must come a day of settlement and retribution. That day has come, and the time is upon us now. During, and immediately after the war, men lost their heads, and were carried away in the excitement. They thought that the then prices would always continue. Land, the basis of the support of humanity, was at a fictitious value, and they thought that these high prices would always continue, they failed to profit by the history of past wars, and rushed headlong into ventures that soon wrecked millions of persons. The banks of our country were just as lacking in judgment as private persons, and as a result they have been compelled to close their doors, thus adding to the distress of many poor depositors who were already bearing about all the burdens they felt able to bear. Now we are all reaping the results of our indiscretion, the innocent as well as those on whom the blame rests more particularly. This because we failed to remember that history repeats itself.

What and when will be the end of this time of distress and depression? Well, there are none of us who know. The promised relief that has been promised us for the past two years has not come. No doubt there will be relief, temporarily, come in due time, but we do not know when.

God's people may find safety and great comfort by trusting in our heavenly Father. It was David who said, "I once was young, but I am now old; I have never seen the righteous forsaken, nor his seed begging bread." This is true. God controls all things, and while his people may be much distressed, yet when the time of emergency comes we know he will take care of us, and make a way for our deliverance. It is a wonderful thing to be on intimate terms with the great Ruler of the universe. Therefore we can safely and securely trust all to Him.

Editorial Notes

We apologize to our readers for the dearth of church news in this issue. We had very little material on hand from which to make selection for this issue, but hope that in the very near future we may have an abundance of news of the work in various parts of the vineyard.

We suggest that each local congregation select a correspondent whose duty it shall be to send in periodically, reports of the conditions of the cause in your locality. Especially tell us of any blessings received, or of anything of interest to the readers of Zion's Advocate, and that will be encouraging to others. But remember that our space is very limited, so please condense your letters just as much as possible.

We hope to hear frequently from our missionaries in the field, giving us any good news available, and tell us how the Lord is blessing them, and the people

among whom they are laboring. And please do not forget that we are in need of short doctrinal articles, but again we say, please condense your contributions just as much as you can. The art of "boiling down" our contributions is one that we should strive to obtain.

Let every one who has received this paper try to get as many others to read it as possible. And try to get as many new subscribers as possible. You remember that our Business Manager told us in the last issue of the indebtedness on the Advocate, amounting to over \$400. This should be paid off speedily, and one way to help is by getting new subscribers. Yet it may require personal donations to wipe the slate clean. Our church paper is our best missionary, and we should not neglect to support it. Then let us try and increase our subscription list, and make the paper self-sustaining just as soon as possible.

We know these are what we call "hard times"—hard for all of us, but let us not forget the Temple Fund, and the general missionary work. We should be making our weekly donation to either or to both funds, and in the aggregate it will help wonderfully. In these times of financial distress we are apt to get to feeling that there is nothing we can do, and so become careless about our duty and responsibility. This would please Satan, our enemy, no doubt, but it may bring us under condemnation before our heavenly Father. I think we have all failed along this line. Let us awaken and do all that we can. We are not entitled to God's intervention until we have done all that we can. He requires no more of us than we can do. When we have gone to our very limit, then we have claim on the intervention of God, and not until then. He will surely bless us in making the effort.

Dear brothers and sisters: Let us not neglect our spiritual devotions in these trying times. We should keep all the closer to God, bowing the knee daily in our homes to worship and praise Him. Take time to pray with your families each morning and evening, reading the Word of God at least once a day in connection with the worship. Those who have made this a practice can testify of the peace, satisfaction and feeling of safety that has come to them as a result.

Those who have not tried this practice, if they will make the effort we promise you there will come to you a wonderful feeling of security and satisfaction. Make the effort and give it a test. This is the time when we especially need to rely on God and keep daily in touch with Him. Remember that while God is great, and high, and all powerful, He can be approached by the most insignificant of his creation. Jesus tells us that "Not a sparrow shall fall to the ground without your heavenly Father's notice." Then surely He is concerned about us.

Do not neglect the attendance of the services of the Church of Christ in your community. Absenting yourselves from the services of the Lord will bring

loss and spiritual lethargy to ourselves, and you will soon become cold and indifferent and lose the Spirit of God. But by prompt attendance at all the services you are not only encouraged and strengthened, but you give help and encouragement to others, who will bless God for your presence.

As we enter upon the work of the coming Conference year, let us each endeavor to marked improvement and advancement. The time is at hand, when as a church we must go forward. The work on the Temple should be speedily resumed, and we can each do some little part toward that end. We must show our faith by our works.

What Do You Know About the Temple?

At a joint meeting of the Board of Publication and the Temple Plans Committee, called together for the purpose of considering the printing of the Report of the Temple Plans Committee in pamphlet form; in harmony with the Assembly's instructions at which all members were present except Brother H. E. Moler, it was decided that there was a need for this report in tract form, but we also decided there also should be printed with this report, a short, definite, article on the Temple; setting forth the Scriptural evidence, for the building of a material Temple; the need of a Temple; and a brief historical sketch of the events relative to the Temple which the Church of Christ is now building.

Now we want the very best article we can get for this pamphlet and so we are going to offer a two years' subscription for the best article sent in, and a one year subscription for the next best. These articles should not be too long, neither should plainness be sacrificed for brevities sake; so we have placed the limit of 2,500 words, believing this ought to give you plenty of room to cover the ground.

All articles should be in by the first of July. Now we want some good articles, and you may have the very material we are in need of; so don't hesitate but set right to work *now* and get your article in first.

A. M. S.

"Prayer makes the darkest cloud withdraw;
Prayer climbs the ladder Jacob saw,
Brings exercise to faith and love,
Brings every blessing from above.

"Restraining prayer, we cease to fight:
Prayer makes the Christian's armor bright;
And Satan trembles when he sees,
The weakest Saint upon his knees."

—Author unknown.

"Every time a wrong is committed, life adds a figure in the column of fear."—John W. Holland.

General Assembly Minutes

(Continued from page 72)

While Brother Wood was speaking on this question time was called as provided for in former minutes. (Ten minute limit, A. M. S.)

Moved and seconded that Brother Wood be privileged to finish the letter that he was reading but that he make no comment. Carried.

Moved and seconded that we refer this whole matter of the Temple Plans Committee to a committee of three composed of Brethren W. J. Smith, M. M. Case and J. T. Ford, for consideration and recommendation.

The previous question was ordered.

The motion to refer prevailed.

The following recommendation was read:

Recommendation from the Quorum of Twelve:

Resolved that we reconsider the resolution adopted by the Assembly with regard to tithes and offerings with a view to amending it.

Moved and seconded that we adopt the recommendation.

Moved and seconded that this matter be laid on the table. 12 for, 21 against. Lost.

The previous question was ordered.

The motion to adopt the recommendation prevailed.

Moved and seconded to amend by the following: 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, free-will 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 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 Fund 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.

The question was asked if local churches could have the right to elect either a local bishop or if they preferred could they elect a financial agent.

The chairman ruled that it was an elective office and either a bishop could be put in or a financial agent elected as the local saw fit.

The chairman also ruled that a general bishop did not become a local bishop until the local where resided so rules.

Moved and seconded to amend the amendment by adding the following:

That we ask or require the general office that they should furnish an itemized report of all receipts, either for tithing, offering or Temple Fund and the names and amount opposite the names of each individual and what they contributed, also the expenditures be itemized and to whom they were paid out and for what purpose.

Considerable discussion followed.

Brother Ford had the floor but yielded for adjournment with the understanding that he resume the floor when we reconvene.

Adjournment declared.

Benediction by Brother Flint.

General Assembly of the Church of Christ in business session assembled April 13, at 2 p. m. with Apostles C. L. Wheaton and C. W. Morgan presiding.

Hymn No. 145 was sung.

Invocation by Brother C. L. Wheaton.

The minutes of the previous session were read and approved.

Brother Ford was granted the floor, he having yielded at the previous session.

The question was asked, that if those who paid monies into the church desired to have their names withheld from publication would they be granted that privilege.

The chairman ruled that all names would be published unless provided for differently.

An appeal was made from the decision of the chairman.

The decision of the chairman was not sustained.

The previous question was ordered.

The amendment to the amendment carried by vote of 20 for and 7 against.

The amendment carried unanimously.

Moved and seconded that we rescind the action of appointing the committee of three men to hear the Temple Plans Committee investigation and that we ask the resignation of the Temple Plans Committee, and we select a Temple Plans Committee. Carried.

Moved and seconded that this Assembly now select a Temple Plans Committee. Carried.

The following were nominated: C. L. Wheaton, H. E. Moler, A. M. Smith, Samuel Wood, Thomas E. Barton, Granville Hedrick, James E. Yates, H. H. Johnson.

The following is the result of the vote cast:

C. L. Wheaton 35, H. E. Moler 27, A. M. Smith 31, Samuel Wood 2, Thomas Barton 7, Granville Hedrick 8, James E. Yates 6, H. H. Johnson 9.

Moved and seconded that the three receiving the three highest votes be declared the committee. Carried.

Moved and seconded that we hear Bishop Frisbey's report. Carried.

Brother Frisbey made the following report verbally: I have tried to take care of the work here. I have turned over what money the local put into my hands. I still say that I am in the work; and want to do what God wants me to do, I try to do what the Conference

asks if I can consistently do so, so I don't know what else I can do.

I have countersigned all checks and only one have I protested against and I understood that some of the Twelve endorsed that so I signed it under protest.

I asked Brother Smith what I should do and he said just to countersign the checks. Now I don't care for it to come out here that I am to be blamed. I asked a year ago what was to be expected of me, and that was what Brother Smith said, he was to bank the money and to pay the bills, and I was to countersign all the checks and that is what I have done.

Brother Ford also made a few remarks.

Moved and seconded that we proceed with the election of our Trustees. Carried

The following were nominated:

A. O. Frisbey, C. L. Wheaton, H. E. Moler, J. R. McClain, B. C. Flint, Granville Hedrick.

Moved and seconded nominations now cease.

The following is the result of the vote cast. Carried.

A. O. Frisbey 25, C. L. Wheaton 24, H. E. Moler 34, J. R. McClain 8, B. C. Flint 10, Granville Hedrick 14.

Brother Wood asked that his name be withdrawn from the Temple Plans Committee report.

Moved and seconded that Brother Wood be permitted to withdraw his name from the Temple Plans Committee report if he so wishes. Carried.

Moved and seconded that all names be kept from the Temple Plans Committee's report and that the report go out simply as The Plans Committee report.

Moved and seconded as a substitute that this report of the Temple Plans Committee be signed by the Secretary of the Temple Plans Committee.

Moved and seconded as an amendment to the substitute that we strike out all after "report be signed" and add "that reports hereafter be signed by the full committee."

The Chairman ruled the motion out of order on the point that it referred to future reports instead of the present report.

An appeal was made from the decision of the chair.

The previous question was ordered.

The decision of the chairman was sustained.

The financial report of Bishop A. O. Frisbey and A. M. Smith from the general office was read as follows: (see report).

General Office Statement

To the General Assembly 1932:—This year has truly been one of great trial and disappointment, and yet in many ways it has been one of success to the Church of Christ.

While the depression has been felt by the Church along financial lines, and perhaps more keenly even in the discouragement of our members, who have become discouraged because we have not been able to move forward into the more active work of the construction of the Temple, also, some have felt dis-

appointed because of our inability to enter new fields; territory never touched by the missionary force of the Church of Christ. In many such cases local men have done much and that without cost to the general church. Our calls for missionaries have far exceeded our man power.

The work of the office has increased materially during the past year, and we have found it impossible to longer care for the work without help. This is shown in the increased number of letters received each succeeding month throughout the year.

The number who have contributed to the finances of the church this year, exceed slightly that of last year. The difference in the total received being largely due to the amounts of the contributions. Since the church is supported largely by tithing, the diminution of the pay check of our tithepayers has caused a decided falling off of the amount of money sent to the general office. However some are to be congratulated on the regularity and faithfulness of of this most valuable service to the church.

There is no doubt the discussion and seeming division among the ministry over the tithing question has caused some to become discouraged, and caused others to withhold their tithing, yet in spite of this, all the men who went into the field last April, with the exception of one who was only out part of the time, have stood by their post of duty, loyal to the church and to the cause. This was only made possible by the loyalty and willingness of the wives and children of the missionaries, who by extreme economy and sacrifice, have struggled through the lean months of this year. We feel that the burden has fallen heavily upon the families of the missionary this year.

After the adjournment of the Assembly of 1931, in harmony with the will of that body, Brother Wood started on his journey to the British Mission. There was not sufficient funds to send him at once, and after he had gone as far as it seemed possible and the time was already late, and it seemed if he was to go at all he must go at once or return to his home and give up the thought of returning to his mission. At this time he wrote to me suggesting the advancing of his transportation money out of the Temple Funds, with the understanding that it should be returned as the money came in for the British Mission.

After talking it over with Bishop Frisby and three or four members of the Twelve, it was decided to advance this loan to the general fund. This was done and accordingly the money sent, and Brother Wood went on his way. We regret this loan was ever made, for from that time on the general fund has always been far below the point that would permit the payment back to the Temple Fund.

The total amount of the money sent in to the British Mission Fund, for 1930 and 1931 almost equals the amount borrowed from the Temple Fund, but we have continued the loan till such time as it could be returned, or until it should be needed for the building of the Temple.

Following is the report from the general Office Temple Funds:
 Receipts
 Brought forward March 15, 1931 ----- \$ 387.76
 Receipts up to March 15, 1932 ----- 1,007.69
 Christmas Offering ----- 53.91

Total ----- \$1,449.36

Disbursements

Care of Ground and equipment ----- \$ 125.45
 Summary
 Total receipts ----- \$1,449.36
 Expenditures ----- 125.45

Total ----- \$1,323.91

Loan to General Funds ----- 250.00

Cash on hand ----- \$1,073.91

Comparative Report of Temple Fund

	1931	1932
Receipts	\$2,636.00	\$1,499.36
Expenditures	2,248.11	125.45
	\$ 387.89	\$1,323.91

General Funds

Receipts

Tithing ----- \$2,849.37
 Offering ----- 291.82
 Oblation ----- 5.11
 Home Mission ----- 41.70
 British Mission ----- 123.35
 Dining Hall ----- 20.00
 Money returned, loaned as aid ----- 5.00
 ----- \$3,336.35
 Brought forward 1931 ----- 250.69
 Total ----- \$3,587.04

Disbursements

Family Allowance ----- \$2,542.21
 Elders' Expenses ----- 159.10
 Loan to Dining Hall ----- 20.00
 Aid ----- 46.00
 Office expense (coal, lights, office help, materials, etc.) ----- 678.05
 ----- \$3,443.86
 Total Receipt for 1932 ----- \$3,587.04
 Total disbursements ----- 3,443.86
 Total balance ----- \$ 143.18

Outstanding Bills March 15, 1932

Lambert Moon Printing Co. ----- \$ 72.18
 Temple Fund, for transportation for Brother Wood to the British Mission ----- 250.00

Comparative Report With Last Year

Receipts

	1931	1932
Tithing	\$5,145.05	\$2,849.37
Offering	423.95	291.82
Home Mission	27.17	41.70
Consecration	1.00	123.35
British Mission	108.00	30.11
Misc. Receipts	68.53	\$3,336.35
Total	\$5,773.71	

		1932
Family Allowance	-----	\$3,869.20
Elders' Exp.	109.00	159.10
Aid	131.00	46.00
Gen. Expense	1,412.41	698.05
Total	\$5522.12	\$3,445.36

After two years in the office, we now feel we are scarcely able to longer carry the responsibility and sincerely desire to be released from the office work, and another more competent be appointed to take over the office work.

(Signd) A. M. Smith.
 A. O. Frisbey.

Moved and seconded that we refer this report to an auditing committee and that this auditing committee serve for one year.

The previous question was ordered.

The motion prevailed.

Moved and seconded that we proceed to elect an auditing committee.

The following were nominated: R. B. Trowbridge, H. E. Moler, M. M. Case, Granville Hedrick, and J. R. McClain.

The results of the vote are as follows: R. B. Trowbridge 29, H. E. Moler 29, M. M. Case 15, Granville Hedrick 18, J. R. McClain 17.

The three receiving the highest vote were declared elected.

Missionary appointments were read for the following to labor as their circumstances permit:

Thomas Malley, in the east with William F. Anderson; George Shimel, Alexander Warner, A. R. Richardson, Julian Smith, Samuel Beachman, C. L. Babcock, A. H. Morse, E. A. Work, V. A. Verhie, A. E. Johnson, H. F. Burlingame, E. J. Clark, H. A. Yates, O. A. Caviness, J. A. Daer, L. G. Sager, S. J. Madden, T. J. Jordan, W. F. Jordan, C. R. Bowerman, L. E. Welch, W. M. Nellis, William Postma, F. W. Hastings, Silas H. Midgorden, J. R. McClain, J. T. Overcast, J. E. Yates, L. H. Hemenway, W. E. Campbell, O. A. Bender, J. L. Detrick, Horace Darby, W. E. Premo, A. O. Armstrong, R. M. Maloney, J. E. Bozarth, W. J. Smith, A. F. Bell, M. M. Case, C. A. Gurwell, H. B. Johnson, S. W. Rudd, J. T. Ford.

Moved and seconded that we adjourn. Carried.

Closing song No. 353.

Benediction by Brother A. Warner.

Prayer service at 9 a. m. with Brethren H. H. Johnson and Alexander Warner in charge.

General Assembly of the Church of Christ in business session assembled April 14, at 10 a. m. with Apostle Thomas Barton presiding.

Hymn No. 134 was sung.

Invocation by Brother Maloney.

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

The followed recommendation from the Quorum of Twelve was read:

We recommend that Thomas Malley and C. E. Irwin be appointed to labor as circumstances will per-

mit in the S. W. states mission to assist Brother Long.

Moved and seconded that we adopt the recommendation. Carried.

The following recommendation from the Quorum of Twelve was read:

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 bishop's 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 nomination 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.

Moved and seconded that we adopt the recommendation. Carried.

Recommendations from the Detroit and Flint, Michigan, local were read for consideration.

Moved and seconded that inasmuch as we have covered practically all this ground that we lay this matter on the table. Eight for, 9 against. Lost.

Moved and seconded that we consider the paragraph in the document on consecration.

Moved and seconded as a substitute that we consider the document paragraph by paragraph. Carried by vote of 9 for and 8 against.

Moved and seconded that a committee of five be appointed to draft a resolution for consideration for the Assembly on the Financial Law.

Moved and seconded as a substitute that in answer to paragraph one, of the document that it be understood that we believe that consecration is a principle of the financial law and that we recognize the privilege of any to make consecration who desire to do so.

Moved and seconded that this matter be indefinitely postponed. Carried.

The recommendation from the Detroit, Michigan, local concerning the children voting was read.

Moved and seconded to lay this matter on the table. Carried.

Moved and seconded that we adjourn till this afternoon at 2 p. m. Carried.

Closing song No. 83.

Benediction by Brother W. J. Smith.

General Assembly of the Church of Christ in business session assembled April 14, at 2 p. m., with Apostle H. E. Moler and William F. Anderson presiding.

Hymn No. 145 was sung.

Invocation by Brother Anderson.

The minutes of the previous session were read and approved.

The auditing committee's report and recommendation were read:

Auditor's Report

To the General Assembly, Church of Christ,
Temple Lot:

Greetings:—It is with a feeling of keen regret that we are obliged to inform you that owing to the lateness of our appointment, we will be unable to give you anything like a complete report of the financial condition of the church.

We have no reason to believe that there are any serious discrepancies existing in the financial department, but we do find that the manner of keeping the accounts of the church are very inadequate; the church having outgrown the methods used, and for this reason any detailed report that we could give you with the very short time we are now allowed to check the financial reports would be largely a matter of guess work.

For these reasons and the further reason that we feel sure that it is the sincere desire of all concerned to have our accounting department and records in proper shape for the highest efficiency, we wish to recommend the following action:

1. That immediate steps be taken to cut over the accounting department of the church into an adequate, comprehensive system of double entry books, for the finances; and an interlocking statistical reporting system of activities of both the ministry and membership of the church in connection therewith.

2. That after this contemplated double-entry set of books has been properly installed and put into operation, that a proper recast of figures be made, and a full and detailed report of your auditors shall then be published in the Zion's Advocate, so that all may be furnished with a clear, correct and understandable statement of our financial standing, our costs of operation and the needs of the work.

3. That it be and is hereby expressed as the sense of this body that it is the duty of all of the ministry sent out by the church as its representatives, together with all others who are sincerely interested in the substantial businesslike growth of the church, to not only heartily support but to themselves fully and carefully comply with the provisions for these requested reports of their activities so that a complete and proper record can be had by the church.

Respectfully submitted,

(Signed) H. E. Moler.

Granville Hedrick.

R. B. Trowbridge.

The dining hall committee's report was read (see report).

Dining Hall Committee Report

The total receipts from meals served	-----	\$76.12
Expenses	-----	59.76
Balance on hand	-----	\$16.36

Moved and seconded that we extend a vote of thanks and appreciation to the dining hall committee for their services. Carried.

The recommendations of the auditing committee was taken up for consideration.

Moved and seconded that we adopt the recommendations of the auditing committee.

Moved and seconded as a substitute that we adopt the report and recommendations, except the last paragraph which relates to the ministry.

Moved and seconded to amend the substitute, that we add the following, "that we also strike out the second part of the first recommendation which relates to the ministry and membership reporting."

The amendment carried by vote of 21 for and 2 against. The substitute as amended carried by vote of 18 for and 2 against.

The following recommendation was presented from the Quorum of Twelve and Bishopric.

We recommend that the handling of the finances of the general church be continued as at present for one year, or less time, and that if Bishop H. Johnson, during this year, sees his way clear that he be authorized to come to headquarters and take the work of the treasurer of the church.

Moved and seconded that we approve the recommendation. Carried.

Moved and seconded that when we do adjourn we do so to meet April 6, 1933, at Independence, Missouri. Carried.

Brother R. B. Trowbridge offered his resignation from the auditing committee.

Moved and seconded that we accept the resignation. Carried.

Brother Granville Hedrick presented his resignation from the auditing committee.

Moved and seconded that we accept the resignation. Carried.

Moved and seconded that we appoint two members to fill the vacancies. Carried.

The following were nominated: Dan Bailey, M. M. Case, Thomas Malley, E. E. Long.

Moved and seconded that nomination now close. Carried.

The result of the vote is as follows: Dan Bailey 12, M. M. Case 16, Thomas Malley 8, E. E. Long 18.

The two receiving the two highest votes were declared elected.

Moved and seconded that since Bishop Frisbey has moved so far away, that Brother Arthur Smith in the office be authorized to handle the finances both of the receipting for monies and writing of checks until Brother Johnson can take his place in the office. Carried.

Moved and seconded that under these circumstances that Bishop Frisbey be released from his bond. Carried unanimously.

Moved and seconded that we refer the following for referendum, as an amendment to the "Duties of Bishops," as enacted last year, that the word "Twelve

be stricken out and the words "General Conference" be inserted.

Moved and seconded as a substitute that inasmuch as this Document on Bishops conflicts with the Articles of Faith and Practice, that the same be repealed and we conform ourselves to the Articles of Faith and Practice in this matter.

The previous question was ordered.

The substitute lost, 6 for, 14 against.

The original motion prevailed unanimously.

Moved and seconded that we reconsider our action concerning the "indefinite postponement" of the Detroit matter. Carried unanimously.

Moved and seconded that the secretary of the conference be instructed to write to the Detroit local that we believe the matter incouched in their document has been answered in previous actions of the conference. Carried.

This concluding all business, the minutes of this session were read and approved.

Moved and seconded that we do now adjourn as per resolution. Carried.

"God Be with You Till We Meet Again," was sung in closing.

Benediction by Brother Anderson.

John the Baptist and the Messages

John the Baptist would not claim the right to judge men and hold them responsible for their works. (1st message.)

John the Baptist would not say he would not hold us responsible for the mistakes of others, (1st message) and then says we should be baptized for the traditions and sins of men (12th message).

John the Baptist would not claim that his coming the second time to Otto Fetting would establish all things in the mouth of two or three witnesses (2d message).

John the Baptist would not deliver a very important prophetic message, and approve of its being held to see if it would be fulfilled (4th message).

John the Baptist would not say that a man had been set apart by a servant of the Lord to represent Christ with authority to preach the gospel and bring *others into his kingdom* (5th message) and he, that man himself being on the outside looking in.

John the Baptist would not acknowledge a man had been set apart as a member of the Twelve to represent Christ and His Church, with the same authority as the apostles of old (5th message) and after he had held this authority for over three years he, John, holding the Aaronic Priesthood come and lay his hands on him that greater power and greater light might come unto him (12th message).

John the Baptist would not acknowledge a man's priesthood was valid for thirty years and yet his baptism not valid.

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John the Baptist would not say that a man was set apart by a servant of the Lord to represent Christ, with authority to preach the gospel, and bring others into the kingdom, (5th message) and yet thirty years after the man himself was not in the kingdom, and had to be baptized to get in. (Teaching of Otto Fetting and his followers.)

John the Baptist would not say that a man had been set apart to represent Christ and his church, with the same authority as the apostles of old (5th message) and after he had held this position and authority for over three years, then recognize his priesthood as legal and his baptism not valid.

And after he had held the same authority as the apostles of old for more than three years, John the Baptist holding the Aaronic Priesthood, would not come and lay his hands on him that he might receive greater power and greater light.

John would not then approve of that man's actions and give him instructions to organize a new church, and tell him the Lord had rejected the Twelve and the church, because they would not accept of the interpretation, and approve of the actions of one man.

But why go further, there are many more things in the messages that John the Baptist would not say and do.

Yours for the truth,

One who used to believe some of the messages.

W. France.

(This foregoing poem was sent to us without the author's name, or other mark of identification.—A. M. S.)

I'd rather see a sermon
Than to hear one any day;
I'd rather one should walk with me,
Than merely tell the way.

The eye's the better pupil
And more willing than the ear,
Fine counsel is confusing,
But example's always clear.

And the best of all the preachers
Are the men who live their creeds,
For to see good put in action,
Is what everybody needs.

I can soon learn how to do it
If you'll let me see it done;
I can watch your hands in action,
But your tongue too fast may run,

And the lectures you deliver
May be very wise and true,
But I'd rather get my lessons
By observing what you do.

For I may misunderstand you,
And the high advice you give,
But there's no misunderstanding
How you act and how you live.

When I see a deed of kindness,
I am eager to be kind;
When a weaker brother stumbles,
And a strong man stays behind.

Just to see if I can help him;
Then the wish grows strong in me,
To become as big and thoughtful
As I know that friend to be.

And all travelers can witness,
That the best of guides today,
Is not the one who tells them,
But the one who shows the way.

One good man teaches many,
Men believe what they behold,
One deed of kindness noticed,
Is worth forty that are told.

Who stands with men of honor;
Learn to hold his honor dear;
For right living speaks a language
Which to everyone is clear.

Though an able speaker charms me
With eloquence, I say,
I'd rather see a sermon
Than to hear one any day.

Donations Received Since Conference Towards the Advocate Debt

Sister F. Brokenshire	\$ 5.00
Mrs. W. Weston	3.00
Joseph Kirby	5.00
Elizabeth Ward	.50
Albert E. Johnson	1.00
Nalmer Johnson	5.00
A. W. Bohall	.50
Lula Hall	.50
Total	\$20.50

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.

"You bet I do!" I then asked, "Why? Is it because you just love the exercise, or is it because you just love to get the girls in your arms and hug and swing them around the ballroom?" He made no answer. I then continued: "If it is for the sake of recreation that you so love to dance, then the next time you go to the ballroom you see to it that all the men dance together by themselves, and that all the girls and married women dance by themselves, then go to it and dance away to your heart's content and see how long you will still have the dancing mania in your heart." He then replied, "Why Brother Willard, that would take the very heart and life out of dancing and kill the dancing amusement inside of a month." Precisely! Practically the only and pervading attraction in the modern dance is the intertwining association of the sexes. Cards, Whist, or checkers, or any other game, can be played without the women, but I defy you to have a dance even in the most fashionable circles without the women! Eliminate the women and girls from the dancing halls, and the round dance would die of galloping consumption.

Now let us take a brief glance at the dance spoken of in the Bible. I believe the first recorded case of dancing (in the Bible) is found where Miriam the prophetess, the sister of Moses and Aaron, (when Moses sang his wonderful song of praise and thanksgiving to God), Miriam, in participating therein, "took a timbrel in her hand, and all the women went out after her, with timbrels, and with dances. And Miriam answered them, Sing ye to the Lord, for He hath triumphed gloriously: the horse and his rider He hath thrown into the sea."—Exodus 15:20, 21. It was a religious dance demonstrating a religious act in which the women danced before God with religious fervor and joy for His great deliverance of them from the army of Pharaoh at the Red Sea.

Then again we read that when King David removed the ark from the house of Obed-edom, that "When they that bare the ark of the Lord had gone six paces, he sacrificed oxen and fatlings. *And David danced before the Lord with all his might*; and David was girded with a linen ephod." (See 2 Samuel, 6th chapter.) But this can never be brought forward with any pretense in favor of modern dancing in a ballroom. It was simply the fervid expression of a joyous and a pious heart. It was not intended to amuse either himself or others, and he danced alone, and no longer than while he accompanied the ark. His was a religious joy in which he gave expression in the rhythm of the body.

Then again we read: "Praise ye the Lord. Sing unto the Lord a new song, and His praise in the congregation of saints. Let Israel rejoice in Him that made him: let the children of Zion be joyful in their King. Let them *praise His name in the dance.*"—Psalm 149:1-3. "Praise Him with the sound of the trumpet: praise Him with the psaltery and harp.

Praise Him with the *timbrel and dance.*"—Psalm 150: 3, 4.

But who among all the modern dancers ever attended such a dance as herein described? And who is it that shouts praise and thanksgiving to God in the modern dance? And how would such praise accord with the "Lame-duck" or "Turkey-trot" dance and their accompaniments of jazz, or with the hugging swinging waltz or cotillion? Or who would be sufficiently brazen-hearted as to ask Jesus Christ to participate in or bless such a dance, or to sanctify to His honor any of the modern dances?

When the Prince of Wales was here a short time ago his entertainers got up a special ball to his honor, and dancing girls and society women almost tumbled over each other to get a chance to dance with him. But supposing Jesus Christ should have suddenly appeared in that ballroom, (which is an absurd thing to think of His ever doing), and it was made known that Jesus had stepped in; who, among all those dancing girls would have had the consummate cheek to have rushed up to Him to engage Him to dance with her the next waltz or turkey-trot? Nay, verily! But instead every last one of them would have scuttled to the dressing room for their wraps to get away as soon as possible and to avoid being seen! But why? If these dances are respectable, and useful to the young people in order that they may attain grace and admired poise, why should they thus hesitate to invite Him to participate with them in the next dance of the "Lame-duck?" This of itself tells us the character of the modern dance, and will answer the question as to whether or not we should join therein.

But some one will say, "It is just the little parties, or house dances which we delight to attend, and surely there is no harm in them?" But in those "little house dances" do you invite Jesus there to participate in them with you? If not, why not? And do those who take part in those "little party house dances" dance to sacred music and in the midst thereof sing praises to God from whom all blessings flow? Do they "praise Him in the dance?" Nay, verily, they do not; but they are simply *hugging parties set to music.* Those "little partys" are but "big partys," in short clothes. T. DeWitt Talmadge once said when speaking of those professed Christians who persisted in attending dancing halls: "Five hundred couples of those round-dancing-card-playing-theater-going-Christians could dance a cotillion on the point of the finest cambric needle, and swing the corners without touching elbows."

Brother, sister, can you invite Jesus to go with you to the dance? If not, don't go. But instead of trying to see how close you can come to the death-line of sin without slopping over, try to see how far you can keep away from it, and thus be true to yourself and to God. "Let your light so shine that others seeing your good works may be led to glorify your Father which is in heaven," is the counsel Jesus gave.