

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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AT THE CROSSING OF THE RIVER

By R. B. Trowbridge

As I sat here in my cabin
And my watch hung on the wall,
And it ticked its onward progress,
Towards the "change" that comes to all;
I was thinking of the future
And the shortened time between,
That humanity may call "today,"
And the "end," by God, as seen.

And there came to my first vision
That human, sad regret,
Of the parting with the loved ones,
And the many friends I'd met;
And the usual apprehension
Of most mortals here below
Of the "crossing of the river,"
Where each one of us must go.

But, as that vision ended,
In its place there came quite clear,
A sweet and holy feeling
Of a Presence, very near;
And the veil was gently lifted,
So that clearly I could see,
That the place we thought the ending,
Was but the starting place, to be.

That the home beyond the river,
Is a place supremely grand
That we take up very easily
Where we leave off, in this land;
That the welcome that awaits us, there,
As we leave our friends below,
And go on to perfection,
Is exceeding sweet to know.

That the change we mortals dreaded
Is a very simple one;
That its seriousness depended
On the way our work was done;
That in this life in which we live,
If our efforts were all true,
That it didn't matter much
What success we'd really knew.

But that in God's wondrous mercy,
In his plan, divinely made;
That if we did the best we could,
That in His keeping we had stayed,
And that, as we passed the river,
As by magic in the air
All our failures, aches and sorrows,
Were forever vanished there.

And as we'd look back on this "school of life;"
And view what once was night
Vanishing as dew in sunshine,
As we bask in heavenly light;
And we'd see, beyond all question,
How before God's throne Christ stood,
And how lovingly He pled for us,
And brought us home, for good.

(3) The Firekeepers, (Onandagas, and when the Tuscororas became a part of the League they were the "firekeepers.")

A measure was debated by each brotherhood separately if a disagreement resulted, the firekeeper cast the deciding vote. However, absolute unanimity was required. The Council was presided over by a temporary chairman elected by acclamation. Any over ambitious centralization of government was to be checked by recall of the unsatisfactory chiefs through the power of the popular councils. Thus the entire system was to be based upon the consent of the governed.

Chieftanships.

(1) Lords or civil chiefs, nominated by certain noble women in whose families the titles were hereditary. There were by popular election of both men and women, and which election must be confirmed by the council itself. The fifty Lords so elected were to constitute the confederacy council and enacted all of its laws. An incompetent lord could be disposed of by the action of the same noblewoman who had nominated him.

(2) War Chiefs: Men of particular worth were to be elected to this office. They had voice but no vote in the Council. Each represented his clan in time of war and also acted as its spokesman before the council.

(3) Pine Tree Chiefs; men of particular worth, entitled to voice but no vote. They spoke the civilian thought.

The underlying motive for the establishment of the Confederacy was to secure universal peace and the welfare of mankind through the direction and regulation of personal and public conduct and thought in accordance with beneficent and council degrees. These ends were to be attained through the following means:

(1) The establishment of universal peace and brotherhood through the cessation of all inter-tribal warfare. This peace was to be tendered to another tribe three times, but if finally rejected it was to be forced upon the obstinate nation. (This strange provision grew out of the idea still held by the Iroquois that they ARE INDEED the father of nations among Indians, and so are responsible for all other Indians. (B. C. F.)

(2) The abolition of blood revenge through establishment of a price of ten strings of wampum, each a cubit in length, for the life of a deceased. Thus a feud was ended by tendering twenty strings of wampum to the relatives of the murdered man. Ten for the life of the deceased and ten for that of the murderer, whose life was forfeitable for his act.

(3) Government by the consent of the governed through an elected council with legislative, executive, and judicial branches, the right of recall and women's suffrage.

This in brief, is the form of government, proposed by De-kah-na-we-da, for all of his brethren of the Lamanite race, and carried to them by his spokesman Hiawatha. Under the spell of Hiawatha's oratory the various tribes, Mohawk, Seneca, Cuyuga, Oneida, and Onandaga came into the league and later the Tuscororas having been driven from the south, in Georgia and Florida, also came in and made up the Iroquois Six Nations. The chief opposition to Hiawatha's mission came from the Onandaga magician A-do-dar-ho. This form of government being so purely democratic in form and without a monetary system, founded on the interest and profit system, would have eventually so solidified the Indians that their subsequent exploitation by the whites would have been next to impossible.

In a footnote on page 12 of Barnes U. S. School His-

tory, is this very significant comment: "This league formed, in fact, a republic, with a chief magistrate, a cabinet, and a congress of the sachems of the different tribes. * * *. The Iroquois would probably have subdued the continent, if the white man had not come. Early travelers called them the Romans of the new world."

It is this simple democratic form of government which so strongly contrasts with the complicated form introduced by the whites, and now so strikingly verifies the predictions of De-kah-na-we-da, and other wise statesmen among them, that has made the Iroquois still feel the responsibility imposed upon them by their great leader and prophet, and has caused them to consistently refuse citizenship in either the United States or Canada. They point to our present plight in this world depression, and tell us that it is due to wrong ideals of government, and the spirit of selfishness. In short, our plight is no surprise to them, and if the Indian was given to the white man's propensity to say, "I told you so," their consistent attitude through the years would certainly enable them to do so with telling effect. It is this feeling of responsibility, as a result of the belief that De-kah-na-we-da's great vision will yet be a reality, that has caused such able men as Mr. Fred Loft, who was connected with the Canadian government for thirty-seven years, to go from coast to coast in 1918, for the purpose of organizing the Indians of both the United States and Canada into a gigantic league. It was this responsibility that has caused Des-ka-heh to cross the Atlantic and lay the case of the Iroquois before the British crown, praying that the early treaties made with his people, be revived and enforced. It is also this responsibility that caused Chief Clinton Rickard of Niagara Falls to make the sacrifice of lying in a prison dungeon, in Canada, in order that the mission of the Iroquois might be taught to his brethren of other tribes. He it is who has been responsible, in large measure, for the reopening in 1928 of the treaty concerning the international boundary line between Canada and the United States. This treaty immunized the Indian, who is a citizen of neither country, from recognizing the white man's boundary line which the Indian had no part in establishing. To the Iroquois, the whole of America the "land shadowing with wings," is his domain.

How in keeping is all this with the great truths of the Book of Mormon. And is not this indeed an indication that the nucleus for the government of the great nation of Joseph is already a part of the great drama of nations? To me, here we have the pure blood of Joseph. Under the guiding hand of an all wise Architect, wise men among them in the past have been raised up who have already laid a firm foundation for that nation, just as much as it is evident a nation is being formed in Palestine of the pure blood of Judah. Should this surprise students within the Restoration? Is not the work, according to all the prophets, relative to the restoration of both houses indicated as being contemporaneous? Ephraim is still bound by citizenship with the various Gentile nations, from which he must be liberated, before he can take his place in the construction of that new nation, so God would act like Himself and have that nucleus in readiness against the time of the overthrow of Gentile powers.

One closing thought that belongs to this period we are discussing, is that at about the time of which we are writing, and from this same people, come two beautiful and arbitrary stories. One is of the Christ, and the other is of the three Nephites who were to remain on earth till Christ comes. The first tells us that a virgin gave birth

Continued on page 75

FROM THE BISHOPRIC

A PREFACE.

As children of God and members of His Church upon the earth, we have a temporal as well as a spiritual duty to perform. However, may we qualify that remark; the writer does not believe in the term that we so often use—temporal law. All of God's laws are spiritual, but we use the word temporal to differentiate between the spiritual and the so-called temporal. For instance, there are six first principles of the gospel of Christ, which are a part of the spiritual law. These are termed "the principles of the gospel of Christ," "the doctrine of Christ," "the law of the Lord." Paul enumerates these first principles as recorded in the sixth chapter of Hebrews, verses 1 and 2, but these, thus enumerated, do not include what we term the temporal law. The temporal law also embraces set and fixed principles, which are as follows:

Consecration, Inheritance, Stewardship, Tithing, Free-will Offering, etc., each one succeeding the other as above quoted.

In order to demonstrate the necessity of our compliance with all of God's commandments, may we quote you from the scriptures as recorded in the tenth chapter of Mark, beginning with verse seventeen: "And when He was gone forth into the way there came one running and kneeled to Him, and asked Him, Good Master, what shall I do that I may inherit eternal life?" Jesus replied to him, "Thou knowest the commandments." And the young man answered, "Master, all these have I observed from my youth up." "Then Jesus beholding him loved him, and said unto him, One thing thou lackest. Go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven, and come, take up the cross and follow Me."

Again, we notice that the Apostle Paul is in harmony with the advice of Jesus to this rich young man as you will note in his letter to the Hebrew saints, sixth chapter, verse 1—"Therefore leaving the principles of the doctrine of Christ, (meaning, not going back to do them over again) let us go on unto perfection." This clearly denotes that there is still something for us to do after we have obeyed the first principles of the gospel of Christ. Thus we are convinced of the necessity of a full and complete consecration, not alone of our lives and service, but our worldly possessions as well.

Again we notice, on a certain occasion, the inquiry was made of Jesus in this wise: Mathew chapter 22 verse 36. "Master, which is the great commandment of the law? Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment and the second is like unto it; thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Again, John chapter 15 and verse 13: "Greater love hath no man than this, that a man lay down his life for his friends;" in other words, to spend and be spent in the interests and well-being of our fellow men. Again, John chapter 13, verse 35—"By this shall men know if ye are my disciples, if ye have love one for another."

May we ask just how much discipleship have we as a people demonstrated? Some have an abundance, and others are in actual want. Again in the 14th chapter of John and the 21st verse: "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him and

will manifest myself to him." Notice the 23rd verse of this same chapter: "If a man love me he will keep my words, and my Father will love him and we will come unto him and make our abode with him."

May we ask this question: Can a man truly love God and his Son, Jesus Christ, and yet not love his brother and neighbour? I am fully convinced that we must demonstrate our love for God and his Son by our acts toward our brother and neighbor and friend. I am also further convinced after years of association, study and observation in this great Restoration movement, that the ever apparent failures have been because we have not kept the commandments of God. One of the major issues involved in the saints being driven from the land of Zion in Jackson County, Missouri, over one hundred years ago, was their failure to keep the commandments of God as above cited in this article. They failed to keep the temporal law as given to the Church in the very beginning of the Restoration movement, and we urge and advise a return to the old, old paths, to walk therein, that we may right those mistakes, and thus come under divine favor, direction and protection. Let us measure up to all of God's requirements, and then we are assured His promises shall be fulfilled.

So we suggest:

LET EVERY MAN LEARN HIS DUTY. We may well ask, in so doing, what is our first duty? Where do we make a start? As Jesus met the inquiring mind at almost every turn by "thus it is written" you will turn now to the records of the years 1829, '30 and '31. A revelation delivered through the prophet Joseph Smith as recorded in the Book of Commandments, Section 44, verse 26—"If thou lovest me thou shalt serve me and keep all my commandments, and behold thou shalt consecrate all thy properties, that which thou hast, unto me, with a covenant and deed which cannot be broken." There we have it. One of the first mistakes made by the early saints, the early Church was, it never did proceed in harmony with these instructions, and as we have said previously, neglect in this important matter was one of the major causes of their expulsion from Zion. Examine if you will the teachings of the various factions of Latter Day Saintism, and ascertain if you can where any one of them has followed the instructions given in the quotation we have just made. Not one of them has or is doing so. That which produced disaster, dismay and expulsion then must prove disastrous today, if followed. Our only safety lies in getting back to the former commandments, not alone in the temporal things of life, but in all things pertaining to the gospel economy as intended by the Master of Men.

We thus see, then, the first step in our procedure is the consecration of our all, not alone in our lives, but in our temporal things as well. The reason for this is very apparent, but we do not desire to become burdensome, so we leave the discussion of this phase of the question for the present.

In this full and complete consecration, the one thus complying can enter in and enjoy a more full and complete experience and fulfillment of all that God has promised and provided in his law for the comfort and benefit of his faithful children. Consecration can be complied with in one of two ways: We can consecrate of our all, or we can consecrate of our surplus. In the consecration of our

all, the bishopric would then in turn give to each individual his inheritance, that which would be for his own use and benefit. In the consecration of our surplus, we would then retain that which would provide our inheritance, and that which would be beyond our own just wants and needs, this we would consecrate; all this to be done with a covenant and deed which cannot be broken.

INHERITANCE. Which means ownership and clear title. Provision has been made for the principle of inheritance which follows, and is closely allied with the principle of consecration, for surely God would not ask us to make this full and complete consecration without making provision for those who thus obey, that they may be duly provided for as to their just wants and needs, and in their obtaining a livelihood that is so necessary. That is what inheritance provides for. Inheritance may be twofold in character and application. The individual may retain from his holdings that which will provide his inheritance, or he may consecrate his all and in turn be given his inheritance after his consecration.

STEWARDSHIP. This is another principle of the great temporal-spiritual law of God. It, too, is closely associated with the foregoing principles of consecration and inheritance. This also may be twofold in character and application. The individual can be a steward over his own property in his inheritance, or he may be a steward over the property of another, or the property of the Church. "Steward" means in charge, care or management of the property of another. The writer firmly believes that as time progresses, most if not all of our membership will finally be stewards over their own property in their inheritance. For does the prophet not say, "They shall sit under their own vine and fig tree and eat the fruit thereof." Stewardships will be mostly in the early stages of our development. Of course, as years pass, there will be individuals come to us who would not come into their inheritances for a time at least, but eventually, as time progresses, a final basis of equality will exist where all men will be equal, enjoying inheritance. Time nor space will permit of our dealing with this angle of the subject as to how all this can be worked out, but suffice it to say, this is God's plan.

TITHING. Which is also a principle of the laws of God, as pertaining to our temporal affairs in life, and when properly observed and thoroughly understood, its demands are somewhat exacting at this juncture, here and now. Tithing means as the writer understands it, one-tenth of that which we produce, everything of its kind, of our flocks, herds, grains, fruits or money. For has not the prophet Malachi said, in delivering the word of God to the people, "Ye have robbed me." What in? "Tithes and offerings." And he urges and suggests that God advises to bring the tithes and offerings all into His storehouse, "and prove me herewith." He promises us that, in so doing, He will open the windows of heaven and pour us out such blessings that we shall not be able to contain them. He further promises to stay the devourer for our sake, that our vines shall not cast their fruit before the season, and has it ever occurred to you that when Jesus came to visit the Nephites on this continent, as recorded in Nephi, he quotes or delivers this exact prophecy as the record of Malachi.

FREE-WILL OFFERING. Following the principle of consecration, inheritance, stewardship, tithing, is the principle of Free-Will offering. This is a voluntary gift, enjoined upon the saints according to their good desires toward God and his children.

THE STOREHOUSE.

In connection with all of the foregoing, there is of a necessity the organization and the establishment of the storehouse. Instructions have been given in the past to provide such as speedily as possible, and we are advised that it has a specific purpose to perform in its functioning when properly organized. It is very necessary, if we comply with all the commandments of God. It is necessary in the case of consecration, in the idea of inheritances and stewardship but more especially is it needed in the taking care of the tithed properties of our people. We further believe that all our industrial efforts should be functioning through and be a part of our general storehouse. For are we not advised that we must remember "that he who laboreth in Zion for gain to heap to himself profit shall fail, but he who diligently laboreth to establish my Zion shall be endowed with the Spirit and Power of the Holy Ghost." The storehouse is the common property of all the membership of the Church, small or great, rich or poor, young or old, and eventually will bring about this condition of no-rich, no-poor, and where all shall be equal in all things. The storehouse will not alone receive the tithing and consecration of our people, but will be the depository of our surpluses when consecrated, and through it and its management will inheritance be given and stewardship be provided. The storehouse will also be the means of, or act as, a clearing house for what we shall produce industrially, or as a clearing house for the sale and disbursements of the produce from the soil or flocks or herds, fruits or grains of all our membership, that our people may obtain from the bulk sale the very best that the world's markets can afford. These will be disposed of to best advantage, either in the local or world markets, in an orderly and profitable manner, without exploitation or profit in the interests of any individual. Thus we will eliminate the paying of tribute or usury to the exploiters of the land, who only rob the people by the present system of barter and exchange.

The writer humbly submits the foregoing as a general outline of his understanding of the temporal law as recorded in the books. He will be only too glad to answer the many and varied questions that may arise. We have not been able to cover the many intricate details, because time and space would not permit, and we do not desire to be too lengthy or burdensome. We submit this therefore in the spirit of humility, and with the thought and earnest desire that we may all come to the knowledge of the truth.

T. J. JORDAN.

1400 Cameron St., Regina, Sask., March 11, 1935.

The Spirit of God teaches us that
He will not forsake us, if we are
Earnest, ambitious and willing to sacrifice.
The time is near at hand when
Escape to Zion will be necessary.
May God help us to realize these
Points of the law, and also learn to
Lean upon Him who faithfully fulfills
Every one of His promises.

MARY SMITH.

FROM THE TEMPLE BUILDING COMMITTEE

To the Saints and Friends of the Restoration, Everywhere,
Greeting:

The Lord has called us to a great and onerous responsibility, **Build My Church—Build My House.**

When Jesus ascended into heaven from the Mount of Olives, his disciples stood gazing after him,, when two men in white apparel stood by them and addressed them thus:

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

From that day until now the disciples of Jesus, in all lands, churches and parties, have anchored their hope to that promise, and have steadfastly looked for his appearing when they would "see the Son of man coming in the clouds of heaven with power and great glory." We who live in this 20th century are nearer to that glorious event than any others who have lived on the earth. The time is at hand, Behold! The Bridegroom Cometh! Listen folks, Jesus is speaking:

"Then (at that time) shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went out to meet the bridegroom.

"And five of them were wise ,and five were foolish.

"They that were foolish took their lamps, and took no oil with them:

"But the wise took oil in their vessels with their lamps.

"While the bridegroom tarried, they all slumbered and slept.

"And at midnight there was a cry made, behold the bridegroom cometh; go ye out to meet him."—Matt. 25:1-6.

Reader what are you? A wise, or a foolish Virgin? If Jesus should come tonight, are you ready to meet him?

Of this great and glorious event, it is written:

"Behold, I will send my Messenger, and he shall clear out the way before me: and suddenly will come to his temple the Lord, whom ye seek; and the Messenger of the Covenant, whom ye desire for, behold, he is coming, saith the Lord of hosts."—Mal. 3:1. Jewish Version.

As in all great events, translated into our modern terms, an advance agent is sent forth to arouse the people by a system of judicious advertising, supplemented by the services of a number of qualified persons to "sell" the Gospel and prepare a people to receive the Lord when he comes.

This, folks, is our great and high privilege, to proclaim the Good News to the slumbering virgins, and to all others, that the Lord may have a great and glorious ovation when he comes. **And this is the Midnight cry.**

The Messenger, the Lord's advance agent, has already come, and men have been called and ordained to carry on in the name of the Lord. To them has been committed the responsibility of direct oversight in preaching the gospel to the nations, and also the building of the Lord's house, his temple, to which he will come. The work has been delayed because of some distressing circumstances, but at our late Assembly April 6-14, the sentiment to redouble our efforts was strongly expressed by the adoption of the following preambles and resolution:

"WHEREAS, the time allotted for the building of the

Temple, namely, seven years, is rapidly passing and but little has been done on that great undertaking, and,

"WHEREAS, we have been warned by the Messenger that if we fail to do the work assigned that another people would be raised up to carry out the Lord's will.

"THEREFORE, it is the sense of this Assembly that the work now languishing should be resumed without delay in harmony with the instructions received from the Lord."

We have been commanded of the Lord to send the Message of his coming everywhere and to all people. This we seek to do, hereby calling on all to help us, and to pass the good news along to their friends, that the building of the Lord's house be not delayed. The work is under way and there is now about thirty thousand feet of lumber on the ground for cribbing and forms. We hope to turn our attention next to the rock quarry and get concrete supplies in shape for the basement.

On the whole, the outlook is encouraging, but we need co-operation and help. We need money to buy cement and steel. The Lord has told us that this house is to be built by "The tithing of my people," and by "sacrifice." No debt is to be incurred. We must pay as we go so as to "owe no man anything."

Now, while the Building Committee and the men at work are preparing the concrete materials, let the saints and friends rally to our support and send contributions to the Bishops that the steel may be purchased so that the foundation may be laid with all possible speed. We seek in every good way to conserve the funds, and our constant effort is to spend the monies wisely, as the Lord has admonished us to do.

We pray God to send his Spirit with this appeal to touch the hearts of his people that they may respond willingly and quickly. All contributions in money or in kind, should be sent to Bishop J. R. McClain, Box 472, Independence, Mo., who will promptly receipt for all gifts. See the Bishop's program in another column of this issue.

Let us go to with our mights and **BUILD THE TEMPLE.**

E. E. LONG
CHAS. E. DERRY,
T. B. NERREN,
J. E. BOZARTH,
I. C. PIERCE,

The Building Committee.

Independence, Mo., May 8, 1935.

By all means, God has commanded
Us to sacrifice, that the temple may be built.
If we adhere, wholeheartedly, to this
Law and command, there is no
Doubt but that we shall receive greater blessings.

M. S.

"Let us hold fast the profession of our faith without wavering; (for He is faithful that promised). And let us consider one another to provoke to love and to good works; not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another. And so much the more as you see the day approaching."—Hebrews 10:23-25.

TO ALL WHO ARE INTERESTED IN THE STOREHOUSE AND THE TEMPLE.

Elsewhere in this issue, will be found a paper from Bishop T. J. Jordan, giving a tentative outline of the law of Christ pertaining to the temporalities. This was adopted by the Bishops and the General Assembly by unanimous vote.

And it is the purpose of the Bishops, with the cooperation of the Saints and friends, to put this law in operation at the earliest possible moment. To do so, it will require a united effort on the part of all. To establish the Store House according to the divine plan will require faith in the promises of God, and a sincere desire to see the will of God done on earth as it is done in heaven.

"The Storehouse and the building of the Temple are the same to me as they were in the day when I gave the revelation." D. & C., 122:6. The building of the temple, and the store house go hand in hand. We cannot hope to see Zion redeemed, or the saints gathered, or the temple built, and neglect this important duty.

Already steps are being taken to carry into effect some of the plans outlined. It has been proposed and approved by the general Bishops, a plan by which we may be able to raise a large sum of money for the Temple and Storehouse without working a hardship on any. O, it may require some sacrifice on the part of some, but we are told the temple will be "built by sacrifice." And who wouldn't be willing to make a sacrifice to help accomplish this wonderful task that is ours. Here is the plan.

A PLEDGE

I the undersigned, hereby pledge to pay the sum of twelve dollars, on or before November 1st, 1935, to the General Bishopric of the Church of Christ (Temple Lot) Independence, Mo., U. S. A. The above sum, or any part thereof, when paid, to be used in the building of the Temple, and the establishing of the General Storehouse. (25 per cent of money received on above pledge to be used for the General Storehouse.)

(75 per cent of money received on above pledge to be used for the building of the Temple.)

The above is not a note. It is not collectable by process of law, but is to be paid as a voluntary, free will offering.

Signed
 St. Address
 City
 State

The above free will offering should not affect the tithe, which is the Lords, but should come out of the nine-tenths which is ours. For the building of the Temple must not hinder the preaching of the gospel. The Missionaries, Pastors, Bishops and Agents will be supplied with these pledges, so that all who wish may have an opportunity to assist. Some may not feel able to give a dollar, who may desire to give. Then let it be whatever the amount you may feel able.

Let us then make haste, for the "Hastening Time" is here.

J. R. McClain,

Independence, Mo., May 20, 1935.

CONCERNING THE ENGLISH MISSION.

The general office is very anxious to know just what has been done in the local churches towards raising of the necessary funds for this mission. The time is short when Brother and Sister Flint should be on their way, and they are very anxious to know when they can start. The Pastor put the matter before the local church here in Independence, and about \$50.00 was subscribed, and there will be more, as but few were out owing to the rain. It is hoped that all the locals will assist in this worthy undertaking, and send in their contributions as soon as possible to J. R. McClain, General Office Manager, Box 472, Independence, Mo.

SUPPLEMENTAL REPORT OF BISHOPS.

W. R. RICHARDSON, Agent,
 Independence, Mo.

Church of Christ, Oblation	\$ 15.44
C. A. Gurwell (ti)	7.00
Nalmer Johnson (ti)	10.00
A. A. Yates (ti)	3.00
Ethel Holcomb (ti)	8.50
Chas. Derry (ti)25
Independence Local S. S. (tem)	5.13

SUBSCRIPTIONS TO ADVOCATE DEBT FUND

NOT REPORTED.

Sister Minnie Page (debt)	\$189.00
T. J. Jordan (debt)	62.50
T. J. Jordan (sub)	7.25
E. E. Long (debt)	11.00

CONTRIBUTIONS TO TEMPLE HOME.

Nicholas Denham and Wife, food	\$15.00
T. B. Nerren, Coal	30.00
Geo. Nerren, food	2.50
I. C. Pierce and Wife, supplies	16.52
R. F. Bingham, donation75
D. Ray Bryant and Wife, food	1.00
Bimidji Local Church, donation	13.80
Brother Campbell, vegetables50
W. O. Closson and Wife, pillows and Blankets	
G. R. Collins, blankets	
Denver, Colo. Local, food supplies, blankets and overcoats	12.80
W. W. Gould, fruits	2.50
C. A. Gurwell, clothing and food	2.11
Mrs. E. E. Long, fruit and vegetables	8.00
Myrtle Martin, supplies	10.25
S. J. Madden, food	1.00
Minnie McBain, food	2.00
Brother and Sister Mitchel, food	
M. B. Skinner and Wife, food	5.59
John Swager, fruit30
Sr. A. M. Smith, food	5.00
Lillie Mae Stafford, vegetables50
Alex. Smith, food75
Temple Helpers, Org', Clothing	10.93
Alva Wheaton and Wife, supplies	23.54
B. N. Wentworth, food34

The above items were supplied by Sr. Loveta Gould of the Home.

OUR POLICY.

To the Readers of the Advocate, Greeting:

By this time you will have read of the endorsement the late Assembly gave the policy the Advocate has pursued in the last year. We wish to announce that we stand unitedly for having the same affirmative, constructive course continued during the year that lies before us.

The Advocate will keep you posted as to what the Church is trying to do. It will seek to co-operate with and promote the various activities of the church—the preaching of the gospel, the building of the temple, and the establishment of the storehouse.

We thank you, one and all, for the support you have given the paper. Your continued assistance will enable us to enlarge the scope of its usefulness. Shall we not make it our goal, yours and ours, to have every member of the Church a reader of the Advocate, and as many others as possible?

Yours for a year of progress and achievement,

The Editor, the Business Manager
and the Board of Publication.

AN IMPORTANT CONFERENCE ECHO.

The last day of the general assembly, April 15, Brother Jordan, of the Bishopric, called a meeting of the sisters at 1 p. m. He gave a talk on the starting of a storehouse, and our part in that work. He suggested that we organize so that we could start canning as soon as fruit and vegetables were ready, stating that the money needed would be available.

A meeting was called for 6 p. m. of the same day. Brother Wm. F. Anderson was chairman. After song and prayer, Brother Anderson gave a nice talk on the work in hand. We then organized the storehouse workers with the following officers: President, Sr. Ethel Holcomb; Vice-Presidents, Sisters Willian and May Namur; Secretary, Sr. Metta Anderson; Assistant Secretary, Sr. Bertha Daws.

It was decided that we meet the first Monday in each month, one hour before the regular business meeting of the local church, to transact the business of our auxiliary. Accordingly we met the first Monday in May and appointed a committee of three to get the necessary things required for our work and we also made rules to govern our organization.

(These items are kindly furnished by Sr. Holcomb, chairman of the Independence sisters storehouse workers of the Church of Christ.—Ed.)

CORRECTIONS.

In Referendum Bill No. 1, Article (12), instead of July 1, it should be July 31st. The article should read,—“The final counting of the votes sent in to the General office from all local churches shall be July 31st.”

In “What Must I Do To Be Saved,” by Wm. F. Anderson, on page 53 of the last (May) Advocate, in line 22 from the beginning of the article, the word “not” should be inserted between “had” and “been,” so that the sentence will read,—“That the jailer had not been a believer,” etc.

NOTICE.

The Referendum Bills have been mailed. If we have missed anybody please send us a card with your full address.

Each branch is expected to get in touch with the scattered members on its records, and ask them to vote. If you need more copies of the Referendum Bills, write us.

We desire a full vote of the membership on each question.

LOUISE SHELDON (Gen. Sec.)

801 W. Kansas St., Independence, Missouri.

Brother E. E. Thompson of Bend, Oregon, sends the first dollar to the storehouse fund since the announcement has gone out.

Elder S. W. L. Scott has read “What the Restoration Movement Teaches concerning God,” and writes the author, Bro. Willard J. Smith—“It is the most critical and trenchant argument in reply from the Bible and Book of Mormon, as also Doctrine and Covenants, that I have ever read, and on the basis of philosophy, since the days of Orson Pratt, whose fulminations silenced the guns of immateriality and demolished the untempered mortar and crashed stones of the walls of modern Babylon.” The price of Bro. Smith’s book has been reduced to 35 cents. Send orders to Church of Christ, Box 472, Independence, Missouri.

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BOARD OF PUBLICATION.

FROM THE MAIL SACK

Brother and Sister B. C. Flint are busy making arrangements that they may be ready for their foreign mission just as soon as finances permit. By the way, there was a little error in the mention of their appointment on page 54 of last month's Advocate. We do not have the original copy at hand by which to make the correction, but there is an omission after the word "depart," in the second line. It should read that they would depart as soon as the means could be secured. As it stands, it reads as if they were going because Sr. Flint was born in Germany, and that was just a little information.

Under date of May 9th, a card from Bro. Flint at Minneapolis, says: "A group from here went to Black River Falls, Wisconsin, last Sunday, for an all day meeting. There was a big crowd present, and a fine time was had."

Brother James E. Yates writes that he has distributed all the Advocates sent to him, and asks for more. Bro. Yates is a booster for the paper and this pleases the circulation manager, who is going to ask all the missionaries to do likewise. Under date of May 9th Bro. Yates writes that he and Elder R. M. Maloney are conducting meetings in Oklahoma City. Fair attendance despite bad weather. Having a happy experience in the gospel work.

In a letter dated April 29th, Bro. J. N. Cox speaks of a visit from Apostle C. L. Wheaton after Conference. Bro. Wheaton preached for them Sunday morning at eleven o'clock. Bro. Cox is glad that Texas is included in the mission territory of Bro. E. E. Long, and he hopes to have him there soon, and would also like to have Elder J. E. Bozarth come and do some missionary work for them. The Holiness people have been active in the territory for three years, and several Latter Day Saints have gone over to them. Bro. Cox thinks there should be some vigorous preaching of the Restoration message there. It seems that part of the country has not received much attention from any of the factions of the Restoration of late years, and the sheep are wandering.

We are in receipt of letters from Sisters Lina J. Loomis, of Syracuse, N. Y., and Eva R. Krause, of Vista, Minnesota. Both sisters express their interest in the Lord's work. The latter sister relates the following dream:

"From the south to center of the map of North America are clouds of such intensity that they are black and so heavy they deposit a sediment on the glass covering above the city, seemingly including Zion. One large drop came through the cloud and as it hit the glass covering the sediment on it parted and flew like soot, then settled, leaving a small place uncovered. From the central part west and north the weather was clear and sunny. Coming across the Pacific was a long line of large ships decorated with flags and pennants. Flags were even suspended in air. The first ship was close to the shore near Washington, and each ship following was very close."

From a personal letter to us from Sister A. J. Parish, of Council Bluffs, Iowa, we take the liberty of quoting:

"We were so glad Bro. and Sr. Ritchison were able to go to the conference as we were unable to leave at this time of the year and are always so anxious to hear any news from the Church.

"We often feel lonely and sad because we are denied

the privilege of having church services here, but are thankful that we have the gospel, and while this earthly life seems to grow a little more difficult each year and the daily problems increase, it only makes us feel how important it is that we should prepare ourselves for eternal life."

From another personal letter we quote the following: "We hear so much about impending disaster. Makes it a bit hard for some to go on. Why can't many see that we MUST continue onward no matter what others do? Not long ago I wrote a brother that we could not help what had been done or would be done; the neglect to assemble ourselves together and the failure to live in our homes as we ought are what we should look out to correct."

The sister also speaks of how unwise it is to tear down and plant thoughts of distrust in the minds of scattered members, who need encouragement.

Cranston, R. I.

Dear Readers of the Advocate:

Just a few lines from this part of the Lord's vineyard. We have had to part with one we loved—Sister Violet Law Smith, better known to the saints in Cranston as "Auntie Violet." She was truly a living example of faithfulness. The parting was felt by all who knew her but we are comforted by the statement of the Psalmist—"Precious in the sight of the Lord is the death of his saints."

Elder and Sister H. F. Burlingame lost their infant daughter. Both have resigned themselves to God's will.

Easter day for us was truly beneficial and edifying. Our pastor, Elder H. B. Johnson, preached a wonderful sermon on "The Living Christ." There was a good gathering of outside people. In the evening the Sunday school gave an Easter concert which was a fine success.

Mothers' Day brought blessings to the saints and visitors. A spirit of reverence and honor for motherhood was felt throughout the day. A large attendance gathered at each service. There were short exercises in commemoration of mothers immediately following Sunday school, and then a fine sermon by our pastor, H. B. Johnson. Truly the day was well spent, a spiritual "booster" to all.

MARY SMITH.

20 Elm St., Garden City, Gilfach Goch,
No. Tonyrefail, Wales.

To the Advocate:

Just a few lines from Wales to let you know what we are doing in this part of the globe. I must say that we in Gilfach Goch are making good progress. As pastor of the Church of Christ at Gilfach Goch I will say that we opened a little meeting place April 7, 1935, and have had a good time together. We had brothers and sisters from Skewen Carphilly, Pontyrihydfe, and many friends came in to hear the gospel story. We opened at 11 o'clock in the morning. I was in charge. We had a good prayer meeting. The divine Spirit was present. Then at 2:30 P. M. we had another prayer meeting when Bro. Sam. Beacham, bishop of the church here, was in charge. The Spirit of God was there in a great measure. God revealed himself to us through Bro. James Evans. Our next meeting was at 6 P. M., when Bro. John G. Jenkins, Seventy, was in charge. This was a preaching meeting, when Bro. James Evans of Carphilly and Bro. Crouch of Pontyrihydfe, were the speakers. God blessed them with power

from on high.

Well, I am glad to hear that Brother and Sister Flint intend coming to Wales. All the saints of Gilfach are looking forward to their coming, hoping and trusting that God will bless them both in their work.

I am glad to hear that you had a good conference. I hope that these few lines will help our brothers and sisters on life's way. May we all be united in that one love as the hymn goes,—

"Blest be the tie that binds,
Our hearts in Christian love
The fellowship of kindred minds
Is like to that above."

May God continue to bless us in his work, is my prayer.
Your brother in the faith,

DAVID JENKINS.

Puryear, Tenn., May 13, 1935.

Dear Readers of the Advocate:

I am one who looks forward to the coming of the paper each month, and would like a little space to make known some of my thoughts. How I do enjoy the letters from the brothers and sisters. I have been in the gospel work for five years, and have shared many blessings. We were glad to welcome Bro. A. M. Smith to our home. He preached some wonderful sermons at our house, and we are looking forward to his coming back this summer to hold meetings again. I feel like much good was done. How we did enjoy his fireside talks as well as his preaching. We would like to go to the little white church each Sunday, but we are too far away. Our thoughts are there and we ask an interest in the prayers of all the saints in our behalf that we may be able to stand and not fall by the wayside. My desire is to overcome my faults and live close to God and have my children obey the gospel. Just myself and my companion are in the church of Christ, Temple Lot, but I am strong in the faith. Bro. Bob McClain came to our parts three years ago and preached for us, and we are looking for him back again some time.

Hoping that things are going forward, and that the temple will be built in God's own time.

Your sister in Christ,

ELLA PASCHALL.

"JOSEPH'S LAND.

Continued from page 68

to a child, but being a virgin, her mother, in wrath at her daughter's supposed disgrace, tried three times to drown the child, but the child had power to come forth. Then she perceived that it was not a child her daughter had given birth to, but a god. He grew to manhood and became the Great White Spirit, going from tribe to tribe, doing good. He left with a promise to return at some future time. The Iroquois, some of them, still look for that return.

The second story is that a warrior lay dying in his hut. His friends heard him muttering, as they supposed, to himself. Soon he appeared in their midst and told them that he was going to live, not die, because three beautiful warriors had come to him with herbs, and informed him that they lived always on the earth and spent their time in doing good to those in need.

During the course of this series we have tried not only to examine the prophecies, following the course of world history which led up to the great Restoration, but we have tried to briefly examine the scope of that Restoration, and the great drama of world events that prophecy indicates would accompany each step of that great un-

folding. Thus in viewing the magnitude of the work of God in the panorama before us, how little we seem, and how humble we should be, and carry on in the wonderful hope that ALL will be realized, and all of God's purposes will be accomplished. Truly, a "marvelous work and a wonder."

ADMONITION.

Our Master gave the law divine;
His aim was saving all mankind;
And by obedience to his will
His promise then he will fulfill.

But if perchance that you should choose
Some other path than his, to use,
His Spirit then will cease to strive,
And men be left without a guide.

"I am the Lord, I change not;
If man will do my will,
Then every promise I have made
I surely will fulfill."

A priesthood he has left to man,
And said, "Go build my plan;
My revelations cannot fail,
Nor gates of hell cannot prevail."

"Don't use that worldly pomp and play
In worship, on my sacred day;
Don't teach the wisdom taught by man;
My scriptures do not say you can."

"But if my servants will succeed,
Just ask of me in time of need;
I've said to ask, that I will heed,
If you sow celestial seed."

"My Spirit I have withdrawn from you
Because my servants failed to do;
They seek for other shrines, not mine,
And with their secret oaths they bind.

"I said to Peter, 'feed my sheep,
And feed them food that's pure;
Don't use the food the world prescribes;
They never can endure.'"

"If you will let my Spirit lead,
You shall upon my manna feed;
My sheep shall then have food divine,
If you will put your hand in mine."

We have no need for college grand,
Where men can go to understand,
To teach by wisdom taught by man—
Can not my people understand?

I sent men out in days of old—
Have you not read what prophets told?
"Go preach my word," is my command;
Your wisdom does not come from man.

Accept my message from above,
Sent down to earth below;
And everyone who will not heed,
On him is promised a woe.

Then, Oh my people, do not stray!
Get back into the narrow way;
My judgments are upon mankind;
Except you're one, you are not mine.

D. C. T.

ZION'S ADVOCATE

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PASTORAL.

To the members of the Church and all who desire to have meetings; Greeting:

Having been appointed a general missionary for the Church of Christ, I will be glad to arrange with you to hold a series of meetings at any time. Of course these meetings can't be held in different places at the same time; however, we will try to reach you as soon as possible.

J. E. BOZARTH,

705 S. Maguire, Warrensburg, Missouri.

To Members and Friends of the Church of Christ in the Eastern States Mission, which includes the states of Illinois, Indiana, Ohio, West Virginia, and Delaware; Greeting:

Having been assigned to the above named territory as missionary in charge, I am desirous of hearing from any and all who care to co-operate in getting the message of the Church of Christ before their neighbors and friends, and thus assist in bringing about the purpose of the Lord in this our time. We have committed to us a very great and important task, that of warning the world, and the gathering together of all of the people of the Lord scattered in all the world. There is something for each to do. Will you help? Remember the time is very short in which to do the work we have in hand.

The late Assembly has passed on to you some very important matters which it will be needful for you to consider, and approve or disapprove. Consider these matters in earnestness and prayer.

The outlook for the Church of Christ is bright, and the present year is full of opportunity for all. Let us go to with our might and do our bit. Sacrifice and self-denial will be needed for all. Let us sacrifice now that we may be blest with the abundance of good that will come at the consummation of the task. The reward is worth the effort. Let us each one do all we can. Let me hear from you as to the possibilities in your locality. I will do my best to reach you, or have some one else to do so, if at all possible.

I should like to hear from every elder and priest who can devote a little time to missionary work in spare time. Our force is small, largely owing to lack of means to provide for dependants, but each one can do a little and

all the little added together will make quite a showing.

May God be with us to direct and help in these trying times.

Your brother in Christ,

WM. F. ANDERSON,

205 East Elm St., Independence, Mo.

OBITUARY.

Sister Lucina Cave, 94 years of age, passed away at her home in Lamoni, Iowa, early Monday evening, April 29, 1935, following an illness of two months.

Grandma Cave, as she was known by her neighbors and friends, was a pioneer resident of the town. She was born March 19, 1841, at Chagrin Falls, Ohio, and moved to Lamoni from Michigan in the year 1888. For the past 47 years Lamoni has been her home. She was known as a dignified, honorable, kind neighbor and friend. Until her last sickness Grandma Cave was as active as any one many years younger than she. Unlike many people of advanced years, her faculties remained clear until she was taken by death.

On March 19th thirty-nine friends and neighbors called and helped Sr. Cave celebrate her 94th birthday.

She was married to John Cave August 28, 1864. She was left a widow after only eight years of married life, and remained as such for 63 years. She often remarked that her widowhood numbered more years than many people live. Besides three daughters who survive her, Sister Cave leaves to mourn her death eleven grandchildren, sixteen great grandchildren, and many life long friends.

Sister Cave accepted the Restored gospel in her youth, and remained faithful to her covenant to the end.

Funeral services were held at the White Funeral Home, Wednesday afternoon. Elder J. C. Ballantyne preached the sermon, assisted by Elder F. O. DeLong. Interment in Rose Hill cemetery.

INDEPENDENCE ITEMS.

Plenty of rain. Everything looking nice and green.

Bro. C. L. Wheaton has gone. Bro. T. B. Nerren is going to visit some of the branches in the interest of the temple building. Bro. E. E. Long expects to leave in a few days. Bro. Wm. F. Anderson will be delayed for a time owing to a visit he made to the dentist. Bro. J. E. Bozarth started right after conference and has kept going ever since.

Bro. and Sister Denham, parents of Sisters C. L. and A. S. Wheaton, are back with us. We shall be glad to hear Sister Denham's faithful testimonies in our meetings again.

We are pleased to welcome Bro. and Sister Tanner and their daughter, Sister Bernice I. Wait and her husband, of Barryton, Michigan, to our number. They are locating in Independence at 1011 W. Hayward Street.

In a letter to Bro. E. E. Long, Sister Yarbrough, of Houston, Texas, writes that her daughter, Sister Cox, is able to be up and around the house a little. It will be remembered that this is the sister who was so dangerously ill. The doctor offered no hope. Bro. E. E. Long was sent to administer to her, and the saints here prayed for her. We are thankful to learn that she is improving.

Mothers' Day was appropriately observed with song, reading and a sermon by the pastor.

When the elders will take up and examine the old prophecies in the Bible they will see it."—Tullidge, p. 503.

Perhaps one of the most striking prophecies or revelations that have resulted from the great Restoration, is the one given to Grandville Hedrick, somewhere about 1864, and found reprinted in the "Evening and Morning Star" for July, 1912, on page 4. We haven't space here for the entire revelation, so merely give the reference, and those who have the bound "Star" can verify my statements. In this revelation he describes the present age of unrest so minutely, that its time cannot be gainsaid, even to the monetary collapse, as indicated and described in our article on "Money." Then following this terrible time of stress and collapse, he saw a new nation arise in the west, as we read in this language:

"But a free and independent civil government will be established in the West by the true lovers of liberty and THE SERVANTS OF THE MOST HIGH GOD, upon the broad basis of equal rights and privileges in all truth and righteousness, and it shall increase in the favor and admiration of all good and just men; and it shall grow and prosper by THE POWER OF THE ALMIGHTY GOD, and peace and safety shall be established throughout all her dominions which shall become truly great; thus saith the spirit of the living God. Amen."—(Emphasis mine. B. C. F.)

The above describes a wonderful condition, and one that has never yet been realized among men. But the "true lovers of liberty," etc. certainly sounds like a fulfillment of the Scripture promises to the house of Joseph. Then when we note that it is to be administered by the "servants of the most high God," and be under the direct "power of Almighty God" it takes on significance that cannot be misunderstood, and agrees in particular and in detail with the wonderful prophecies of the old Lamanite prophet, De-kah-na-we-da, and that is what this long preface is really leading up to, but which is necessary in order that the full significance of that great man's vision may be given its full value. And remember De-kah-na-we-da still lives in the aims and hopes of that people. Will those hopes be realized? Just follow me and see to what conclusions our study will lead us. First, however, I will add just one more testimony to what I have already said about the West being the place of the beginning of that new nation. An article appeared in the *Toronto Globe* for Sept., 1928, which tells of action among Indian organizations, including the Iroquois Six Nations in Ontario, Canada, refusing citizenship in either Canada or the United States, and that they were asking for vast tracts of land to be set aside "in the West" for that new nation that their traditions have given them hope, through the centuries, will yet be realized.

The fallacy of the idea that the Indian is a "passing" race is constantly being brought to our attention, the most recent being that article in the *Literary Digest* for Sept. 15th, 1934, called: "Vanishing American No Longer Vanishing." Here is an extract from that article: "Far from being the 'Vanishing American,' the Indian is staging a most spectacular comeback, and the average birth-rate among Indians today is higher than in the white population." It then gives these figures, which is of course for the United States alone, and does not include other countries in America. "In 1891 the number was 246,834, while in 1933 it had increased to 320,451."

When De-kah-na-we-da lived is not certain, because the history surrounding his life is so bound up in the whole present idealism of the Iroquois. White historians place it as being about 1570. That this is much too late

is evident from the very nature of his prophecies themselves. That he lived, there can be no doubt, because the Iroquois Confederacy (the Confederacy of the Great Peace), is an established fact in history, and he is credited with being its founder. We are inclined to place the time as being somewhere near the beginning of the 14th century, nearer the time Indian tradition would place it.

The story itself we will try to give in the beautiful symbolism of the Indian narrator, and as we were privileged to listen to it. History does not tell us which of the Iroquois tribes De-kah-na-we-da came from, but it is presumably the Mohawk. He was a prophet, and he went into the woods to weave into the wampum the story of his people and the prophecy of their future. After he had recounted their past he devoted himself to the present problems and the future destiny of his people. This long string of wampum contained it all and he could pick it up anywhere and read either way backward or forward. He saw the time when white men would come from the East in canoes. They would seek to rule the land, and for a time they would rule it, but they would become wicked, and after they had driven his people west until they were nearly extinct, then the Great Spirit would come down in a flame of fire and drive back their foes and they would then again become a mighty people upon this, THEIR land. He said his people originally came from the south, that their beginnings was far to the south. He said the white man would become very rich. He would read by the lightening (electric lights); he would ride in chariots without horses (automobiles); he would fly in the air, like a bird (airplanes); he would talk from the clouds (radio), and many other like things.

De-kah-na-we-da was like Moses, he needed a spokesman, and to him, in the woods came Hi-yo-wak-ta (Hiawatha). He was made the spokesman and agent for De-kah-na-we-da. To them came the command to establish the Great Confederacy. It was to be a confederacy of peace. They were father of nations among the Indians and their work was to be forever. They must bring all tribes within the folds of the Confederacy, so Hiawatha must go first to the Senecas, to the Mohawks, to the Oneidas, to the Cayugas, and the Onandagas, with the rules of the confederacy. He was to tell them about what awaited them in the near future, which furnished the reason for the need of such a government. He was to tell them that descent was strictly patriarchial, the smallest unit, strictly speaking, being a woman and all of her female descendants. The clan was a body of kindred, socially and politically organized, who traced their descent through the female line only. The Chief represented the clan, was nominated by its patrons, and elected by all the members of the clan. Adoption was to be permitted so that one of another tribe might become a member of a clan and exercise all rights of blood citizenship, as an Iroquois.

Tribes were to be composed of several clans, the clan organization forming the basis of tribal government. The Chiefs from the various clans constituted a representative form of government for legislative purposes. The Confederacy, or League, in turn had a "Council of Lords" similarly elected, which exercised at once legislative, executive, and judicial functions. It was to be strictly democratic, with nomination, election, recall, and women's suffrage as its most prominent features.

The league was to be governed by its Council consisting of fifty lords or civil chiefs divided into three groups.

- (1) The Elder Brothers, (Mohawks and Senecas).
- (2) The Younger Brothers, (Cayugas and Oneidas).