

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 Book of Mormon And Joseph Smith, The Prophet By R. M. Maloney

It is correctly stated, "There is reason in all things." Those who believe in The Book of Mormon, and in the divine call of Joseph Smith, should have good reasons for such belief, and those reasons should be supported by the written word of God. Covering a period of forty-five or fifty years of my life in careful study of this question, I cheerfully submit a few reasons for my faith.

Looking at the time and travels of the human race from Adam until now, it seems fitting and proper to supply the words of Shakespeare—"All the world is a stage, and all men and women merely players." This great human drama, covering thousands of years with its human and divine spotlights distributed along the line, must of necessity have an author who knew the end from the beginning. The Bible gives credit to God as the author of the human race, who has watchful care over His work. If factions of the human race have neglected to read this divine record they can not consistently blame the record if they do not understand the lessons it teaches. The prophecies of the Bible furnish a solid foundation for the truthfulness of the Bible. Therefore, we appeal to the Bible and the prophecies to show reasons for our faith.

All Bible believers admit that the coming of Jesus Christ was foretold in prophecy. Such prophecies are not all written in one book or by one prophet. They are distributed from Genesis to Malachi. The parable in Matt. 20: 1-16, had direct reference to God's work in the different ages of the world. In the world drama, God provided human actors. Adam in the early morning, called to labor in God's vineyard; Noah in the "third hour;" Moses in the "sixth hour;" Jesus Christ in the "ninth hour;" and Joseph Smith in the "eleventh hour." The special work to be done in the "eleventh hour," is no less God's work than any of the previous dispensations. As a matter of fact, the "eleventh hour" is only one hour before the "twelfth hour." It is clearly stated in Matt. 25:6 that Christ (the Bridegroom) will come at "midnight"—it is twelve o'clock at midnight. One hour before twelve, God will commence a preparatory work, making ready for the coming of Christ, the Lord. As an unchangeable God, He will perform His work as he did in ages past, call men by direct inspiration and visitation of angels.

The coming and work of Christ was foretold by many, and in many different Bible texts.

Isa. 9: 6: "For unto us a child is born, unto us a son is given.

Isa. 53:1-12 is complete in referring to Jesus: "He was despised and rejected of men; a man of sorrow and acquainted with grief."

Ps. 69:21: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

Ps. 22:18: "They part my garments among them and cast lots for my vesture."

We might give a score of texts like the above, all referring to Christ, and yet there are thousands today who cannot see their application. In like manner we submit a list of texts, prophecies referring to a special work of God in the last days. It may not matter so much as to the name of the man or men whom God will select: that is His business. The more important question should be, Is God doing a special work in this age, and who are his chosen servants?

The Prophet Amos has said: (3:7) "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." According to the Bible, there are at least two distinct classes of people referred to, the Jews and the Gentiles. Israel in one class, the world's people in the other. Jesus says in John 4:22, "Salvation is of the Jews." The promise of God to Abraham should be given full and complete consideration when he said: "And in thy seed shall all the nations of the earth be blessed," Gen. 22:18.

Abraham is referred to as the "Father of the Faithful." This covenant and promise of God to Abraham was repeated to Isaac and to Jacob. The special promise and its fulfillment must be traced to future generations through the posterity of Abraham. This family being divided into twelve tribes—twelve sons of Jacob, it becomes necessary to follow them by the guidance of prophecy to future generations to learn the work God assigned to the different tribes. We should also know which of the twelve sons, or which tribe, was to receive the greatest favor of God in future time. The Bible answers that question.

Gen. 49:1: "And Jacob called unto his sons, and said, 'Gather yourselves together, that I may tell

you what shall befall you in the last days.'" The word "you" must refer to the posterity of these twelve sons of Jacob, and not merely to the ones to whom he was speaking, as individuals. In the "last days," is when Jacob said the time would be for the promise to be fulfilled.

Verse 2 says: "Gather yourselves together, and hear, ye sons of Jacob, and hearken unto Israel your Father." Then follows the prophetic words describing the future experiences of these twelve tribes of Israel.

Verses 3 and 4: "Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it; he went up to my couch."

Verses 5, 6, 7: "Simeon and Levi are brethren; instruments of cruelty are in their habitation. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel."

This description is not so favorable for these two sons and for their posterity. Judah has a better promise.

Verses 8, 9, 10: "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

"The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him shall the gathering of the people be."

No one should overlook the fact that the "lawgivers of Israel" were to be from the tribe of Judah, until the coming of "Shiloh," the Christ. It is also strongly implied that after the coming of Shiloh, the Christ, the "lawgivers," or rulers in Israel, should be of some other tribe. The prophetic line of divine favor is clearly marked in the tribe of Judah until "Shiloh come."

In order to find the favored tribe in the "last days" (—Gen. 49:1 shows he is now speaking of the last days) we must trace the prophecies, and let them answer. We pass on down to verse 22. These other tribes have no prominent part in this divine drama, but Joseph does have, as we shall see. "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him, but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (from thence is the shepherd, the stone of Israel).

In the 26th verse of this 49th chapter of Genesis we find that a greater blessing was bestowed upon Joseph than was promised to Abraham, Isaac and Jacob: "The blessings of thy father have prevailed above the blessings of my progenitors unto the ut-

most bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

A record of the blessing that Moses gave Joseph is found in Deuteronomy 33:13-16, where the richness of the land that is promised to him and his descendants is described.

Another witness testifies that the birthright went to Joseph. In 1 Chronicles 5:1-2, we read: "Now the sons of Reuben the first-born of Israel (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel; and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.)"

Tracing the promise further, we find that it went from Joseph to his younger son, Ephraim, instead of the older boy, Manasseh. When Jacob blessed the two boys, contrary to the usual custom, he placed his right hand on the head of the younger son. Joseph did not favor this procedure and said, "Not so, my father, for this is the firstborn; put thy hand upon his head." But the man of God, guided by the inspiration of the divine Author of the drama made answer: "I know it, my son, I know it; he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." Genesis 48:8-22.

The relative greatness of the brothers is expressed by Moses in the 17th verse of the 33rd chapter of Deuteronomy as "the thousands of Manasseh" but "the ten thousands of Ephraim."

The things promised were to have their complete fulfillment in the last days. In Genesis 49:1, we read that Jacob said when he called his sons, "Gather yourselves together, that I may tell you that which shall befall you in the last days."

Isa. 11:11 says that in the last days the Lord would "set his hand the second time" to gather his people. Jeremiah speaking for the Lord in Jer. 31:6, 7, 8, 9 says; "Sing with gladness for Jacob," etc. "Behold I will bring them from the north country, and gather them from the coasts of the earth—they shall come with weeping, and with supplications will I lead them:—for I am a father to Israel, and Ephraim is my firstborn."

No one should overlook the fact as stated in 1 Chronicles 5:2, "Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's." Christ came through the tribe of Judah in the "ninth hour," but in the last days, in the "eleventh hour," God would use the posterity of Joseph through Ephraim, to do a "marvelous work and a wonder," as described in Isaiah 29:13-14.

The time of this special work of God in the last days is referred to by the prophet Nahum 2:3 as "the day of his (the Lord's) preparation." Certainly before the great and terrible day just before the second coming of Christ, the Lord will prepare a people for his coming. Special signs will be given to indicate that the time has come for this special work of the last days to commence. "Chariots shall rage in the streets, they shall jostle one against another

in the broad ways: They shall seem like torches, they shall run like the lightnings."—verse 4. Could language more aptly describe the modern trains and automobiles?

Isaiah (29:11) refers to a "sealed book" that would come forth in the last days, and to "a marvelous work and a wonder" that would begin then, and in verse 17 of the same chapter says: "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field," etc. The restoration of the land of Palestine was to be a mark along the march of time to indicate that we were in the closing scenes of the great world drama.

Malachi refers to the day of preparation when he says, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple." Please notice that the conditions described here do not comply with the conditions that prevailed when Christ was first here. When he comes the second time we are asked, "But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they shall offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." This was not done when Christ came the first time.

A messenger will be sent to prepare the way before the second coming of Christ, the Lord. Some one must be that messenger. According to Isaiah in the 29th chapter he would not be "learned"; he would receive a sealed book, and it would be just "a little while" before Lebanon would again become fruitful.

Zachariah 2:4 says that a "young man" should be visited by an angel who would inform him that "Jerusalem shall be inhabited as towns without walls."

In his vision on the Isle of Patmos John says, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6-7.

The work of Joseph Smith, in connection with the coming forth of the Book of Mormon, complies in every detail with the items of these prophecies. He came at the right time, in the last days, future from A. D. 96, when John wrote his Revelation. He claimed to be visited by an angel from God, in keeping with Zech. 2:3-5 and Rev. 14:6. The hidden and "sealed book" was delivered to him, the "young" and "unlearned" man, and he was able by the power of God to translate the record. The truth of God is revealed in his word; the righteousness of God is revealed in his gospel, therefore David spoke the truth when he said in Psalms 85:10-11, "Mercy and truth are met together: righteousness and peace

have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven."

One of the early prophetic statements of Joseph Smith was that God had informed him that he was of the tribe of Ephraim. Fortunately he made the right claim. The texts we have furnished show that it was necessary, in order to fulfill prophecy, that the work of the last days should be performed by the seed of Ephraim.

And Manasseh—it was his posterity who drifted "over the sea" about 620 B. C. and the sealed book, which we know as the book of Mormon, shows that they came to America. They probably settled in South America, and as time went on they became very populous, extending up along the "narrow neck," Central America, into North America. These were the forefathers of the American Indians. The works and ruins of their civilization are yet visible in the United States, Mexico, Central and South America. The record was written by Manasseh to his brother, Ephraim, in harmony with the statement of the prophet, Hosea 8:12—"I have written to him the great things of my law, but they were counted as a strange thing." We find further reference to this in Ezekiel 37:16-22: "Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel, his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand."

It is not correct to say that the above Scripture refers to the Old and the New Testaments. The New Testament could not represent the stick of Joseph because there is no evidence that it was written by the Tribe of Joseph. Neither was the New Testament ever sealed and hidden in the ground, like the sealed book of which Isaiah speaks, neither was it reserved to come forth in the latter days to the descendants of Ephraim, as the stick of Joseph was to do. We see that it was the design of the Lord, however, for the two books, the New Testament, representing Judah, and the Book of Mormon, written by Manasseh, to become one in witnessing of the plan of salvation unto men in the last days.

A little while after the sealed book should come forth, remember Isaiah says Lebanon should become fruitful. This has been fulfilled. The angel visited Joseph Smith in 1822. The Book of Mormon was translated into the English language in 1827-8. It was published in April, 1839. The church was established in 1830. Lebanon began to be restored to fertility in 1853.

The divine contact with Joseph Smith gave him authority to minister for God, to preach and baptize people into the Church of Christ. Divine authority is necessary for any man who starts a church for God. Without divine authority a church can not be God's church.

People who believe the Bible to be the word of God can not reject the prophecies we have quoted neither can they afford to treat lightly the facts we have presented that fulfill those prophecies. Prejudice will not bring gain to any one. We should

(Continued on page 262.)

HISTORY OF THE CHURCH OF CHRIST AND THE LATTER DAY RESTORATION

(Continued from last month.)

By H. E. Moler.

"Convenient to the village of Manchester, Ontario County, New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. On the west side of the hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. The stone was thick and rounding in the middle, on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground; but the edge all around was covered with earth."

Joseph continues: "Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there, indeed, did I behold the plates! the Urim and Thummim and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crosswise of the box, and on these stones lay the plates and the other things with them."

Joseph made an attempt to take them out, but was forbidden by the messenger and was again informed that the time for bringing them forth had not yet arrived, and would not until four years from that time. He was told that he should come to the place precisely one year hence, and the messenger would meet him there. He should continue those annual visits

until the time should come for obtaining the plates. Accordingly, as commanded, young Joseph visited the place at the end of each year, and at each visit he found the messenger there, and received instruction from him respecting what the Lord was going to do, "and how and in what manner His kingdom was to be conducted in the last days."

On account of his father's limited circumstances, they were under the necessity of laboring with their hands, hiring out by day's work and otherwise as opportunity offered. Sometimes Joseph was at home and sometimes absent. By continual labor they were enabled to make a comfortable living.

In the year 1824 the family sustained great affliction and loss in the death of their oldest son, Alvin.

In the year 1825, Joseph hired to a gentleman by the name of Josiah Stool, who lived in Chenango County, New York. He had heard of a silver mine being opened by Spaniards in Harmony, Susquehanna County, Pennsylvania, and previously to hiring Joseph had been digging in order, if possible, to

discover the mine. After Joseph went to live with him, he took him, with the rest of his hands, to dig for the silver mine. They worked for nearly a month, without success, and finally Joseph persuaded the old gentleman to cease digging. From this arose the story that Joseph Smith was a money digger.

During the time he was thus employed, he was put to board with a Mr. Isaac Hale, of that place. It was there Joseph first saw his future wife, Mr. Hale's daughter, Emma Hale. On the 18th day of January, 1827, they were married. Joseph still declared he had seen a vision, and because of this persecution followed him, and Emma Hale's father's family were much opposed to their being married. It may be well to state here that Emma Hale was born July 10, 1804, and therefore at the time of her marriage was in her twenty-third year, hence was of age under the law, and mistress of her own actions.

This is sufficient to refute the charge that the Prophet abducted his wife. She was more than one year older than Joseph, and certainly knew what she was about. Joseph felt under the necessity of taking Emma elsewhere, so they went and were married the 18th of January, 1827, at the house of Squire Tarbill, in South Bainbridge, Chenango County, New York. Immediately after his marriage he left the employment of Mr. Stool, and

went to his father's and farmed with him that season.

The Plates of the Nephite Record Delivered to Joseph

Finally the time arrived for obtaining the plates, the Urim and Thummim, the breastplate, and the sword of Laban. On September 22, 1827, having gone as usual to the place where they were deposited, the same heavenly messenger met him and delivered them with this charge: that Joseph would be held responsible for them, and if he should let them go carelessly, or through neglect, he would be cut off. But if he would use all his endeavors to protect them until the messenger should call for them, they would be protected.

Very soon he learned why such strict charge to keep the sacred treasure safe had been given, and why it was the messenger had said that when the work of translating was done, he would call for them. No sooner was it known that Joseph had possession of the plates, than the most strenuous exer-

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A. S. WHEATON, Business Manager.

tions were used to get possession of them. Every strategem that could be invented was resorted to for that purpose. The persecution now became more bitter and severe than before, and multitudes were on the alert continually to get the plates from him if possible. But by the wisdom of God they remained safe in the hands of Joseph until he had accomplished by them what was required at his hand, when according to previous arrangement the messenger called for them, and they were delivered to him, where they remained until May 6, 1838, according to Joseph's own account in his history.

Joseph says: "The excitement however still continued, and rumor with her thousand tongues was all the time employed in circulating falsehoods about my father's family and about myself. If I were to relate a thousandth part of them it would fill up volumes. The persecution, however, became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehanna County, in the State of Pennsylvania."

"While preparing to start (being very poor, and the persecution so heavy upon us that there was no probability that we would be otherwise) in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to me and gave me \$50.00 to assist us in our affliction. Mr. Harris was a resident of Palmyra Township, Wayne County, New York, and a farmer of respectability. By this timely aid I was enabled to reach my destination in Pennsylvania, and immediately after my arrival there I commenced copying the characters of the plates. I copied a considerable number of them, and by means of the Urim and Thummim I translated some of them, which I did between the time I arrived at the house of my wife's father in the month of December, and the February following."

"Sometime in the month of February the aforementioned Mr. Harris came to our place, got the characters which I had drawn off the plates, and started with them to the City of New York. For what took place relative to him and the characters I refer to his own account of the circumstances, as he related them to me after his return which is as follows: 'I went to the City of New York and presented the characters which had been translated, with the translation thereof to Prof. Anthon, a gentleman celebrated for his literary attainments. Prof. Anthon stated that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said they were Egyptian, Chaldaic, Assyriac and Arabic, and he said they were the true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him. He then said, 'Let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying that there was no such things as ministering of angels, and that if I

would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied: 'I cannot read a sealed book.' I left him and went to Dr. Mitchell, who sanctioned what Professor Anthon had said respecting both the characters and the translation."

"Mr. Harris having returned from his tour, left me and went home to Palmyra, arranged his affairs, and returned again to my house about the 12th of April, 1828, and commenced writing for me while I translated from the plates, which we continued until the 14th of June following, by which time he had written 116 pages of manuscript on foolscap paper. Sometime after Mr. Harris had begun to write for me, he began to importune me to give him liberty to carry the writings home and show them; and desired of me that I would inquire of the Lord through the Urim and Thummim, if he might do so. I did inquire and the answer was that he must not. However he was not satisfied with this answer, and desired that I should inquire again. I did so and the answer was as before. Still he could not be contented, but insisted that I should inquire once more. After much solicitation I again inquired of the Lord, and permission was granted him to have the writings on certain conditions that he should show them only to his brother, Preserved Harris, his own wife, his father and mother and a Mrs. Cobb, a sister to his wife. In accordance with this last answer, I required of him that he should bind himself in a covenant to me in the most solemn manner that he would not do otherwise than he had been directed. He did so, and bound himself as I required of him, took the writings and went his way. Notwithstanding, however, the great restrictions he had been laid under, and the solemnity of the covenant which he had made with me, he did show them to others, and by strategem they got them away from him, and they have never been recovered unto this day."

This was a sad experience in the very commencing of the work of the last days. Joseph lost his gift for a time. The Urim and Thummim and the plates were likewise taken from him, and a time of sadness and humble contrition ensued.

After Martin Harris had gone home with the writings, Joseph went to visit his father's family at Manchester, remaining there for a short time, and then returned to his place in Pennsylvania. Immediately after his return he was walking out a little distance, when behold the former heavenly messenger appeared and handed to him the Urim and Thummim, for it had been taken away from him in consequence of his having wearied the Lord in asking for the privilege of letting Martin Harris take the writings which he lost by transgression, and through it he inquired of the Lord and received the following revelation, given July, 1828. See Book of Commandments, Chapter 2.

"The works, and the designs, and the purposes of God, cannot be frustrated, neither can they come to naught, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said: Therefore his paths are straight and his course is one eternal round. (To be continued.)

THE WHAT? WHERE? AND WHEN COLUMN

Elder Clarence L. Wheaton

(Sensing the need of a column in the Advocate for the answering of questions pertinent to the Church of Christ, which are asked many times over by members and nonmembers of the Church, this column is undertaken with the hope that useful information may be imparted to all that inquire for it.

If you have a question for this column send it to Elder Clarence L. Wheaton, 204 West Sea Avenue, Independence, Missouri, and it will receive due consideration.—Editor.)

Question: What is the difference between the Church of Christ, with headquarters on the Temple Lot, at Independence, Missouri, and other denominations of the same name?

Answer: The Church of Christ with headquarters on the Temple Lot owes its existence to the fact that it claims to be a **restored church**, that is, it had no origin in the so-called Roman Catholic Church or Protestant Churches that grew out of the Reformation. According to the Scriptures contained in the Holy Bible, there was to be an apostasy, or falling away, from the teachings of the early Christian Church (2 Thess. 2:1-4), during which time the church would go into the wilderness, or lose its priestly authority to represent God and His Church for a period of 1260 years (Rev. 12:1-6), after which it was to be restored with all its gifts and blessings (Acts 3:19-21), by an angel (Rev. 14:6, 7), who would appear to a young man just prior to the time when Jerusalem would be reinhabited and the land of Palestine restored to its former fruitful condition. (Isa. 29:9-17, Zech. 2:4.) For this reason the doctrine and teachings peculiar to the Church of Christ are referred to as the "Angel's Message." The apostasy spoken of above had its beginning in 570 A. D., with the installation of the first Pope of Rome, and culminated in 1830 with the restoration of the gospel and church.

Question: Where was the Church of Christ first organized and established?

Answer: The Church of Christ was first organized and established at Fayette, Seneca County, New York, April 6, 1830, in the home of a man by the name of Peter Whitmer. Of this event, Joseph Smith, the young man who was chosen of God as the human instrument to be used in the setting up of the church in these latter days, has this to say in his history of the event:

"... We met together for that purpose at the house of Mr. Peter Whitmer, Sen., (being six in number) on Tuesday, the sixth day of April A. D., one thousand eight hundred and thirty. Having opened the meeting by solemn prayer to our Heavenly Father, we proceeded according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in all things of the Kingdom of God, and whether they were satisfied that we should proceed and be organized as a church according to said commandments which we had received. To these propositions they consented by unanimous vote. I then laid my hands upon Oliver Cowdery, and ordained him an Elder of the *'Church of Jesus Christ of Latter Day Saints,' after which he ordained me to the office of an Elder

in the same Church. We then took bread, and blessed it, and brake it with them; also wine and blessed it, and drank it with them. We then laid our hands on each individual member of the church present, that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly. . . .

"We now proceeded to call out and ordain some others of the brethren to different offices of the Priesthood, according to the Spirit manifested unto us; and after a happy time spent in witnessing and feeling for ourselves the powers and blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, *'The Church of Jesus Christ,' organized in accordance with commandments and revelations given by Him to ourselves in these last days, as well as according to the order of the Church as recorded in the New Testament."

Note: The reader will observe that there is a discrepancy at the places marked () relative to the name of the church as told in this historical account with other historical facts bearing on this question. This history of Joseph Smith was not written till after May 2, 1838, therefore, he gave the name of the church as then used. The name "Church of Jesus Christ of Latter Day Saints" was not applied to the church until after April 26, 1838, on which date a revelation purporting to be of God was given to that effect. Prior to this time, especially during the first four years of the church's existence (1830-1834), the name "Church of Christ" was the official title of the church in revelations (See Book of Commandments, chapter 24, Utah D. & C., Sec. 20, Reorganized D. & C. 17), also in printing the Book of Commandments, the publishing of the Evening and Morning Star, and official documents of the church as late as May, 1834, at which time a resolution was adopted at a conference held in Kirtland, May 3, 1834, ". . . that this church be known hereafter by the name of the "Church of the Latter Day Saints." We believe that the correct appellation is that of the "Church of Christ," which agrees with both the Bible, Book of Mormon and early revelations to the church in these days.—C. L. W.

THE BOOK OF MORMON and Joseph Smith, the Prophet (Continued from page 259.)

seek to know the truth, for the truth alone can save us.

The gospel has been restored. The closing hour of God's judgment is at hand. The great drama of life is nearing its close. The midnight cry will soon be heard. The glad cry of Revelation 19:5-8 will soon be heard from land to land and from sea to sea. May all who read these words give heed to the gospel, call in these latter days, and prepare themselves to meet Christ, our Lord.

From the Mail Sack

BROTHER ALEX WARNER ORDAINED A SEVENTY

The Conference of 1936 ordered that Brother Warner should be set apart to the office work of a seventy in the Church of Christ. We were with Brother Warner in the following June and July, but owing to the fact that the ordination had to be submitted to Referendum and ratified by the whole church, we were unable to attend to this ordination at that time. Before Referendum returns came in, our field work called us far from our brother, and we were not able to reach him again that year, but were determined to attend to the matter at the earliest moment. So when our work this year took us eastward through the state of Michigan, it seemed our one opportunity.

We found our brother not disturbed by the delay of his ordination, but trying to prepare himself that he might fill the office acceptably to his Lord and Master. On the 5th of July, in the home of Brother Harry Loft, on the Mohawk Indian Reservation of Ontario, Canada, and in the same room where Brother Flint established the work among the Indians of that place a few years ago, and where Brother Warner has carried on as an elder so faithfully ever since he was placed in charge of the work at that place, in the presence of his wife and a few of the faithful members of the Church at that place, we placed our hands upon his head and set him apart to these new duties, in harmony with the order of the Church. We ask that the Saints may assist him in the discharge of the duties of his office, wherever he may labor, that he may be able to magnify his office and calling and bring honor to the cause we love so much. Brother Warner has proved his trustworthiness by the faithful service he has given the Church, driving the long way from Niagara Falls to Oswegan, Canada, through storm and mud as well as fair weather, that the good of the Church might be maintained, and that he might be of service to our Lamanite brethren. Let us all sustain him by our prayers.

A. M. Smith.

WEDDING BELLS

A quiet, beautiful wedding took place at the farm home of Brother and Sister C. R. Ballantyne, near Lamoni, Iowa, Sunday, August 1st, 1937, when their daughter, Edna Irene, was united in marriage to Mr. Floyd Wright, of Ft. Madison, Iowa. Apostle B. C. Flint officiated. Mrs. Linna T. Hunt, voice instructor at Graceland College, sang "At Dawning," and "O Promise Me." She was accompanied on the piano by Chas. R. Ballantyne, Jr., brother of the bride.

Sr. Irene is one of our fine, upstanding girls. She has been a student of Graceland and of the University of Iowa. For the past few years she has been teaching in Troy, Iowa. The groom has taken the B. A. degree at Parsons College, Fairfield, Iowa, and

is now working for Master's degree from the Iowa University. He has been superintendent of the Troy consolidated schools, but the coming year he will occupy in the same capacity in the schools of Alleman, Iowa, where the couple will make their home for the present, and Sr. Irene will teach, also.

The Advocate extends every good wish to this couple as they start out on the journey of life together, and with their fine equipment for usefulness, may their guiding star be "Jesus Christ and him crucified," as it was with the learned Paul of old, and they will, like him, leave "footprints on the sands of time" that will bless their fellow men.

Collins, Mo., August 1, 1937.

Editor Advocate:

We had a very busy day yesterday; two preaching services, baptized one, confirmed one, held a prayer and testimony meeting. Twenty-five out at the morning service, and twenty adult people at the evening meeting. Brother James Martin manifested wonderful faith in his testimony. He told us of a time when he was brought down with typhoid fever, which went into T. B. The doctors told him that he had only one chance in a thousand to live. He said he was administered to several times but no relief came, yet he did not lose faith, but was able to say, "Lord, thy will be done. He also told us of having to give up a daughter after doing everything that could be done for her. He felt that she was prepared to go, so again he said, "Thy will be done." He told of other trials and reverses which he has passed through, but with it all he was confident that the gospel is true. One thing that brings to him much joy is that his children are interested in gospel work, and his greatest desire is that they all will be faithful to the end.

The thresher is in this section now, so every one is busy. They want me to return later and hold a two weeks meeting. Bro. and Sister Sarrett have a fine family. It is their daughter who was baptized yesterday.

I go from here to Cross Timbers, and from there to Ava, Mo., if the car does not stop on me. The gas is not feeding into the motor properly.

We have a fine bunch of people here. Sister Martin is doing all she can to get the gospel before the people.

When I come to the river at ending of day,
When the last winds of sorrow have blown,
There'll be somebody waiting to show me the way;
I won't have to cross Jordan alone.
Jesus died all my sin to atone:
When the darkness I see He'll be waiting for me;
I won't have to cross Jordan alone.

—Copied from Uncle Nuten's Scrapbook.

J. E. Bozarth.

WHEN THE GREAT, GOOD GOD COMES NEAR

In a private letter, one of the brethren writes:

"Last Sunday night I had to preach. I didn't feel much like it, and when I undertook to make notes, I got nowhere. Only my text was given me, 'Have faith in God.' The folks all went for a ride in the afternoon and wanted me to go also, but I wanted to stay here alone. Alone, did I say? No, I was not alone. As I sat here at the desk I knew I had company. I took up my pen and recorded the feelings that came to me:

"As we move along life's pathway,
Each has his share of trials;
To some they are life's burdens—
Some meet their tasks with smiles.
Were all but wise and thoughtful
To dismiss doubts and fears,
They'd find a blessed sweetness off'
When the great, good God comes near.

"We are made in, we're told, His likeness,
We're His children in His sight,
And yet how often we forget
The worth of this birth-right;
We try to solve life's problems,
But we meet the task with fear,
When it would be so easy
When the great, good God comes near.

"And why do we forget His love
When we need it, oh, so much?
To help us with these tasks of life,
To give us courage, success and such.
'Twould open up our vision,
'Twould make life's duties dear,
'Twould give us holy reverence
When the great, good God comes near.

"And when we miss these visits sweet
Of our Father and our God,
We'll make a sad old journey
Till we're laid beneath the sod.
We'll then find out with sorrow
What in life did not appear,
What we missed in not discerning
When the great, good God comes near.

"That night I had the best liberty I about ever had, and without a single note of any kind. So I'm going on down the path where 'the great, good God comes near.'"

Extract from the letter of a sister to Bishop McClain:

"We haven't been sending our tenth as regularly as we should, and really I have never known until now the true meaning of the song:

"O for a faith that will not shrink,
Tho' pressed by ev'ry foe,
That will not tremble on the brink
Of any earthly woe."

"I wish I could impress upon the minds of the Saints the glorious blessings of giving their tenth for tithing."

Rockford, Ill., August 2, 1937.

To the Advocate: Two little boys came to visit us. I asked why they did not come to Sunday school. One said, "I forgot. I'm going to another church." Another said, "I am in a band and everything." I wondered what these children were encouraged to think most of, Christ, or other things.

Christ means so much to us. When my daughter was in bed with an afflicted knee, the night she was so bad, I shall never forget the beautiful light that came to me.

If you gain the whole world, but lose your soul, of what profit is the world to you? Again, if we could learn everything, but did not use what we learned, what would be the use of learning more? We should put what we know into action in our daily life.

My mother used to tell us, "Do right; have a smile for those you meet, and of all things, have faith." These words come to me whenever I see one who needs help. So I do believe if we intend to be a true Church of Christ member we should do our part and act as a brother or sister with Christ.

I hope and pray that my family may walk in the straight and narrow path. I pray that my brothers and sisters may walk together down the narrow path.

This is my first writing for the paper. I hope it will be all right to use.

Your sister in Christ,

Mrs. Carrie Carlson.

Rockford, Ill., 406 Concord Ave.

We are glad to hear from you, sister. There are good thoughts in your letter. If this is your first time to write to the Advocate, we hope you will not let it be the last time. We have been wishing to hear more from the sisters.—Ed.

August 11, 1937.

Dear Sister Sheldon:

A few lines from Bellingham. This is rather a lonesome spot at this writing. Brother Wheaton was with us in June. We had some very interesting meetings then. Elder Chas. A. White assisted in all the meetings but two. Sometimes we had to make two trips to get all back and forth. Bro. Wheaton left much food for thought. At the close of his meetings we lost a dear brother by death, which saddened us all. He was converted to the gospel when Bro. Wheaton was holding a series of meetings in the home of Elder White. He died at St. Luke's Hospital, June 20, 1937, after a long illness. The funeral sermon was preached by Apostle C. L. Wheaton, assisted by Elder White. (See footnote.)

We were able to add only one to our number while Bro. Wheaton was here. Elder Chas. A. White baptized the little granddaughter, nine years old, today. We do hope there will be more soon. It seems there is not much that we can do at present, but we have the work at heart, and will strive to do our best at all times. We are expecting Apostles C. L. Wheaton and T. J. Jordan in September. All are welcome who come our way. (Continued on page 267.)

INDEPENDENCE LETTER

"Men may come and men may go, but I go on forever."

So said the river. Thinking of this place that little bit of verse pops into my mind—and dear old Independence! When you shall change your name to Zion, then like the river you'll go on forever.

We're lonesome. Our reunion is over. We don't see cheerful, happy little groups here and there visiting on the lawn. We don't see Bro. Gould, quiet and dignified, and hear his wise counsel. Nor the dynamic T. J. Jordan, with his mischievous smile and heart overflowing. Nor dear Sr. Gibbons—we all love her, and we want her back with us.

Oh, we could go on, but space forbids. Anyway, we love you all. We had a wonderful time, classes, prayer meetings, and preaching each day. Good meals, flavored with love and thankfulness, were

served free in the dining hall. Thursday evening a special program was given, and everyone did their part especially well even down to the "Sheriff." Wish I had space to tell you all about it. Saturday we had an all-day picnic at a beautiful park overlooking a small lake. Songs, recitations, lunch, watermelons, and that best of all gifts—friendship.

We had wonderful sermons from seven of our apostles—J. E. Bozarth, A. M. Smith, James E. Yates, H. E. Moler, Clarence Wheaton, Leon Gould, and T. J. Jordan. We hate to wait a whole year for another reunion.

Sunday just passed, we had Brother Richard Trowbridge ("Dick" to everybody, though) with us. Optimism and congeniality are his outstanding characteristics. His sermon was especially good.

Grasshoppers are hopping and skipping everywhere. Crickets "crick" loud and clear, and chiggers are being well fed.

Hastily, Metta Anderson.

INDEPENDENCE REUNION

H. E. Moler and J. R. McClain were in charge. Rolland Sprague was chosen to act as secretary. Our reunion opened August 1st with Sunday school, followed by sacrament service, at which there were about 150 present. The good Spirit was with us, and every one seemed to enjoy the meeting. Bro. James E. Yates preached the first sermon of the reunion, in the evening. This service was held out on the church lawn, south of the building, where all our evening services during the reunion were held, except the program of music and readings that was sponsored by the sisters.

The reunion program was as follows: At 8:30, prayer meeting; 9:30, study hour. In these meetings the Book of Commandments and Church history were discussed. There was preaching at 11:00 a. m., at 2:30 and at 7:30 p. m. each day, except Thursday evening, when the sisters gave their program, in charge of Sr. Anderson, which was greatly enjoyed, notwithstanding the program was largely impromptu.

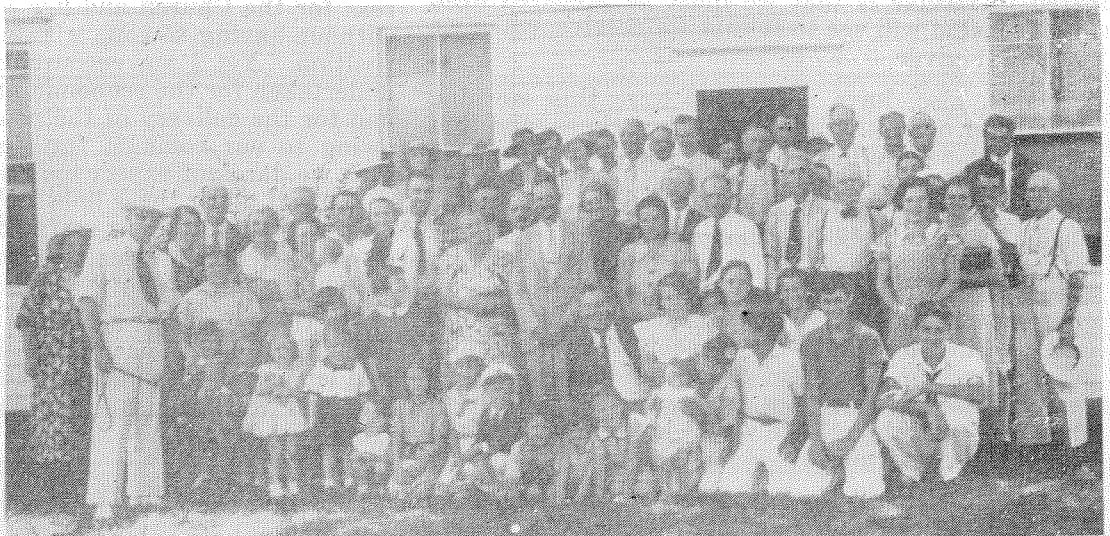
On Saturday a goodly number of us went for an outing in one of the parks, taking our dinner with us. This was a most pleasant time. There was plenty of watermelon—I am not speaking for everybody—and Bro. Jo Yates, who is quite a phrenologist, contributed to the interest and amusement of the occasion by reading heads.

Visitors from different parts of the vineyard came to worship with us. They came from Canada, Minnesota, Iowa, Arizona, Kansas and from Ava, Collins, Holden, Hamilton, and Warrensburg, Mo.

The speakers of the reunion were James E. Yates, Leon A. Gould, J. E. Bozarth, C. L. Wheaton, J. R. McClain, A. M. Smith, W. F. and T. J. Jordan, H. E. Moler and Ray Bryant. The good Spirit was with these men as each stood to deliver a message to us.

The prayer meetings were good. The people coming from different places did much to strengthen our faith, hope and courage. We have felt the tie of kindred hearts before, and I am sure that our meeting together at this reunion drew the cords of fellowship closer.

Two important contributing factors to the success of our reunion, as well as our conferences, were the music and the dining service, both in charge of the faithful sisters. Never before was the music



This is part of the group in attendance at the Independence Reunion.

more enjoyable, nor the meals more appreciated and favorably commented upon than at this reunion.

This being our first reunion, we of course betrayed our inexperience, but next year we hope to have another, when we expect to improve over this one, and we hope to have many more with us, so keep the time in mind, and begin to make your plans.

A fitting thought with which to close this report was brought to us by Bro. T. J. Jordan in one of his sermons. He quoted from John 15:5: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." The lesson conveyed, as near as I can remember, was that we should strive to so live at all times that we can have the Spirit of God to be in us, as the life giving sap is in the vine. As a twig can not live if separated from the parent vine, neither can we live spiritually when we are cut off from the source of our spiritual supply, nor will the fruit of our lives, our acts, our words, our works, be pleasing to our Heavenly Father.

Rolland Sprague.

Gleanings From One Reunion Service and Published By Request.—Ed.

The prayer service on August 3rd was in charge of Bishop J. R. McClain and Apostle Leon A. Gould. Brother Gould's opening remarks included the thought that in the power of love we take something warm from our own hearts and give it out for the warming of the hearts of others. Brother McClain said also, that we should come to such services prepared to receive good things from the Lord. During the meeting a brother arose and said: "Brothers and sisters, it is a joy to me to be here this morning. The statement made by Brother Gould that when he heard Sr. Wheaton sing a certain hymn so beautifully yesterday he found in it something warm for his own heart, something worth while to carry home with him, and he passed that 'something warm' on to the rest of us. Brother McClain's exhortation that we should come here prepared to receive, reminded me of the profound fact that the only right way before God that we can come prepared to receive is that we must be prepared first, to give. God will see to it that we receive, when we have first given.

"Some, also, have mentioned here this morning the matter of getting discouraged at times, and that we should not be discouraged. Let me give you a true formula whereby we may rejoice and be glad always, and never be discouraged. Discouragements come as a result of being disappointed in some matter. Would you avoid discouragements? **Do not expect too much in the first place.** Seek the clarity of a God-given vision to see that we are not justified in expecting too much from poor weak humanity around us, nor too great things of ourselves. In that way we can rejoice in soul over one little foot of progress, even though we would love to have seen a mile of progress made.

"The greatest discouragement I ever experienced in church affairs was when in Lamoni, Iowa, at a General Conference there, my fervent expectations of success for the church were being blasted by the

then rising heresy of centralization of power, and supreme directional control. I walked those railroad tracks many a night in prayer and tears long after midnight, and wondered whether it would ever be possible for me to surmount the terrible discouragement of that hour. But the Lord finally came to my rescue and commanded me to continue my gospel labors in the Church of Christ on the Temple Lot. Since then I have experienced only one time of temporary discouragement, but was able to rejoice again when that cloud lifted. The lesson I learned in those experiences was: that if we do not expect more than may be realized, we shall not be disappointed, and therefore not discouraged. It has now been many a long day since I have felt the slightest hint of discouragement; and in that grace from on high I find every reason for a constant courage, which rejoices in every spiritual success, be it ever so small, and which will stand undaunted in the face of any fate. Let us not expect too much, either in the reaches of achievement by our fellows, or of our own weak, human selves. Let all our reliance be upon God, and He will never fail us.

"The Church of Christ has now undertaken the greatest task laid upon us of the Lord for this great latter day dispensation to accomplish. It is to effect a practical economic adjustment which will be acceptable unto God and be a saving power for the poor and an up-lift to those in the distress of poverty and need. I regard the measure of success we have reached in merely getting a majority vote expression of approval of the project, as shown by our last referendum vote, to be little less than miraculous. For Satan is opposed to allowing the church to engage in these things, and we may expect his opposition to this great work will be entered at every possible opportunity. And I here predict, and know that the prediction is true, that of our own selves brethren will foolishly arise to oppose practically anything and everything that may be proposed for progress along this line; and that, too, when they who thus oppose, will have nothing to offer that is better, or in lieu of that which they take pains to oppose.

"I see these things in the future, and that progress for the Church and her people cannot be made without having to cope with all such misguided opposition. Yet I am encouraged in the effort being undertaken for the economic salvation of the Church and for the delivery of the poor from bondage. But owing to our common frailties and faults, I know that we dare not expect too much, or too rapid a development along these lines. We shall try to be content to make progress as rapidly as the overcoming of our own weaknesses and lack of thorough understanding shall enable us to do.

"In the meantime, let us not fail to find something warm for God and each other within our own hearts, and let us take it and give it for the benefit of others, and we shall surely thereby receive blessings from Him."

—o—
"By this shall all men know that ye are my disciples, if ye have love one to another."—St. John 13:35.

EDITORIAL

SALUTATION

According to referendum vote, we enter upon our fourth year as your editor. The first years we were chosen unanimously. It was not so this time, and yet the opinion generally expressed is that the paper is getting "better and better," as was stated from the pulpit on the Temple Lot at our late reunion, one apostle quoting another. The only reason there could be for the paradox is that the opposition must be personal. The editor has not pleased everybody, and somebody, or somebodies, with their friends and sympathizers, think it is more important to have an editor who will favor them or their ideas than it is to consider the interests of the paper first.

We are sorry. Editors are human. They would rather make friends than enemies. It is hard to take a stand when you know it will cost you the friendship of some, and yet an editor has, occasionally, to decide between two courses.

Certain things are expected of a paper. It must present the best matter available on subjects of common interest. Personal issues have no place in its columns. The matter should be presented in as readable form as possible, which means there should be due regard for good English and orderly composition. The paper should be accurate. Quotations should be checked, and matters of record should be stated correctly. If a contributor fails on any of these points, it is the editor's business to improve and make corrections.

The contributor is concerned with his production. The editor must take everybody into consideration. He or she must always remember that the paper is published to give the greatest good to the greatest number. We realize that it is hard to appreciate all angles when one is not in position to have them spread before him, so we have charity and say, let us forget everything in the year that is before us except the good of the Lord's work, and let us all pull together for progress, onward and upward.



IN REVIEW

The referendum vote upon the various bills sent out by the Ministers' Conference appears elsewhere in our columns. The two bills of outstanding interest, probably, were the report on Temporal Plans, which carried by a small majority, and the report and recommendations of the committee on Working Harmony, which lost.

It should not be construed that the people of the Church of Christ are hostile to the idea of friendliness with other divisions of the Restoration, or that they would not welcome union if it could be brought about on a proper basis. At the ministers' conference there was not a speaker, regardless of whether he favored the recommendations or not, but made it plain that in spirit he was in sympathy with the principle. The difference of opinion pertained to ways and means of bringing about the end desired, and we know that men who opposed the proposals have both before and since invited brethren of another organization to occupy in their pulpits.

The Church of Christ long ago took the position that the Restoration Church established in 1830 was broken into fragments, and that God's children scattered here and there. The church has believed in a gathering together of the honest in heart out of scattered Israel, "beginning at this place, even the place of the temple." (Doctrine and Covenants 83:2.) Obviously this would not be brought about by an amalgamation, collectively, of all the various factions claiming to belong to the Restoration. Such a thing would be no more desirable to any of the other factions than it would be to the Church of Christ, under existing conditions, nor did the Committee contemplate such an event. The things they proposed were all dependent upon the progress the joint councils might make in agreeing upon reforms necessary in each and every organization represented, and the approval of their work by their respective churches.

A good brother of another organization closest to us met us on the street after the minister's conference and said to us sadly, "It does not look very favorable for getting together, does it?" We answered, "The end is not yet." God's children must yet become a united people. To doubt that is to doubt the words of Christ and his servants as recorded in the Scriptures. We see the Spirit of God moving upon the minds of men and women in churches other than the Restoration, leading them to consider cooperation and unity. May we expect less within the Restoration? We do not doubt that the Spirit of God will continue to strive with his children and that He will raise up mighty men within the Restoration to cry repentance unto their respective bodies, and if necessary that God will supplement these warnings with chastisement and judgments until his people are humbled and are willing to have brotherhood where there is estrangement and division now.

So, notwithstanding our differing viewpoints as to means and method, let us go forward toward the goal we all claim to acknowledge, and begin by cultivating breadth, tolerance and charity toward those within our own circle who do not see things just as we do. We can be united in spirit if we do differ in our mental outlook. We find this in every good family. It should exist in the church. Those who differ from us provide checks upon extremes to which our enthusiasm might carry us sometimes. Diversity may provide balance. Symmetry is secured in the combination of the whole. If we are generous and brotherly in spirit, everything will work out right.



FROM THE MAIL SACK

(Continued from page 264.)

I am your sister in Christ,

Mae White.

Bellingham, Washington, Route 1, Box 103.

Footnote: The sister omits mentioning the name of the deceased. We presume it is Bro. Becker, whose obituary appeared on page 256 of the Advocate for August, last month.—Ed.

PEOPLE'S CONFERENCE

Report on Referendum Bills for 1937

- No. 1**
To control promiscuous ordinations.
300 favoring; 27 opposing.
- No. 2**
Approves J. R. McClain for vacancy in Referendum Committee.
296 favoring; 2 opposing.
- No. 3**
Approves A. A. Yates to succeed himself on Board of Publication.
323 favoring; 1 opposing.
- No. 4**
Approves L. P. Sheldon for editor of Advocate.
250 favoring; 74 opposing.
- No. 5**
Approves Angela Wheaton for chairman on conference enactments.
316 favoring; 15 opposing.
- No. 6**
Approves A. M. Smith on Plans Committee.
271 favoring; 11 opposing.
- No. 7**
Approves Nicholas Denham for general recorder.
265 favoring; 58 opposing.
- No. 8**
Approves group cooperative enterprises.
329 favoring; 2 opposing.
- No. 9**
Approves J. R. McClain for general office manager.
259 favoring; 67 opposing.
- No. 10**
Approves asking committee on working harmony to resign.
269 favoring; 77 opposing.
- No. 11**
Approves resignation of committee on working harmony.
274 favoring; 66 opposing.
- No. 12**
Approves Henry H. Johnson for vacancy in general bishopric.
248 favoring; 60 opposing.
- No. 13**
Approves abolishing Board of Trustees, and making general Bishopric trustees for Church of Christ properties.
275 favoring; 36 opposing.
- No. 14**
Approves Bishop J. T. Ford for vacancy on committee on complaints.
317 favoring; none opposing.
- No. 15**
Approves Joseph Yates, Chas. Derry, and J. R. McClain for vacancy on conference court.
322 favoring; 1 opposing.
- No. 16**
Approves presenting C. L. Wheaton typewriter used in long service as secretary of Twelve.
289 favoring; 28 opposing.
- No. 17**
Approves report of Committee on Temporal Plans.
189 favoring; 108 opposing.
- No. 18**
Approves T. J. Jordan, C. L. Wheaton, and L. A. Gould as committee on Articles of Incorporation.
236 favoring; 58 opposing.
- No. 19**
Approves holding type of report on Temporal Plans.
241 approving; 60 opposing.
- No. 20**
Approves Auditor's Report.
210 favoring; 80 opposing.
- No. 21**
Approves recommendations from Bishopric.
265 favoring; 52 opposing.
- No. 22**
Approves Ministerial Appointments.
310 favoring; 3 opposing.
- No. 23**
Approves the appointing of Auditor by the Twelve.
287 favoring; 28 opposing.
- No. 24**
Approves the selection of the general Sunday school officers.
313 favoring; none opposing.
- No. 25**
Approves L. A. Gould for general secretary.
313 favoring; none opposing.
- No. 26**
Approves of allowing deficit to dining committee.
317 favoring; 6 opposing.
- No. 27**
Approves C. L. Wheaton as secretary of transportation with R. B. Trowbridge associated.
316 favoring; 2 opposing.
- No. 28**
Approves Board of Publication appointing manager for Advocate.
291 approving; 19 opposing.
- No. 29**
Approves report and recommendations of committee on working harmony.
97 approving; 224 opposing.
- J. R. McClain, Office Manager,
Nicholas Denham,
Louise Sheldon,
L. A. Gould, of the Referendum Committee.

Explanatory Note.—The vote on Bill No. 20 is no doubt based on the excerpt from the auditor's report published in the conference minutes, as the entire report has not been published, as was expected when the referendum bills were sent out. It was found necessary to refer the report to the next conference, and the Board of Publication so ordered.—Ed.

FINANCIAL REPORT—GENERAL OFFICE

From Mar. 15, 1936, to Mar. 15, 1937

General Office Receipts

Adams, R. M., and wife, ti	\$ 5.00	Dew, A. M., tracts	1.15
Anderson, Metta, ti	6.05	Dew, A. M., paving	1.00
Anderson, Eva, ti	5.00	Dingle, John and wife, ti	56.00
Anderson, Eva, Sub	1.00	Davis, Estella B., Advocate	6.00
Atkinson, Ina Mae, ti	25.00	Detroit temple workers, tem	2.89
Atkinson, Ina Mae, Paving	5.00	Darrah, William, loan returned	40.00
Atkinson, Ina Mae, Sub	4.00	Davis, Elizabeth, ti	2.50
A Sister, Mich., ti	10.00	Darken, Mrs. E. M., tem	10.00
A Sister, Minn., ti	2.60	Ely, Theodore, ti	2.00
A Sister, Minn., off	.50	Ely, Marion Gerald, ti	5.00
A Brother, Mo., tem	1.00	Ely, Marion Gerald, tem	5.00
A Brother, Mo., Mis'ry	1.00	Ely, Robert, ti	1.75
A Brother, Mo., Sub	1.00	Enslie, D. A. and wife, ti	19.00
A Brother, Mo., Paving	1.00	Enslie, D. A. and wife, sub	1.00
A Friend, Mo., Ti	131.15	Enslie, D. A. and wife, paving	1.00
Bennett, Elizabeth, Steel	1.00	Ekstrom family, ti	54.00
Badgero, Ellen, ti	3.00	Fritchka, ti	1.00
Badgero, Ellen, tem	4.00	Ford, Geo. E., ti	3.00
Badgero, Ellen, mis	3.00	Ford, Geo. E., sub	2.00
Basler, Mrs., ti	3.00	Ford, Geo. E., tracts	.21
Bellingham, Local S. S. tem	4.00	Fields, Albert, ti	2.00
Bellingham, Local S. S. Sub	1.00	Gamet, Alice, tem	.40
Bemidji, Local S. S. tem	9.00	Goode, Rachel E., tem	4.00
Bemidji, Local S. S. subs	16.00	Goode, Rachel E., sub	3.00
Ball, Frank A., sub	1.00	Goode, Rachel E., ti	4.00
Ball, Frank M., sub	1.00	Gould, Leon, off	5.00
Barber, Mrs. Cora, tem	3.00	Gould, Leon, Local supplies	.65
Bogle, Mrs., Advocate dues	2.50	Gould, Leon, tract fund	1.00
Bogle, Mrs., ti	12.00	Gooddale, Joseph, Advocate	5.00
Bogle, Mrs., tracts	1.00	Grand Rapids Local, ti	3.57
Burnes, Vernon and Mabel, ti	3.00	Gurwell, C. A., ti	21.00
Bishop, May, ti	37.00	Heath, Cleo and wife, ti	10.00
Bishop, May, paving	1.00	Heath, Cleo and wife, tem	7.00
Burlingame, H. F. and R. I., ti	81.70	Howard, Mrs. Sarah, Advocate	2.00
Braden, Mrs. Mabel, sub	1.00	Housh, Robert, tem	4.46
Brown, Stella M., Pledge	12.00	Hatcher, Perry, tem	1.00
Brown, Stella M., paving	1.25	Henderson, R. B., ti	21.38
Brown, Stella M., ti	3.75	Halverson, A. M., tract fund	1.00
Brown, Stella M., Advocates	6.00	Hall, Lula, sub	2.00
Brown, Stella M., tem	1.00	Hughes, Maggie, ti	5.00
Ladies' Aid—Black River Falls, ti	11.00	Independence Local S. S.	7.77
Brown, Seth, ti	20.00	Johnson, Nalmer and wife, ti	19.00
Case, Claresa, ti	1.00	Jensen, Henry and wife, ti	11.00
Case, Claresa, sub	1.00	Boyd, Johnson and wife, ti	23.00
Collins, G. R., ti	70.00	Boyd, Johnson and wife, subs	1.25
Cole, Roger, ti	14.50	Johnson, Oscar and wife, ti	30.00
Closson, W. O., ti	14.00	Johnson, Oscar and wife, sub	1.25
Comstock, Roy, tem	2.25	Johnson, Mollie, ti	3.00
Cruse, Lucy, tem	5.00	Johnson, Mollie, sub	1.00
Denham, Nicholas and wife, ti	55.00	Kohler, Henrietta, ti	11.20
Danforth, F. C. and wife, ti	240.00	Krause, Mrs. Bert, ti	6.00
Denver Local S. S., tem	5.10	Krause, Mrs. Bert, donation	5.00
Derry, C. E., ti	6.92	Krause, Mrs. Bert, sub	1.00
Derry, C. E., tem	4.29	Kedall, Claud, tem	5.00
Dew, A. M., ti	1.85	Lusha, H. B. and wife, ti	77.93
		Lusha, H. B. and wife, tem	7.75
		Lusha, H. B. and wife, paving	1.50
		Lusha, H. B. and wife, sub	1.00
		Lucas, A. A., ti	10.40
		Lake, Angus G. and wife, ti	67.00
		Lake, Angus G. and wife, paving	1.50
		Lake, Mrs. E.	19.00
		Long, Esther, ti	3.00
		Lane, Mrs., tem	2.00
		Loomis, Lina J., Conse	1.00
		Loomis, Lina J., sub	1.00
		Longshore, Leo, tracts	1.45

Levy, Mrs. J., ti	200.00	Smith, David D. and wife, ti	35.00
Levy, Mrs. J., subs	5.00	Smith, David D. and wife, tem	15.00
McClain, J. R., ti	3.00	Smith, David D. and wife, tract fund	3.00
McClain, J. R., on loan	10.00	Smith, W. J. and wife, ti	85.80
McFate, J. N., ti	123.00	Smith, W. J. and wife, tem	12.00
McFate, J. N., book	7.50	Smith, W. J. and wife, tract fund	14.00
McDonald, Fannie, ti	21.00	Smith, W. J. and wife, paving	1.00
McDonald, Fannie, subs	3.00	Snooke, ti	5.00
McCain, Agnes, ti	.10	Snooke, tem	2.00
McGarvin, Wm., paving	1.00	Snooke, sub	1.18
McGarvin, Wm., sub	1.25	Stafford, Lillie, ti	20.00
Marquette, P. E. and wife, ti	25.00	Sessions, Chas., ti	1.00
Marquette, P. E. and wife, donation	5.00	Smith, Arthur G., ti	1.00
Martin, Ernest, paving	1.00	Smith, Mary E., ti	9.00
Minneapolis Local, ti	2.00	Sprague, Rolland, ti	10.39
Maloney, R. M., off	11.00	Stark, Mrs. Pearl, ti	3.00
Moler, Mrs. James, ti	5.00	Temple Home Steel	21.92
Moler, Mrs. James, off	1.00	Touchatt, Cora, ti	5.00
Moler, Mrs. James, paving	1.00	Trowbridge, R. B., book	.40
Moler, H. E., tem	.70	Trowbridge, R. B., paving	.60
Moore, G. M., ti	2.00	Tucker, Henrietta, ti	24.00
Moore, G. M., off	2.00	Tucker, Nelson and wife	11.00
Moore, G. M., tem	1.00	Tucker, Nelson and wife, paving	1.00
Myres, L. W., off	7.00	Vandune, Henry, ti	4.00
Myres, L. W., sub	3.00	Walker, Ana M., off	.50
Newman, Henry, tem	7.00	Walker, Anna M., tracts	.50
Newman, Henry, sub	2.00	Wheaton, Angela, ti	3.00
Newman, Henry, tracts	1.00	Wheaton, Edward, ti	8.75
Page, Minnie, paving	140.00	Wagbo, Martin C., ti	4.65
Page, Minnie, subs	10.00	Wagbo, Martin C., tem	2.80
Pew, Lincoln, Advocate dues	5.00	Wagbo, Martin C., mission	1.00
Pinder, Jason, ti	20.00	Wagbo, Martin C., sub	1.00
Parkinson, F. J., ti	2.00	Wagbo, Martin C., tracts	.10
Premoe, Edward, ti	4.35	Wheaton, Margaret Evelyn, ti	5.04
Premoe, Ernie Tres, subs	5.00	White, Mrs. L. L., ti	5.00
Poulson, Mrs. Neils, ti	21.50	White, Laura E., off	1.00
Poulson, Mrs. Neils, tem	6.00	Whiteside, Mrs. J. L., tem	1.65
Reed, Charles and wife, ti	12.20	Ward, Elizabeth, ti	8.00
Regina, Sask., Local, ti	10.00	Ward, Elizabeth, paving	1.00
Raymond, Roy, ti	65.00	Wiseman, C. M., tem	5.00
Ryarson, Eva, Advocate	2.00	Wiseman, Wilmer, ti	4.50
Radecke, Mrs. Geo., ti	9.00	Wiseman, Wilmer, tem	2.50
Radecke, Mrs. Geo., tracts	1.00	Wightman, Mary, ti	10.00
Randall, Manly, ti	2.00	Wightman, Mary, tracts	1.00
Randall, Manly, tem	2.00	Wightman, Mary, sub	1.00
Randall, Manly, off	2.00	Willian, E., ti	8.75
Randall, Manly, sub	2.50	Willian, E., sub	1.25
Randall, Manly, tracts	5.50	Wise, Mrs. J., ti	3.00
Rook, Ollie, ti	2.00	Woodmancy, Martha, paving	1.00
Rowlands, G., ti	1.25	Woodmancy, Martha, sub	1.00
Richards, E. E., paving	10.00	York, Mrs. W. T., ti	7.00
Richards, E. E., sub	1.00	York, Mrs. W. T., steel	5.00
Salter, C. M. and wife, ti	5.00	York, Mrs. W. T., paving	1.00
Sheldon, L. P., off	2.00	York, Mrs. W. T., sub	1.00
Sheldon, L. P., mission	3.00	Yates, A. A., ti	3.00
Schuyler, Helen, tem	2.20		
Schuyler, Helen, sub	.60		
Schuyler, Helen, ti	5.20		
Sessions, Chas. L., ti	3.00		
Sessions, Chas. L., tem	1.00		
Sessions, Chas. L., paving	1.00		
Skinner, M. B., ti	1.00		
Spooner, Geo. and wife, ti	11.00		
Spooner, Geo. and wife, tem	1.00		
Spooner, Geo. and wife, sub	3.00		
Spooner, Geo. and wife, tracts	.25		
Spooner, Geo. and wife, Storehouse	1.00		

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AGENTS' REPORTS

C. R. Ballantyne, Lamoni, Iowa, R. F. D. 1

Ballantyne, C. R., and wife	\$ 10.00
Maley, L. W.	10.00

Daer, John A., Rockford, Ill., 1532 Benton St.

Daer, John A. and wife	\$ 44.85
Carlson, Hilmer and wife	.50
Thomas, Elizabeth	2.45
Rockford Sunday School, tem	2.80

Ford, J. T., Agent, Hamilton, Mo.

Bryant, D. Ray and wife	\$ 32.39
Ford, J. T.	19.00
Ford, Margaret	10.00

Gibbons, Denver, Agent, Viceroy, Sask.

Gibbons, D. and wife	\$ 10.00
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Hastings, F. W., Agent, Freemont, Mich.

Hastings, F. W. and wife, ti	\$ 25.79
Hastings, F. W. and wife, tem	3.00
Hastings, F. W. and wife, sub	1.00
Heath, Donna, ti	1.40
Richmond, and wife, ti	61.82

Yates, A. A., Agent, R. 6, Box 177, Kansas City, Mo.

Denham, Nicholas and wife, ti	\$ 19.00
Derry, Chas. and wife, ti	18.77
Fender, America, ti	5.49
Holcomb, Ethel, ti	9.90
Lockling, Sr. A. M., ti	3.60
Gurwell, C. A., ti	19.00
Closson, W. O., ti	5.00
Skinner, M. B. and wife, ti	2.00
Long, Margaret, ti	1.70
Sheldon, L. P., ti	1.00
Ryerson, Eva, Advocate	2.00
Sprague, Rolland and wife, ti	8.43
Stafford, Lillie, ti	15.00
Wheaton, C. L. and family, ti	30.00
Wheaton, Edward, ti	10.15

**Johnson, H. B., Agent, Cranston, Rhode Island,
69 Hemlock Avenue**

Burlingame, H. F. and Rose, ti	\$ 27.00
Burlingame, H. F., Third, ti	5.04
Kohler, Sister Henrietta, ti	3.20
McDonald, Fannie, ti	9.00
Cranston Local Church, ti	3.96
Cranston Local Sunday School, ti	1.94
Cranston Sunday School Class No. 1, ti	9.70
Cranston Sunday School Class No. 2, ti	11.27
Cranston Sunday School Class No. 3, ti	7.94
Smith, Mary E., ti	3.75
Johnson, H. B. and Sadie, ti	16.37
Johnson, H. B. and Sadie, tem	4.40

McGinis, Gene, Agent, Regina, Sask.

White, E. E., ti	\$ 5.00
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**Richardson, Arthur R., Agent, Syracuse, N. Y.
2952 E. Genesee St.**

Richardson, Arthur and Mary, ti	\$ 83.93
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**Smith, K. J., Agent, R. 6, Camden Sta.,
Minneapolis, Minn.**

Boxwell, Horace, ti	\$ 4.00
Hatcher, Brother and Sister, ti	4.00
Hatcher, Brother and Sister, missionary	3.00
Maley, Thomas, ti	2.00
Maley, Thomas, missionary	1.00
Maley, Thomas, paving	1.00

Smith, A. M., Agent, Ava., Mo.**Wilkinson, Ellen, Agent, Grand Rapids and Midland
322 Cass Ave.**

Bowman, Benjamin, ti	\$ 1.57
Bowman, Benjamin, ti	3.57
Miller, Geo., ti	2.00
Walthorn, Lester and wife, ti	3.00

Williams, Mina, Agent, Richmond, Calif.

Tordoff, Mary, ti	\$ 3.00
Williams, E. R., off	2.00
Williams, E. R., sub	1.00
Williams, Mina, off	7.75
Williams, Mina, oblation	1.00
Williams, Mina, Advocate	5.00

**Warner, Alex., Agent, Niagara Falls, N. Y.
555 Willow Ave.**

Adams, Peter, ti	\$ 9.75
Long, Mrs. L., ti	2.00
Long, Mrs. L., tem	2.45
Long, Mrs. L., tracts	1.00
Barnhart, William, sub	1.25
Stivers, Sister, ti	41.00
Warner, A. and wife, ti	78.00
Warner, A. and wife, tem	25.00
Warner, A. and wife, paving	2.00
Warner, A. and wife, sub	1.00

**Wheaton, C. L., Agent, Independence, Mo.,
and Mission**

Advocate Subscriptions	\$ 21.50
Paving subscriptions	25.50
Reed, Chas. and wife, ti	1.20
Wheaton, Edward, ti	5.00

Elders' Expense

McClain, J. R.	\$125.00
Wheaton, C. L.	36.98
Smith, A. M.	38.97
Anderson, Wm.	42.50
Yates, James E.	25.00
Bozarth, J. E.	40.59
Flint, B. C.	38.94

Families

Smith, Mrs. A. M.	\$331.17
Wheaton, Mrs. C. L.	280.00
McClain, Mrs. J. R.	231.87
Long, Mrs. E. E.	15.00
Anderson, Mrs. Wm. F.	198.75
Yates, Mrs. James E.	167.37
Bozarth, Mrs. J. E.	177.37
Flint, Mrs. B. C.	178.87

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J. R. McClain, Office Manager.

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