

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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THE OUTLOOK

"BON-VOYAGE"

I have been asked concerning my impressions of the 1935 General Assembly, so I will endeavor to give them to you for what they may be worth. During the last few days of the assembly, this thought constantly ran through my mind, "The OLD SHIP has weathered the storm again."

And that is just how I feel about it, which reminds me of a trip I made down the Pacific coast last year from Bellingham to Seattle, Washington. I found that it was considerably cheaper on that occasion to travel by boat than by rail, so I engaged passage on the good ship Sol Doe, a small passenger boat that sailed between Seattle and Bellingham on Puget Sound.

On this particular trip we boarded the ship at about 10 A. M., the usual time for starting conference sessions, at a time when storm warnings were out and the port was shrouded in a heavy mist and fog that affected the visibility considerably. At times the shore breezes would cause the fog to lift, and far out on the Sound we could see where patches of sunshine glistened upon the water. Then the fog would settle down and we would be shut in again.

After a little while the captain of the ship ordered "all aboard" and the whistle blew, indicating that the time of departure had arrived. Soon the giant propeller began to churn the waters and the ship slowly backed away from the pier, and turning, headed out to sea.

The weather was warm, but the crisp sea breeze made it more comfortable for us passengers to stay in the more sheltered parts of the deck or in the cabins. Obtaining a deck chair I found a comfortable spot near the smoke stack on the aft deck, where I could enjoy a few hours of relaxation after the strain of missionary effort. As the ship steamed further out to sea, the shore lines receded rapidly and in time became a blur in the distance.

During this time the sea was getting rough and choppy. But our ship was sea-worthy and we felt no fear or uneasiness. We sailed past a number of small islands, some of which were fortified. At times the "watch dogs of the sea," gray destroyers of the U. S. Navy, would steam by out of the mist, like silent ghosts, as reminders of the eternal vigilance of our nation's paternal care. At intervals we would steam into some island port of call, Port Townsend, Anacorda, etc., and we would crowd the rails, watching with interest the loading and unloading of passengers and freight. Those who desired to do so, could have a few minutes of "shore leave."

At times there would come rifts in the clouds and the clear blue sky would appear,—the sun would shine forth and all nature would take on a more cheerful countenance. As the day wore on, we passed under the giant guns of the government, hidden in fortifications along the shores of the

sound. We passed other ships, some of them small tugs, towing strings of two to four barges,—others, great ocean going liners, sailing for foreign countries. Towards evening we were plowing through a heavy sea against the outgoing tide and a strong head wind.

As a result of these adverse conditions we were several hours late in making the Port of Seattle. But it was a splendid trip, with its changing scenery, quaint ports of call, salt water odors and boat experiences, which remain a treasured memory to me.

So it is with the Assembly. Our first session was marked with its shroud of mist and fog. Individuals in their anxiety to "set in order" allowed their zeal at times to overcome their judgment, and thus added to the tenseness of the sessions, were as the tugs appearing out of the fog with "strings of barges" resolutions, manifestations, etc., to add anxiety to our voyage. These conditions caused a part of sadness and worry to settle upon us, but that was dispelled temporarily at least, by an "off-shore breeze" from the Sacrament service the next morning, when as the result of mighty prayer, spiritual testimony, and unwavering faith, the mists raised, and we could get a glimpse out across our "troubled sea" of the blue skies of those heavenly shore, where the sunshine of the Spirit rested upon the islands of peace and blessing, made clear to our view, to renew our hope and courage. Then on succeeding days, we had alternate periods of "choppy sea," smooth sailing and clouds and sunshine. At times we sensed the stern authority of God's "watch dogs,"—the priesthood, as they appeared out of the fog to remind us of the "paternal care" of Him who watches over us.

The good ship "Church of Christ," kept an even keel. She proved to be an able, sea-going craft. A good pilot, the Holy Spirit, and her captain, Jesus Christ, were at the helm. Steadily they piloted her, passed dangerous shoals, across treacherous channels, through choppy seas, head winds and opposing tides. At last on Monday evening, April 16, 1935, in spite of an outgoing tide, we made port, after a ten day voyage, a few days overdue, but safe and sound. Our good ship had her "holds" laden with a rich cargo of good things accomplished for the onward progress of the church. Her crew, the apostles, bishops, elders, etc., were working in unison at the last. All felt to rejoice over the outcome of our efforts. With but few exceptions I believe that crew and passengers alike can say, "It was a splendid voyage."

So in conclusion, I wish to remind all, that our good ship the "Church of Christ," has left port for another year, Let us rejoice and be glad,—let us say to our good ship upon this longer journey, "Bon Voyage."

C. L. Wheaton.

MONEY

Part Two

By B. C. Flint.

In this installment of our examination of "money" we will see that we MUST give the subject careful consideration, in order that we be not "caught in confusion" in handling the stupendous task that an all wise Creator has enjoined upon us, as a people. Remembering that God, who has commanded us, is not ignorant along these lines, and can direct us only when we have an intelligent understanding of what has already been committed to us, and have open minds, as to their application.

First, let us state the situation, as we find it in the world, and then separate it into its relative parts.

To begin with, we as a church believe in the establishment of a Zion. In this, the element of values must of necessity play a very prominent part. In the world, the standard of value is based upon a metallic basis. The monetary standards of the world are also committed to the "profit system." Interest or usury is allowed as being a just toll for the use of this standard of measurement. All right—in order to condense this article as much as possible, we will confine our analysis to the United States, and simply state another economic fact. While there is only \$5,000,000,000 in gold in this country, as already stated, and which is 42 per cent of all the gold in the world, this must be made to balance the real wealth of the nation or \$400,000,000,000 and in order to do this, for every dollar in gold, the bankers declare that there is twelve trade or credit dollars, or \$60,000,000,000, but which has no real existence in fact, but on which the American people pay interest at the rate of 5 per cent. However, even this did not provide enough currency to circulate and carry on business so there was a revaluation of gold and the \$5,000,000,000 was declared to be \$10,000,000,000 which with twelve trade dollars for every gold dollar increases our indebtedness by two and instead of paying interest on \$60,000,000,000, we now pay on just double that amount, with the result that we now owe, \$200,000,000,000 or according to William Randolph Hearst in an editorial in the Chicago Herald Examiner, for October 23, 1933, it amounts to a per capita of \$2000 for every man, woman and child in the United States. In support of Mr. Hearst, I refer you to that great economist, Alfred W. Lawson, in his book, "Direct Credits for Everybody," or Mr. Clive Kendrick of England, in his analysis of the world's burden of debt.

Now how can we owe over \$200,000,000,000 on the small original metallic capital of only \$5,000,000,000? And to whom do we owe it? Is it any wonder that the banks are full of idle money, and the streets are filled with idle men? Is it any wonder that two hundred thousand factories have been closed in the last four years? Is it any wonder that over a million farms have been taken from their owners? Is it any wonder that five million families have lost their homes through the foreclosure route? These are all facts that I have the proofs before me to substantiate, and all because this horrid old Judaistic monetary system has gotten so badly out of balance. They tell us the trouble is over production. They plow under wheat and cotton while people are hungry and cold. They destroy meat when people are starving. It is as sensible to say that because there is too much water, people shouldn't drink, as to say there is over production. No one has all he wants. Everyone would have better homes if the real wealth of this nation were in circulation. The farmers would pay off their mortgages. They would buy new machinery instead of patching up the old that is now way beyond repair, if the real wealth of this country could take the shape of money to restore the purchasing power of the

American people. If this were done, and it could be, because the Constitution has given Congress the power to coin money and regulate its value, every closed factory would open in less than a month, and the fourteen million unemployed would man those factories, and make the things that every farmer, every home owner, every man, woman and child now on relief needs oh, so badly. If according to the best authorities, our normal producing power is over one hundred billion in wealth per year, how long would it take that powerful agent to destroy this unnatural and unholy depression?

You say, "If there is no obstacle why isn't this done?" There is an obstacle, and that obstacle is the profit system, the usury system on which this gigantic evil is founded. Just an extract or two, that explains this, from Clive Kendrick's "A Challenge To Modern Finance and Industry." After discussing money, the profit system, unemployment and kindred subjects wherein he draws copiously from various sources; he says this on page seven: "The Bankocracy that rules us is brutally frank but quite correct when it tells us, as it does, that if we continue with the present system we must put up with scarcity and starvation for millions. * * * With the present system it can be shown that it is impossible to put into circulation sufficient purchasing power to purchase the whole of the produce at a price at which that produce must be sold to give a profit." Emphasis mine B. C. F. There you have it. Better to keep the purchasing power deficient and the people starving than for the financier not to make a profit. But he continues: "President Hoover recognized this position when he advised America to lend her hoards of gold, but this can only eventually make the position worse under the present system. Although many may not be able to agree with President Wilson that commerce carried on for gain is the deep rooted cause of all wars, all must agree that it is one of the most serious causes, if not the only one.

"Now that the world is developed, this inherent defect, which made the people spread over the world and develop it, causes suicidal commercial warfare quite as disastrous as real war, and must eventually cause the total collapse of civilization. Look at the picture on the one hand, a world full of all that man can want, and on the other hand a starving, unemployed, miserable people."

Now for the question: Who owns the gold? When we have answered that we will have answered the question as to whom we are supposed to be in debt over two hundred billion in interest. Some people think that our gold reserve belongs to the government? Why, if that were true, why must we pay interest? That is sufficient answer it would seem to me, but let us read the record. Here is an extract from a debate on the floor of the U. S. Senate, and found in the Congressional Record for June 3, 1933, page 5006.

Mr. McAdoo: I would like to suggest to the Senator that the Treasury has no gold with which to redeem anything.

Mr. Barkley: Theoretically, it has.

Mr. McAdoo: Actually it has not. The Treasury never has any gold to redeem anything unless there is a surplus in the Treasury.

Mr. Barkley: But its reputation is that it has about \$4,000,000,000.

Mr. McAdoo: It has an undeserved reputation, because as a matter of fact, the Treasury does not own the gold.

Now were we to concede that the Financiers of the world have a right to charge interest on the four or five billion in gold actually in their possession, they have absolutely no right to collect interest on the twelve trade dollars, for every

real dollar in gold, because that does not exist, and only represents the turn over in trade and actually belongs to the producers of wealth, the whole people of America. It will readily be seen that we are able only to touch a few high lights on this question. We recommend the reading of the pamphlet already mentioned, by Clive Kendrick. This can be obtained from the Anglo-Saxon Federation of America, Fox Building, Detroit, Michigan.

We will now bring to our support some more matter from those who have made a study of the economic situation in the world. Before me lies a little book called "Ten Men on Money Island" by Leslie Erickson, LL.B. and published by Strong Publishing Company, Minneapolis, Minnesota. In reciting the causes of depression, and the control of the medium of exchange for profit to the financier, he proves all I have said and confirms my quotations from Kendrick and others. On page 22 he copies a letter sent out by the American Bankers' Association, in 1893, to the various banks of the country.

"Dear sir:

"The interest of National banks requires immediate financial legislation by Congress. Silver, silver certificates and treasury notes must be retired and national bank notes upon a gold basis made the only money. This will require the authorization of five hundred millions of new bonds as the basis of circulation. You will at once retire one-third of your circulation and call in one-half of your loans. Be careful to make a monetary stringency among your patrons, especially among influential business men. Advocate an extra session of Congress to repeal the purchasing clause of the Sherman law and act with other banks of your city in securing a large petition to Congress for the unconditional repeal, per accompanying form. Use personal influence with your Congressmen, and particularly let your wishes be known to your Senators, etc.

On page 20 is another extract from a letter from the same source and addressed to bankers everywhere, and reads as follows: "It is advisable to do all in your power to sustain such prominent daily and weekly newspapers, especially the agricultural and religious press, as will oppose the issuance of greenback paper currency money, and that you will also withhold patronage or favors from all applicants who are not willing to oppose the government issue of money. To repeal the law creating National Bank Notes, or to restore to circulation the government issue of money, will provide the people with money, and will therefore seriously affect your individual profit as bankers and leaders."

Again, he quotes from a periodical called the "Hazard Circular" published during the Civil war, in 1862, as follows: "Slavery is likely to be abolished by the war power, and chattel slavery destroyed. This, I and my European friends are in favor of, for slavery is but the owning of labor and carries with it the care for labor, while the European plan, led on by England, is for capital to control labor by controlling wages. This Can Be Done By Controlling Money. The great debt that the capitalists will see to it is made out of war, must be used as a basis to control the volume of money. To accomplish this, bonds must be used as a banking basis. It will not do to allow greenbacks, as they are called, to circulate as money any length of time, as we cannot control them."

Then this on the same page. He says: "In the year of 1865 Lord Goschen, the English authority on foreign exchange, voiced the opinion of the bankers when he made these statements appearing in the London Times, regarding our greenbacks":

"What, it may be asked, will be the value of gold to them—the people of the United States—if they neither require it for internal circulation, which they may think can

be managed as well by paper, not for payment of foreign liabilities, from which, under our hypothesis, they will be comparatively free. If that mischievous financial policy which has its origin in the North American Republic during the late war in that country should become indurated down to a fixture there; that Government will furnish its money without cost. It will pay off its debts and be without a debt. It will have all the money necessary to carry on its commerce. It will become prosperous beyond precedent in the History of Civilized Governments of the World. The brains and wealth of all nations will go to North America. That Government must be destroyed, or it will destroy every monarchy on this globe."

There you have the clincher that supports all I have said in this article, and shows that the Utopia that I pictured earlier in this article was no fantastic dream, but might have been a stern reality, had not Judah, in the form of the International bankers, stepped in and by killing our federal bank tied us up to the God of Gold from which we have never been able to extricate ourselves.

This, then, is a brief and rather jumbled statement of the case as it really is. Now what is the application? God through the prophets saw this day. We have a well marked out path. All economists in all lands, see nothing but chaos on the financial horizon of the world. Jerusalem was to be trodden down of the Gentiles until the time of the Gentiles was fulfilled. That time has come. Their doom as nations is sealed. Armageddon is next. The League of Nations and the World Court, are but the assembling of the nations into one grand phalanx. One system governs them all.

Now read the Revelation of Grandville Hedrick given in 1864. In that he gives in detail all these things, including the League of Nations, and the financial crash that spells the doom of Gentile nations. He also sees the setting up of a righteous nation in the West. This is, in my opinion, the nation of Joseph—Ephraim and Menasseh. Menasseh acting as the nucleus for this new nation. This is the tradition of the Lamanites, and in our article which will follow shortly, we will give the story and prophecy of De-ka-na-we-dah, which fits into this as perfectly as all other prophecies have done. Be it remembered that God gave to Joseph Smith the outline of a financial program, centering around a gathering to Zion, and the building of the temple. Ephraim's opportunity was extended to him, but he did not understand, and so the early elders changed that system to one that they thought would fit the monetary system that they were under and thought they understood. That system has now fallen, and the time is at hand for God's mighty program to be instituted for the saving of the "house of Joseph," as indicated in Zech. 10:6.

This discredited, wornout, usurious, diabolical, death dealing system of Judah, will soon be removed from the shores of Joseph's land, and will go to the homeland to build up the waste places there, but we are told that "Judah shall plough, but Ephraim shall ride." These two cannot and will not mix, until Jerusalem will be overthrown as told of in Zech. 14:1-4. Then will Ephraim repent and "turn from her idols" (The Judaistic god of Gold).

The Word of God tells us that the gold and silver are His and will be used to ornament His house, but he will not take possession of it until it "rusts and cankers" in the hands of the rich men who have made it into money, and established a system thereby for the enslaving of humanity. Let us with faith, look up and rejoice, because the day of redemption and the vindicating of our work is at hand. God's house will be built, and God will direct in its building. He has said so, and what he says will be accomplished. America's real wealth is still intact.

(Concluded.)

WHAT MUST I DO TO BE SAVED

By Wm. F. Anderson.

"What must I do to be saved?" is an age old question which stands out today as one of the most important questions of life. Various answers have been given by men. Some tell us one thing, some another, and the earnest seeker is confused. With the "lo here, and lo there," he does not know which way to turn.

If all seekers were willing to accept the plain statements as found in the Bible as given by Christ and the apostles who were the authorized teachers of the way of salvation, there would be fewer isms and less confusion. Surely God is not the author of confusion.

Does the Bible read one way to some, and another way to others, or does it tell the same story to all? Let me invite you to read your Bibles as I cite you to a few passages. First, let me suggest that we are endeavoring to find an answer to the above question. Turn to Acts 16: 30. Paul and Silas were in prison. An earthquake had freed them and opened the prison doors, yet they remained. The keeper of the prison, alarmed, was about to kill himself. Paul told him not to harm himself. In fear and amazement the man cried out, "What must I do to be saved?" That this jailer had been a believer in Christ is evident from the conversation, and the first thing Paul did was to tell him to believe.

People in that day did not readily believe Christ to be the son of God; it was hard to convince them. The prison keeper had witnessed a miracle. Paul and Silas were in prison because of their belief and preaching, and the jailer was no doubt convinced that God was with them, hence his question. In verse 31 we find the answer: "Believe on the Lord Jesus Christ." Some tell us that is all we have to do, simply believe. Paul did not say that, and he was surely qualified to answer the question. He, himself, had once asked the same question. Read Acts 9: 1-6. In astonishment he had asked, "Who art thou, Lord?" Answer: "I am Jesus whom thou persecutest." "What wilt thou have me to do?" "Arise, and go into the city, and it shall be told thee what thou must do." Continuing in this same chapter we find that a man came to Saul to tell him what he must do.

Paul, then, was qualified to answer the question of the jailer, and we find that the jailer took the prisoners to his home, and there they told the jailer and his household the story and teachings of Jesus. Evidently there was more to what Paul and Silas taught than simply to believe, for we note in the 33rd verse of the 16th chapter of Acts that the jailer and his household were baptized.

Let us notice an experience Peter had on one occasion. Turn and read Acts 10: 1-5. A good man was desirous of knowing how to be saved. The Lord, in a vision, told him how to find out. Peter had a vision concerning this same man. Let us follow Peter on his journey down to verses 24-48.

Peter taught Christ to these Gentiles, but he had to have a vision and see the Holy Ghost rest on these Gentiles to convince him that the Jews were not the only ones who would be accepted of God and again we find baptism is an important factor in what men should do to be saved.

Now let us turn to Acts 2: 1-47. Peter there taught Christ to the multitude. Not only Peter, but the rest of the apostles spoke. Finally the people "were pricked in their heart" and they cried out, "Men and brethren, what shall we do?" Peter had been with Christ in his ministry and had been taught by Him, and now under the power of the Holy Ghost he answers their question, verses 37 and 38. He did not say anything about believing. They already believed what the apostles had told them about Christ, the Saviour, and they wanted to know what to do to be saved. Read carefully the answer in the 38th verse, then ask yourself, can I obtain salvation any other way?

May I now invite you to read John 3 1-5. Here we have a conversation between Nicodemus and Christ, one the seeker after truth, the other the instructor. Surely Christ was qualified to teach. The question, "How can a man be born when he is old?" is still a pertinent question. "Born of water and of the Spirit," was the answer. Men have tried to make it appear that Jesus did not mean what he said on this occasion, but He has never changed his answer or retracted it. It is still his answer to the age old question.

I note in each instance we have examined, except in the case of Cornelius, the baptism by water came before the Holy Ghost. In the case of Cornelius it was necessary to show Peter and those Jews that God would accept the Gentiles who would obey his commands.

You might now turn and read carefully Romans 6: 1-6. Paul again teaches and explains baptism. Also read Colossians 2: 12, 13. Now turn and read Mark 16: 14, 20, and Matthew 28: 16, 20, where you will find the instruction given by Christ to his ministry, what they were to preach, and do. Also read Luke 24: 45, 49. It might be well to read in connection the expressions of Paul in Galatians 1: 6, 10.

The Christ taught his ministry what to preach, and as we follow them we do not find them teaching differently from that which the Master told them. We have the record of the teachings of Christ and his apostles with us today. Will you, dear reader, accept those teachings, or do you prefer to follow the perverted (changed) doctrines of men, who do not agree among themselves? "Come now, and let us reason together, saith the Lord." is good advice for us. Why not, dear reader, go into your own chamber, and ask God to give you light and direction? If you really believe, you will be glad to do this. If you desire to know more on this subject of the gospel of salvation, write to the Church of Christ, Temple Lot, Box 472, Independence, Missouri.

CONFERENCE ECHOES

There were sunlight and shadows, as there always are in the drama of human life in any aspect. We were happy when word came to the Assembly, through Bro. Flint, that there had been a "gathering" to the Temple Lot (Church of Christ) in So. Boardman, Michigan, and that they had held their first Church of Christ meeting in that place.

"Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple."

Sec. 83: 2, Doc. & Cov.

We were made sad on the evening of Sunday, April 7th, when a telegram came announcing the death of Bro. Bennett, pastor of the Detroit branch of the Church of Christ in an automobile wreck. Two sisters were badly injured. The party was on their way to conference in Independence. Immediately a session of prayer was called that the injured ones might be restored to their families. The next day word came, "Prayers answered," and we were informed that the sisters were better and had been taken to their homes.

Sister Minnie Page came to conference with Bro. and Sister R. M. Maloney. It was a long trip for an ailing woman to make in an automobile, and when she got to Independence she had to be taken to the Sanitarium. Notwithstanding her disappointment, her ardor for the Lord's work was not dampened, for she gave \$500 tithing to the church.

Two young people came 600 miles to have their infant son blessed at the conference by the two grandfathers. The infant is the great grandson of Alexander Hale Smith, after whom he was named. The young parents are the daughter of Apostle and Sister B. C. Flint, and the son of Apostle A. M. Smith. The ceremony took place in the assembly sacrament service at 11 o'clock Sunday morning, April 14th.

The program of the Bishopric kindled deep interest and enthusiasm. Anything that looks towards preparation for Zion finds a responsive chord in the hearts of Latter Day Saints. The Bishops will give you more about it in the future issues of the Advocate.

The two vacancies in the General Bishopric were filled by the ordination of J. R. McClain and A. S. Wheaton. The seven Bishops now consist of A. O. Frisbey, E. E. Richards, Samuel Beacham, J. T. Ford, T. J. Jordan, J. R. McClain and A. S. Wheaton.

A Sunday School Association was organized, and the action is referred to the membership of the church. This is one of the forward steps taken by the Assembly, many believe.

Those who sponsored the People's Conference point with glad satisfaction to the fact that everything about it was unanimous. The committee to whom the document was referred was a blending together of men who had differed somewhat on the question of representation. They unitedly reported that they had no changes to make in the document. The Assembly unanimously approved the report and referred the document to the membership.

The "People's Conference" was not the only thing upon which the Assembly acted unitedly. They unanimously sustained the Board of Publication, the Editor, the Business Manager, the General Recorder, and the eight men of the Quorum of Twelve, whose names and missions were read. They are H. E. Moler, Wm. S. Anderson, E. E. Long, Jas. E. Yates, B. C. Flint, A. M. Smith, C. L. Wheaton and Thos. E. Barton. The Assembly manifested every confidence in the Bishopric and the office manager.

Apostle B. C. Flint was appointed to the British mission. He and Sister Flint are making arrangements to depart as Sister Flint was born in Germany, and speaks German somewhat, we believe. Over here, we know them as "the missionary Flints." Sister Flint deserves her place in the partnership. We hope the way may be provided that these good people may get into their mission soon. We have a deep interest in our brothers and sisters on foreign shores, and hope to see the honest in heart gathered out everywhere.

There is to be no side-tracking of the temple work. That is to proceed as fast as means will permit.

The Temple Helpers, an organization among the sisters, gave a pleasing program one evening, setting forth the work they are doing. We believe this is the first time the sisters ever gave a program all their own at one of our general assemblies. Some of the papers that were read will appear in the Advocate later.

PLEASANT MISSIONARY EXPERIENCES

Changed and Improved Attitude of Our Reorganized Church Brethren.

By James E. Yates.

On February 5th I left Phoenix, Arizona, driving to Independence, to be there for the General Assembly. At various places along the way I engaged in missionary work. After being on the journey one month and six days I arrived in Independence, having had a number of very pleasant experiences in preaching by invitation, in Reorganized church pulpits, as well as in our own congregations.

At Gila Bend, Arizona, I met with the family of Elder O. A. Bender, Sister Bender, their daughter, Thursia, and Brother Lester Bender and family. At Tucson, Arizona I stopped with Brother and Sister Carl Larsen. Sister Larsen is a daughter of Elder Russel Archibald, of St. Louis, Missouri and Brother Carl Larsen's parents live near Lee's Summit, Missouri.

At Tucson Elder Ames Berve, pastor of the Reorganized church, was so kind as to invite me to preach, but at that point I thought best to decline. At Bisbee I visited Brother Ray Ratteree and wife, Sister Regene Long Ratteree, and the senior Ratterees.

At Douglas, Arizona, the pastor of the Reorganized church invited me to preach both the Sunday morning and evening sermons for them, and I continued the meetings for two more nights. Our Church of Christ folks, the Browns and Spooners and others of the church, live in Douglas, also; and as a result of the changed attitude of our Reorganized brethren, a better and happier feeling was established among all. How much better this is than for people of the same faith in the great Restoration to put in their time fighting each other.

At Seiling, Oklahoma, Elder E. L. Ballinger, pastor of the Reorganized church, showed the same brotherly spirit in asking me to occupy their church, and what a sweet and blessed experience we had together there, also. How different from a former visit to this town a few years ago. The brother then in charge, (a good man, too) seemed to feel obligated to enforce the closed door policy which was so erroneously inaugurated in the year 1925. When I had been refused the church pulpit for preaching, I had of course to arrange for meetings at another place, for I knew my calling is to preach the gospel, and I dare not permit the folly or misrule of unwise men to prevent me from doing that. Of course, upon such occasions we had to inform the public of the plain fact that the pulpit had been ordered closed against us; and that naturally reacted unfavorably on the minds of the public.

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EDITORIAL

THE OUTLOOK

We had a good conference. We are looking forward, in the near future, to a time when the Spirit of God may be poured out in great power, but we have to prepare for that. In the meantime, a broad field of opportunity is before us. The reward is ready when we earn it.

The faithful, persevering child of God has no reason to fear. We are engaged in a work, the outcome of which is not in any way doubtful. It is God's work. He is at the helm. We are living in the day of the second and last pruning of the vineyard. (See Jacob 4: 3); in the day when "a great and a marvelous work" has begun (Isa. 29: 14)—"a work which shall be everlasting, either on the one hand or on the other." (1 Nephi 3: 215). We think this work was represented to Daniel by the stone that "was cut out without hands" and which finally "became a great mountain, and filled the whole earth." (Daniel 2: 34, 35.) Yes, we are assured "that the gates of hell" shall not prevail against the work of God. The work may be—indeed, it has been retarded and hindered, but no weapon raised against it is going to finally prevail. The time is coming when "every knee shall bow" and "every tongue confess" that Jesus is the Christ. The forces of evil will put up a hard fight, but they will not triumph. Satan is going to be bound, and this earth is going to enjoy a thousand years of peace and happiness, when those who have been faithful in life will come forth in the first resurrection to join those who remain, who will be changed in "the twinkling of an eye," and Christ will rule over the earth, during the millennium era.

"But maybe the preparation for that blessed day will be done in some other way, by some other means, than through the Restoration," some may say, and some are saying this, despite the positive declarations in the Scriptures, and they are halting and fearful where they ought to be resolute and strong, doubting where they should be decided. There is not going to be any other restoration. It is not written that there will be a third, or a fourth pruning. There is to be only a second pruning, which will be the last. John said: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth—for the hour of his judgment is come." (Revelation 14: 6, 7.) With the coming forth of the Book of Mormon began the "marvelous work and a wonder" that is going to culminate in the preparation of a people to meet Christ. The beginning and the end of this work were shown in the

parable of Zenos, in the 3rd chapter of Jacob. Out of the wreck of the church the Lord found a few, a remnant, who "did obey" his commandments "in all things." (Verse 140). This remnant would take the gospel to Israel and the natural branches would be grafted into the spiritual tree, and fruit would be laid up for the "long time," the thousand years.

There are no ifs or maybes about it. We are engaged in a great work. It is going to succeed. The word of God says so. The only failure will be for those who drop out of the race, who quit trying. For those who endure to the end there is no failure. Whether they live till the completion, or join the waiting throng on the other side, they will be in the great reunion of the redeemed on this earth, and will have the satisfaction, the joy of knowing that the cause in which they served did perform its mission, and that they contributed to its success.

INDEPENDENCE ITEMS.

We feel "lonesome" after the conference. It is so pleasant to see our brethren and sisters arrive, but it is sad to say the goodbyes. We have Bro. and Sister Wheaton with us yet, but Bro. Wheaton will be leaving shortly. Sr. Wheaton will stay for awhile to visit with her mother and other relatives. A social was given the evening of April 23rd, at the home of Sr. Willian, on South Main street, in honor of our brother and sister who used to live here.

* * * *

Easter Sunday was appropriately observed in the "little white church" on the Temple Lot. At the eleven o'clock hour in the morning there was a pleasing program of scripture reading, songs, music and a short sermon by the pastor, J. R. McLain.

In the evening Bro. C. L. Wheaton preached on Jesus, the Light of the world; that he showed men how to live, and he gave purpose and incentive to life by making possible the resurrection of the dead and giving men hope of life beyond the grave. John 8:12 and Psalm 27: 1-5 were his texts. With these scriptures he associated John 1: 6-14; 9:5; 12: 32-36; Ps. 36:9; Luke 24:34, 45-53; 3 Nephi 5:8; 9:10; 11:12, 13; Doc. & Cov. 90:1.

* * * *

Spring is here in all its glory, warm sunshine, life giving showers, leafy shadows, yellow dandelions and birds' songs. Can one experience spring without thinking of the Resurrection? When we see "all vanished things on silver wings come whirring, all once lost things in April's rain returning" our thoughts fly to the time when the graves will open and our loved ones will greet us again.

* * * *

We were glad to receive this word from Bro. Maloney: "We left Sister Page at Eldora, Kansas, at the home of her brother. She was somewhat improved."

"God can do nothing with a discouraged people."
B. C. Flint.

"A sound faith depends upon a sound doctrine."
James E. Yates.

Scolding and fault finding are no more evidence of the Spirit of God in the preacher than in the member. They indicate spiritual vacuum in both.

FROM THE MAIL SACK

Bellingham, Washington.

Dear Friend: Just a few lines to the readers of the Advocate. This will be the first letter to the Advocate from the little branch at Bellingham. We were feeling pretty blue and lonesome for church privileges when Apostle C. L. Wheaton came to us. He revived us, organized a mission, baptized three adults and one child; ordained one elder, blessed one baby girl, administered to the sick and organized us into a branch which we hope will grow so large that we may be able in the near future to buy a church of our own. We feel to say at this time that we believe the Lord directed Bro. Wheaton to this little vineyard to gather us together in a oneness that we might be able to receive those spiritual blessings of which we all stand so much in need. Everything is going nicely at present writing. We ask an interest in your prayers that we may keep our lamps full of oil, trimmed and burning. Your sister in Christ,

Mae White.

Rockford, Illinois.

Dear Brothers and Sisters: I take pleasure in writing again to the little paper we all love so well, to tell you there has never been anything that has brought the saints so close to me as it has. I look forward and pray for the time when we will all be gathered together to one place. I praise the Lord that we have people who love the Lord like our sister Mary Smith, who sends those wonderful poems to our paper. There is one fault I have to find with our paper, and that is, that it doesn't come often enough. I was to see Sister Daer the other day and she said, "I wish I had another Advocate to read," and this was only two days after the April issue. My prayers are for all of you, and the building of the temple. Let us all unite and do our best, and not put it off any longer. May the blessings of the Lord be with you all.

Your brother, Rolland Sprague, 958 N. Horsman St., Rockford, Illinois.

Rockford, Illinois.

Dear Editor and Readers of the Advocate: Since our editor has requested us to give our experiences I wish to relate an experience of mine a year ago which led to my transferring to the Church of Christ. I thought the Lord was talking to me, though I could not see a personage, and in the dream I could see very plainly a man standing at my kitchen door carrying a book. I thought I opened the door and admitted him. The instruction I received was, "Read the book; it contains truth." Then I saw myself studying long and hard, and a new light was mine. I saw myself in a large congregation of Reorganized Saints of which I was a member. It seemed all were in unison excepting myself. I finally left my place among them, but not without considering well the cost. I fully realized many would be displeased at my action; that I would lack the association of those I hold most dear among them. Then I seemed to be resigned, and I stepped into the isle. A mantle of peace enveloped me, and I had the satisfaction that the Lord was well pleased with what I had done.

A few days after my dream I was amazed upon opening my rear door, in answer to a rap, to behold the man of my

dream. I was about to ask if he had brought a book for me when he said, "Sr. Thomas, you don't know me, do you?" It had been some eight or nine years since I met him and his wife in another branch of the church. He told me that he had united with the Fetting group and had brought me David Whitmer's "Address to All Believers in Christ," also the Messages. He asked me to read them, which I did. I also compared the Book of Commandments and the Doctrine and Covenants. I studied more thoroughly the Bible, the Book of Mormon and the Church History—the setting up of the Church in the beginning which I found to harmonize with the Church of Christ on the Temple Lot. I became convinced that the little group who held to their post of duty through the years still have the fullness intact, a peculiar and a persecuted people, using as their measuring rod the Holy Scriptures and the Book of Mormon for what they teach.

The peace promised has been mine, though our only daughter departed this life and left a two weeks old baby girl for me to raise. The next day after my transferring I was able to say, "Thy will, not mine, be done." Joyce Elaine has been blessed by Brn. Daer and Anderson. The son-in-law, Roland Sprague, has united with the Church of Christ and is doing all he can to help build up the Sunday school, which is growing. Brother Anderson has been here twice. We have been permitted to hold services in homes and the interest is growing. In gospel bonds,

Mrs. Grant Thomas.

Meath Park Station, Saskatchewan, Canada.

To the Advocate: I have often been tempted to write to the Advocate, but thinking that what I would write would not interest any I have not done so. I will leave it to the editor whether this letter be printed or not.

We used to belong to the Reorganized Church. My wife and two sons and I were baptized in that church and remained in it until 1918.

Now I wish to mention a patriarchal blessing given to my wife and to myself wherein we were promised that though we were far from the people of God to take comfort in the thought that Jesus would be with the ones and twos. In my blessing I was promised that the Spirit would take the things of the Father and show them unto me, also the workings of unseen powers and evil doers. If it were not for these divine promises to my wife and myself we never could have stood up under the strain and retained our confidence in God and his Christ and in the truth of the restored gospel.

We have often wondered why we came north of 51, but it has seemed that we were driven here. We often marvel at the things shown to us, and treasure them up in our hearts. We think of Mary, the Lord's mother. No doubt she was afraid to tell the things she both saw and heard lest she cast her pearls, as it is written.

I have been reading an old Advocate dated June, 1932, a spiritual poem given to Bro. Luff in 1907. This was before my time in the Reorganized church, but it has prompted me to write this letter.

We moved to Independence in 1915, and to say the least, we were disappointed, and wondered if God really had a prophet in the church. After considerable thought I decided to take the matter up with the Lord for his decision, and

was amply rewarded. I will relate but one, a manifestation in which Bro. Luff was concerned. The Lord appeared to me in a dream in which I was building a house after a plan I saw in heaven. I succeeded in getting it up to ground level when large stones began to tumble out of the wall. These I immediately replaced, when they would tumble out at another place. I continued the replacement of these rocks until I was completely exhausted, and sat on the wall watching another piece fall out, and a feeling of desolation came over me. At this juncture the Lord Jesus stood on the wall before me with a paper in his hand, printed on both sides, and said, "Sing this song, and I will build your house and you shall inhabit it eternally." I made many excuses as he knew that I was no singer, and the people would laugh at me. He repeated the command, also the promise. I looked at the pattern still in the heaven, and so desired it that I held out my hand and received the paper and sung the song as best I could. When I finished I found the Lord had vanished, and in his place stood my house in all its splendor and glory as Jesus had promised.

Now the dream troubled me many days. I related it to others and finally told it to Sr. Lenard White, who lived next to us; told her how worried I was because the words of the song were gone from me, and I could not sing that which was not in my possession. She said, "Bro. Armstrong, Brother Luff sings by the Spirit; ask him if he has the song." I told the sister that I did not know Bro. Luff. Not long after, at a prayer meeting in the Stone church, Bro. Luff was present. Sister White came to me and said, "There is Bro. Luff, ask him about the song." I did so in these words, "Bro. Luff, have you been given a song by the Spirit recently?" He answered, "I have had nothing in the nature you speak of for over two years." As he was otherwise engaged, he left me, still in a quandary.

This was shortly after Christmas, and the words were not given until April 1st, 1917, when Bro. Luff delivered the "Song of Entreaty" in the Stone Church. I was not present, but got several copies from the Ensign office. I knew it was the song handed me by the Lord which was printed on both sides of the paper.

We left Independence in 1917. Returned again in 1918, before General Conference, in hopes of finding some with sufficient of the Spirit to right the wrongs that so many had seen creeping into the church. We heard the memorable address by F. M. Smith on "War" in the Stone church, later published in the Ensign. I have a copy. Being much discouraged, and poor in spirit, the Lord showed me in a dream a man lifted upon a square, white rock, placed in a manger, in a stable, filled with horses. He emptied a measure of oats for the horses on this square, but the horses nosed it off the rock and it fell amongst the straw and was lost.

Not having any particular place to go to hear the word of God spoken, I met Bro. Long and Bro. Birch Whiting going to the little white church of Christ on the Temple lot, and went along with them out of curiosity, and I heard the most wonderful sermon of my life delivered by Joseph Luff.

I believe in angel ministrations, and can testify that angels will camp where beholding the sign of sainthood, and guard you because "ye are mine." In conclusion my testimony is summed up in three words, Hebrews thirteen eight.

Your brother in Christ,

A. O. Armstrong.

Brother E. E. Thompson, of Bend, Oregon, writes of his interest in the Lord's work. Says he has desired to contribute to our church paper but has hesitated for fear he could not

write something of merit. He loves the Book of Mormon. Because of its simplicity and plainness he can get so much out of it, and thinks the membership generally do not study the book as much as they should. He also believes the book should be preached more than it is. He has two or three of his acquaintances reading the book, and they tell him that it gives them a better understanding of God's law than they ever had before. He believes the Book of Mormon will appeal to the honest in heart when it is taught them, because the Savior says, "My sheep hear my voice." The brother closes his letter with, "May God bless the Church of Christ and the temple workers is my prayer."

Bro. B. C. Flint writes from the home of his son and daughter in Minneapolis, Minnesota.

"They have some fine musical talent here in Minneapolis, and last Sunday, both morning and evening, the Easter exercises were about as beautiful as I ever attended, and it was largely impromptu. I was the speaker at both services, but I felt that I occupied a very secondary place.

(The two letters that follow were sent to the church office. Knowing they would be of interest to Advocate readers, they have been handed to us. Ed.)

Enclosed please find postal money order for \$5.00. This is from the Grand Rapids members, and they ask that the money be used towards buying steel for the standards for the foundation of the temple. You may send the receipt to my address. We are all much interested in the building of the Lord's house, and feel that it should go forward without delay.

I have been holding meetings in Fremont and Muskegon and have a call to go back there which I intend to do. I sure would love to be at conference, but circumstances will not permit. But we are with you in spirit. May God bless you all and may much be accomplished. Please pray for us.

Yours in bonds,

William Postma.

Muskegon, Michigan, April 22, 1935.

Am going to write a few lines to tell you how encouraged and happy the few saints in Muskegon are. Elder Wm. Postma has been with us for two weeks and we have enjoyed some wonderful meetings. God's Spirit has been with us in all the meetings. We had such a lovely prayer meeting Easter morning. The Spirit was felt so strong that there was not a dry eye in the meeting, and towards the close the Lord spoke to us through Bro. Postma. Oh, we are so happy to be able to share in God's great work and know that the time is drawing near when we will see our Lord. It is a wonderful life to live with and for our Lord, and I only hope that we as a church may live our lives so that God may be pleased with us when he comes. We ask the saints to remember us in their prayers.

Bro. and Sr. Angus Lake.

"Whosoever will thrust in his sickle and reap, the same is called of God." This was told the church repeatedly in the early thirties. It is good sense. The best evidence that a man is called of God is that he will produce results. He will not only manifest desire and zeal; he will give evidence that God is with him because he will have a message. The man without a message, the man who is not impelled by a divine urge within himself, can not endure on the authority of a call through somebody else.

THE BRITISH MISSION.

The general assembly approved of the appointment of Apostle B. C. Flint to the European mission. The general Bishopric ask all who can and will to contribute to the expense of transportation of Bro. and Sr. Flint to their field of labor. It is desired to get them off without delay. Late advice from Bro. Flint to the Church office is that they are ready to go just as soon as the necessary means are at hand. Let us make a special effort and sacrifice if necessary.

Send contributions to the general office, Box 472, Independence, Mo. Do it now.

J. R. McClain. For the Bishopric.

PLEASANT MISSIONARY EXPERIENCE

Continued from Page 54

But we are glad that now, in some places at least, they are getting away from that unchristian and intolerant attitude. At Oklahoma City we found their pastor still unduly fearful lest some incidents of the 1925 troubles might be brought up, and he was therefore unwilling to allow us to preach in the church there. However, we arranged for meetings in Brother Maloney's home and enjoyed a blessed time in meeting with the Church of Christ members. We reminded the Oklahoma City pastor that our Church of Christ pulpits everywhere, are open to all.

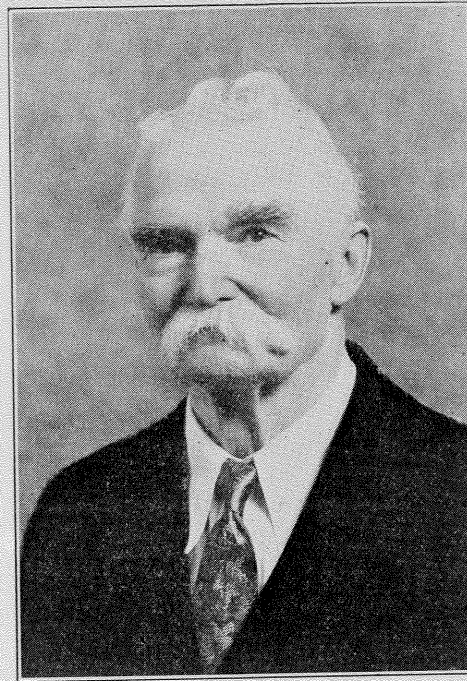
At Seiling, Sister Elizabeth Ward, Sister Sallie Peterson, and Brother and Sister Robert Kimball are among our Church of Christ members. I believe, and we all enjoyed meeting together with the others.

At Shawnee I met with my brother Ernest Yates and family, these also members of the Church of Christ. At Depew, I visited with Elder J. W. Parshall, daughter Clara, son John, and my grand children, the little ones of our late beloved one, Effie Parshall Yates.

At Skiatook, I visited with dear Effie's twin sister, Mrs. Eva Cole. Also there I called upon Brother and Sister Pink and Pearl Greenwood, who live in their lovely country home west of Skiatook.

At Manford, Oklahoma, I met with Elder H. S. Bayless and family. Here also I had the pleasure of meeting Cleo Bayless and wife and family. I performed the wedding ceremony for them years ago, and had not met them since, till I walked in on this trip and found Cleo's wife fondling her first grand child. Think of that! You may know we had an interesting visit. I can not relate all the blessed and happy experiences I enjoyed with old time church friends on this journey, but must mention that at Fort Scott, Kansas. Elder C. C. Martin, pastor of the Reorganized church there, extended a kindly invitation to me to preach in their church on Sunday. This I did, and all who were present will testify that the Holy Spirit gave sweet approval of our mutual efforts to cooperate together in this way in lifting our wonderful gospel standard with its saving and life-giving power. For truly it is the gospel of the Lord Jesus Christ which is in very fact, the power of God unto salvation. Regardless of all human faults and failures, the fact remains that when we give full right of way to the saving grace of the Gospel of Christ, the Holy Spirit will use human beings as instruments of power and blessing unto the edification and salvation of the souls of men. In all our argumentation over doctrine, government, or theory, we can not afford to lose sight of these things. May God help His people all so to do, is my prayer, and to the end that I may serve effectually for good in so great an endeavor, I continue to offer my services along with all those who are of like precious faith.

121 West Southside Blvd., Independence, Mo.



Elder Willard J. Smith
Quorum of Seventy

Author of "What the Restoration Movement Teaches Concerning God" a complete refutation of the recent innovation doctrine of the "Infinite God," which denies the trinity of the God-Head, consisting of the Father, the Son and the Holy Ghost.

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BOARD OF PUBLICATION.

FINANCIAL REPORT—GENERAL OFFICE

Financial report from April 1, 1934 to March 15, 1935.

General Office Receipts

Anderson, Mrs. Motta (ti)	\$18.75	Denham, Nicholas and wife (ti)	68.25
" " (tem)	7.55	Davis, John J. and wife (ti)	4.60
Anderson, Eva L. (of) .....	.50	" " " (tem)	5.40
" " (ti)	32.75	Davis, Estelita B. (ti)	10.00
" " (tem)	5.00	" " (tem)	15.00
" " (debt)	1.00	" " (sub)	1.00
Adkins, Ina Mae (ti)	12.00	Fanforth, F. C. and wife (ti)	205.50
" " (sub)	3.00	Detroit S. S. (tem)	3.11
Adams, Mrs. R. M. (tem)	1.00	Daer, John A. and wife (ti)	20.00
Adams, R. S. (tem)	3.00	" " " (off)	5.00
Ash, George (debt) .....	.50	Dew, A. M. (tem)	10.00
Ash, Robert (debt) .....	.50	" " (debt)	1.00
Ballatyne, C. R. (ti)	24.00	" " (sub)	1.00
" " (debt)	1.00	Detrick, J. L. and wife (ti)	10.00
" " (sub)	1.00	Davis, Evan (tem)	3.00
Bell, William D. (ti)	2.00	" " (debt)	1.00
Bennett Mrs. Elizabeth (tem)	2.00	Detroit S. S.	3.11
Bennett, Joseph M. D. (tem)	8.00	Davis Bierly and wife (ti)	18.16
Barnhardt, Wm. (tem)	5.00	Detrick, J. L. and wife (ti)	10.00
Bogle, Mrs. C. (ti)	12.00	" " " (tem)	10.00
Bowerman, C. R. (ti)	36.00	" " " (sub)	2.00
" " (tem)	10.00	" " " (tr) .....	.80
" " (sub)	2.50	Derry, Chas. E. (ti)	1.40
Bender, T. A. (ti)	7.00	Denver, Colo. Local (tem)	19.06
" " (tem)	10.00	Ennis, Ella C. (debt)	1.00
" " (debt)	2.00	Enslie, Mrs. D. A. (ti)	27.00
Berhends, Mrs. Mike (ti)	4.50	" " (tem)	3.00
" " (sub) .....	.50	Ennis, H. D. (ti)	19.00
Burnes, Vernon and Mabel (ti)	173.99	Ford, John T. (ti)	15.00
" " " (tem)	6.61	Froyd, Ronald B. (ti)	1.00
Bishop, May (ti)	70.00	Gayman, Leo. (tem)	11.50
" " (tem)	11.00	Goodenough, Vernie (tem)	1.00
" " (debt)	4.00	Goode, Rachel (tem)	14.00
" " (sub)	1.00	Gerber, E. (ti)	3.00
Black River Falls C. of C. (of)	10.00	" " (debt)	3.00
Boxwell, H. (ti)	4.00	" " (sub)	1.00
" " (sub)	1.00	Gibbons, Denver and wife (ti)	8.00
" " (debt)	1.00	" " " (oh)	5.35
Brown, Stella M. (ti)	2.00	" " " (debt)	11.35
" " (tem)	1.00	" " " (tem)	1.00
" " (debt) .....	.50	" " " (debt)	5.00
" " (of)	1.00	Gurwell, C. A. (ti)	19.00
Bemidji C. of C. (tem)	31.50	Gould, Loveta and Darleen (tem)	1.76
" " (debt)	1.00	Gould, Winfiel (tem) .....	.51
Bryant, D. Ray and wife (ti)	11.00	Gould, Loveta, Darleen and Winfield (tem)	2.12
" " " (debt)	1.50	Gould, Gene (tem) .....	.20
Bohall, A. W. (tem)	5.00	Gould, Loveta (ti)	1.75
Be'l, John F. (debt)	1.00	Gould, L. A. (tem)	4.75
Case Maynard (ti)	5.50	" " (sub)	4.50
Closson, W. O. and wife (ti)	5.00	Grand Rapids Local (ti) .....	.48
" " " (tem)	7.30	Green, Bernice (ti)	2.50
" " " (sub)	4.00	Harper, Emma (ti)	3.00
Collins, G. R. (ti)	80.00	Grand Rapids Local (tem) .....	.57
" " (debt) .....	.50	Hall, Mrs. Lula (debt)	3.64
Cox, J. N. (of)	1.00	" " " (sub)	2.00
" " (sub)	1.00	Hastings, F. W. (sub)	1.00
" " (tr)	1.50	Hedrick, Stella R. (tem)	1.30
Converse, M. V. (debt)	1.00	Heath, Cleo (ti)	1.45
" " (tem)	1.00	Hodel, Joseph (debt)	2.00
Coleman, Mich. Local (ti)	3.00	Holcomb, Ethel (ti)	3.10
" " " (debt)	3.15	Hol'y, J. D. R. (sub)	1.00
Cline, Mrs. J. (tem)	2.00	Holly Family (ti)	1.00
Collins, M. C. (sub)	2.50	" " (tem)	1.00
Denham, Marion (ti)	4.00	Holly, Darold (tem)	1.21
Dingle, John and wife (ti)	36.00	" " ((con) .....	.36
		Howard, Mrs. L. D. (ti)	1.00
		Howard, J. D. (tem)	1.00
		Hockinberry, Ella (tem)	1.00
		Johnson, H. and wife (ti)	10.00
		" " " (sub)	1.00

Johnson, Nalmer and wife (debt)	3.00	Premo, Edward (ti)	56.00
" " " (ti)	30.00	Pierce, I. C. and wife (ti)	4.00
" " " (tem)	12.00	" " " (tem)	1.00
" " " (sub)	1.00	Paschall, T. W. (ti)	1.00
Johnson, Boyd and wife (of)	5.00	" " (tem)	1.00
Kirby, Joseph (ti)	30.00	" " (sub)	2.00
" " (tem)	70.00	Pike, Mildred Mrs. (ti)	5.00
Kinderpost S. S. (debt)	3.00	Postma, William (tem)	25.00
Krause, Bert (sub)	1.00	Perry, Mrs. Imogene (ti)	1.00
Knoff, F. L. (tem)	11.00	Regina, Sask., S. S. (debt)	10.00
Lackling, Mrs. A. M. (ti)	5.20	Richardson, A. R. and wife (ti)	2.50
" " (tem)	1.50	" " " (of) .....	.55
" " (debt) .....	.80	" " " (tem) .....	.10
Lake, Angus C. (ti)	16.00	" " " (debt)	1.50
" " (tem)	10.00	Reed, Charles (ti)	4.05
Lake, Mrs. E. (debt)	2.00	Russell, Me'zine (sub)	3.00
Lake, Glendale (tem) .....	.05	Richards, E. E. (ti)	5.00
Long, E. E. and wife (ti)	7.48	Rierson, Sr. (ti)	2.00
Long, Margaret (ti)	1.00	Rook, Mrs. W. T. (ti)	1.00
Long, Mrs. Esther (tem)	4.00	Reason, Mrs. Clara D.	2.00
" " (ti)	5.00	Salter, C. M. (sub)	2.00
" " (sub)	1.00	" " (ti)	5.00
Long, Mrs. S. (tem)	2.00	" " (debt)	1.00
Longshore, Leo B. (ti)	8.96	Skinner, M. B. and wife (ti)	2.00
Lomis, Lina (ti)	1.00	" " " (tem)	13.70
" " (sub)	1.00	" " " (debt) .....	.50
Lewis, Morgan D. (tem) .....	.25	Shelley, Loret'a E. (debt)	1.00
Lindly, Jennie (tem)	10.00	Sister, a (ti)	5.00
" " (sub)	1.00	Swager, John (ti)	5.40
Marquett, P. E. (of)	14.00	Smith, David and wife (ti)	5.00
" " (ti)	4.50	" " " (debt)	2.00
" " (sub)	2.00	Smith, Willard and wife (ti)	12.00
" " (ti)	17.00	" " " (tem)	3.00
" " (tem)	30.00	" " " (sub)	2.00
" " (mis)	7.50	Spooner, Geo. and wife (ti)	1.00
Maly, T. S. (debt)	3.76	Spooner, Geo. and wife (ti)	2.00
Martin, Myrtle (debt)	2.00	" " " (debt)	1.50
" " (sub)	3.00	" " " (tem)	2.50
" " (sub)	3.00	" " " (tem)	1.50
" " (tr) .....	.50	" " " (mis) .....	.50
" " Donated flour and eggs for Temple Home		Sehrader, Annis (ti)	4.00
Mason, Miriam (tem)	3.00	Stafford, Lillian M. (ti)	3.00
" " (of)	1.00	Stepsens, Mrs. Niagara Falls (ti)	1.00
" " Chickens donated to Temple Home		Sprague, Ronald (tem)	1.00
Marele, L. (ti)	1.00	Spargo, Mrs. Geo. (ti)	1.00
Mueller, Miss Holdine (ti)	10.00	Spargo, Mrs. James (ti)	4.50
" " " (tem)	5.00	Smith, Alexander (ti)	11.50
Minneapolis S. S. (ti)	6.50	Tanner, Mary P. (tem)	20.00
" " (tem)	4.75	Tanner, T. W. (tem)	1.00
McBain, Minnie (ti)	2.80	Tanner, Elmer A. (tem)	1.00
McGie, Roso (debt)	1.00	Twihaus, Frank (ti)	25.00
McCain, J. R. (ti)	14.25	" " " (tem)	5.00
" " (tem)	1.00	Tauchatt, Mrs. Cora (tem)	1.00
McInnis, Mrs. (ob)	2.00	Tucker, Mrs. Henrietta (ti)	3.25
McLaughlin, Mrs. Ida Mae (ti)	1.00	" " " (ti)	3.25
" " (ti)	1.00	" " " (tem) .....	.50
Myres, Mrs. L. W. (debt)	1.00	Warner, Alex. (ti)	39.00
Moler, Mrs. James (ti)	1.00	" " (sub)	1.00
Moore, G. M. (tem)	1.00	Wait, Bernice I. (tem)	15.00
" " (sub)	1.00	Walker, Anna M. (ti)	7.30
Namer, Norman (ti)	1.30	" " (tem) .....	.50
Newby, R. G. (tem)	5.00	Woodmancy, Mrs. (tem)	1.00
" " (mis)	5.00	Ward, Elizabeth (tem)	1.00
" " (debt)	2.50	" " (sub)	1.00
Newman, Henry (ti)	11.00	Wagbo, Martin C. (ti)	3.50
" " (tem)	7.00	" " (tem) .....	.75
" " (debt)	1.00	Walker, Mrs. C. H. (tem)	4.00
" " (tr) .....	.50	" " (sub)	1.00
Ontario, California S. S. (debt)	8.00	Wilder, Isabel S. (tem)	1.00
		Wiseman, C. M. (tem)	14.00
		Yarbrough, M. C. (tem)	2.00

BISHOPS AGENTS REPORTS

Daer, John A., Rockford, Illinois
1532 Benton Street.

Daer, John A. and wife (ti)	30.00
" " " (tem)	28.76
" " " (of)	4.50
Sprague, Rolland D. (ti)	40.50
" " (tem)	5.25
Thomas, Elizabeth E. (ti)	2.84
Total	\$111.95

Dawe, W. W., 1315 Rowland Avenue,
Kansas City, Kansas.

Brother and Sister Denham (ti)	10.00
Brother and Sister Davis (ti)	22.20
Brother and Sister Collins (ti)	10.00
Brother John Swager (ti)	2.00
Brother C. A. Gurwell (ti)	6.00
Sister Holcomb (ti)	2.60
Sister M. Anderson (ti)	2.00
Oblation Church of Christ (ob)	5.05
Total	\$59.95

Mrs. Ted Ely, Agent, Palisade, Colorado.

Ely, Mrs. Ted (ti)	1.00
" " (tem)	1.50
" " (of) .....	.50
" " (sub)	1.50
Ely, Marion (ti)	2.80
" " (tem)	2.00
Ely, Robert (ti)	1.00
" " (tem) .....	.55
Ely, Margie (ti) .....	.25
Total	\$11.10

John T. Ford, Agent, Hamilton, Mo.

Bryant, D. Ray and wife (ti)	\$31.10
" " " (debt)	1.50
" " " (sub)	1.00
Sweem, J. A. and wife (ti)	10.00
" " " (debt)	1.00
" " " (sub)	1.00
Winslow, J. E. and wife (debt) .....	.50
" " " (sub)	1.00
Ford, J. T. (debt)	16.00
" " (sub)	9.00
Ford, Margaret (ti)	5.00
" " (debt)	7.00
" " (sub)	1.00
Vanderflute, H. H. (sub)	1.00
Lamoni Sunday school (of)	2.00
Richards, E. E. (ti)	21.00
" " (tem)	5.00
Midgorden, Silas (ti)	2.00
Ballantine, J. C. (ti)	5.94
Total	\$122.04

W. F. Jordan, Agent, Vicerooy, Saskatchewan.

Denver, Gibbons and wife (ti)	27.25
" " " (tem)	4.09
" " " (ob)	2.41
Jordan, N. R. (ti)	10.00
Jordan, R. and wife (ti)	10.00
Total	\$53.75

Jason W. Pender, Agent, Flint, Mich.
417 Carpenter Road.

Hall, Lula (ti)	5.00
" " (tem)	5.00
Total	\$10.00

Arthur Richardson, Agent.
2952 East Gennessee Street.

Richardson, A. R. and wife (ti)	19.65
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A. M. Smith, Agent, Ava, Mo.

McClain, J. R. (tem)	2.00
Sheldon, L. P. (tem)	5.00
Collins, G. R. (tem)	5.00
Hedrich, Estell (tem)	5.00
Total	\$17.00

C. W. Joseph, Agent, Morgantown, West Virginia.
R. R. D. No. 1—Box 52.

Joseph, Charles W. (ti)	4.00
Hoase, Leila M. (tem)	3.55
" " (ti) .....	.75
Total	\$8.30

Herbert Johnson, Agent,
69 Hemlock Avenue, South Auburn,
Cranston, Rhode Island.

Sister H. Koehler (ti)	\$19.20
F. A. Burlingame and wife (ti)	82.86
Evyelin Smith (ti)	45.61
Mary Smith (ti)	8.05
Fannie MacDonald (ti)	87.90
H. B. Johnson and wife (ti)	13.28
Dannie MacDonald (ti) .....	.34
Cranston Sunday School (ti)	14.62
" " " (tem)	18.82
Cranston Local Church (ti)	2.19
" " " (tem)	3.59
Total	\$310.18

FAMILY ALLOWANCE.

Mrs. C. L. Wheaton	\$272.50
Mrs. A. M. Smith	275.00
Mrs. Wm. F. Anderson	165.00
Mrs. J. R. McClain	217.50
Mrs. James E. Yates	160.00
Mrs. B. C. Flint	137.50
Mrs. E. E. Long	50.00
Total	\$1277.50

ELDERS' EXPENSE.

A. M. Smith	\$37.31
C. L. Wheaton	48.10
J. R. McClain	21.00
Wm. F. Anderson	34.60
B. C. Flint	5.00
A. W. Rathbone	5.00
E. E. Long	10.00
Total	\$161.01

AUDITED GENERAL FUNDS REPORT.

This audited report covers the period between March 31, 1934 and March 15, 1935 as follows:

RECEIPTS

Balance brought forward March 31, 1934.....	\$37.94
Tithing	1976.94
Offerings	42.65
Oblations	29.00
Missionary	16.00
Advocate Subscriptions	224.65
Advocate Debt	360.55
Tracts	20.52
*Receipts deposited but not entered on record (March 31 to April 18, 1934)	42.09
Total receipts	\$2750.34

DISBURSEMENTS.

Family Allowances	\$1322.50
Elders' Missionary Expenses	161.01
General Office	488.29
Advocate miscellaneous expenses (mailing, etc.).....	5.80
Advocate Debt	339.00
Advocate Printing	245.00
Printing of Tracts and Stationery	30.50
Aid and Loans	43.49
	\$2635.85
Book balance as of March 15, 1935.....	114.49
	\$2750.34

RECAPITULATION.

Total Receipts all sources	\$2750.34
Total Disbursements	2635.85

Balance on hand

*Note—During the period of March 31, 1934 and April 18, 1934, at which later date Bishop J. R. McClain took charge of the general office, it was found by audit that the sum of \$42.09 was received and deposited by Clarence L. Wheaton during the conference period, but the bookkeeper W. L. Gates, during this period failed to enter the same in the books. Therefore we have credited this amount as "Receipts deposited but not entered on the record."—Auditors.

AUDITED BANK REPORT.

Balance in Bank March 31, 1934.....	\$37.94
Deposits to March 15, 1935	2040.88
	\$2078.82
Check disbursements	\$1953.74
Outstanding checks	22.50
Total checks	\$1976.24
Bank balance March 15, 1935	102.58
	\$2078.82

RECAPITULATION.

Total Bank Receipts	\$2078.82
Total Checks	1976.2

Balance in Bank	\$ 125.08
Outstanding Check	22.50
True Balance	102.58

BOOK REPORT.

Book Balance	\$ 114.49
Outstanding Check	22.50
	136.99
Less Bank Bal.	125.08
Cash on Hand	11.91

RECAPITULATION OF REPORT.

Total Receipts	\$2750.34
Check Disbursements	\$1976.24
Balance in Bank March 15, 1935	102.58
Cash Disbursements	659.61
Cash on Hands March 15, 1935	11.91
	\$2750.34
Total Funds on Hand March 15, 1935	\$ 114.49

Respectfully submitted,

A. M. Smith,
I. C. Pierce,
Nicholas F. Denham,
Auditing Committee.

Audited Temple Funds Report.

This audited report covers the period between March 31, 1934 and March 15, 1935 as follows:

RECEIPTS.

Balance Brought Forward March 31, 1934.....	\$ 101.87
Receipts	940.06
	1041.93

DISBURSEMENTS.

By Check	\$ 654.51
By Cash	218.10
Total Disbursements	872.61
Balance on Hand March 15, 1935	169.32
	1041.93

RECAPITULATION.

Receipts all Sources	\$1041.93
Total Disbursements	872.61
Balance on Hand	169.32

AUDITED BANK REPORT.

Balance in Bank March 31, 1934	\$ 101.87
Deposits to March 15, 1935	721.23
Total Bank Receipts	823.10

BANK DISBURSEMENTS.

By Check	\$ 648.71
By Bank Dues and Tax	5.80
	654.51
Balance in Bank as of March 15, 1935	168.59
	\$ 823.10
Book Balance as of March 15, 1935	\$ 169.32
Bank Balance	168.59
Cash on Hands March 15, 1935	\$.73
Total Funds on Hand March 15, 1935	\$ 169.32

Respectfully submitted,

A. M. Smith,
I. C. Pierce,
Nicholas F. Denham,
Auditing Committee.

AUDITED BUILDING COMMITTEE REPORT.

The auditors find that in addition to the report from the General Office relative to receipts and disbursements of the Temple Funds that other contributions to the Temple, of both monies and supplies, were received by the Building

Committee, and used in the work during the year.

That at the opening of the 1935 General Assembly, the Committee had logs cut and ready to saw at a mill set up by them, estimated as follows:

Hard Wood	60,000 ft.
Soft Wood	40,000 ft.
Total	100,000 ft.

Four or five thousand feet of this hard wood had already been sawed and delivered on the Temple Lot, and a new tool and cement house had been erected. A good truck and trailer capable of carrying large loads of building materials had also been purchased. Note: (Immediately after the adjournment of the Assembly the new committee resumed work on the temple, and with the truck is now daily delivering loads of lumber on the grounds directly from the mills.)

Donations received at the Temple Home at 1101 W. Orchard, Independence, Missouri, not shown by the General Bishopric's Report were as follows:

Sr. M. B. Skinner	.....\$ 3.00
Br. Jesse Cruse	..... 14.00
Br. T. B. Nerrin	..... 3.00
Sr. Lovita Gould	..... 5.00
Bro. William Postma	..... 25.00
A Brother	..... 25.00
Br. Alva S. Wheaton	..... 144.00

Other donations of materials and supplies will also be shown in the Bishopric's itemized report.

Respectfully Submitted,
 I. C. Pierce,
 A. M. Smith,
 Nicholas F. Denham,
 Auditing Committee.

REPORT OF GENERAL RECORDER,

Nicholas F. Denham.

Gain by baptism and transfer	..... 68
Loss by death	..... 9
by withdrawal	..... 5
by disfellowship	..... 1
	..... 15
Net gain	..... 53
Enrollment for 1934	..... 1825
Total membership	..... 1878
Children blessed	..... 23
New churches organized	..... 3

NOTICE.

A new series of affirmative tracts on the principles and doctrine of the Church of Christ, entitled "Sermonettes on the Teachings of Jesus," by Apostle Clarence L. Wheaton, is now in the process of printing. The first one, "The Kingdom of God," is now for sale, and may be obtained from the Board of Publications for \$1.00 per hundred. Missionaries should supply themselves with this series for proselyting purposes. Others of this series, "The Fall of Man," "The Atonement," and "Faith," are in the hands of the printer.

It makes very little difference whether a man is driving a tramcar or sweeping the streets, or being prime minister, if he only brings to the service of the people of his country everything that is in him and performs it for the sake of mankind.

—Stanley Baldwin.

CONFERENCE ECHOES

Continued from Page 54

On the side there was considerable discussion of Willard J. Smith's book on "What the Restoration Movement Teaches Concerning God." Commendation of the book is coming from those of other divisions of the church as well as from Church of Christ members. One of the most prominent and widely known ministers of the Reorganization told us, "It is unanswerable." The price has been reduced to 35 cents. Everybody should be posted on this important subject. The book is a work of devotion on the part of the author to the cause in which he has spent his life, and every one who can, should contribute toward the cost of printing by purchasing a copy. The book can be had by writing the church office—J. R. McClain, Box 472, Independence, Mo.

The architect who drew the plans for the temple visited the Assembly one afternoon. Upon expression by the body of their wish to hear him, Mr. Wilkenson was introduced by Bro. C. L. Wheaton. So far as we have learned, everybody was favorably impressed with the quiet, respectfully-mannered gentleman. Most certainly he is no "mocker." We were especially interested in his answer when asked how the design of other large buildings compared with that proposed for the temple. He said there was nothing to compare with it, except in Japan, where there were one or two buildings of the strength planned for the temple, and he furthermore said that these structures stood the great earthquake which they had in Japan some years ago.

Two resolutions were passed that will make for better order in our assemblies in the future, and save us from unpleasant, humiliating experiences as well as give more time for constructive work.

One was, that all written communications claiming to be from divine source must be submitted to the priesthood present at the assembly, they to determine whether there is merit justifying a reading before the assembly.

The other resolution provides that all complaints of a personal character must be submitted to a committee to investigate if the steps of the law were complied with before appeal was made to the general assembly. The general assembly is the body to which the last appeal may be made, hence that body can not hear a case until all the steps provided for in the law have been taken.

No comments on the conference would be complete without mention of the pleasant social commingling down stairs, where the good sisters served meals, and visitors visited and rested.

The close of the Assembly, Monday afternoon, April 15, after ten days sessions, was impressive. A visiting sister, Mrs. Mitchell of Atherton, Mo., read beautifully a fine composition that worked in the ideals of the Restoration. The Assembly by vote, expressed its appreciation and pleasure.

"God Be With You 'Till We Meet Again," was sung, and the prayer of Bro. James E. Yates completed a fitting closing of the conference of 1935, which we hope will mean much for the good of the Lord's work in the future years.

PASTORAL.

To Members and Friends of the Church of Christ in Missouri and Kansas,

Greeting:

Having been appointed in charge of the above named territory, I am anxious to hear from you in reference to opportunities for preaching the word in various places. While we are detained at home for the present by reason of business and serious illness of my wife, possibly we can send others to preach for you. May we all be earnestly interested in the extension of truth and the building up of the kingdom of God.

Yours in the Redeemer's cause.

H. E. Moler, 400 E. Fourth St., Holden, Mo.

To all members of the Church of Christ in Northwestern States Mission, Oregon, Washington, Idaho and Montana.

Greeting: In the blessed fellowship of our ministry and memberships in the Church of Christ we wish to urge upon each of you the necessity of giving of your time, talent and means that the cause of Christ and His Church may go forward to greater spiritual attainment during the coming year. That this may be accomplished, we request that each of you give us information that will enable us to advance the cause of Christ in the names and locations of persons and places where openings may be made for preaching the gospel. I wish to assure you that I am at your service in times of sickness, to administer: in times of sorrow to comfort, and in times of doubt to encourage.

Most sincerely,

Clarence L. Wheaton.

To the European Mission, particularly the British Isles,

Greeting: By the unanimous vote of the Quorum of Twelve, and also the recent General Assembly, we were appointed in charge of this field. For several reasons we are very reluctant to take this charge. First, we feel quite incompetent for the task, because while we are always glad to meet with the saints, yet the conditions prevailing at present are such as to make this mission unusually difficult.

Second, at our age, the glamour for foreign travel no longer exists, and we would much rather remain on familiar ground.

Still, having enlisted in the cause of Christ for life, we cannot refuse to do that which seems to be the will of our brethren of the church, and which, no doubt, they regard as the will of God.

We therefore solicit the co-operation of the saints in all of the field that we are expected to cover. I should like to hear from any and all of the members in Wales, England, Holland and Germany. And, if there are saints in any other country in Europe where the Advocate is read, we would like to hear from them too. We are but the humble instruments in the service of God, and we can assure you all that our best efforts will be expended to make the work successful, a blessing to all of God's children, and an honor to His name. May we hear from you. My address for the present, will be 2107 Fifth Avenue North, Minneapolis, Minnesota, U. S. A.

There is an effort being made to raise funds for Sister Flint and myself to take this mission in person. We will try to do so, if God is willing and sufficient funds are available. I am, your brother in Christ,

B. C. Flint.

PRINTING

of envelopes, cards, letter-heads, booklets
and upon request, for deliveries any where in

A. S. Wheaton

Cass. Orchard St. Independence, Mo.

OBITUARY.

The Church of Christ, Cranston, Rhode Island, is mourning the loss of our aged sister, Violet Smith, who passed away peacefully at the home of her niece, Sr. Margaret L. Burlingame, on March 20th. She was born in Glasgow, Scotland, July 22, 1857. She was married to James Smith, December 28, 1877. Her husband preceded several years. She was baptized July 8, 1931 at Warwick Downs, Rhode Island, by Apostle Wm. F. Anderson, and was confirmed by Apostle Anderson and Elder Herbert B. Johnson.

The funeral services were held Saturday, March 23, at 2 P. M. at the church, which was filled with friends and relatives. Brother Herbert B. Johnson preached a beautiful sermon, taking for his text Revelation 20: 6. Hymns 65, 207 and 388 in the Hymnal were sung. Sister Smith's favorite hymn and frequent testimony at church was:

"In faith I laid me down
Beneath His guardian care;
I slept, and I awoke and found
That He was just as near.

Oh Lord, I want to live
So humble unto thee,
That in Thy presence I may spend
A blest eternity.

—Fannie E. McDonadd.

Lillian E. Derry Skelton was born Feb. 11, 1881, at Columbus, Nebraska. Died March 20, 1935, at Kinderpost, Mo., aged 54 years 1 month and 9 days.

Our dear one's troubles now are o'er;
She has passed to the other shore;
She has gone to God above
Where all is peace and joy and love.

G. N. D.

Preach the
Gospel;
Build the
Temple;
Not by
Promise;
But by
Sacrifice.

A MESSAGE TO THE MEMBERSHIP

The 1935 General Assembly is now history. We finished the business and adjourned yesterday, April 15th. In many respects I consider this Assembly the best ever held by the Church of Christ. We have now an open road for the greatest spiritual and material progress ever enjoyed by the Church of Christ since the early days of the Restoration. As a result of the action of this Assembly in sending several measures out to be voted upon by the entire church I see an era of progress opening before the church which is inspiring, indeed. Of course we know that we are all very imperfect beings, therefore some things done by the assembly, while representing the best mass wisdom of the body which acted upon them, are still far from being perfectly done. This is to be expected. I believe a few things done by the Assembly to be erroneous to a great extent. The nature of some erroneous organic action is always to cause needless suffering to individuals and loss of some to the organic body. Some such as this was needless in the Church of Christ if we could have seen a better way, but seemingly we could not. We therefore mourn the casualty loss of some of our soldiery who are equally as good men as many in our ranks who are spared. We must endure the result of our acts whether they be wise or unwise while we yield to the decisions of majority opinions and endeavor to keep step with the great body of the army, and for the cause which is greatest of all. Also we must continue to labor and correct our erroneous methods as rapidly as we may learn what they are.

The Church has never had more important measures to approve or disapprove than now. The members should study all these referendum bills which are published for balloting, study them carefully and prayerfully, and send in your votes

Oklahoma City, Oklahoma, April 20, 1935.

Dear Sister Sheldon:

I appreciate the good words of the Apostle Paul where he says, "We are saved by hope." Faith and hope must work hand in hand to keep the mind active in useful service for the Lord. Clouds of doubt and discouragement must be overcome, or we will likely falter by the way. It would no doubt be a happy human experience if we could always have our own way, accomplishing the things that we mostly desire. In that light I view the work of the late Assembly. Our own way would be joyous to us, but it might not be

Regina, Sask., April 20, 1935.

Dear Saints:

We arrived home Wednesday, all safe. It was one of the fastest and safest trips we have ever made to and from Zion. Not one single thing occurred to cause worry or expense, nor mar our peace with God or man.

Monday afternoon, April 15, brought to a close one of the most profitable Conferences it ever has been our happy privilege to attend. Actions taken at this Conference were of a far reaching character; some may not be able to see the advance that has been made, but the abatement of time will demonstrate to most all of us the advance that has taken place.

Dear Saints, we have entered a new era of gospel triumph. We have entered upon new fields of activity. There are before us new heights to attain, and the writer feels assured that we as a church shall go forward successfully to carry into effect all of God's purposes entrusted to our care.

upon each of them at once. Do not shirk your duty in this. Cast your votes at once, for the polls will be closed on July 31st. If your vote reaches the office at Independence after that date you will be too late to be counted.

The matter called to the attention of the Church by the General Bishopric is in the opinion of the writer, highly inspirational, and if the suggestions contained therein are heeded by the membership of the Church, blessings will accrue to the people of the Lord. The Bishops are arranging the Storehouse to be established in Independence. They will instruct the people concerning sending in supplies thereto, and the manner of disposal.

Let our brothers and sisters of the Reorganized Church, and of the Latter Day Saints whose headquarters are in Utah, and all others of our precious faith, read what the Lord has inspired the Bishops of the Church of Christ to proclaim concerning the Storehouse in Independence, Missouri, and concerning the soon gathering of the Lord's people. We believe that the Holy Spirit will prompt the honest in heart among all of our people to respond to the call for their supplies of produce and goods to be sent to the Storehouse at the proper time, and thereby a special blessing from the Lord will be diffused among many.

I must close this letter. There is much of good to be said of these things, and so many good things to be reported from the General Assembly, that it is difficult to find place to stop. With the precious good-will of brotherhood to the Church of Christ, and to all of scattered latter day Israel, Sincerely your brother in the greatest cause upon all the face of the earth.

James E. Yates.

Independence, Missouri, April 16, 1935.

pleasing to God. So the result of our doings will be charged to profit and loss; in the evening of the harvest we will reap our reward.

I was not pleased nor satisfied with the result and disposition of the Samuel Wood case. But all other actions and movements of the Assembly I believe will be of great benefit to the Church of Christ. I expect to do all I can for its advancement. I know of nothing else of equal value. Our hope is in the Church of Christ.

Sincerely yours in Christian Fellowship,

Richard Michael Maloney.

The General Bishopric will come to you during the ensuing year through the columns of the Advocate to place before you our tasks. The outlook is very, very encouraging, and may we humbly ask all of God's children that they go forward with us to greater heights of achievement. New avenues of service are opening almost daily, and I pray God we may be humble, full of love, showing our faith with our works, in order that we may be instruments in God's hands worthy of his grace and power, to carry on this great Latter Day work.

Beginning with the June 1st issue of the Advocate we shall try to convey to you some of the things we as members of the church have in hand, beginning with this conference year.

May God, bless, sanctify and protect all His faithful children is our prayer.

Faithfully in Christ,

T. J. Jordan.