

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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General Assembly of the Church of Christ, 1933

Once more, the Church of Christ convened for its annual business and religious sessions, in the little white church on the "sacred spot," and on the historic date of April Sixth. As always, these associations served to awaken memories of the heroic and sacrificial souls of the past, who labored to bring forth the ideals of the Restored Gospel, for the glory of God and blessing of men. They prepared the blue prints and outlines of the plan, and it is up to us, who still retain faith in the One who directed them, to finish their work. Many have faltered and turned aside, but to those who still carry on there is a word of comfort and hope in Paul's letter to the Romans:

"As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

"And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

"Esaia's also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

"For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."—Romans 9: 25-28.

We believe, that despite the sad separations which have occurred in the past, that there shall yet be a greater gathering to the Temple Lot, the place designated for the beginning of the City of Zion.

"As it is written, Behold I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed."

In the stress of these times may a hard-pressed and bewildered Latter Day Israel, feel the necessity of a "return to the old paths;" the spirit and courage of the pioneers of 1829-1830.

Minutes of the 1933 Assembly

General Assembly of the Church of Christ convened April 6, 1933, at the Temple Lot at Independence, Mo., at 10 a. m., with Brethren H. E. Moler and William Anderson presiding.

Moved and seconded that the Quorum of Twelve preside over the Assembly. Carried.

Hymn No. 1 was sung.

Invocation by Bro. James E. Yates.

Hymn No. 83 was sung.

A sacrament service was held which lasted until 11.20, after which the organization of the Assembly was completed as follows:

Moved and seconded that Sr. Pauline Hancock act as secretary of the Assembly, with power to choose her assistants. Carried.

Moved and seconded that Bro. Moler act as chorister. Carried.

Moved and seconded that Sr. Evalena Owens and Sr. Rosa Lee Davis be associated together as pianists for the Assembly. Carried.

Moved and seconded that we appoint three as a press committee, and that B. C. Flint comprise one of the committee. Carried.

Moved and seconded that the Chair appoint the remaining two members. Carried.

Moved and seconded that Bro. Wayne Richardson be in charge of ushering, with power to choose his assistants. Carried.

Moved and seconded in the light of the committee appointed by the Quorum of Twelve for arrangements of meetings, their report not being ready, that we meet in business session at 2 p. m. this afternoon. Carried. Adjournment declared.

Closing song, 172.

Benediction by Bro. E. E. Long.

April 6, 1933, Afternoon Session

General Assembly of the Church of Christ, assembled in business session at 2 p. m. April 6, with Brethren William F. Anderson and E. E. Long presiding.

Hymn No. 53 was sung.

Invocation by Bro. Long.

Hymn No. 33 was sung.

The Chairman made a few brief remarks relative to the work of the Assembly.

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

Report of the committee for arrangement of meetings was read.

Moved and seconded that we approve the report. Carried.

court be a special order of business at the afternoon session tomorrow. Carried.

The following was moved and seconded:

"Whereas, An undercurrent of sentiment antagonistic to the good work of the Church, as it pertains to the building of the Temple, comes boldly to light on the floor of this Assembly in a document, wherein it is declared that the Fetting revelations are false, and

"Whereas, The Temple work so far carried on, including the drawing of the plans, rests on the integrity of the Messages, therefore be it Resolved: That it is the sentiment of this Assembly that the Church of Christ stands committed to a tentative belief in the Fetting Messages by the work so far accomplished toward the Temple work, and that the ministers and representatives of the Church are hereby admonished to withhold adverse criticism which tends to confuse and dishearten the Saints."

Moved and seconded to amend paragraph two by adding the word "partially" before the word "rests" in the third line.

And also in paragraph three, by adding, "in the plans revealed" after the word "belief" in the fourth line. Carried.

A call for the meeting of the Auditors was made.

Adjournment declared.

Closing song, 214.

Benediction by Bro. T. J. Jordan.

Preaching at 8 p. m. by Bro. Thomas B. Nerren, assisted by Bro. A. W. Rathbone.

Hymn No. 60 was sung.

Invocation by Brother Samuel Wood.

Closing song No. 118.

Benediction by Bro. Rathbone.

April 8, 1933. Morning Session

Sacrament service at 9.30 a. m. and lasted until 10.10 with Brethren A. M. Smith and B. C. Flint in charge.

Hymn 104 was sung.

Invocation by Bro. Flint.

The General Assembly in business session assembled at 10.10 with Brethren A. M. Smith and B. C. Flint presiding.

Hymn 1 was sung.

The minutes of the previous session were corrected and approved.

Moved and seconded that the document concerning the Fetting messages that is now before us be laid on the table. Carried.

The following was read:

"There has been received by the Recorder, certain names of individuals who were baptised by a man

"These names were not recorded, as members of the Church, and we now desire the ruling of the body upon the status of these good people, whether or not we shall receive them on the strength of this Fetting baptism."

Moved and seconded that these names be received according to previous action of the body.

Moved and seconded that as a substitute that we adopt the resolution as adopted by the Twelve last December.

The previous question was ordered.

The substitute prevailed.

Moved and seconded that this substitute be submitted for referendum. Carried.

Referendum Bill No. 1

"Whereas, the heresy of 1929-1930 led some of the members of the church into darkness, and caused many to leave the Church and follow after the movement known as the 'Fetting Movement,' among whom were some holding priesthood authority, and,

"Whereas, the action of the General Conference of 1930 did withdraw the hand of fellowship from such; did nullify any and all ministerial rights or authority of those withdrawing themselves. Therefore be it Resolved:

"That where such men who held priesthood authority in this Church have performed baptisms or other ministerial service while they were withdrawn from the Church, that we do not recognize such acts as being valid or binding on the Church, even when such men return to the Church."

"Addendum to Bill No. 1.

"Report of the Revision Committee:

"To the General Assembly, Church of Christ:

"We, your committee, appointed to revise the document before the Assembly on the question of receiving members from other divisions of the Restoration on their original baptisms, beg leave to report as follows:

"And we recommend that this report be made an addendum to Bill No. 1, as previously adopted by this Assembly; (Continued on page 57)

TO OUR READERS

Zion's Advocate is your paper. As such, we know that you are vitally interested in its welfare.

We need your cooperation and help right now—today—by securing at least one subscriber. Will you get it?

There is also a small indebtedness on your

Recommendations from the Twelve Relative to Resuming Work on the Temple

A recommendation from the Quorum of Twelve was read concerning resuming work on the Temple. Moved and seconded to adopt.

“Recommendation to Resume Work on the Temple

“Be it Resolved: That this Assembly encourage the resuming of work on the Temple at the earliest possible moment, as follows:

“First: That we take advantage of the offer of Brother E. E. Long with regard to quarrying rock on his place for concrete construction work on the Temple, with such voluntary labor as can be obtained.

“Second: That we encourage the cutting and sawing of timbers on the land in South Missouri, offered by Brother Rathbone for cribbing the trenches and excavation, and the building of forms for the foundation of the Temple.

“Third: That as soon as timbers can be delivered upon the ground, excavation work shall be started in harmony with the working plans approved by this 1933 General Assembly.

“Fourth: That we make a consistent and studious effort to raise the sum of \$5,000.00, as indicated in the manifestation of Apostle James E. Yates, before actual construction work, in the way of steel and concrete construction, shall be undertaken.

“Fifth: That in order to facilitate the work, and place the responsibility of carrying into effect these provisions, that the Plans Committee be authorized to take oversight of this work and devise ways and means to resume work as herein provided.

“C. L. WHEATON,
“Sec’y of the Twelve.”

Report of Storehouse Committee

The report of the Committee of Seven was read as follows:

“INDEPENDENCE, MISSOURI, April 14, 1933.

“We your committee beg leave to report that we have rescinded our previous action regarding Bro. J. T. Ford being in charge of the office.

“We now beg to report we have placed Bro. W. L. Gates in charge of our particular department in the office. The said brother to be responsible to this committee for all moneys or properties received on behalf of the Church of Christ. That said moneys are to be deposited in the name of the Church in a reasonably safe bank and be checked out as required, same checks to be signed on behalf of the church by Bro. Gates and countersigned by A. O. Frisbey. Your Committee has authorized that Bro. Gates be bonded in the sum of \$1,000.00.

“The above arrangements are to be in effect for next three months, pending a later meeting of the full committee.”

Moved and seconded that the report be approved.

Bro. Jordan stated in addition to above report that the committee had decided that no money except the regular current bills shall be paid out except under the supervision of Brethren Ford, Frisbey, and Gates of the committee. Also that arrangements had been made that all moneys, goods, foods, etc., forwarded for the Storehouse to be received by Bro. W. L. Gates and he will take care of said goods. Also that Bro. Gates had stated that if he could come over a part of the day he would expect no remuneration, but if he spent all of his time in the office he would need some remuneration for such service.

The motion of adoption was carried.

Result of Referendum on Bishops

The motion was moved and seconded that we proceed with the next item of business. Carried.

The result of the referendum ordered by the Assembly of 1932 was read, concerning the amendment on “Duties of Bishops.”

The vote was 178 for and 22 against.

Appreciation from the Press

The following was read:

“The secular press wishes to thank the General Conference, and especially its Publicity Department and its Secretary, for courtesies extended during the sessions.

“J. B. McDONALD.”

Representing the Kansas City *Star* and *Times* and The Independence *Examiner*.

ZION'S ADVOCATE

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Editorial

We are very sorry that we can not report the renewing of the work on the Temple, but we can not. Very little has been received by way of food and clothing donations—not enough to justify starting the work, evidently. Of course, that which has been received will be jealously taken care of until enough shall be sent in to justify the renewing of the work.

We are made very sad to report that the Holden congregation is being broken up. Brother and Sister Charles Neff and their son Delbert are moving back to their farm, southwest of Kingsville, and hence are too far away to attend the services. This leaves only four members in town or in reach of the services, and three of these are aged. Sister America Fender is in such poor health that she feels she can not meet with us, though her faith in the Church of Christ is strong. Elder George Shimmel is also very old and feeble, but attends all the time he can. Brother Ferdinand Dryer is also aged, and lives about two miles out in the country but attends very regularly. We have three members in another family who live in town but seldom ever attend any more. For this we are also sad.

Treasures

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also."—Matt. 6: 19-21.

Treasures are something that are valued highly, which we hold to dearly, and which are laid up for future needs.

The treasures of this world are money, stocks, bonds, real property, bank securities, or may be social standing or prestige—a good name, etc., none of which are enduring. The money may be in the bank, or hidden away in some fancied place of security, but there is no positive security in any place on earth. Banks fail; the

thief may locate the hiding place of our treasure and appropriate it for his own use; we may lose our good name and our standing in society; our real estate, which is regarded as the safest investment, may slip away from us unless our taxes are paid; it may be condemned by right of eminent domain, and if an enemy nation should overcome the government under which we are living, our title to land would not be worth anything. Our treasures may consist of rich and rare silk robes, which may be placed away in fancied security, yet the moths may riddle them and make them worthless. Even fine steel will rust and deteriorate. So there is uncertainty in all temporal possessions. But if we be fortunate in preserving all our temporal belongings until we grow old, even then we soon pass away and leave it all behind to fall into the hands of others who may soon waste the earnings of our lifetime, in ways which we would not approve.

Paul said: "For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content."—1 Tim. 6: 7, 8.

How true is the foregoing statement. We go out of this world just as empty handed as we entered it. Then if there is a possibility of laying up treasures where they will be safe and secure, that certainly should appeal to us; and we have the promise of the Master to encourage us.

The heavenly treasures are our good works of obedience to the law of God, and of kind acts to our fellow men, especially to those who are in need; the record of our good deeds; the character which we build; our eternal inheritance.

Peter describes it thus: "To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you."—1 Peter 1: 4.

We may lose all else, but these heavenly treasures can not be taken away from us; they are safe and secure.

The parable of the rich fool teaches us the uncertainty of this world's riches: "The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do; I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."—Luke 12: 16-21.

The influences in these last days that incline men to forget God, and the things that pertain to their eternal salvation are multiplied, and it requires diligence and a constant effort to combat them. And Jesus warned us against the deceptive influences of the cares of this life:

"And take heed unto yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of Man."—Luke 21: 34-36.

Dear brothers and sisters of the Church of Christ: We have been advised and warned of the trials and snares of the things of this life, and especially of the last days. Let us be warned and constantly on our guard. It requires a constant prayerful effort to overcome, and lay up for ourselves the eternal treasure. May God so help us.

H. E. M.

"Help one another," the snowflakes said,
As they huddled down in their fleecy bed.
"One of us here would not be felt,
One of us here would quickly melt,
But I'll help you and you'll help me,
And oh what a big white drift we will be."

"Help one another," said a grain of sand,
To another grain close at hand,
"The winds would quickly carry me o'er the sea,
And then, oh what would become of me?
But come, my brother, give me your hand,
And we will build a mountain, and there we will stand."

And thus do snowflakes grow to drifts,
And grains of sand to mountains,
And leaves become a pleasant shade,
And the dewdrops fill the fountains.

That is our position, exactly. We are born, we live, we die—that's all. Snowflakes come down, millions of them. They get together on a railroad track. You have seen one, two, three, or five locomotives piled up behind these snowbanks. Why couldn't the locomotives get by? Because the little snowflakes got together. Haven't we as much sense as the snowflakes? Get together.

The Advocate Advocates

That above all things else, we should be loyal to God and Christ, who have loved us with an everlasting love.

That we are nearing the end, and the approach of the time when great things will transpire.

That the disciples of Christ can not afford to live as the world around them are living. Our model is Christ, and our guide his Spirit and his gospel.

That this is a day of sacrifice for the carrying on of God's work.

That the building of the Temple has the first claim on our resources. That we can not escape this responsibility without loss and hurt to ourselves.

Original Articles

Articles under this head do not necessarily receive the endorsement of the *ADVOCATE* or the Church of Christ. Writers are responsible for their own views.

From Elder Thomas Nerren

I have been directed to return to the Church of Christ on the Temple Lot, by revelation from God. While on our trip to Peace River country, in company with Brother Rathbone, we were divinely urged to return back to Independence, Missouri, the land of Zion. While on our return, at Hayden, Colorado, in the early morning we were awakened by an audible voice which said to me: "The time has come for the gathering of God's people, and not to scatter. Repent and return to the Temple Lot where my house is to be built. For behold have I not spoken once, yea, a hundred years ago, and my people did not heed, and my Zion lies in waste and my house is not built. Yea, have I not spoken the second time and my servants have allowed contention and strife and hardness of heart to enter in and they have been separated and my house still lies in waste? Then hasten, my servant. Go forth among those of your brethren and call upon them to return."

This voice was also heard by Bro. Rathbone, who lay in bed in the same room.

This experience, and seeing the many mistakes previously made during the past three years, are good reasons for our return. Let me state briefly some of the reasons why I think we should all return:

As for myself I was angered, and in the heat of passion I permitted myself to become separated from the task allotted to us. I think that the statement of Bro. Fetting as contained in a letter under date of July 8, 1930: "If I were in your place I would treat their work with contempt. It is far better to leave them alone—that is what the Messenger says. I mean those fellows on the Temple Lot. No doubt you will meet some in your travels."

Again on July 1, 1930: "I was glad to get your letter; sorry you are worrying about these lads on the Temple Lot. I pay no attention to them. The Book says, 'No liar shall enter the Kingdom of Heaven'; so what's the use of looking at them lads; they will not baptize twenty-five people a year, in fact they are done. (See Matt. 5: 44.)"

The fact is not, as many have supposed, that we were driven away from the Temple Lot, but it was because of our unwillingness to submit to law and order, and wait until conference had spoken, but we separated and formed a new church of our own liking.

Because of the condition that prevailed after the separation the Church of Christ (Temple Lot) obtained a civil judgment against Bro. Buckley, as you will note in a letter that I received from Bro. Fetting under date of February 17, 1930: "They got judgment

against Buckley, and they carried it up; that is the reason we will have to get away from the Temple Lot, and drop that name." There was no command to separate ourselves or to form a new organization, which we did at our own volition.

As you know, we effected a new organization, or a reorganization per the Assembly action; we reordained the ministry, rebaptized, and reconfirmed the membership. We were ashamed of our action and minutes of April 8, 1930-1931, and withheld those minutes until they were revised and made to harmonize with first Twelve Messages by a Committee, and it was even suggested by some to burn them. And it was even suggested by Bro. Fetting, that we change the name of the church, as you may note by his letter under date Feb. 17, 1930: "All we have to do is to take off the name 'Temple Lot,' and instead put in the word universal." But we showed him that this would be a dead give-away, and so he dropped it. Now who can deny this?

CHURCH OF CHRIST UNIVERSAL

These acts would denote a going away from the original; surely we have departed, and who will dare say that we are not off of the Temple Lot? And who will say we are doing as Joseph Smith did.

Those who are, and have been, ardent supporters of these changes are apparently becoming darkened in mind as they have drifted away from the beautiful teachings of the Restoration. If you brethren will remember at the two-day meetings at Port Huron, July 3 and 5, 1931, the subject of the Godhead was discussed and was argued by Bro. Dexter, that there was only one person in the God-head. It was agreed by the ministry there that they would not teach this subject because of the contentions upon it. This is in direct conflict with the Articles of Faith and Practice.

You will remember there was trouble in Independence which arose between Bro. Roberts and Bro. Gratz in which those that were called through the Messenger refused to labor with those who had been called by prophecy. This was taken up by Bro. Dexter and Fetting, in the home of Bro. Philo Rogers in the summer of 1930. Bro. Dexter stated that "The Holy Ghost system was a failure, and we could not rely upon it," and argued that "The ministry should all be called by the Messenger." A letter from Royal Oak reflects the teachings of the two above mentioned brothers. "Eight more were baptized in Berniece, Missouri, and Bro. Backus called and ordained a man named Hardell. Oh, how I wish they would study the Twenty-third Message. Wait for the direction of the Lord (not Holy Ghost) in all things. It was the man-called elders in the L. D. S. Church that caused all the traditions to be brought in. They outvoted everything at Conference."

In discussing this matter in the quorum meeting last spring, Bro. Fetting stated that "We can not rely upon Bible and Book of Mormon." Bro. Dexter then urged that no call be honored except those that come through John the Baptist. In a letter under date of

Feb. 9, 1932, Bro. Dexter states: "As you know, we have so many unfulfilled prophecies since even April, 1930, given by some of our brethren that was just that sort of thing. If the Messenger isn't coming to Bro. Fetting, we are lost for sure, and just as well go back with those that hope to right the ship through prophecy."

Bro. Fetting states on Dec. 3, 1931: "Well, you can rest assured that no man will turn me away from what the Messenger has said: *There is nothing outside of this message.* I am getting more set on every word he has given. This whole concoction is crystallized in the Twenty-ninth Message: "Heed ye not the prophecies of men, lest they deceive you." Think of it! Denying the personnel of the God-head and the Holy Ghost system.

This doctrine is contrary to the plan of salvation. Please read what it says in 2 Peter 1:19-21; Book of Mormon, Utah Ed., chapter 22, Nephi 1. 2. Authorized Ed. 1 Nephi 7:44; John 14:16, 17, 26; and 1 Cor. 12:26. And brethren, this means more to me than any doctrine that can be concocted by man. Paul says, Gal. 1:8: "Though we or an angel from heaven preach any other gospel than that we have preached unto you, let him be accursed." We have gone far enough. Let us stop and return to the old path where there is safety. *Build the Temple.* Through my travels it has been called to my attention many times that the visits of the Messenger of late do not agree with those received while we were on the Temple Lot. The spirit and influence is not the same. I wish to call your attention to a few of the conflicts:

Visit 8:9: "Labor in love; be harsh with no one."

Visit 6:11: "Be humble in your work. Be long-suffering with others; and if you will do this God will give you his Spirit from time to time to enlighten your mind, that the work you do may be accepted of him. Amen."

Visit 19:2: "Do not commit yourself to them."

Visit 19:14: "Write no more to those that oppose the message."

Visit 19:19: "Separate yourself from all those and have no part with their work" (Temple building).

Bitterness had apparently engendered hatred in Bro. Fetting's heart. Note the extracts from his letters: "Any man with good common sense can see that it is a silly work they are doing; this message of the Messenger is to all the world; not to a few soreheads on the Temple Lot." "Sorry that you are worrying about those lads on the Temple Lot." "Keep away from that fighting bunch." This attitude shows anything but love.

Visit 3:2: "Behold the church has slept and slumbered."

Visit 3:5: "That my church and my people may again receive direction to carry on my work."

Visit 24:9: "The Lord will set up his church in its completeness."

Visit 18:13: "Behold I am again establishing my church and my kingdom," etc.

Articles of Faith and Practice, par. 11: "Where there are six or more members, one of whom is an elder, there the church exists." (Visit 1: 4: "Don't change the Article of Faith and Practice, because the Lord inspired the men that wrote them.")

Visit 13: 7: "The Church of Christ will never be destroyed," etc. Prophecy by Otto Fetting at the 1926 Conference: "I have manifested myself to you that have been doubting as to my church that I have established."

This is positive proof that the church was already set up and did not need a setting up as per the Eighteenth Visit claims on January 6, 1930. The fact is that when the sod was turned for the building of the Temple, the church was fully organized with Twelve Apostles, Seventies, Bishops, Elders, Priests, Teachers, and Deacons. And then the Thirteenth Visit says that "It will never again be destroyed, but shall continue until Christ shall come." *Why then this new establishment? Oh, why?*

Visit 18: 18: "I am sent from God with full power and authority . . . to set the church in order."

Visit 12: 3: ". . . The Lord has reserved unto himself this remnant on the Temple Lot to set the church in order." *Why this conflict?*

Visit 16: 6: "The plans of the Temple that were here given we were commanded to leave out."

Visit 8: 4: ". . . Withhold nothing from them (Plans Committee) that they may know all things I have told you. Also your brethren of the Twelve must know these things. . . ."

At this particular time we were off of the Temple Lot and had no need of plans, because we had no place to build the Temple. Yet the Lord said in Visit 9: 8: "Begin at the bottom and work up. As you do so I will give you instructions as you shall need it."

Visit 10: 7: ". . . And I will give you the plans from time to time as you shall stand in need." Did we need plans when we were off the Temple Lot and no place to build? Is this not a direct contradiction?

In a letter under date of September 13, 1930, Bro. Fetting states: "God has never discharged the committee." Of course he (God) has no other committee than we three. If this be true then why has Bro. Fetting not consulted us in these plans as commanded in Visit 8: 4? Oh, brethren, God does not change.

WHERE, OH WHERE IS C. M. BELD?

In visit 27: 8 C. M. Beld was called with others to

the office of elder. It is quite plain that Brother Fetting had in mind Bro. James Beld, of Indiana, because in a letter under date of September 4, 1931, he stated that the Messenger ordered C. M. Beld of Indiana, along with others, to be ordained to the office of elder. Under date of September 1, 1931, Bro. Fetting wrote Bro. Crandall and ordered him and myself to make arrangements to go and ordain Bro. Beld: "And let him labor in Kentucky this winter as much as he can spare. Brother Crandall is a brother-in-law of Bro. Beld."

There is no man in the church by the name of C. M. Beld. But Bro. Fetting stayed in the home of Bro. James Beld for about a week in July, 1931. Bro. Beld's wife's name is Chloe May Beld. Bro. Fetting talked to Brother Beld about missionary work in Kentucky during the winter as circumstances would permit.

This error has caused considerable dissatisfaction among the membership, and when the mistake was in evidence, Bro. Fetting informs us that they looked in the directory and found two Belds. In order to appease the demands we were given the story about C. M. Beld, who came to his home. But this Mr. Beld knew nothing of the restoration or the gospel, and has not been heard of since. Bro. Fetting is the only one who ever saw him. Notwithstanding his ordination has been ordered, he has not been found as yet, and most a year and a half have passed.

When asked to explain, Bro. Fetting states: "All I have done is to take down the names as the Messenger gave them to me." These statements are under date of December 9, 1931, but under date of December 10, 1931, he states: "Well, I do know two people at least by the name of Beld, and they are not women either." How this wonderful knowledge in only one week of time? Ah, at last it is evident that Bro. Fetting's memory failed a little, and instead of James he got his wife's name, or initials.

In the 1932 Assembly, Brother Fetting admitted he made a mistake. He thought it was James Beld, and then Bro. Fetting, not knowing that James Beld was ordained and placed over a small church about nine days before the Messenger was supposed to have come and called him in the Twenty-eighth Visit. *Another mistake.* Ah, brethren, the Lord is not guilty of such false actions.

THOMAS B. NERREN.

Denver, Colorado, Care C. M. Wiseman, 210 Columbine Street.

Testimony of Sister Agnes McConnell

Being isolated from the Church, I have often felt I would like to bear my testimony to the readers of the *Advocate*. I was converted to the Restored Gospel in Los Angeles and baptized by Elder Fred Adams of the Reorganized Church in June, 1913. In the summer of 1925 I was transferred to the Church of Christ

through Brother Samuel Wood. It was in the winter before I was lying ill in a San Francisco hospital, I had the following dream: I seemed to stand on an island—a strange island, high above the sea. There was a cliff like the Rock of Gibraltar at the end where I stood. Then there seemed to come a storm over the island; it

became more and more furious; thunder, lightning, tidal waves, and at last an earthquake that split the island and left a seething angry gulf between the cliff end, where I was, and the lower part of the island. The angry waves were roaring and beating against the sides of the cliff, but I was in a nook safe and secure though clinging to the ledge on the cliff. Then a voice said to me: "Cling to the cliff, for it is the Rock of Ages."

I awoke. The moon was shining, and it was a peaceful and quiet night. Nothing out of doors could have excited me to dream of storms. When I told a brother in the Reorganization of the dream, he said: "The Rock of Ages was the little church on the hill, then in San Francisco."

I had, at the time, no idea of the confusion and trouble there was in the Reorganized Church, because I had been ill nearly two years, and the Saints seldom

brought me any church papers. If I asked for any, they seemed to forget them. And once or twice a brother said: "There is much antagonism to President Smith, and there are many of the best men leaving the church."

But later I understood they wanted me to be ignorant of the controversy going on. So when Bro. Wood brought me the full gospel light from the Church of Christ that summer, I felt I understood the dream I had. And I am still clinging to the Rock of Ages—the true Church of Christ, and I do believe in its ultimate and final triumph. As the angry waves beat in vain against the cliff, so let the waves of prejudice, hatred, and contention roll in vain against this Church. For has not Christ said, "The gates of hell shall not prevail against it"?

In a gospel bonds, yours,
AGNES McCONNELL.

General Assembly of the Church of Christ, 1933

(Continued from page 51)

"To the members of the Church of Christ throughout the world:

Preamble

"1. The Church of Christ in all its local churches should act harmoniously in the matter of receiving members from other divisions of the Restoration. The Lord said, Unless you are one ye are not mine.

"2. Whereas, We the Church of Christ do not approve nor endorse the various false doctrines and heresies which have caused so many sad separations among the people of the Church, yet we are constrained to recognize the measure of spiritual grace which has been preserved in the various divisions of the Church, and we concede that despite the errors of humanity and the sins of perversity, from which none may rightly be free, Christ still has a ministry to whom he gives some recognition.

Resolution

"Therefore, be it ordered and directed by vote of the membership of Christ in all the world;

"That members of the various divisions of the Latter Day Restoration who turn from sin and renounce the unprofitable theories of doctrine which tend to alienate from God and disrupt true Christian fellowship, and who desire thus to place their membership with the Church of Christ and adhere to its teachings, may be received on their original baptism.

"Provided: That the candidate for acceptance is certain that he, or she, has received the baptism of the Holy Spirit, as well as having been baptised of water, and,

"Provided further, That it is made evident to the local church receiving them that this is so, as may be manifested by a penitent spirit and by a Godly walk

and conversation. Otherwise, the Church will require that all be baptised who are received into membership."

Moved and seconded that the matter sent from the Twelve to Bro. Headding notifying him to give reasons why he should not vacate his apostleship, be published in the *Advocate*, also Bro. Headding's response as was read before this General Assembly, together with the signed petition from Centralia.

Moved and seconded to lay this matter on the table. Carried. The following notice was read:

"April 7, 1933.

"An Action of the Twelve:

"Moved and seconded that in the appointment of the court to hear the case of the Twelve versus Bro. Headding, that members of the Twelve withdraw from the Assembly during the selection." Carried.

Adjournment was declared.

Closing song, 221.

Benediction by Bro. Flint.

April 8, 1933. Afternoon Session

General Assembly of the Church of Christ assembled in business April 8, 1933, at 2 p. m., with Brethren B. C. Flint and C. L. Wheaton presiding.

Hymn 201 was sung.

Invocation by Bro. Wheaton.

The minutes of the previous session were read and approved.

The Church Recorder's report was read.

"Church Recorder Office

"To the General Assembly; Greeting:

"There has been only a few reports from the local churches. These seem to be in very good order, with optimistic outlook for the future of their church. The

depression has hindered our work in many ways, and we are confident that all the work performed by the ministry is not reported; especially is this true where local men do the work. Our growth has not been rapid this year, but we still see every reason to be hopeful and encouraged in the year that is just before us.

"Total enrollment 1932	1607
"Gain by baptism and transfer	132
"Returned to Church by reinstatement	14
"Total gain	146
"Loss by death	8
"Withdrawals	4
"Total loss	12
"Total gain	146
"Total loss	12
"Net gain	134
"Enrollment 1932	1607
"Net gain	134
"Total membership	1741
"Children blessed	19
"New churches organized	6

"A. M. SMITH."

Moved and seconded to adopt the report. Carried. Wayne Richardson's ministerial report was read.

The Chairman stated that the matter which was the subject of special business for this hour was now before us, and requested Brethren T. J. Jordan and J. T. Ford to preside, until said matter was disposed of.

The question was asked if this elder's court was the last court of appeal.

The answer was, Yes, except for a rehearing, but that the recommendation of the court would be made to this body and we could accept, modify, or do as we see fit with said report.

The following five were elected for the elder's court: Henry Johnson, John Sweam, R. M. Maloney, J. E. Bozarth, and Charlie Balantine.

Moved and seconded that we take up the matter of electing the Board of Publication. Carried.

The following five received the highest votes and were declared elected: B. C. Flint, H. E. Moler, A. M. Smith, Louise P. Sheldon, and C. L. Wheaton.

Bro. H. E. Moler was elected editor of *Zion's Advocate*.

Moved and seconded that the present board, consisting of H. E. Moler, Granville Hedrick, and C. L. Wheaton, be continued as the Trustees of the Temple Lot. Carried.

Moved and seconded that we ask the Sunday schools of the church to contribute of their moneys gathered from week to week to a fund to be used in the purchasing of a printing press for the church, to be considered as a freewill offering for such purpose, and that this be reported to this Assembly one year hence,

and that a committee of three be appointed by this body to have charge of said project.

Moved and seconded to amend by including "and also donations from individuals besides the Sunday schools."

The previous question was ordered.

The amendment carried.

The motion as amended carried.

The following three men received the highest number of votes and were declared elected: T. J. Jordan, Alva Wheaton, and Granville Hedrick.

Moved and seconded that we adopt the program of the "Temple Storehouse," as adopted by the Twelve.

Temple Storehouse Report of the Twelve

"First: That a committee of three be appointed, to be designated as the Temple Storehouse Committee, as an auxiliary committee to the Building Committee already provided for by the General Church, for the purpose of devising ways and means to provide food and shelter for those who work on the Temple or its correlated activities, and their dependents.

"Second: This committee shall collect supplies and donations from members of the Church and friends to the cause of building the Temple and have the oversight of storing and distributing the same to the necessity of those that labor on the Temple.

"Third: That a storehouse shall be established in some suitable location in this 'center place,' where such supplies shall be cared for as provided above, to be known as the Temple Storehouse.

"Fourth: That this committee shall be subdivided and have their duties assigned them as follows:

"(a) Storekeeper: Who shall have charge of keeping the storehouse, be responsible for the safe keeping of the same, and issuing of supplies from the same to those entitled to them in exchange for Temple Script, as hereinafter provided, in exchange for labor performed on the Temple or its correlated activities.

"(b) Supervisor of Labor: Who shall have charge of the actual labor of men on the Temple, or its correlated activities, and shall keep their time and issue Script for same.

"(c) Solicitor of Supplies and Donations: Who shall have charge of gathering and receiving supplies and donations for the storehouse, of all kinds, including cash, clothes, or food.

"These three to have full charge of this phase of the Temple work; to be amenable to the Twelve, to whom the church has committed 'the general oversight of construction work and all matters pertaining thereto.'—Conference action, 1929.

"Fifth: That this committee shall be authorized to issue Temple Building Script, in denominations from .05 cents to \$1.00 in books to the value of Five Dollars, to be given in exchange for labor performed on the Temple, or to be purchased by members or friends of the Church, redeemable at face value in exchange for food or other necessities from the storehouse.

"Sixth: That this committee shall be authorized to

establish branch Temple Storehouses of a similar character, in all local churches, throughout the world, upon application from such local churches."

Moved and seconded that we make this a special order of business, April 10, at 2 p. m. Carried.

Adjournment declared.

Closing song, 223.

Benediction by C. L. Wheaton.

Preaching at 8 p. m. by Bro. T. J. Jordan, assisted by E. E. Long.

Hymn 92 was sung.

Invocation by Bro. R. B. Trowbridge.

At the close of the preaching service the one in charge of the service stated that the Twelve had recommended that Brethren T. B. Nerren and Glenn Sager be ordained to the office of Seventy.

Moved and seconded that the name of Bro. Nerren be approved and the ordination be provided for at the morning sacrament service. Carried.

Moved and seconded that Bro. Sager's name be approved. Carried.

Closing song, 258.

Benediction by Bro. Long.

April 9, 1933

Prayer and sacrament service at 9.30 a. m., with Brethren J. R. McClain and William Anderson in charge.

Invocation by Bro. Anderson.

Bro. T. B. Nerren was ordained to the office of Seventy, as previously provided for.

Closing song, 217.

Benediction by Bro. Anderson.

Preaching at 11 a. m. by Apostle H. E. Moler, assisted by Apostle Samuel Wood.

Hymn 220 was sung.

Invocation by Bro. Fred Reynolds.

Closing song, 225.

Benediction by Bro. J. E. Bozarth.

Preaching at 2.30 p. m. by Apostle Thos. E. Barton assisted by Bro. T. J. Jordan.

Hymn 279 was sung.

Invocation by Bro. James E. Yates.

Closing song, 331.

Benediction by Bro. C. L. Wheaton.

Preaching at 8 p. m. by Apostle E. E. Long, assisted by Bro. J. T. Ford.

Hymn 321 was sung.

Invocation by Bro. Henry Johnson.

Closing song, 270.

Benediction by Bro. Ford.

Prayer service at 6 p. m., in charge of A. M. Smith and E. E. Long.

April 10, 1933

General Assembly of the Church of Christ in business session assembled at 2 p. m., with Brethren C. W. Morgan and T. B. Barton presiding.

Hymn 340 was sung.

Invocation by Bro. Barton.

The minutes of the previous session were read and approved.

The Chairman stated that the matter which was made a special order of business for 2 p. m. was before the house.

Moved and seconded to defer this matter until tomorrow afternoon at 2 o'clock. Carried.

Moved and seconded that we take up the matter of sustaining the officers of the Church.

Moved and seconded to lay this motion on the table.

Sr. Angela Wheaton's report as one of the Church's Historians was read.

"To the General Assembly of the Church of Christ; Dear Brothers and Sisters:

"I wish to submit my report as one of the Church historians.

"Because of the prevailing conditions all over the land, which have of course struck the missionaries' families terribly hard, I have been under the necessity of working at whatever I could find, to help provide bread and butter for my family; so have not had the time I should like to have had for either writing or historical research.

"I have, however, been able to gather together some interesting material since coming West. And I have several leads, which, if I have the opportunity of following them up, may prove of great interest from the historical standpoint.

"I find this kind of work absorbingly interesting. And my prayer is that I may be able yet, in my weak way, to render some genuine service unto you as a body, as well as unto God, no matter how small it may be.

"It is painfully hard for me to be deprived of attending Assembly these past two years, having never before missed an Assembly of the Church of Christ since I was fourteen years of age. But we can and do pray for you there, that the Spirit of God may rule and overrule in all things; for it is God's work and must in the end be done in his way. To that end, we are praying for each of you, that humility may fill every soul, giving God full sway. And having full sway in each heart, He will have full sway in the body as a whole.

"Your sister in the bonds of the Gospel of Christ,
"ANGELA WHEATON."

Bro. E. E. Long gave a verbal report as the other historian. He stated that he had found some very valuable information and material which he hoped to obtain at an early date.

Moved and seconded that we sustain our present historians. Carried.

Bro. C. L. Wheaton stated that he would give a

verbal report for the Temple Plans Committee if the Assembly so desired.

Moved and seconded that we hear Bro. Wheaton's report. Carried.

Bro. Wheaton gave the report of the Temple Plans Committee; also showed drawings and plans of the Temple to the Assembly.

Moved and seconded that we approve the report and continue the Committee. Carried.

A lengthy discussion followed.

Adjournment declared.

Closing song, 216.

Benediction by Bro. B. C. Flint.

At 8 p. m. a lecture was given by Bro. W. R. Odell on his travels in Mexico.

Hymn 94 was sung.

Invocation by Bro. William Anderson.

Closing song, 52.

Benediction by Bro. A. J. Davidson.

April 11, 1933

Prayer service at 9.30 in charge of Brethren T. B. Barton and H. E. Moler.

Invocation by Bro. Moler.

Closing song, 217.

The General Assembly assembled in business session at 10 a. m., with Brethren Barton and Moler presiding.

The minutes of the previous session were read and approved.

The following was read:

"INDEPENDENCE, MISSOURI, April 11, 1933.

"To the General Assembly Church of Christ; Greeting:

"Whereas there has been expressed a desire for an itemized account of receipts and expenditures of the General Office;

"Be it resolved, That we demand such a report be presented to this General Assembly, at once.

"Respectfully submitted,

"B. M. DAWE.

"ALTA RICHARDSON.

"W. R. RICHARDSON.

"C. E. IRWIN.

"R. B. TROWBRIDGE.

"W. W. DAWE."

Moved and seconded that we approve the request.

Moved and seconded that we refer the request to the ones asking this report, and that they make the itemized report and present it to us.

Moved and seconded that this whole matter be laid on the table until the matter of said report is before us. Carried.

Bro. E. E. Long tendered his resignation from the Auditing Committee.

Moved and seconded that we give Bro. Long and the other members of the Auditing Committee a vote of confidence, and that we insist that they finish their work.

The previous question was ordered.

The motion prevailed.

The ministerial report of Bro. S. J. Madden was read.

Moved and seconded that we adjourn. Lost.

Moved and seconded that we continue this meeting as a prayer and testimony meeting and that the Twelve be permitted to withdraw for their meeting.

Moved and seconded to amend by striking out the part referring to the Twelve in regards to withdrawing, and we request them to remain with us.

The previous question was ordered.

The amendment lost.

The original motion prevailed.

Song 348 was sung.

Brethren Nerren and Ford were requested to take charge of the prayer service.

Closing song, 384.

Benediction by Bro. Nerren.

"Afternoon Session"

General Assembly of the Church of Christ in business session assembled April 11, at 2 p. m., with Brethren H. E. Moler and William Anderson presiding.

Hymn 165 was sung.

Invocation by Bro. Anderson.

The minutes of the previous session were read and approved.

Moved and seconded that for the consideration of this matter before us that the time limit shall be extended indefinitely.

Moved and seconded to amend by striking out the word "indefinitely" and add "fifteen minutes."

The previous question was ordered.

The amendment lost.

The original motion lost.

A call was made for the reading of a resolution on the table concerning the special order of business and the deferring of said order of business.

The motion was made to proceed with the special order of business.

A point of order was made, stating that a resolution had been called for which pertained to this matter.

The decision of the Chair was that we could not hear this resolution at this time, as it had already been arranged to attend to the matter of special order of business.

The decision of the Chair was appealed from.

The decision of the Chair was not sustained.

Moved and seconded that we hear the resolution on the table. Carried.

"Whereas; It seems to be a general opinion of the Assembly that this 2 p. m. business session should be deferred, carrying with it all matters of business to be brought up at this time, until the 2 p. m. session of the day following, and that the time be employed in prayer and exhortation and testimony.

"Signed,

"C. E. IRWIN.

"T. J. JORDAN.

"J. T. FORD."

Moved and seconded to approve resolution.

Moved and seconded that inasmuch as this matter has already been deferred one day, that we now proceed to take up the matter made a special Order of business for this hour.

The substitute carried unanimously.

Moved and seconded that we consider the document paragraph by paragraph. Carried.

"INDEPENDENCE, MISSOURI, April 11, 1933.

"To the Members of the Council of Twelve Apostles Assembled; Greeting:

"We your committee appointed to 'draft recommendations to the Quorum as an outline for the organizing of our forces and means for the building of the Temple and the carrying on of our general work, hereby present the following recommendations for your consideration.

"We hereby report that in our counsels together, we have endeavored to the best of our ability to consider the needs of the hour for the church and have earnestly sought to be led of the Lord concerning the particular things he requires of us. With deep humility and sometimes in anguish of spirit we must confess before God and all the people our own human weakness and insufficiency unless he shall extend mercy, and shall sustain us by his Spirit. We cease not to pray for this, and that Christ may enable us to serve him and the church, for the salvation of souls, and for deliverance from evil. We with you are deeply concerned for the welfare of the church in both the spiritual and temporal things.

"We exhort the entire church, and desire to apply the same exhortation to ourselves, that the first and most important thing of all is to order our lives in righteousness and overcome the arch enemy of souls by being filled with the Holy Spirit. Without this we can do nothing. With it and in his divine power his people may accomplish all things which God requires of us.

"The Temple

"The spiritual temple within the soul builded of Him for an habitation of God in the Spirit is always of first importance to the people who would receive God's blessings, in every age of time. But in the various dispensations of time God has required specific works performed, and at times difficult tasks in material labors. The building of this material temple is one of such specific tasks set before the church in this present time. In this work of building a material house to the honor of God and the blessing of his people, there must be a spiritual unity among the people based upon the pervasive consciousness that we are laboring in accord with God and by the approval of his Holy Spirit. This requires common consent within the church—majority approval of the work and of the manner of its accomplishment.

"A majority of your servants of the Twelve now agree that conditions and events have been so brought about that certain preparatory work upon the foundation for the temple structure, and in the quarries and the forests, may with propriety begin.

"The Twelve have decided that we will 'arise and build.'

"At present there is much work that can be done with but little or no outlay of money until an actual beginning has been established. To effect this beginning we recommend that seven men of honest report, full of faith and love, and a zeal for God and his ordinances, men fully consecrated to God and his cause, men of open minds and sincere hearts; shall constitute a committee having the oversight of not only the finances of the church, but the conducting of a General Store House to which shall be intrusted materials and supplies of every kind, including money and properties. These supplies to be the necessary material for the actual construction of the Temple, together with all other supplies of food, clothing, and the general need of: (a) Those who labor on the Temple, and their dependents. (b) Missionaries and their families who devote all their time to the work. (c) The poor and the needy. Provided, that all material and means of every sort belonging strictly to the Temple shall be kept separate from and under the head of Temple property.

"We further recommend, that this committee, in their formal organization, shall provide for a Storehouse committee made up of (a) a storekeeper, (b) a solicitor, and (c) a financial agent who shall be the custodian of all the finances of the church. We further recommend that the present membership of the bishopric already provided for by conference action be solicited to qualify for membership in this committee.

"We further recommend that one ex officio member of this conference be authorized to organize this committee and assist them in their labors until this work is firmly established.

"Be it further recommended that this committee be authorized to issue Temple script in denominations of from five cents to a dollar in books to the value of five dollars to be given in exchange for labor performed on Temple or correlated activities, or to be purchased by members or friends of the church redeemable in exchange for food or other necessities from the storehouse.

"The standard of value upon which this script shall be issued shall be governed by the amount of money and supplies on hand in the storehouse. The regular market price for these supplies to be the current face value of the issue.

"The work of the building of the temple should go hand in hand with the establishment of the general storehouse, and with the consecration of our means and of our lives to the end that the ancient order of brotherhood in material things may again be established among us.

Missionary Program

"The missionary work must not be neglected, while the church conducts this forward move for the establishment of the storehouse and for the building of the house of the Lord. As many of the Twelve and Seventies, and elders as can do so, should devote as much

of their time as possible in the localities where they are, to preaching the gospel of eternal salvation; for this is always the prime work of the church above all else. All other interests should co-ordinate with the proclamation of the gospel of life and salvation. Men of the Twelve, who can travel and devote their whole time to gospel work should do so. And every minister in the church is exhorted to go often to the sweet fountain of all life through purification and prayer, that thus they may be filled with the Spirit and may break the bread of life through the preaching the word of God to all who will hear it. In all these things we your brethren recommend a forward move by the church in righteousness. And we pray that the spirit of charity, of love, of wisdom, of forbearance and of faith, and divine courage, may prevail above all human imperfections throughout the church. And this that God may be glorified in his people. For this we labor with you, and in the holy name of Christ our Lord we pray for his sustaining grace unto all.

"Signed,

"THOS. E. BARTON,

"B. C. FLINT,

"JAMES E. YATES,

COMMITTEE.

"WM. F. ANDERSON.

"SAMUEL WOOD.

"E. E. LONG.

"C. W. MORGAN."

Moved and seconded to amend paragraph seven by inserting "that those men who have previously been set apart to administer in temporal affairs who are qualified as above stated should be solicited to take their part of this responsibility." This to be added after the words "finances of the Church," the other words to be stricken out.

A lengthy discussion followed.

The previous question was ordered.

The amendment lost.

The original motion prevailed.

Moved and seconded to adopt the document as a whole. Carried.

Bro. C. L. Wheaton stated that he desired his vote to be placed with the majority except in the one reservation and that in paragraph seven.

Sr. Alice Crick was granted the floor for a personal privilege.

Moved and seconded that we proceed with the selection of seven men as recommended in the document.

Moved and seconded to strike out the words "seven men" and insert, "one man."

Moved and seconded that as a substitute that this be deferred until Wednesday morning at 10 a. m. Carried.

Adjournment declared.

Closing song, 182.

Benediction by Bro. Trowbridge.

Preaching at 8 p. m. by Apostle A. M. Smith, assisted by C. E. Irwin.

Hymn 145 was sung.

Invocation by Bro. Irwin.

Closing song, 201.

Benediction by Bro. Irwin.

April 12

Prayer service at 9.30 a. m., with Brethren William Anderson and B. C. Flint in charge.

Hymn 199 was sung.

Invocation by Bro. Jordan.

Song 369 was sung.

Business session opened with Brethren William Anderson and Samuel Wood presiding.

Bro. A. O. Frisbey's report was read.

The *Advocate* report was read:

"We the Board of Publication do hereby make the following report:

"Throughout the year the board has tried to discharge its duties as best they could. They have continued the *Advocate* through the year in harmony with the instruction of the last Assembly, with the exception of the months of June-July, when because of the difficulty of financial conditions, the paper was reduced to an eight page instead of sixteen pages as was ordered or provided for at the last Assembly.

"It was thought, however, after two issues had been sent out, that this method of reducing expenses was a mistake, and the regular paper was resumed.

"At the last Assembly it was ordered the report of the Temple Plans Committee be printed in tract form. This, however, was impossible for lack of finances.

"Other tracts were also needed by the Church, but we were unable to get them, for lack of money. There has been submitted to the board a number of articles, which the Editor submitted to them for their consideration, not wishing to assume the responsibility alone.

"Signed,

"A. M. SMITH.

"PAULINE HANCOCK.

"H. E. MOLER.

"B. C. FLINT.

"Cost of Printing, 1932	\$459.75
"1931 deficit April 1, 1932	422.41

\$882.41

"Paid out from the General Fund	315.50
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\$566.91

"Paid out from the <i>Advocate</i> Fund	250.00
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\$316.91"

Moved and seconded that we accept the report.

Moved and seconded that we refer this report to the Auditing Committee. Carried.

The Business Manager's and Auditors' reports were read:

"To the General Assembly; Greeting: As manager of the general office of the Church, we wish to make the following report. At the last assembly, I was re-

leased from this office, this release to take effect as soon as Brother Johnson from Cameron could make the necessary arrangements to move to Independence.

"Thinking this would only be a few weeks at the most, we let much of the work go untouched until such a time as he would come. However, after the greater part of the summer had passed, we received such news that caused us to believe he was not coming, and since that time we have tried to care for all the work as best we could.

"The past year has been very difficult, owing to the conditions throughout the country, and has steadily grown more difficult as the time passes until the Bank Moratorium placed us in a helpless condition, for a time at least.

"Many checks sent to us this year by our people have been returned to us, and required much correspondence and delay before we have been able to obtain the money, and some have not been redeemed at all.

"During the year, we have had no help in the office; have felt that we could not afford it under the distressing times, therefore we have had to do what we could and let some things that should have been done, if there had been the means, go undone.

"One year ago this month, the Church was \$500 in debt; this included the *Advocate* debt; today our only debt is the *Advocate*, and we have reduced this to \$310.98, (the *Advocate* debt last year was \$422.00). The money loaned from the Temple Funds for the British Mission has also been returned to the Temple Funds. We have cared for the missionary families as best we could with the limited amount of funds at our command.

"Following is the Financial Statement of both the Temple and General Funds. It will be noticed that under the item General Expense, which is the largest expense item except the Family Allowance, there comes such items as the reimbursement to the Temple Funds, general office expense, and money paid out to the *Advocate*. The itemized report of both expenditures and receipts will be published in the *Advocate* as soon as the copy can be prepared.

"General Funds

"March 15, 1932, to March 20, 1933

Tithing	\$2,161.06
Freewill Offering	337.93
Missionary	92.85
Oblation	20.85
Total	\$2,622.67
Brought forward from 1932	141.68
Total Receipts	\$2,764.35
"Expenditures	
Family Allowance	\$1,475.50
Elders' Expense	92.29
Care of Grounds	24.20
General Church and Office Expense	945.77

Aid Extended	73.91
Total Expense	\$2,611.67

"(Note: The item listed as General Church Expense, contains all the General Office expenditures, including the reimbursement to the Temple Fund of the \$250 borrowed for the British Mission and \$315 paid out for the *Advocate* during this year.)

Bank Balance as of March 20, 1933	\$264.06
Outstanding Checks	198.60
Cash on Hand	\$ 65.46
	86.22
Total Balance	\$ 151.68

"Temple Funds

"From March 15, 1932, to March 20, 1933

Receipts	\$ 587.39
Brought Forward from 1932	1,070.26
British Mission Refund	250.00
Total	\$1,907.65

Total Expenditures	\$1,205.65
Balance on Hand	\$ 702.00
In the Bank	\$ 490.00
Investment Bond	100.00
Cash	112.00
Total	\$ 702.00"

Moved and seconded that we adopt the reports and that they be printed in the *Advocate*.

Moved and seconded as a substitute that the Temple Fund report be referred back and that an itemized report be made to this body.

The previous question was ordered.

The substitute lost.

The original motion prevailed.

Moved and seconded that this Assembly give a standing vote of appreciation to the Office Manager for the past year. Carried. Unanimously.

Moved and seconded that this body go on record authorizing the installation immediately of a proper set of double entry books.

Moved and seconded to table. Lost.

Moved and seconded to amend by adding, "And that Brethren W. L. Gates and R. B. Trowbridge be appointed as a committee of two to install this new set of books.

The previous question was ordered.

The amendment carried unanimously.

The motion as amended carried unanimously.

A personal privilege was granted Bro. A. M. Smith, and during his remarks he tendered his resignations from: Business Manager of Office, Board of Publication, and Temple Plans Committee.

A personal privilege was granted Bro. H. Johnson. (Concluded in May issue)

SPECIAL NOTICE

For more than a year, Apostle Arthur M. Smith has been desirous of being relieved of the duties of the Church Office, in order to devote more of his time to his responsible ministerial calling.

Therefore, by enactment of the Assembly, a Storehouse Committee of Seven was appointed to take oversight of the Church Finances. They in turn chose one of their number to take over the office duties of Brother Smith.

Will you kindly address your communications, and make all Money Orders, Checks, and mail currency as follows:

Walter L. Gates
Box 232,
Independence, Mo.

Compliance with this request will avoid confusion, and expedite the handling of our church finances.

See to it that you get a receipt within a reasonable time. A new double entry system of bookkeeping will safeguard your contributions, and we are pledged, (as well as bonded,) to use your money in the way that you intend it to be used.

T. J. JORDAN.	A. O. FRISBEY.
J. T. FORD.	KEITH RODGERS.
C. R. BOWERMAN.	A. W. RATHBONE.
	WALTER L. GATES.
Storehouse Committee of Seven.	

Pastoral

Having been appointed to labor in, and have oversight of, the States of Illinois, Indiana, Ohio, Virginia, West Virginia, and the eastern States, including New York and east, also the Maritime Provinces, I would appreciate very much to hear from all interested in the mission of the church of Christ (Temple Lot) as to possibilities in your locality, to which I will respond as rapidly as possible. I need your cooperation as the Central States Mission is strange to me. I am anxious to build up the work in your locality. Write me and tell me if you have an opportunity.

I would like to hear from all those of the ministry throughout the field who could spend a little time during the year in missionary effort.

Come and let us work together for the Master's cause.

Your brother in Christ,

WM. F. ANDERSON.

323 N. River Blvd., or Box 232, Independence, Mo.

Missionary Appointments

Assignments of the Quorum of Twelve and of the Seventies for the Coming Year

Assignments of the members of the Twelve and Seventies for the ensuing year:

Samuel Wood and James E. Yates: Washington, Oregon, California, Nevada and Arizona.

B. C. Flint: Minnesota, Wisconsin, Michigan and Ontario, Canada.

William F. Anderson: Illinois, Indiana, Ohio, West Virginia, Virginia, Maryland, the New England States and maritime provinces of Canada.

E. J. Trapp: The British Isles.

C. W. Morgan: Kansas, Nebraska, and Iowa.

Clarence L. Wheaton and Thomas E. Barton: Idaho, Utah, Wyoming, and Colorado.

A. M. Smith: Missouri, Oklahoma, Tennessee, North Carolina, South Carolina, Arkansas, Louisiana, Mississippi, Alabama, Georgia and Florida.

E. E. Long: Western Canada, Montana, North Dakota, South Dakota, Texas and New Mexico.

H. E. Moler to labor at large.

The Seventies sustained to labor as circumstances will permit were as follows:

J. E. Bozarth, Warrensburg, Missouri.

H. E. Clark, Flint, Michigan.

Lewis E. Welch, Coleman, Michigan.

Martin M. Case, Independence, Missouri.

R. M. Maloney, Oklahoma City, Oklahoma.

Thomas B. Nerren, Denver, Colorado.

Wilbur Yates, San Bernardino, California.

S. P. Cox, Centralia, Washington.

J. G. Jenkins, Wales and England.

John Daer, Rockford, Illinois.

Archie Bell, Andrews, Nebraska.

H. B. Johnson, Cranston, Rhode Island.

J. R. McClain, Independence, Missouri.

William Postma, Coleman, Michigan.

L. Glenn Sager, Flint, Michigan.

Ministerial reports were read from the following:

* Apostles, E. J. Trapp, B. C. Flint, James E. Yates.
Bishop, J. T. Ford.
Elders, F. J. Parkinson, Willard Graves, Herbert B. Johnson.

Verbal reports were made by the following:

James E. Yates, H. E. Moler, C. L. Wheaton, A. M. Smith, C. W. Morgan, B. C. Flint, E. E. Long, William F. Anderson, Thomas B. Nerren, A. W. Rathbone, M. M. Case, and J. F. Ford.

The announcements were made.

Adjournment declared.

Closing song, No. 82.

Benediction by A. M. Smith.

Preaching service at 8 p. m. by Apostle C. W. Morgan, assisted by Apostle James E. Yates.

Hymn No. 3 was sung. Invocation by Bro. Yates.
Closing song, 261.

Benediction by Bro. Rathbone.

April 7, 1933

Sacrament service at 9.30 a. m. until 10.15 a. m., with Brethren E. E. Long and James E. Yates in charge.

Hymn No. 386 was sung.

Invocation by Bro. Yates.

At 10.15 the Assembly entered into business session with James E. Yates and E. E. Long presiding.

Hymn No. 1 was sung.

The minutes of the previous session were read and approved.

Bro. R. B. Trowbridge was granted the right of personal privilege. Moved and seconded that this Assembly express to our heavenly Father our thanks for the example in the life of our Sister Crawley that she set for us, and that we express our regret for His having taken her from us. Carried.

The following report was read (as an action of the Twelve):

"Moved and seconded that we, the Twelve, do hereby submit to the Assembly a matter relative to one of our members who has been inactive for the past two or more years, against whom certain complaints have come to the Twelve.

"There has come to us the complaint that one of our members (of the Twelve) is guilty of the use of tobacco, with other complaints, such as negligence of duty.

"During the past two years members of the Twelve as well as the collective body in action have made every effort to bring about an adjudication of this matter with little or no results.

"Brother Headding has persistently ignored our letters, spurned our action, and the laws of the church as pertaining to matters of this nature.

"We, therefore, submit this case to the General Assembly and now ask that body to take such action as may seem just and right."

Moved and seconded that we make this matter our

order of business at the present time and that we consider the entire matter. Carried.

Brother J. E. Yates presented a document from the Centralia Church as a protest from that local, also a document from Bro. Headding.

Moved and seconded that the General Assembly accept the statements of Bro. Headding that his desire (this desire having been read by Bro. Yates in a document received from Bro. Headding) now is to serve in his calling. And that we authorize a kindly letter to the brother exhorting him against the fault of habits unbecoming to the ministry, and that we encourage him to engage in that active service, without which men who are called of God can not hope for our divine Master's full approval.

Moved and seconded that this motion be laid on the table. Carried.

Moved and seconded that this Assembly appoint an Elders' Court to try this brother. Carried.

Brother Trowbridge was granted the floor.

A point of order was called on Bro. Trowbridge, for breach of decorum in making certain statements.

The Chairman ruled that he should retract said statements.

An appeal was made from the decision of the Chair.

A vote was taken, and the decision of the Chairman was sustained.

Bro. Trowbridge made the necessary retraction.

Another point of order was raised, stating that Bro. Trowbridge should confine his remarks to the question before us.

The Chairman ruled that he should; and the body sustained the Chairman's decision.

Adjournment declared.

Closing song, 216.

Benediction by Bro. Ford.

April 7, 1933. Afternoon Session

General Assembly of the Church of Christ in business session assembled at 2 p. m., with Brethren James E. Yates and A. M. Smith presiding.

Hymn No. 187 was sung.

Invocation by Bro. Smith.

The minutes of the previous session were read and approved.

Bro. R. B. Trowbridge was granted the floor for a personal privilege.

Bro. C. L. Wheaton was also granted the floor for personal privilege.

A financial report was read from Bishop J. T. Ford.

Ministerial reports were read from the following: Brethren Glenn Sager, C. E. Irwin, and C. A. Gurwell.

The Chairman stated that the matter pending at the time of adjournment was now before us.

A substitute was offered to the original motion.

The previous question was ordered.

The substitute lost. The original motion was put and prevailed.

Moved and seconded that the appointment of this