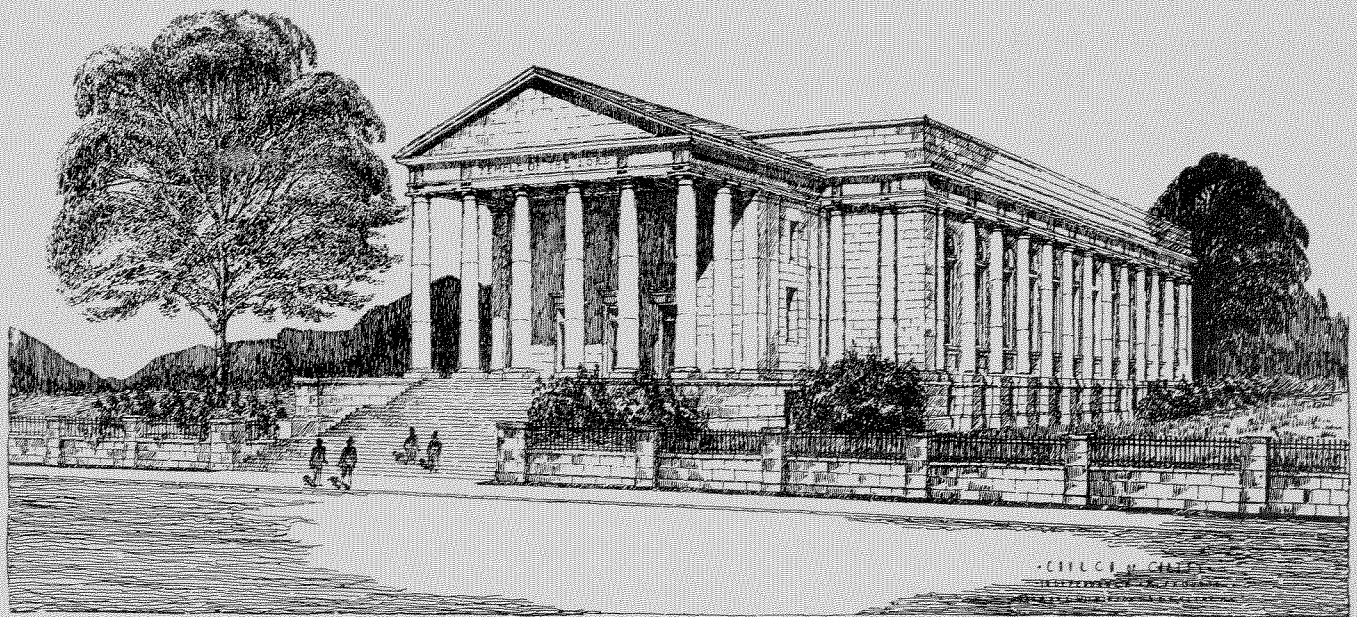
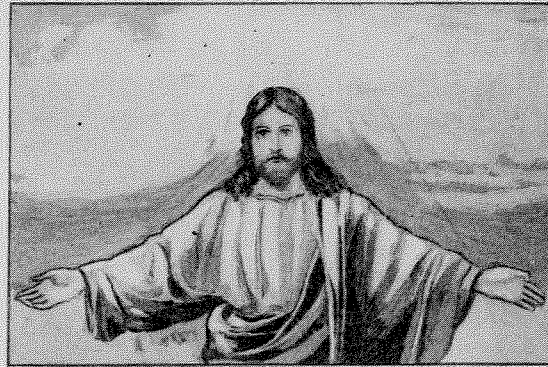


# ZION'S ADVOCATE



*"Verily I say unto you, that it is my will that an house shall be built unto me in the land of Zion, like unto the pattern which I have given you; yea, let it be built speedily by the tithing of my people: behold, this is the tithing and the sacrifice which I, the Lord, require at their hands, that there may be an house built unto me for the salvation of Zion; for a place of thanksgiving, for all saints, and for a place of instruction for all those who are called to the work of the ministry, in all their several callings, and offices; that they may be perfected in the understanding of their ministry; in theory; in principle and in doctrine; in all things pertaining to the kingdom of God on the earth, the keys of which kingdom has been conferred upon you."—Doc. and Cov. R. 94: 3; U. 97: 10-14.*

# 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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NUMBER 5

## IT IS TIME TO GO TO WORK

Golden Text: "Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time, is come."—Psalm 102:13.

The Temple Plans Committee, The Storehouse Committee, in carrying out the recommendation of the Twelve, which was approved and endorsed by the Assembly, have delegated to your "office boy" the privilege and authority of resuming work on the Temple Building. Some twenty-five, complete and detailed drawings and blue-prints, have been prepared by the architect, and will be followed to the minutest detail. Also, we pledge you, that every step of procedure will be thoroughly and properly executed, so that it will stand, even in the event of any unforeseen delay. The city engineer's office, at a reasonable expense, provided a transit man, to recheck the old steel markers, which furnish the datum points, from which all of the present and future construction must proceed. They have also staked the depth to which the floor of the excavation must now be carried; the lines for the trenches for the foundation; the very necessary and vital tunnel running completely around the inside of the foundation which provides access to the drainage system, the electric wiring, the heating and ventilation, the plumbing and sanitation; and also the site and depth for the boiler room excavation. This will be sufficient to keep us busy for some time to come. They have also figured the number of cubic yards of soil, which will have to be removed.

Conditions in the earth warn us that our present world is in imminent danger of complete collapse. The Temple is to be completed by 1936, at which time, many thoughtful students and observers, predict the beginning of an intense struggle between the *entrenched* forces of evil, and the powers of right and truth. We use the word *entrenched* advisdly, in the light of the following quotation from the pen of Samuel Untermyer, one of the finest minds in America today:

"The events of the last few years," he said recently, "have confirmed many of our thoughtful, conservative and patriotic citizens in the conviction that the money power, the railroad power, the public utility power and other votaries of high finance, special privilege and big business are now in control of the government and

that unless they can be not only checked but dislodged and their influence destroyed, our republic will be destroyed.

"We have seen from recent events that *these forces are so impregably entrenched* that not even exposure of fraud, corruption, selfishness and incompetence can dislodge them or weaken their hold."

When these forces are routed, the opportunity to lay the foundations of a real Zion, will present itself, for the first time since the date of the beginning of the Restoration Movement. Of all the major factors in the movement, the Church of Christ, alone, is in a position to initiate this work. It holds the sacred Temple Lot dedicated on August 3, 1831, around which place, center and correlate the essential and primary activities. It has heeded the repeated warnings and admonitions of the Lord, by keeping out of debt and free from entangling alliances.

We wish to take occasion in this connection, to thank the many true Latter Day Saints everywhere, for their assurance of moral and financial support. We invite all who still retain faith in the sure promises of God, to rally to the aid of this very essential and important project. The future alone, fully holds the revelation of the place it is to occupy, but remember that one of the office works of the Holy Spirit is "to show things to come."

Do not come to labor on the Temple, without first making application by letter. Write in to the Church Office for a "Volunteers Enrollment Blank," and wait until you are properly notified before you come. The work must be done in an orderly and economic manner. We prefer to have men in the beginning, who are not encumbered by family cares and expense. A dozen or so men working as time and opportunity permit, will be sufficient at a time. Please observe this request, otherwise, we cannot assume responsibility for your food and lodging.

### *Let Us Rise Up and Build*

Israel of old, were constantly rebuked for their stubborn refusal to obey the commandments and ordinances of the Lord. It was written by Haggai:

"Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time the Lord's house should be built.

"Then came the word of the Lord by Haggai the prophet, saying.

"Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?"

"Now therefore thus saith the Lord of hosts; Consider your ways.

"Ye have sown much, and bring in little: ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes."—Haggai 1: 2-6.

Look about you! Have we of Latter Day Israel been able to make the commandments of God of none effect? Then let us consider *our ways!* Those of you, who believe all of the Book of Doctrine and Covenants, have you not read?

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily, I say unto you, nay."—Section 83:8.

## Minutes of the General Assembly

(Continued from the April Number.)

Moved and seconded that we accept Bro. Smith's resignation.

Moved and seconded as a substitute that this matter be received and spread upon the minutes subject to action in its turn.

The previous question was ordered.

The substitute carried.

The Chairman stated that the matter which had been made the order of the morning was before us.

The amendment lost.

The original motion prevailed.

Nominations for the Committee of Seven as provided for in the Storehouse document were received.

Moved and seconded that we defer further action until tomorrow. Carried.

Adjournment.

Closing song, 223.

Benediction by Bro. Wood:

### *April 12, Afternoon Session*

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

Hymn 170 was sung.

Invocation by Bro. Long.

The minutes of the previous session were read and approved.

A recommendation was brought in from the Quorum of Twelve as follows:

"Resolved that in setting apart any or all of the 'seven men' designated to have charge of the General Storehouse, and their ordination to the office of Bishop, it is not to be understood as elevating them to a Quorum of General Presiding Bishopric, over and supervising the work of other bishops."

Moved and seconded to adopt.

The previous question was ordered.

The motion prevailed.

Moved and seconded that we now vote on the nominations for the Committee of "Seven." Carried.

A point of order was raised that the Document adopted previously arranged that the Bishops of the Church should be solicited to act upon this committee and that we were out of order by voting upon said names until such solicitation had been made.

The Chair decided against the point of order as made.

An appeal was made from the decision of the Chair. Previous question was ordered.

The decision of the chair was sustained.

The seven receiving the highest number of votes were declared elected on the Committee. They are as follows: T. J. Jordan, J. T. Ford, C. R. Bowerman, W. L. Gates, Arthur Rathbone, A. O. Frisbey, and Keith Rogers.

Bro. H. Johnson requested that his name be stricken from the names nominated and not to appear published in minutes.

Moved and seconded that Bro. Johnson's request be granted. Carried.

Moved and seconded that Bro. T. B. Barton be elected as the ex officio member as arranged in the Document on the Storehouse to arrange the Committee of Seven. Carried.

Moved and seconded that the matter of the General Office Manager be referred to the Committee of Seven and the ex officio member, elected to organize said committee, and that they report back to this body as soon as possible.

The previous question was ordered.

The motion prevailed.

### *April 13*

Prayer service at 9.30 with Brethren E. E. Long and James E. Yates in charge.

Hymn 351 was sung.

Invocation by Bro. Yates.

Business session opened at 10 a. m. with Brethren E. E. Long and J. E. Yates presiding.

A few brief remarks were made by the associate chairman.

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

Moved and seconded that the resolution on war deferred from yesterday session be considered at this time. Carried.

Moved and seconded as an amendment that we strike out the words, "this Assembly's action" and insert these words in place of, "a copy of Article 21 of the Articles of Faith and Practice."

Moved and seconded that the previous question be taken. Carried.

The chairman ruled that it took a two thirds majority in ordering the previous question and the matter was again debatable.

The previous question was ordered.

The amendment carried.

The motion as amended carried unanimously.

Moved and seconded that we send the resolution just adopted out for referendum vote to be known as Bill No. 2.

The previous question was ordered.

The motion prevailed unanimously.

Moved and seconded that we also send out the original resolution for referendum vote.

The previous question was moved and seconded.

A point of order was raised that this original motion was out of order.

The Chair decided and ruled that the motion was in order.

The decision of the Chair was appealed from.

The decision of Chair was sustained unanimously.

The previous question was ordered. The motion prevailed.

*"Referendum Bill No. 2*

*"Majority Report*

"Whereas, at present according to law our sons can be drafted, conscripted, and compelled to go to war, therefore be it Resolved: That this General Assembly enact the following resolution: Whereas, we as a Christian organization do not believe in going to war with our fellowmen, therefore be it resolved that we send a copy of Article 21 of the Articles of Faith and Practice, regarding our belief and position relative to same and forward copy of resolution to Washington for future record, which will exempt our sons from going to war unless they are willing."

*"Minority Report*

"Whereas, at present according to law our sons can be drafted, conscripted, and compelled to go to war, therefore be it resolved that this General Assembly enact the following resolution:

"Whereas, we as a Christian organization do not believe in going to war with our fellowmen, therefore be it resolved that we send a copy of this Assembly's action regarding our belief and position relative to same

and forward copy of resolution to Washington for future record, which will exempt our sons from going to war unless they are willing."

Moved and seconded that we take from the table the petition offered from the four locals to this Assembly concerning the receiving of membership from the various branches of the Restoration. Carried.

Moved and seconded that mimeograph copies be made of the petition and document and be placed in the hands of the Assembly, before the vote is taken.

Adjournment declared.

Closing song, 184.

Benediction by Bro. Yates.

*"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 251 was sung.

Invocation by Bro. C. W. Morgan.

The minutes of the previous session were read and approved.

It was suggested that in the light of the document that was being discussed that the present chairman should vacate the chair.

\*The Chairman stated that it was up to the body.

Moved and seconded that we lay this whole matter on the table indefinitely.

A point of order was made that Bro. Wood was not speaking to the question of laying the matter on the table indefinitely. The Chairman ruled that Bro. Wood was in order.

The decision of the Chairman was appealed from.

The decision of the Chairman was sustained.

The request was made for the reading of the mover and seconder and ten signers for the sending of the document out.

James E. Yates.	Vida E. Smith Yates.
Samuel Wood.	Pauline Hancock.
H. F. Reynolds.	Henry H. Johnson.
Cora M. Reynolds.	Jess F. Cruse.
M. M. Case.	Mrs. W. O. Closson.
Evalena Yates Owens.	W. O. Closson.

The motion to table indefinitely lost.

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

Paragraph one was adopted.

Paragraph two was adopted.

Paragraph three.

Moved and seconded that this paragraph be stricken from the document. Carried.

Paragraph four.

Moved and seconded that it be stricken out. Carried.

Paragraph five.

Moved and seconded that this paragraph be stricken out. Carried.

Paragraph six.

Moved and seconded that this paragraph be stricken out.

Moved and seconded that this document be referred

to a committee of three, to remove all argument contained therein and report back to this Assembly. Carried.

Moved and seconded that Bro. James E. Yates be one of this committee. Carried.

Moved and seconded that Bro. E. E. Long be one of this committee. Carried.

Moved and seconded that Bro. R. B. Trowbridge be one of this committee. Lost.

Moved and seconded that Bro. C. L. Wheaton be one of this committee. Carried.

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

"Your Committee has considered the matter of the general office management and we do not look with favor upon our assuming any duties, other than those assigned to us, such as the General Church Finances, The Storehouse, etc. And that the other duties, such as Church Recorder, Manager of the *Advocate*, and General Church Secretary be delegated to others by the Assembly.

"Signed,

"T. J. JORDAN.

"JOHN T. FORD.

"A. O. FRISBEY.

"ARTHUR W. RATHBONE.\*

"W. L. GATES."

Moved and seconded that we consider the report and recommendations. Carried.

Moved and seconded that we approve the report and proceed to elect the unfilled offices. Carried.

Moved and seconded that Bro. W. L. Gates be the man to fill these vacancies.

Moved and seconded that we proceed to elect a General Church Recorder. Carried.

Moved and seconded that our present secretary, Sr. Pauline Hancock, act as Church Secretary and Recorder and that space and desk be given her in the General Office. Carried unanimously.

The statement was made by the Chairman that the rule of selecting a manager for the *Advocate* had always been in the hands of the Board of Publication.

Moved and seconded that the entire morning session be turned over to fasting and prayer from nine until twelve. Carried unanimously.

A letter was read from the *Kansas City Journal-Post*.

The following resolution was read:

"Resolved, that inasmuch as a large majority of our Indian brothers and sisters are not at present observing marriage relationship, especially where there can be no divorce granted even on Bible terms and for which Christ has said a divorce should be given, due to the fact there is no provision made in laws of Canada under Indian acts, and Whereas, for these reasons they are left to become a law unto themselves. Therefore, be it resolved that this General Assembly go on record as authorizing its ministry to perform marriage in such instances when in harmony with the scriptures, letting the past be past, and permit those wishing, to be baptized.

"C. E. IRWIN.

"T. J. JORDAN."

Bro. A. M. Smith was called away and Bro. T. B. Barton took his place as associate Chairman.

Moved and seconded as a substitute that we recognize the common laws of the Indians of the Six Nations, and that we affirm our position on marriage and divorce.

The substitute carried.

Adjournment declared.

Closing song, 214.

Benediction by Bro. A. O. Frisbey.

Preaching at 8 p. m. by Bro. M. M. Case, assisted by Bro. Cruse.

*April 14*

Prayer service at 9 a. m. with Brethren A. M. Smith and E. E. Long in charge.

Hymn 34 was sung.

Invocation by Bro. Long.

At 11.30 the Assembly assembled in business session with Brethren A. M. Smith and B. C. Flint presiding.

Hymn 158 was sung.

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

The ministerial reports of Brethren J. R. McClain and O. Joseph were read.

The majority and minority reports of the committee of three appointed by the Assembly to redraft the document and petition coming from the four locals and members to the Assembly, were read as appears on following pages:

Moved and seconded that we adopt the majority report.

Moved and seconded as a substitute that we adopt the minority report.

Bro. E. E. Long yielded the floor for noon adjournment, he to resume the floor at the reconvening session.

Closing song, 223. Benediction by Bro. Flint.

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

Hymn 141 was sung.

Invocation by Bro. C. L. Wheaton.

The minutes of the previous session were read and approved.

Bro. Long was granted the floor, he having yielded for noon adjournment.

The previous question was ordered.

The substitute lost.

The original motion prevailed.

Moved and seconded that accompanying the referendum Bill No. 1 that a copy of the referendum rules covering the manner of preparing the ballots and the taking of votes be included as well as being published in the *Advocate*. Carried.

Bro. R. B. Trowbridge tendered his resignation as Traffic Manager and from the committee, to transfer the church accounts with his ministerial license.

(Continued on page 75.)

## ZION'S ADVOCATE

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## Editorial

The late General Assembly is now a matter of history. The name, General Assembly, seems a hard term for us to use, as we have used the term General Conference for so long that the change is hard for us to become accustomed to. And after all it is merely a change in name, for the work done is about the same as that of a General Conference. You have been furnished a report of the work of the Assembly in the April number of the *Advocate*. The work done was not without some debate—some of it rather earnest, and at times the feelings were somewhat tense. Some new arrangements have been made in our work, which all are hoping will be for the best; but time will tell. We have had some very sad experiences learning by trying, and we hope that we shall be relieved of any further disappointments. The seven men chosen to have charge of the General Storehouse, which includes the work of supplies for the Temple, and the needs of the general work, including the care of the missionaries' families, is a good move, which we trust will receive the confidence and support of all our members. This procedure seems to have been based on a manifestation which Brother T. J. Jordan claims to have received some time ago.

Arthur M. Smith, of the Twelve, was released from the responsibility of the care of the business of the church office and the responsibility was placed upon the seven men who are in charge of the General Storehouse, and they have chosen Brother Walter L. Gates to have charge of the office, and he was also chosen as Business Manager of the Board of Publication.

A proposition to recognize the baptisms of various factions of the Restoration, under certain qualifications, including the baptisms performed by brethren who went after the defection of Otto Fetting, although by a former General Conference action all such men were declared to be automatically placed under silence by such apostasy. This bill, no doubt, is by this time in the hands of the pastors of the various congregations of the Church of Christ, as a referendum to be voted upon. The Editor sincerely hopes for the defeat of that proposition. If that bill obtains it would make the work of the priesthood mere child's play. It is asking you to reverse our action hitherto taken on this very question. The idea that man can

apostatize, be placed under silence, so far as representing the Church of Christ is concerned, and then when and after he returns and confesses that he did wrong in turning away from the church, and then are we to say by our action on this referendum, "Yes, we'll forgive you; and we will accept all your ministrations while you were an apostate just the same as though you had remained with the church"? God forbid. If that is the highest sanction we can place on the authority of the priesthood, then in the opinion of the Editor, we are about done, and are about on a par with the churches of sectarianism.

It may be, and will be, argued that many of those baptized by these apostates testify they have received the Holy Ghost; and can we turn down their baptisms? We answer, So do Methodists testify they have received the Holy Ghost (and we can not question their sincerity), who have been baptized (?) by sprinkling. Why not receive them if we are to allow them to testify in their own behalf?

So, if we are to accept all those who testify they have received the Holy Ghost, and are living devout, godly lives, where can we draw the line? The priesthood certainly means more to us than this proposed piece of mere by-play. This policy would prove the ruin of the Church of Christ. Let us stand squarely by our position, and the acts of our General Conference, and not hastily rush into something that will cause us lasting grief, and endless shame. We are glad to note that the great majority of the Twelve are opposed to this recognition of the administrations of those who followed Fetting and were under silence by the Church of Christ.

## A Champion of the Indians

A new deal apparently has been opened to the Indian wards of the Government, in the appointment of John Collier as Indian Commissioner. The following facts are condensed from an article appearing in the *Kansas City Star* on May 4, 1933.

In 1921 Mr. Collier was holding a position in the State Teachers College, of San Francisco. During the year before, however, he had given himself a vacation ramble among the Indian villages of the Southwest, and after his return to teaching, there remained before his eyes a picture of his Indian friends, worried about their diminishing lands, their children going to inadequate schools.

So in 1922 Collier decided to cast his lot with the Indians. He went back to study them. His work carried a title, but no salary.

In 1923 he had stirred up so much feeling for the Indians that the American Defense Association was formed, and Collier named secretary.

He moved to Washington and rented an office in a quaint, old-fashioned house near the Capitol. To that room for the past ten years have come Indian delegations seeking help—a little timid, some with their braids of black hair hanging over their shoulders, arms

filled with records painstakingly gathered back on the reservations.

Collier opened his law books for them. He wrote articles. He battled in committee hearings with Congress members and Secretaries of the Interior.

In the summers he packed his bags and his family and went back to the reservations. Before his appointment he must have seen as many Indian villages and homes as any other private American citizen. Now his duties will take him to the rest. His eyes sparkle at the thought.

Indian affairs are a tangled puzzle—oil and mineral rights, water rights and land titles; inheritance laws and guardianships all enter into the picture.

Collier is rather small, slightly stooped from years of labor, soft spoken, blue-eyed, with a touch of shyness. But let any official, in his opinion, misinterpret the rights of the Indians and his eyes flash, his sentences teeming with figures roll out in a staccato torrent.

"The larger the wheel, the longer it takes to turn," is painfully true in Indian affairs. "Indians in our national life are like a nation within a nation," he says.

Collier has succeeded in part in having the boarding schools he dislikes replaced with modern day schools for Indian children. He has helped revive, to some extent, the old Indian arts as a means of livelihood. He has tried with others to teach them modern methods of agriculture and stock raising.

He has insisted, year in and year out, that too much Indian money was spent merely on governing the Indians, and too little on educating them.

As a result, perhaps, when President Roosevelt was about to name a new Indian Commissioner, Indians arrived from the Southwest carrying long lists of names asking that John Collier be appointed.

When the appointment came through, visiting Indians were among the first to slip quietly up the old, narrow staircase, and smiling broadly, congratulate their friend.

Justice for the Redmen, as well as all oppressed peoples, is now become the order of the day, for we are now entering into the year of recompenses for the controversy of Zion.

W. L. G.

### Notices

A two days meeting of the Church of Christ will be held in Midland, Michigan, on Saturday and Sunday, July 1 and 2. It will be held at the Tourists' Camp on M 20—sometimes called the old fair grounds. Everybody is cordially invited to attend. We expect to have some very good speakers with us and have a wonderful time. Come and bring your baskets. A place will be provided for those wishing to stay all night.

FRANCIS J. PARKINSON.

## 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.

### Israel, and the Choice Seer

By Cora M. Reynolds

From a close observation of Mormonism the last few years, I have had abundant proof that no one can prove anything to anybody, without the Spirit of the Lord being on both sides. A brother whose views are opposite those of mine said, "Why don't they prove their assertions?" I replied, "I can." Both these statements are disqualified, for all any of us can do is to offer what we conscientiously believe is proof, and leave the acceptance or rejection to our hearers, as the presence or absence of the Spirit of the Lord may affect them. I have prepared my statements in three parts:

*First.* That Joseph the Martyr could not have been the choice seer referred to in 2 Nephi, chapter 2, for he did not fulfill the prophetic statements concerning the choice seer.

*Second.* There is a necessity for a seer of greater, much greater, power to convince the house of Israel.

*Third.* That this seer is to be one of the Nephites.

*Part One, Joseph Smith not the Choice Seer*

The argument has been made that the "word already gone forth" (p. 88, B. of M.) among the Indians was the Bible. Even if this were so, Joseph the Martyr did not fulfill these statements, for he did not convince them of the Bible any more than he did the Book of Mormon.

P. 88, ver. 26: "They that seek to destroy him shall be confounded." But he *was* destroyed, and his enemies *were not* confounded.

Verse 15: Moses was to *deliver* the people, but the Martyr plunged the people into a bondage from which they are only now recovering in part.

Verses 19, 20: We gather the fact that the Bible and Book of Mormon shall grow together, and verse 21 says "to the confounding of false doctrines and laying down of contentions, and establishing peace among the fruit of thy loins." But this has not as yet been done.

Verse 24: He is to be made strong in that day when God's work shall commence among all his people, unto the restoration of the house of Israel."

The Martyr became weaker in spirituality, until death cut his work off.

P. 663: The Book of Mormon is to go from the Gentiles to the house of Israel, and verse 93: "When the seed of Lehi begins to know these things, then it shall be a sign unto them that the Father hath already commenced his work unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel."

Verses 94, 95: "And when that day shall come, it shall come to pass that kings shall shut their mouths,

for that which had not been told them shall they see, and that which they had not heard shall they consider. For in that day, for my sake shall the Father work a work, which shall be a great and marvelous work among them, and there shall be among them who shall not believe it, though a man shall declare it unto them."

Verse 96: "But behold the life of my servant shall be in my hand, therefore they shall not hurt him, although he shall be marred because of them."

Joseph the Martyr was hurt unto death, therefore he could not have been this choice seer.

#### *Part Two, Greater Power Necessary*

The theory has been advanced that the "sealed book" referred to on page 149 is the same sealed book referred to in Revelation, chapters 5, 6, 7, 8, which none but Christ was worthy to open. But that it was to be a book yet to come to the house of Israel and Gentiles, we see the following:

Page 723, verse 90: "All earth's inhabitants, from the beginning to the end of the earth, were shown to the brother of Jared." Verse 91: All things were shown to him. Verse 92: These things were sealed up to be shown in God's own due time to the children of men.

Verse 94: Not to be shown to children of men until after Christ was lifted up on the cross. Verse 96: After Christ visited the Nephites, they were commanded to be shown. Verse 97: After unbelief was once more prevalent, these things were again commanded to be hidden. Verse 98: Moroni says he engraved on these plates the very things which the brother of Jared saw, and there were never greater things manifested. Verse 99: He was commanded to seal them.

Verse 100: Not to go forth to Gentiles until the Gentiles were clean before the Lord. Verse 101: "And in that day that they shall exercise faith in me . . . even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations."

Page 42, verse 250: They were sealed up to come forth to the house of Israel.

Page 671, verses 3, 4: The Book of Mormon was to come first to try the faith of the people. If they do not believe in it, greater things will be withheld from their condemnation.

Page 149, verse 131: Words of the sealed book are to be read upon the housetops by the power of Christ, verse 150, and all things to be revealed to the children of men, which ever will be, even unto the end of the earth."

Page 74: Kindreds of the earth can not be blessed unless God makes bare his arm, which he will do, in the eyes of all nations, in bringing about his covenants and his gospel unto those who are of the house of Israel.

Page 682, verses 6, 7: "And there were great and marvelous works wrought by the disciples of Jesus, . . .

they did heal the sick, raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear. And all manner of miracles did they work among the children of men, and in nothing did they work miracles save it were in the name of Jesus Christ."

Page 619, verse 22: "And there began to be men inspired from heaven and sent forth, standing among the people in all the land, preaching and testifying boldly of the sins and iniquities of the people."

Page 578 shows the kind of power it will take to reach the Indian, the Jew, and all Israel. We read, verses 116-124: "And thou hast not feared them and hast not sought thy own life, but have sought my will and to keep my commandments. And now because thou hast done this with such unweariness, behold I will bless thee forever, and I will make thee mighty in word and deed, in faith and in works, yea, even that all things shall be done unto thee according to thy word, for thou shalt not ask that which is contrary to my will. Behold I declare it unto thee in the presence of mine angels that ye shall have power over this people, and shall smite the earth with famine, and with pestilence, and destruction, according to the wickedness of this people. . . . And thus if ye shall say unto this temple, It shall be rent in twain, it shall be done. And if ye shall say unto this mountain, Be thou cast down, it shall be done. And behold, if ye shall say that God shall smite this people, it shall come to pass."

From various passages in the Book of Mormon we gather that the greater activity of the gathering will be done by the house of Israel, with the Gentile assisting.

#### *Part Three, Seer to Be of Nephites*

Page 87, verse 6: Joseph of Egypt saw the day of the remnant of Lehi. We are Gentiles, Israel by adoption only. This choice seer was to be of Joseph, true legal seed, and was to do a work among his brethren, even to bringing them to the knowledge of the covenants with Israel.

Page 89, verses 45-47: Joseph, son of Lehi, was blessed because of covenant concerning the choice seer, made to Joseph of Egypt. His seed, (Joseph, son of Lehi's seed,) "should not be destroyed. One mighty among them was to be raised up, who shall do much good both in word and deed, being an instrument in the hands of God with exceeding faith, to work mighty wonders, and to do that which is great in the sight of God, unto the bringing to pass much restoration to the house of Israel, and unto the seed of thy brethren." Plainly a Nephite.

The remnant of the house of Joseph is to build a holy city to the Lord, on this land. Page 750, verse 8.

Page 646, verse 31: The truth is to come to the Gentiles. Verses 34-36: when the Gentiles reject the fullness of the gospel, it is to be brought from among them and taken to Israel.

Verse 41: They, the Gentiles, shall be as salt that has lost its savor, which is thenceforth good for nothing, but to be cast out and to be trodden under foot.



Verse 38 makes provision for the faithful Gentiles to be numbered with Israel.

Page 664: The faithful Gentiles shall assist the remnant of Israel—Jacob.

To sum up my points, I will use the main theme, that Joseph Smith could not have been the choice seer referred to, because greater power than he had was necessary.

Even as great as the men of Book of Mormon times, referred to above, had.

And as there is proof abundant that the gathering starts with Israel, with the Gentile assisting, this seer is of necessity a legal seed of Joseph, and a Nephite at that.

There is no way of proving that Joseph Smith was of Joseph of Israel, as the claim has been made.

If God can't raise up a man of greater power than Mormonism has yet known, then these passages of scripture will have to wait indefinitely to be fulfilled.

But my faith is that he will speedily endow his servants, both the faithful Gentile, which has become Israel by adoption, and Israel.

The gathering in one of all things (Ephesians 1, 10): His great and marvelous work, to be done by Israel, Gentiles assisting.

Query, shall the adopted child occupy the place of honor, while the legal, flesh-and-blood child, sits aside?

## P I C T U R E S

*By Angela Wheaton*

Years ago, when I was a child, I stood and eagerly watched an artist as he prepared to paint a picture on a canvas stretched on the easel before him. Taking his palette in one hand and his brush in the other he began, to my utter amazement, and I might almost say disgust, to smear the whole surface of that pretty, clean canvas with an ugly, almost colorless paint. And then, even worse, he began to daub first one color, then another, here and there over the surface.

My soul fairly gasped with an urge to grab his arm and stop him. It was just an ugly mess, as if some child, for want of some better way to amuse himself, had taken all the colors of paint he could find and had flipped them all over it. There was not even harmony of color. I thought to myself, "I'll bet if that canvas could talk, it would cry out with all its might against that man (for I could not even think of him as an artist) for smearing its surface with those ugly daubs of paint." I wanted to close my eyes tightly, to shut out the sight, but curiosity was too strong.

As his brush deftly swept here and touched there, I began to notice the colors blend and—yes, there was a lake and beautiful trees on the shore line, a field of waving grain, a flock of wild ducks in the distance, the pink and gold and purple of the setting sun; then beyond a knoll, a house seemed to take form and up the country road, leading to it, came the lowly lord of it all, with his team and wagon and his faithful dog trotting contentedly behind, the day's work done.

The artist stepped back a little distance and, tipping his head a bit to one side, viewed his creation there before him. It was beautiful indeed, and I marveled that a thing so beautiful could come from such an ugly beginning. But he had seen the end from the beginning, as I could not.

Through the years that have passed over my head since that day, I have, in my moments of calm, silent reflection, perceived another Artist who paints day in and day out, never tiring, never ceasing. This time you and I are the canvases, and as the picture of our life is completed, the Master Artist will place us one

by one in his collection, in a "place prepared" for us. But the beauty of the picture of our life depends upon our willingness to submit to the stroke of his hand.

Sometimes, as those ugly daubs of paint are placed upon our canvases, we cry out with all our hearts and souls against it, just as I thought, as a child, the other canvas should. And we wonder why God ruled and over-ruled this way or that; why he did not give us this thing or that which we wanted so much; why he gave it to another who did not appreciate it; why this burden or that cross was placed upon us instead of some other, upon whom it would not have been such a cross; all of which, to us, are ugly daubs of paint in which we can find no beauty or harmony. And looking upon the picture of our own life, as thus far painted, we say, "Where is the beauty? Where is the harmony? It isn't right. Now if I had had my way, this would have been left out," or, "that would have been put in."

But wait—the Great Artist has not yet finished your picture. That ugly daub of paint, under which you now chafe and which seems to spoil the beauty of the whole picture, has not yet taken form. Perhaps it is destined in the mind of the Great Artist to develop in your soul that which will be the most beautiful part of all. And you, if you were allowed to control the brush, would leave it out?

Yes; we poor, weak human beings are like that, unable to see the end from the beginning, as our Creator can see. But, thank God, there are things over which we have no control. There are things which God will not, by giving us our way, allow us to spoil.

As you stand beside the flower-strewn bier of a loved one and your heart is crushed within you, could you not sweetly yield to that stroke of the Master Hand, if you could look ahead and know that that touch was necessary to cause to bloom forth in your life, gentleness and sympathy?

Could you not bear the sickness or sore affliction which it seems your lot to bear, without murmur or

complaint, if you knew it to be the stroke required to develop in your soul that sterling quality, patience?

If your canvas be touched with some great disaster, so powerful in its stroke that it almost destroys reason, could you not face it with a brave heart, if you knew that it had to be in order to bring out that latent virtue, courage?

If what you long for most in life is continually just beyond reach, would you revolt and become bitter, if you could see that that was the mellowing influence needed to work within the deep recesses of your soul a sweet and humble spirit?

When one you love dearly has given you a deep hurt, would you not continue to pray until you could say from the very depth of your soul, as did our Savior, "Father, forgive them for they know not what they do," if you could realize it would make you to know the true meaning of charity?

Would you long for personal charm or beauty, if

you knew it would become that deadly barnacle, vanity?

Would you have the faintest desire for a place of honor, if you knew it would be the means of sending your soul to hell?

Ah! dear fellow-works-of-art, that Great Artist who is working with us tirelessly to make of our lives something useful, and, because of their usefulness, beautiful, desires to blend those ugly daubs of paint into something infinitely lovely; and he will, if we but submit to the strokes of his brush, painful though they may be. We shall look upon our canvas then and be thankful.

God tries us, not to hurt us, not to crush us, but to perfect, polish, and beautify us. Let us, then, who feel the stroke of the Master Hand, though it be as a death blow, yield, remembering that He has said, "All things work together for good to them that love God."

## General Assembly of the Church of Christ, 1933

(Continued from page 70.)

Moved and seconded that we accept Bro. Trowbridge's resignation.

Moved and seconded as a substitute that we request Bro. Trowbridge to reconsider his action, and that we ask him to continue to serve in the offices delegated to him by the Assembly.

The previous question was ordered.

The substitute carried unanimously.

Moved and seconded that the Secretary be instructed to notify our brother of this action.

The previous question was ordered.

The motion carried.

The appointments of the Quorum of Twelve were read.

Moved and seconded that we approve the appointments. Carried.

A recommendation from the Twelve was read concerning appointments of Seventies to labor:

The resignation of Bro. A. M. Smith as presented at a former session was taken up.

Moved and seconded that we invite Bro. Smith to reconsider his resignation from the Temple Plans Committee and the Board of Publication.

Moved and seconded as a substitute that we express a vote of confidence to Bro. Smith and we invite him to continue in the offices delegated to him and in case of his refusal that the Quorum of Twelve be empowered to fill these offices. Carried.

Moved and seconded that time be allowed the Twelve to appoint a missionary in charge of the office and that they are to report back at tonight's session. Carried.

Moved and seconded that we adjourn until this evening at 8 p. m. Carried.

Hymn 95 was sung.

Benediction by Bro. Wheaton.

General Assembly of the Church of Christ in business session assembled April 14, at 8 p. m. with Brethren C. L. Wheaton and C. W. Morgan presiding.

Hymn 99 was sung.

Invocation by Bro. T. E. Barton.

The minutes of the previous session were read and approved.

The following recommendation from the Quorum of Twelve was read:

"That we approve the establishing of a General Church Information Bureau in the General Offices, to handle correspondence, except that belonging to the Twelve, and that one placed in charge shall be placed on missionary basis of allowance, and that Elder Walter L. Gates be appointed to have charge thereof for the present.

"That no action be taken to 'set apart' the 'committee of seven' in charge of General Storehouse till they shall further report.

"That Bro. Long shall be authorized to ordain Bro. C. R. Bowerman to the office of a Bishop as soon as practicable.

"Signed,

"CLARENCE L. WHEATON."

The Committee of Seven report was read as follows:

"INDEPENDENCE, MISSOURI, April 14, 1933.

"Your committee wishes to advise that we shall seek ways and means of putting the Storehouse into operation at once. We shall seek, and trust that we may be divinely led. As ways and means are devised we shall move out, with such wisdom and safety as we shall be able to command. We hope to report, within a reasonable length of time, our understanding and interpretation of the Financial Law."

The Secretary reported that she had notified Bro. Trowbridge as had been ordered by the Assembly of the Assembly's action and that said brother was will-

ing to abide the decision of the body and would serve to the best of his ability.

Moved and seconded that we express our deep appreciation to Bro. Trowbridge for the reconsideration of this matter and his willingness to serve the body. Carried unanimously.

Moved and seconded that we approve the recommendation of the Quorum of Twelve. Carried.

Brother Smith stated in regard to the request of the body concerning his reconsidering of his resignations: that he would continue to serve on the Temple Plans Committee but that he desired his release from the Board of Publication.

Moved and seconded that we accept his resignation from the Board of Publication. Carried.

Moved and seconded that Bro. Long fill this vacancy. Carried.

Moved and seconded that we have some five-minute missionary talks. Carried.

Bro. J. E. Yates spoke.

The Dining Room Committee stated that they had just broken even and that they had eighty-five cans of food to turn into the storehouse.

Moved and seconded that we extend them a vote of thanks and appreciation. Carried unanimously.

Bro. B. C. Flint presented his resignation from the Board of Publication.

Moved and seconded that we hand Bro. Flint back his resignation. Carried.

Brethren William Anderson, A. O. Frisbey, and T. B. Barton gave missionary talks. Also Sisters Vida E. Smith Yates and Flint gave short talks.

An Indian song was given by Bro. Flint, Edna Flint, and Bro. Irwin.

The minutes were read and approved.

Closing song, 160.

Benediction by Bro. Yates.

### Why This Thusness?

PHOENIX, ARIZONA, March 3, 1933.

*To the Advocate:* A current news item states: "Emergency legislation in West Virginia limits withdrawals by depositors in banks to five per cent, but banks were *free to accept deposits without restrictions.*"

That makes it nice. You are permitted to keep on sinking your money in a hole where they may possibly let you have five per cent on the dollar—*unless* they should decide to make it two per cent.

What a scramble this is! Every fellow wants to be sure to get his, when we all know that with the total amount of all the money in the United States amounting to less than *nine billion dollars*, and the people's deposits supposed to be some *fifty-five billion dollars*, it would be impossible for all the people to get their money. Still we are told that our great banking system is solvent, and we go on swallowing that deception. Why is this? It must be mostly on account of "because," as the little boy said when his mother asked him why he acted so crazy.

If this nation hopes to escape the wrath of God and the calamities of indignation from high heaven to be poured out on the wicked, and the oppressors, and upon all those whose souls are sullied by greed and selfishness, it is high time to *repent* and turn from this wicked usury system, and keep the commandments of the Lord.

That is the only hope for the nations.

JAMES E. YATES.

CENTRALIA, WASHINGTON, April 2, 1933.

*Editor Advocate:* Again the angel of Death has stricken, and removed from our midst two of our most worthy and respected members, a father and his daughter.

Silas Alonzo Winn, born December 2, 1853, Macon County, Missouri. Baptized 1879, Macon County, Missouri, by Gomer T. Griffiths. United with the Church of Christ September 16, 1925. Ordained to the office of teacher by James E. Yates and Verne Dunning, at Centralia, Washington, December 28, 1930. Died February 21, 1933. Funeral services at Boone Mortuary, February 23, 1933, at Chehalis, Apostle C. N. Headding officiating. A son and grandson survive.

Also Nora Thompson, born June 26, 1878, Macon County, Missouri. Married to Amos Griffiths, from which union one son, Frank Ray Griffiths, survives. Married the second time to Everett E. Thompson. Baptized July 28, 1916, at Centralia, Washington, by Elder S. P. Cox. United with the Church of Christ at Centralia, Washington, September 20, 1925. Died March 15, 1933, at Chehalis, Washington, without knowing that her father had so recently preceded her in death. Funeral services at Fissel Funeral Home, Apostle C. N. Headding officiating, March 17, 1933, and she was laid to rest in the cemetery at Claquato, beside her father and mother. Besides her son, a brother and other relatives survive.

MAY PREMOS.

## Young Men of the Ministry Active in Their Calling

*Our Young Ministers of the Church of Christ in Phoenix, Arizona, as Elsewhere, Are Preaching the Gospel with Spiritual Grace and Power.*

Of these young men in Phoenix, mention is here made of the good work of Elders Oren A. Caviness and Hubert A. Yates, and E. Leon Yates, supported by the capable ministry of Elder H. K. Rogers, the pastor.

*Sermon Delivered Sunday, February 26, in Church of Christ Chapel at Phoenix, Arizona, by E. Leon Yates. Subject, "Life."*

Scripture lesson and text: Gen. 1: 21-31; and 2: 7. God gave life to all, mankind, animals, plants, and to all that live.

He made laws to govern all life. He made the seasons of the year, and the law that after the snow melts and the warm days come, the trees, grass, flowers, and all plant life put forth new buds and blossom into something beautiful and become useful to man.

The law of the rose seed says, the proper amount of water, sun, and rich soil will cause it to grow and develop into a beautiful flower. If the seed should be carried up by the wind into a desert land it would not grow. Or perhaps it might get enough water from a passing shower to give it a little life; but it would be dwarfed and ugly instead of the beautiful rose its sister seed had become which had fallen in a fertile valley where the climate conditions were in harmony with the laws that govern the growth of the rose.

Plant life and animal life are victims of circumstances. The seed that lodged in the desert found itself handicapped in growth, and was a victim of circumstances. There was nothing it could do to progress or to better itself. It was not made capable to cope with the desert.

But God made man in his own image and breathed into him breath of life and man became a living soul. He gave man dominion over all that is in the earth, and surely he gave us dominion over our own destiny.

He gave man a mind capable of profound thought. He gave man a quality of power that he gave to no other living thing. It is the power to climb and to better ourselves, no matter under what conditions we may find ourselves. We are not like the rose seed. Drought can conquer it. Too much water can conquer it. Wrong altitude can conquer it. In fact, it has many enemies that can conquer it.

All life, other than man, has enemies that are greater than that life.

But man is Ruler and Master of all on this earth, including the destiny of his own soul.

Drought and too much rain and other enemies can conquer the *work* of man, but there is no enemy living that is big enough or powerful enough to conquer the soul of man if he will but stand up and fight.

We have enemies the same as all life, but we are greater than our enemies.

Most of us are blind to the biggest and most *fierce*

of all enemies, which is *self*. No enemy can harm us, as do the things which we do to ourselves.

*His Worst Enemy, by Edgar A. Guest*

"Here's how I look at the game," said he,  
"I am the man that can injure me.  
Day by day and year by year  
I am the fellow I have to fear.

A thief with a pistol may steal my purse,  
But the things which I do to myself are worse.

"I may be downed by a stronger foe,  
May get a black eye from a vicious blow;  
But no man living, whoe'er he be,  
Has power to blacken the soul of me.  
And no man can whisper that I'm untrue  
Unless that crime to myself I do.

"I may be tricked by a cunning cheat,  
May lose to the better man when we meet,  
But what is the loss of a fight or game  
Compared to the loss of a man's good name?  
And the thing which I fear is that I may deal  
A blow to myself which I'll really feel.

"Shall my life be a credit or just a botch?  
I am the fellow I have to watch.  
Thieves may rob me and rivals strong  
May crush the dreams which I've cherished long;  
But the greatest harm which can come to me  
Is the hurt I may do to myself," said he.

What are the things that tear down character and spiritual progress? Evil thoughts, greed, selfishness, any bad habit, etc.

Who permits these things to enter in our lives? We do. I am responsible for my actions and you are responsible for yours.

I am the master of my soul's spiritual destiny and you of yours. William E. Hanley was a life long sufferer and a cripple, but he gave to the world of literature, in his poem "Invictus," these heroic lines:

"It matters not how strait the gate,  
How charged with punishment the scroll;  
I am the master of my fate;  
I am the Captain of My Soul."

God made us living souls. He gave us our free agency, to do as we will. He made us capable to win the race of life, yet we can lay down the burden *before* the race is run, if we choose. It is up to you. It is up to me.

Ask yourself: "Am I going to conquer, or am I going to be content with trifles."

The following is a sentence sermon by R. L. Smith.  
*"God made man capable:*

"Of great loves, but he has indulged in great hatreds.

"Of magnificent achievements, but he has been content with trifles.

"Of profound thinking, but most of us are satisfied with stray opinions.

"Of heroic action, but he has usually chosen that which pays a profit.

"Of building palaces, but we have dug many huts.

"Of mighty adventures, but we have failed to learn how to cooperate.

"Of sublime faith, but we have feared to walk without sight."

Most of humanity has been content with trifles. It will be well for each of us to examine his individual life and see if he is being content with trifles.

Is there not room for progress in your life, that you are disregarding? Surely there is. Who is it that is perfect?

If an air pilot examining his plane found a wing cracked and failed to do anything about it, what would happen? In his next flight the wing might crumple, either killing him or badly crippling him. The same is true of our self-examination. If we find a weakness in our life and fail to do anything about it, fail to correct it, we will either become spiritually dead or spiritually badly crippled.

#### *What Constitutes a Life of Trifles?*

1. Lack of organization in routine of daily life. Too many of us live from day to day without right mental or spiritual exercise.

2. Stray opinions.

3. All thoughts that are not progressive towards right.

4. Spending time and money to satisfy our desire for pleasures that are not mentally or spiritually uplifting.

5. One of the biggest things that causes us to be content with trifles is *Lazy Mindedness*. This is a weakness which, if not conquered, will dwarf the soul. Activity is the law of life.

Activity is the law of achievements. The physical can not achieve mighty strength without activity. The mental can not progress and grow without activity of mind. Spirit can not progress without activity.

If we should find ourselves lost away from the fertile valleys of knowledge as did the rose, what are we going to do about it?

If we would be a godly people we must practice godliness; must be *active* in doing good. "*For bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.*"—1 Tim. 4: 8.

We have the power through activity of mind and the spirit that is within man, to climb above the clouds that obstruct the view, and to climb on up to the mountain peaks of knowledge and spiritual wisdom where there will be more clear vision of the paths we are to tread, through life.

Progress of the spiritual mind gives a clear vision of life. This is according to the law of life. "*For to be*

*carnally minded is death; but to be spiritually minded is life and peace!*"—Rom. 8: 6.

Are we as individuals as active of mind as we should be? Are we developing our abilities so we might achieve great things? Or are we hiding our light under a bushel?

Are we finding through our present way of living the broadest interpretation of life? Life's fullest meaning can be understood only as we accept the great Life Giver and are willing to cast off the shackles of greed, lazy mindedness, and selfishness, that hinder us from spiritual progress. Are we willing to become a charitable, prayerful, and a humble people? Only in this way can we enjoy the riches of life. "*By humility and the fear of the Lord are riches, and honor, and life.*"—Prov. 22: 4.

We are made capable of mighty achievements through cooperation. But, only through correction of our individual lives will we ever learn to cooperate collectively as God would have us do.

We as individuals must realize that upon our shoulders lies a sacred burden only we can bear; which is to develop our minds, our characters, and our spirituality, so we might become *fit subjects* for cooperation with our associates. It is within our power to do so. *God made us capable.*

We, the Church of Christ, have a goal for which we are working. We hope some day to see the law of All Things Common being lived by the people. We believe under this law people will enjoy the finer things of life. We believe under this law, the Spirit will be poured out upon the people and that we will enjoy blessings that under our present system of living we can not even comprehend.

In section 42, verse 17, Doctrine and Covenants, the Lord, speaking of what would take place if we were living under this law, says: "*If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries, and peaceable things; that which bringeth joy, that which bringeth life eternal.*"

We are capable of living under this law *if* we weed out the things in our individual lives that hinder spiritual progress.

We must learn to live for one another in order to enjoy the better and the finer feelings of life. Someone has said: "A man who lives only for himself can never experience the full happiness of living." Did not the Savior say, "He that findeth his life shall lose it; but he that loseth his life for my sake shall find it"? (Matt. 10: 39.)

A selfish, aimless life is a living death: "Activity is the law of life; idleness is death. He who refuses to impart that which he has, will at last find he has nothing to give. He is consenting to a process that slowly dwarfs and finally destroys the soul."

We as a people have the power to open the door to that more abundant life, where we can enjoy the warmth and power of God's life-giving Spirit. Are we going to open the door and step through to mighty

achievements? Or are we to be content with *trifles*?

If we accomplish the goal we have set out to win, "The Law of All Things Common," we will have accomplished a great achievement, because we will have builded a community or communities wherein man might have that more abundant life, and where the spirit of man will be on a communicative basis with God.

For in such association the spirit of man may be in closer communion with the Spirit of the Great Life Giver of All.

We must be active, we must bear our burden.

"A sacred burden in this life ye bear,  
Look on it, lift it, bear it solemnly,  
Stand up and walk beneath it steadfastly.  
Fail not for sorrow, falter not for sin,  
But onward, upward, till the goal ye win."

But in order to reach the goal we must be in harmony with the laws that govern spiritual life. And that can only be through right activity.

For activity is the law of life. Idleness is death.

## When the Mists Have Cleared Away

*Dear Saints and Friends:* I am sorry to say that the mists have become very thick and gloomy; things seem very dark and dreary along life's rugged pathway. Also we find things very misty and foggy in matters pertaining to His Kingdom here upon the earth. But if we will only put our faith and trust in Him who dwells above, ever seeking him in prayer, in humility and patience. For he who hath no patience hath no faith. It is a mark of great virtue not to desire that your desires be at once granted. Unswerving patience is of the greatest power, for it may bring into flower, leaf, and fruit the most barren of trees, though they have been tended all the year. We do not lose time, if we bear its loss with gentleness and patience.

"We but see each other darkly,  
In these misty, sinful days,  
And we often miss the beauty  
Of the simple, lowly ways.  
We are looking far too highly,  
In our pride and worldly light,  
So we pass the brightest jewels,  
In the mists that blind our sight."

So let us seek our Master in humble and patient prayer. He will help to clear the mists away. While we are on our knees, let us think of that humble and patient animal—the camel, for

The camel at the close of day,  
Kneels down upon the sandy plain,  
To have his burden lifted off,  
And rest to gain.

My soul, thou shouldst to thy knees,  
When daylight draweth to a close,  
And let the Master lift the load,  
And grant repose.

The camel kneels at break of day,  
To have his guide replace his load,  
Then rises up anew to take,  
The desert road.

So shouldst thou kneel at morning dawn,  
That God may give thee care,

Assured that He no load too great,  
Will make thee bear.

So this dark and heavy mist that has settled down over the church is not so great as we may think it is. For,

"When the mists have cleared away,  
We shall love each other better, Yes,  
When the mists have cleared away."

All through the world's history there have been mists and fogs to blind the people, and keep them from following in the footsteps of the lowly Nazarene. And we can look for heavier and more blinding mists from now on; for old Satan's time is getting short, and he is going to gather in all that he possibly can. Let us read Matthew 24: 4-31. Christ is talking to his apostles. In the reading of those few verses we find a good many heavy mists of deception, contention, strife, and egotism; but, as I said before, let us go to our blessed Master in humble, patient prayer, and they will finally be cleared away.

"Oft we fail to trace the motive,  
Of our brother to its source;  
So we judge him harshly,  
Looking through the mists, of course;  
Though he stumble in the darkness,  
On the rough and stormy way,  
We can trace his shining footsteps,  
When the mists have cleared away."

Dear loved ones: In our great struggle to overcome the evils and worldly pleasures of today, and to help build up the Kingdom here on this earth, let us not forget that humility, patience, and perseverance conquer all things; but let us endure with patience—the greatest virtue that man can possess.

"Say not the struggle naught availeth,  
The labor and the errands are vain,  
The enemy faints not nor faileth,  
And as things have been they remain.

"If hopes were dupes, fears may be liars,  
It may be in you smoke concealed,  
Your comrades chase e'en now the fliers,  
And but for you possess the field.

"For which the tired waves vainly breaking,  
Seem here no painful inch to gain,  
Far back through creeks and inlets making,  
Comes silent flooding in the main.

"And not by Eastern windows only,  
When daylight comes, comes in the light,  
In front the Sun climbs slow, how slowly,  
But Westward look, the land is bright."

The patience of Christ was waiting till he might be permitted to say: "It is finished." And that which we see done in the Head we *must* imitate as members also. What a wonderful example of humility and patience our Master set before us! Are we going to follow it? Although the mists are so thick that we can see but a few feet ahead, if we will just keep moving forward, we will still be able to see that few feet ahead. And while we are moving forward let us not forget to humbly and patiently ask God to remove that mist, that we might be able to find our brothers and sisters who are lost in the mists ahead, for,

"We shall know each other better,  
See the folly of our ways,  
And how far from God we've wandered,  
When the mists begin to raise.  
Then our vision will be clearer,  
Clouded though it be today,  
And we'll love each other better,  
When the mists have cleared away."

All men are made for one another; either thou teach them better, or bear with them. Remember, for this cause, to bear with them patiently, was mildness and

gentleness granted unto thee. Jesus says: "As the Father has loved me, so have I loved you. Continue ye in my love. If ye keep my commandments ye shall abide in his love. These things have I spoken unto you that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you."—John 15: 9-13.

Oh, if we all would only learn these verses by heart, and then abide by them. It would not be a very hard job then to cause the mists to clear away. Dear loved ones, then we could say, that "We love each other better," now the mists have cleared away. But if the mists do not clear away when you think they should, don't get discouraged—just keep right on going, because if your heart is filled with brotherly love, then the farther you go, the farther you can see; but do not go in haste, unprepared to meet whatever emergency may come before you. Every man must patiently abide his time. He must wait—not in listless idleness—but in constant endeavors, always willing, and fulfilling, and accomplishing his task, that when the occasion comes he may be equal to it.

Dear saints, friends, and loved ones: Are we equal to the occasion? It has come. Are we going to let this mist overcome us, or are we going ahead? Please read Eph. 4: 13, 14, 15. Patience will finally clear the mists away. So let us cultivate patience. Let us plant patience in the garden of our souls. The roots are little, but the fruits are sweet. And when at last it stands a tree complete, beneath the tender shade we shall rest from the burning heat and burdens of the day.

Plant patience in the garden of thy soul, and may it be watered by the dews of Heaven above, and warmed and strengthened and caused to grow by the sunshine of his Holy Spirit. And "then we shall love each other better," for the mists shall have cleared away.

GEORGE A. DERRY.

KINDERPEST, MISSOURI.

1077 Pontiac Avenue, Cranston, R. I., March 19, 1933.  
H. E. MOLER,  
Holden, Mo.

*Dear Brother Moler:* I am sending you an article which came into my possession and which I think might be of interest to the readers of the *Advocate*.

We enjoy and appreciate our paper and look forward to receiving it each month, and wish you greater success in the coming year.

cepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, Heaven opened, and the gates of Hell disclosed. CHRIST IS ITS GREAT SUBJECT, our good its design, and the

**Independence Items**

Following the conference there were some special meetings held.

Brethren Wheaton, Flint, and Yates were the speakers. Brother Yates held a week of services himself to fair audiences and good interest.

The speakers for Sundays have been James E. Yates, William F. Anderson, Samuel Wood, C. E. Irwin, and the pastor, J. R. McClain.

The local is getting back to normal after the conference activities.

Sister Sheldon is missed from our meetings, she having moved to Chicago to live with her brother there. Sister Sheldon was a very faithful and regular attendant at meetings, and they are the kind that are missed.

Brother Walter L. Gates is established in the office, and meets everyone with his genial smile, and is keeping busy telling the message of the Church of Christ, Temple Lot, to all comers.

One more wanderer has returned to the fold. Brother Fred Cleveland, who tried the Fetting brand, finally saw his mistake and came back and asked that he might be accepted back home, so the church here decided that it was better to forgive and receive the wanderer than to cast him adrift. Fred was given the right hand of fellowship on May 3. We were glad to welcome him among us again, and wish him God speed.

Brother Arthur Smith has gone to the Ozarks and will make his home with his family once more.

Brother Cleo Heath, of Muskegon, Michigan, arrived a few days ago to work on the Temple and will go to work soon. He is at present beautifying the grounds. He was so interested that he hiked through that he might do his bit on the Lord's house. We welcome him among us.

Sister Case has not been well of late, but is improving again.

Brother McBain has been in poor health the past couple of weeks.

**Build the Temple**

*By George Nephi Derry*

Build the Temple of the Lord,  
According to his sacred word;  
Build it strong, and build it well;  
The place where Christ will come to dwell:  
A place of safety from the storms  
Of Satan, in their many forms:  
O sacred house where angels come,  
When God's elect shall gather home:  
Angelic choirs shall sing their lays,  
And human voices shout their praise  
Of their Redeemer and their Friend;  
For time is drawing near the end;  
When Satan will at last be bound.  
Then build the Temple, build it well,  
The sacred place where Christ will dwell.

Build the Temple of our God,  
Where angels' feet have oftentimes trod;  
Build it as Jehovah planned,  
Upon the sacred spot of land.  
So saints be humble, full of love,  
As God smiles on us from above:  
Cast from your hearts all sin and pride,  
So Christ may choose you for his bride:  
So be united, be as one,  
Or, saith the Lord, you are not mine.  
Yea, build the Temple of the Lord,  
That we all may with one accord  
Be striving hard to do his will,  
And all his precepts to fulfill:  
Then build the Temple, build it well,  
O sacred place where Christ will dwell.

**The True Branch**

We thank thee, oh God, for the Master  
Who offered his life on the cross,  
For those who would trust him completely,  
To rid them of error and dross.

We thank thee for giving thy Spirit,  
To all those who trust and obey,  
And follow his teachings completely,  
No matter how rugged the way.

We thank thee, oh God, for the Remnant,  
Preserved by thy power and might,  
As a haven of light and of refuge  
To those who desire to do right;

For thou hast informed us but lately,  
For reasons best known unto thee,  
Thou hast kept this branch of thy people  
Nourished from the roots of the tree.

While others are worshipping  
At shrines not ordered of thee,  
This native branch on the Temple Lot  
Still clings to the original tree.

We know some people speak lightly  
Of thy power and marvelous light  
And prefer to follow the teachings  
Of branches now sickened with blight;

And their false, erroneous teachings  
Of science and philosophy  
Have caused them to bear a blasted fruit,  
Never borne by the parent tree;

For the sap of these blasted branches  
Is bitter and poison as gall;  
Such as nourished the forbidden fruit  
In the garden before the Fall.



KINDERPOST, MISSOURI, JUNE 5, 1933.

H. E. Moler, Holden, Mo.

*Dear Brother Moler:* I don't know whether I am a little late in trying to get this announcement in *Zion's Advocate* for this month or not. But I feel very much impressed to ask all the brothers and sisters of the Church of Christ to fast and pray often for the direction of the Lord and Savior Jesus Christ, that he will direct the affairs of the great responsibility that is placed upon the seven men who were chosen at the last Assembly, when they come together around the last of July. That the whole Church in general may know that our Lord has not forsaken his people, if they will keep his commandments; that when we come out of session that we may be able to give the people a report, that all may know the good Lord will direct his work if we will put our trust in him, and not in the arm of flesh. May God bless one and all.

FROM BROTHER A. N. RATHBONE.

### Missionary Appointments

(Continued)

*Elders*

Elder C. E. Erwin has been assigned to labor in the states of Michigan, Minnesota, Wisconsin and Ontario, Canada.

B. C. FLINT,  
Apostle in Charge.

### The Sweetest Name

There is no name so sweet on earth,  
No name so sweet in heaven,  
The name before his wondrous birth  
To Christ the Savior given.

We love to sing around our King,  
And hail him blessed Jesus;  
For there's no word ear ever heard  
So dear, so sweet as Jesus.

And when he hung upon the cross  
They wrote this name above him,  
That all might see the reason we  
For evermore must love him.

So now, upon his Father's throne,  
Almighty to release us  
From sins and pains, he ever reigns,  
The Prince and Savior, Jesus.

O Jesus! by that matchless name  
Thy grace shall fail us never;  
Today as yesterday the same,  
Thou art the same forever.

This was written by E. Roberts.  
One of my choice.

—By Sister Margaret S. Thiede.

It is one of the gospel hymns.

### I Will Guide Thee

I will have a holy people,  
And will guide them day by day,  
When they seek to learn my counsel  
And my every word obey.  
When they learn to love each other,  
Teach their children how to pray,  
Kindly lift a fallen brother,  
Then I'll guide them all the way.

Some shall live until my coming  
Who have fed the hungry poor;  
Cared for those who were afflicted,  
Did not cast them from their door.  
Some have entertained the strangers  
Who were angels in disguise,  
And the blessings always follow  
Messengers sent from the skies.

Pay your tithing, for the Temple  
Must be builded in the day,  
And the time is growing shorter,  
'Tis your duty to obey.  
I remember all my people  
Who have cleansed themselves from sin,  
They shall have a home in glory  
For I'll surely guide them in.  
—Given May 1, 1930, I. S. Wilder.

### The Advocate Advocates

That for the members of the Church, the Church of Christ should be our greatest concern.

That to build up the Church, personal ideas, and personal hobbies should be laid aside for the good of the work.

That in unity there is strength. We do not afford to weaken our forces or resources by division.

That in these trying and distressing times, our only hope and safety is by trusting in God. In fact that is our only safety at any time.

That we can not afford to be unconcerned about the building of the Temple. That is our duty and responsibility.

That we neglect not the daily worship of God in our homes, with scriptural reading and prayer.

# BOOKS and PAMPHLETS

## Containing Useful Information

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REPRINT OF EVENING AND MORNING STAR .....	\$1.50
BOOK OF COMMANDMENTS (Paper cover) .....	.40
DAVID WHITMER'S ADDRESS .....	.40
CHANGING OF REVELATIONS, Macgregor .....	.15
THE MIDNIGHT MESSAGE .....	.15
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MINORITY RIGHTS, E. E. Long .....	.15
JUDGE PHILLIPS DECISION REVERSED .....	.20
(Concerning the famous Temple Lot Suit.)	
FIRST HISTORY OF THE CHURCH, by John Whitmer .....	4.00
(This history is not in print, but we type write it, which accounts for the price. It contains 86 pages of double spaced matter.)	
ZION'S ADVOCATE, by the year in advance .....	1.00

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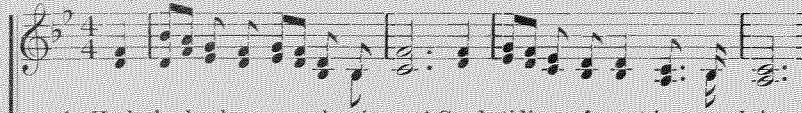
We also have volumes One and Two of the Reorganite Church History, both for.....	3.00
TEMPLE SAVINGS BANK, size 3x6, each.....	1.00
VOICE OF LIVING TEMPLE, per copy .....	.10
BRIEF HISTORY OF CHURCH OF CHRIST, 35 pages .....	.10
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Edited by Ruth E. Heyward, this is essentially a Church of Christ Sunday School Quarterly.

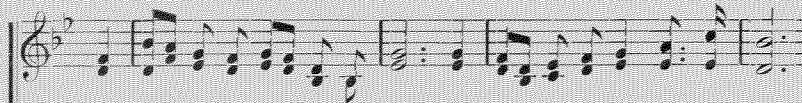
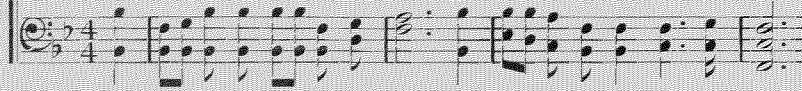
## Hark, Hark, Oh Ye People.

REES JENKINS.

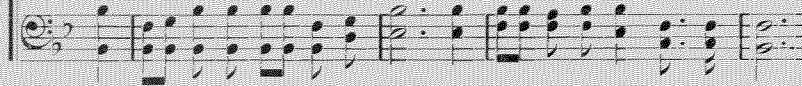
H. E. MOLER.



1. Hark, hark, oh ye peo-ple, give ear! Good tidings of great joy we bring,
2. In - ves - tigate now, this, our claim, And prove for yourselves it is true;
3. Un - changea- ble truth you must know, The same now as ev - er it was,
4. O - bey him, ye peo-ple, to-day, Be - lieve in the gospel's glad sound,



We wish you the gos-pel to hear, And ask in Paul's words "prove all things,  
In so - ber-ness here we pro-claim, That God will bear witness to you.  
The foun-tain from which it still flows, E - ter-nal and the First Great cause.  
Your soul will re-joice in the way, Be - cause of the truth you have found.



And hold fast to that which is good," The truth of the gos-pel o - bey.  
The mes-sage we bear is di - vine, This truth we do not teach in vain,  
His plan of sal - va - tion is one, 'Tis per-fect, 'Tis full in de - tail,  
Your free-dom will then be complete, You'll joy in the Lord's blessed peace.



We're sure that if you under-stand You'd not from the truth turn a-way.  
'Twill bring you a peace most benign, And life ev-er-last-ing you'll gain.  
He's giv - en this truth thro' his Son, It nev-er, no nev - er will fail.  
His bless-ings to all are re - plete, And God says they never shall cease.



*This is one of the songs prepared for the Church of Christ song book, which we hope will be published soon. We should all realize the urgent need of this book. The Hymnals and Zion's Praises, which the churches generally use, will soon be worn out; and since they are out of print, and cannot be obtained, we should arouse ourselves to the pressing need of providing the church with the proper and necessary songs for our people. A few plates have already been made, and the Committee solicits your earnest and prayerful support. Have you a song? Are you willing to contribute one plate towards this very helpful ministry of song? If so, write to Brother H. E. Moler, Holden, Missouri.*

# A Standard for the People

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people.

"Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."

Isaiah 62: 10-12.

Psalms 85: 10: "Mercy and truth are met together; righteousness and peace have kissed each other."

Proverbs 3: 3-4. "Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart. So shalt thou find favor and good understanding in the sight of God and man."

Isaiah 16: 5. "And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hastening righteousness."

Luke 6: 36. "Be ye therefore merciful, as your Father also is merciful."



## A Replica of the Temple for a Love Offering Bank

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