

# 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 1:387.

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Number 7

## A "Growth" and A Man

James Echos Fading



The days of my youth, like vapors of dawn,  
Have blown far away with yesterday years.  
The castles I built are crumbled and gone,  
But now that I've learned to smile thru my tears,  
And laugh at myself, or scold thru the worst,  
I've found out that I was wrong from the first.

Do waves of the sea, that break on the shore,  
Complain unto God that cliffs do not fall?  
They laugh when they fail, and try o'er and o'er,  
To knock mountains down and hurdle the wall.  
But waves learn to laugh and gleam in the sun,  
As men ought to do when life's just begun.

Do trees cease to grow, and sulk by the way,  
Because wicked winds have broken their boughs?  
They, too, learn to laugh and grow day by day.  
They stay not the same, for Nature allows  
A coat in the Spring, with twigs lithe and long,  
That serve as a place for birds' nest and song.

Environments oft, as well as your kin,  
Your neighbors and friends, or men from afar,  
You'll blame for the frame of mind you are in,  
But you, only you, can start where you are—  
Perhaps from a drab and non-thinking clan—  
To make of yourself a "growth" and a man.

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# Editorial

## THE MISSIONARY SPIRIT

An active missionary spirit means life growth, and development, whether it finds expression through the General Church, the Local Church, the Sunday School and other Church Auxiliaries, the minister, or the member.

A drowsy missionary spirit in any of these lines of activity, too often leads to spiritual decay and death, and a real case of sleeping sickness is nearly always fatal.

The Master admonished the disciples, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." "Lift up your eyes, and look on the fields; for they are white already to harvest."

And in latter-day revelation we have the need for a very general personal activity expressed in these words: He that is warned, let him warn his neighbor.

And what a wonderful responsibility is placed upon every individual in the following language given to the Church in January, 1831:

"I give unto you a *commandment*, that *every man*, both elder, priest, teacher, and also *member*, go to with his might, with the labor of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be with the warning voice, *every man* to his *neighbor*, in mildness and in meekness."

Hand in hand with a pervading missionary zeal, there must also be a corresponding spiritual development within the body, both organically and individually.

We expect the General Church to function as a missionary organization. Unless it does, there can be little or no organic growth. The same is true of a Local Church, or a Sunday School. It cannot expect to merely feed its own, disregarding the surrounding opportunities to nourish those who are hungering and thirsting after righteousness.

The Savior's command was, To go into all the world and preach the gospel to every creature. To GO implies a willing and determined effort upon the part of the individual, a voluntary service. There is no hint contained in the language used to indicate that the minister is to rest in an easy chair until he is pushed into the field, or into the pulpit. On the contrary we are admonished in latter-day revelation that he that waits to be commanded in all things is a slothful servant; and that men should be anxiously engaged in a good cause.

When by great effort and much sacrifice the gospel message is carried into a community and implanted in the hearts of men and women, there comes to them a proportionate share of the responsibility contained in the command above, He that is warned, let him warn his neighbor.

This can best be done by local organization to provide for cooperative effort to carry the bread of

life to the honest in heart. It is true that the Sunday School is largely for the purpose of teaching those who have accepted the message of life and salvation; but there must also be kept alive within its ranks a missionary spirit that will take advantage of every opportunity to reach out and gather in the ripening grain.

Innumerable are the ways in which the individual can nourish the missionary spirit, in and by his daily walk and conversation; not only during the personal contacts of our work-a-day world; but by our deportment and activities on the Lord's Day we enhance or destroy the efficacy of our covenant at the water's edge.

Even a regular attendance upon church services on the Lord's Day is a testimony to all who become cognizant of it, that will condemn the careless and indifferent in the day of judgment. Remember that Noah's Ark was a condemnation to those who, though aware of its being built, were too indifferent or too scornful to investigate the purpose of it and participate in its benefits.

Some years ago there appeared in the *Torch of Truth* a short article which we reproduce here:

I go to church because I hold the church to be of divine origin, God reserving the right to rule. "I will build my church," says he. To him belongs the right to choose his representatives; by his own voice, as when he said: "I have chosen you;" or through his ministry, as when "the Holy Ghost said, Separate me Barnabas and Saul."

In all creation, I see the evidence that God is. In the church only do I find the unfoldment of his purposes and his will.

The lodge, theater, or community organization may appeal to the social, emotional, or intellectual nature of man, but fail to nourish the spiritual. Having given their best, man knows no more of God than before; but the church feeds the soul, revealing the things of God and that which is to be.

Rome was not the work of a day, a college graduate of one recitation, a saint of one church service.

The *irregular* pupil is the one who knows school is a failure.

It is to him.

The *intermittent* church-goer is in the same class. He knows the church is a failure.

It is to him. *He misses all but the husk.*

By continued attendance I receive "line upon line, precept upon precept, here a little and there a little," until I partake of the "life more abundant,"; "and this is life eternal, to know." "He that doeth the will of the Father shall know."

The secret of knowing, is doing; *to apply yourself.*

In the church I find my fullest enjoyment, broadest understanding, deepest convictions, the sweetest music of my life; that which comforts, soothes, heals, and even answers the silent query of the heart, which the instant before it was formed the minister himself could not have answered—from the Infinite the need is supplied. I learn that God is not a monster, consigning all but church members to a never-ending hell; but a friend who rewards all according to their works, who gives the sinner another chance.

Christ shall "say to the prisoners, Go forth." Pharaoh's host "shall be comforted." "Death and hell shall deliver up" their dead.

'Tis there I've learned of more places of award than of punishment—of the heavens.

Paul visited the third, and compares the glory of the resurrection to the sun, moon, and stars. As these differ in glory, so shall men differ in awards, determined by their self-application.

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#### NOTICE

In joint session of the Board of Publication and the Editorial Staff of Zion's Advocate, the following motion was made regarding the publishing of official reports and notices:

RESOLVED that whenever the General Conference orders any matter published in *Zion's Advocate*, that we, the Board of Publication and Editorial Staff, have no other alternative but to publish it, except when it contains matter of a nature that may jeopardize the Church's interests.

Signed,

R. B. Trowbridge,  
*Business Manager*  
*Zion's Advocate*

Leon A. Gould  
*Editor-in-Chief*

B. C. Flint  
K. J. Smith

Margaret Wheaton

Chas. E. Derry  
*Of the Board of*  
*Publication of the*  
*Church of Christ*  
*(Temple Lot.)*

Le Roy Wheaton  
*Associate Editors*

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#### COMMITTEE ON REPORTING AND ACCOUNTING

At the recent post-conference sessions, the matter of reporting and accounting, as published in the *Advocate*, in the notice of the Conference and General Assembly, was presented for consideration.

The post-conference by motion and vote referred the matter to a committee consisting of L. A. Gould, B. C. Flint and R. B. Trowbridge.

The committee met at Independence, Mo., June 18, 1941, (B. C. Flint chosen chairman, L. A. Gould, secretary), and in view of the fact that the entire matter was of such a nature that it would require careful thought and study, the following resolutions were adopted:

1. "That as a committee appointed by the recent conference to look into the matter of missionary

reporting, hereby recommend for the balance of this conference year, that all missionaries report their activities monthly to the secretary of the Twelve."

2. "That during this year this question of reporting and accounting be carefully studied and analyzed, so that we can take the matter under consideration at the next conference."

It was also tentatively agreed that matters submitted from members of the committee containing suggestions and proposals should be circulated among the Twelve and Bishopric for their consideration and comments.

Respectfully,

Leon A. Gould, Secretary

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#### SPECIAL NOTICE

##### Independence Reunion

The annual Reunion of the Church of Christ at Independence, Mo., will be held on the Temple Lot, August 15, 16, and 17, 1941. Come and join us in a spiritual meeting, and enjoy the program of preaching, prayer and worship services that will be provided.

We would appreciate your coming, and will provide a place for you to stay. Write us for arrangements.

Apostle Clarence L. Wheaton,  
Missionary in Charge, Jackson County, Mo.  
204 W. Sea Ave., Independence, Mo.  
Elder Chas. E. Derry, Pastor Local Church  
of Christ.  
1929 Arlington Ave.,  
Independence, Missouri.

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#### Y. P. C. L.

The young people of the Independence Local met on May the twenty-sixth and chose their officers for the next six months. They are as follows:

Chairman, Brother Kenneth Smith; Assistant Chairman, William Sheldon; Secretary, Katharine Wheaton; Assistant Secretary, Virginia Sheldon; Treasurer, Richard Wheaton; Pianist, Sister Edna Smith; Assistant Pianist, Sister Marion Sprague; Reporter to Advocate, Orlea Derry; Recorder, Dorothy Perkins; Social Committee, Jean Ritchison, Orlea Derry and William Sheldon.

The duties of Sargent-at-Arms was included in the Chairman's duties.

It was moved and seconded that we have a pot luck supper the last Tuesday in every month and all meet together to help put out the young people's paper (Standard Bearer) afterwards. We had the first one the next night.

The following Monday was Church History night and was taught by Apostle C. L. Wheaton.

The next Monday we met at Brother Kenneth Smith's home to determine what our calander for the next six months would be and to read and study the rules and regulations of the Local and General Association.  
Orlea Derry.



## LETTERS

Wyandotte, Michigan, June 1, 1941

*To Zion's Advocate:* The saints in Wyandotte, Michigan, have completed the rough work on their new church. The size of the building is 24 by 40, and will seat about one hundred when finished. It has a nice sized basement, but, is not dug out as yet. We paid cash for our lot. We will be finishing our interior as we can. The church will also have a nice kitchen when finished.

The men have done most of the structural work themselves, and have had to pay out about ten dollars in actual cash for labor. The saints have been very good about giving, and there have been several donations from outsiders. Sr. McCane collected donations for our piano.

We have been holding meetings all winter in the homes of Brother and Sister Clifford Surbrook and Brother and Sister Irvin Fetters. Our crowds have been falling off, but, we hope will come again now. Our first service was held on June 1, 1941. We will be having our dedication soon.

We will probably be putting on some suppers soon. We had a bake sale last winter, and this spring the sisters put on a supper in the home of Brother and Sister Fetters.

We would also like to mention at this time that Sr. Vera Inch is in Herman Kiefer Hospital in Detroit. She will probably be there for some time. Pray for her. She needs your prayers.

We are all enjoying God's spirit and ask all the saints to pray that we may continue to do so.

Your sister in the faith,  
Sr. Marie Fetters

Council Bluffs, Ia., May 14, 1941

*Dear Readers of the Advocate:* I want to bear my testimony of God's recent goodness and mercy to me.

Brother Gould and Brother Jordan came to visit me as they passed through Council Bluffs on their way home from conference, and at the time they came I was very sick and confined to the bed. They administered, and it just seemed to me that I was carried away in the Spirit, and the room was filled with such a beautiful light; it seemed that legions of angels filled the room. Within an hour after the administration, I was entirely free from the severe pain that had filled my body before then.

I consider this the greatest physical blessing God has given me in all my life, and as this is read by others I hope it will increase the faith of some one.

Your sister in Christ,  
Nettie Barhyte.

Chicago, Ill., April 8, 1941

*Dear Saints:* It has been some time since my last letter. Jesus said; "Come unto me all ye that labor and are heavy laden and I will give you rest; my yoke is easy, my burden is light." How this has

helped and strengthened me in the last two months. Owing to jealousy of would-be friends I lost my position as nurse, which I had held for over a year and could have continued indefinite. I had planned to use all to the glory and work of Zion; but Satan got busy in undermining craftiness, and I was dismissed.

It has been the hardest lesson I had to go through in many a year; but thanks be to Jesus we have him to go to; and as the sweet old song reads: "Though thy friends despise, forsake thee, take it to the Lord in prayer; in his arms he'll take and shield thee, thou wilt find a solace there." How thankful I am for this, also for the shelter of my humble cottage, a retreat from all the world, where Jesus comes to me in my hour of devotion. I know he will hear my prayer and give me victory over my enemies. Enjoyed reading the *Advocate* especially a Positive Message; and The Same Jesus Shall Come Again. I pray God to be with us in power to guide and direct this coming year, and may we ever be ready to answer the call and do our part in building his temple.

Your sister in Gospel of Christ,  
Mrs. Irene Frishkorn.

## INDEPENDENCE ITEMS

Plans are being made for the annual reunion at Independence, which will be held August 15 to 17. We are looking forward to a happy time, and hoping that many visitors will be on hand to accentuate the occasion.

Several of the Independence group have been away on vacation trips, and a few visitors have found their way into our midst. The C. L. Wheaton family spent the memorial holidays camping on their property at the Lake of the Ozarks. They report the fishing was fine. Brother and Sister A. S. Wheaton, and Lois, visited at Ava, Mo. recently, and enjoyed their trip.

Brother and Sister Ritchison and Jean have been visiting in Benidji, Minn. Brother and Sister Rolland Sprague drove to Rockford, Ill., bringing their daughter, Joyce Elaine home with them.

He went away a boy, and came back a man. We mean Francis Darrah from Houston, Mo., who dropped in on us at church last Sunday. Small wonder that we hardly knew him since he has almost doubled his height since last we saw him.

Brother and Sister Ford drove down from Hamilton last Sacrement Sunday to be with us. We were happy to have them.

Other visitors have been L. A. Gould, and B. A. Winegar of Minnesota, D. Ray Bryant of Cowgill, Mo., and R. M. Maloney of Oklahoma City.

Aunt Vida Yates is much improved and able to be about somewhat. Brother Kenneth Smith also is feeling much better, and continuing to progress. He expects soon to discard the braces entirely.

Brother and Sister Flint were called to Ottumwa, Iowa, recently to meet with a group of people who had become interested in our work. He reports good prospects for membership there.

Marion Sprague

# Of General Interest

In this department will appear from time to time articles of an official or semi-official nature.

ARTHUR ANDERSEN & CO.  
ACCOUNTANTS AND AUDITORS  
Commerce Building  
Kansas City, Mo.  
April 30, 1941

Committee on Audit,  
The Church of Christ,  
Independence, Missouri.

Dear Sirs:

As instructed, we have made an examination of certain records of THE CHURCH OF CHRIST relating to cash transactions for the three years ended March 15, 1941. The transactions reported in these records are summarized in this report in the following exhibits covering the three year period:

|  |                  |
|--|------------------|
| Summary of cash receipts and disbursements                         | <i>Exhibit 1</i> |
| Summary of Elders' family allowances and personal expenses         | <i>Exhibit 2</i> |
| Summary of Church and office general expenses                      | <i>Exhibit 3</i> |
| Summary of loans receivable at March 15, 1938, 1939, 1940 and 1941 | <i>Exhibit 4</i> |

The balances of cash in bank as shown in Exhibit 1 at March 15, 1938, 1939, 1940 and 1941 were reconciled with amounts confirmed to us by the depository. As stated in a note appended to Exhibit 1 the balance as at March 15, 1941 was ascertained from the general ledger of the Church and the balances as at the other dates were ascertained from check-stub and similar memorandum records.

## CASH RECEIPTS:

Cash receipts reported in Exhibit 1 were summarized from the data appearing on numbered receipt stubs presented for our examination. Our review of these stubs included an accounting for the serial numbers of all receipts which appeared to have been issued during the period under review, but we observed that a receipt for \$6.00 dated within the period covered by our examination (March 20, 1939) had been issued from a receipt book the serial numbers of which did not fall within the sequence accounted for; this particular book was not presented for our inspection. Certain auxiliary records for the two years ended March 15, 1940 reported cash receipts (from the sale of "Advocate" subscriptions) in addition to those shown by the numbered receipt stubs, and these have been included in the amounts shown in Exhibit 1.

The total amounts of cash receipts for the two years ended March 15, 1940 accumulated from the records to which the preceding paragraph refers

exceed the total amounts reported as deposits in related bank statements. The differences are shown in the tabulation which follows:

|                                    | Year Ending March 15, |            |
|------------------------------------|-----------------------|------------|
|                                    | 1939                  | 1940       |
| Receipts per records .....         | \$2,752.01            | \$2,819.58 |
| Deposits per bank statements ..... | 2,281.19              | 2,208.49   |
| Excess of receipts .....           | \$ 470.82             | \$ 611.09  |

These differences are accounted for, in part, by the fact that certain disbursements were made from undeposited cash receipts; according to the records examined by our representative the totals of such disbursements were \$189.07 and \$627.96 respectively in the two years and the remaining differences, \$281.75 and \$16.87 were charged and credited respectively to an account named "Settlement account." We understand that the Church regards the balance of this account as a receivable from J. R. McClain and it has been so classified in Exhibit 4.

Deposits as shown by the bank statements for the year ended March 15, 1941 were reconciled with recorded receipts for that period. The amount of receipts unaccounted for in that year was \$28.50 and this amount had been charged directly to Mr. McClain's account.

## CASH DISBURSEMENTS:

Certain checks returned by the bank during the year ended March 15, 1939 were not available for our inspection. They are described as follows on the check stubs:

| No. | Date     | Payee                 | Amount          |
|-----|----------|-----------------------|-----------------|
| 443 | 5-2-38   | W. F. Anderson        | \$ 10.00        |
| 456 | 5-11-38  | A. S. Wheaton         | 75.00           |
| 473 | 6-11-38  | Rolland Sprague       | 10.00           |
| 21  | 9-20-38  | Regina Typewriter Co. | 7.75            |
| 36  | 10-14-38 | J. E. Bozarth         | 15.00           |
| 61  | 11-26-38 | Mrs. J. E. Bozarth    | 12.50           |
| 83  | 1-2-39   | A. R. Montgomery      | 15.00           |
| 90  | 1-13-39  | W. F. Anderson        | 10.00           |
| 95  | 1-20-39  | A. S. Wheaton         | 10.00           |
| 117 | 2-25-39  | B. R. McGuire         | 15.00           |
|     |          |                       | <u>\$180.25</u> |

These checks together with those presented for our inspection and bearing bank cancellation dates falling within the period under review were found to agree in total with charges reported on the bank statements and their amount was reconciled with the amount of checks issued during the period as shown by the disbursement records. The individual checks were inspected as to the agreement of payee's name and endorsement and were compared as to

payee, serial number, date and amount with entries in the disbursement records; in this way it was established that recorded disbursements (by check) for the period had been acknowledged in the names of persons designated by the records as payees.

During the two years ended March 15, 1940, as indicated on page 2, the management made a number of disbursements directly out of undeposited cash receipts. In most instances there were no data other than the entries in a memorandum cash book to support these disbursements. The totals of such disbursements in the years ended March 15, 1939 and 1940 were \$189.07 and \$627.96, respectively, and the constituent items have been included among the disbursements reported in the accompanying exhibits.

**LOANS RECEIVABLE:**

A summary of loans receivable as at March 15, 1938, 1939, 1940, and 1941 as determined from the records of the Church is presented in Exhibit 4. We did not correspond with the debtors for the purpose of obtaining independent confirmation of the amounts of the balances at any date or of the nature of the charges.

The balances shown in Exhibit 4 as due from J. R. McClain aggregated \$197.69 at March 15, 1941. This amount was determined as follows:

| Particulars  | Amount   |
|--|----------|
| Amounts advanced as loans .....                                      | \$ 65.00 |
| Cash receipts unaccounted for<br>(see Exhibit 1) for the year ended— |          |
| March 15, 1939 .....   | \$281.75 |
| March 15, 1940 .....   | 16.87*   |
| March 15, 1941 .....   | 28.50    |
|  | 293.38   |
|  | \$358.38 |
| Deduct—Cash returned during year<br>ended March 15, 1941 .....       | 160.69   |
| Balance due March 15, 1941 .....                                     | \$197.69 |

\* Denotes red figure.

This total (\$197.69) does not include undeposited funds of the Church as at March 15, 1938. An audit report covering the year ended that date, presented for our inspection, indicates that the amount of such funds was \$135.47. If this amount were added to the balance recorded as due from J. R. McClain at March 15, 1941, the aggregate amount would be \$333.16.

We are informed that during a portion of the period under review the Church had an agreement with A. S. Wheaton in which it undertook to pay him stipulated sums for publishing the Church's magazine. No written contract was examined by our representative, but, based on information available, we have attempted to distinguish in the accompanying exhibits between amounts paid to Mr. Wheaton as loans and amounts paid to cover printing costs. In the years ended March 15, 1939 and 1940, \$315.00 and \$329.00, respectively, of these amounts have been classified as "Advocate" printing costs in Exhibit 1. The remainder of the sums paid to Mr. Wheaton, in excess of remittances received from

him, are shown as loans receivable in Exhibit 4; their total amounts to \$341.50 at March 15, 1941.

**FUNDS:**

The Church has recorded the existence of a number of funds in its books of account as at March 15, 1940 but has not recorded a segregation of its assets as among the funds to which they apply. It appears desirable that such a segregation be made.

On the basis that all loans receivable, other than receivable from J. R. McClain as a result of the incomplete accounting for funds, are a part of the Temple Fund, the fund balances at March 15, 1941 may be summarized as follows:

| Funds                            | As at March 15, 1941 |                     |                                      | Total             |
|----------------------------------|----------------------|---------------------|--------------------------------------|-------------------|
|                                  | Cash<br>in Bank      | Loans<br>Receivable | Furniture<br>and Fix-<br>tures, Etc. |                   |
| Temple fund .....                | \$502.87             | \$719.75            | \$.....                              | \$1,222.62        |
| Storehouse fund .....            | 50.00                | .....               | .....                                | 50.00             |
| Sunday School<br>quarterly ..... | 11.55                | .....               | .....                                | 11.55             |
| Song book fund .....             | 36.61                | .....               | .....                                | 36.61             |
| Dining hall fund .....           | 23.53                | .....               | .....                                | 23.53             |
| Book and tract<br>fund .....     | 10.77                | .....               | .....                                | 10.77             |
| Beautifying<br>Temple Lot .....  | 1.00                 | .....               | .....                                | 1.00              |
| Current fund .....               | 93.13                | 132.69              | 46.10                                | 271.92            |
| <b>Total .....</b>               | <b>\$729.46</b>      | <b>\$852.44</b>     | <b>\$46.10</b>                       | <b>\$1,628.00</b> |

Furniture and fixtures, etc. included above consists of a nominal amount of \$6.00 assigned to Church property as at March 15, 1940 plus additions since that date at cost.

We should be pleased to furnish any additional information our files may contain with respect to the examination.

Very truly yours,  
ARTHUR ANDERSEN & Co.

*Exhibit 1*

**THE CHURCH OF CHRIST  
SUMMARY OF CASH RECEIPTS AND DIS-  
BURSEMENTS FOR THE THREE YEARS  
ENDING MARCH 15, 1941**

|   | Year Ending March 15, |            |            |
|---|-----------------------|------------|------------|
|   | 1939                  | 1940       | 1941       |
| <b>BALANCE AT BE-<br/>GINNING OF YEAR</b> ..... | \$ 773.59             | \$ 119.37  | \$ 690.29  |
| <b>RECEIPTS:</b>                                |                       |            |            |
| Tithing .....                                   | \$1,937.57            | \$2,049.88 | \$2,652.27 |
| Offerings .....                                 | 52.20                 | 62.56      | 230.79     |
| Advocate<br>subscriptions .....                 | 321.50                | 253.65     | 345.95     |
| Payments on loans ..                            | 266.50                | 224.25     | 367.19     |
| Books and<br>tracts sold .....                  | 81.99                 | 80.20      | 10.74      |
| Contributions to funds—<br>Temple Fund .....    | 92.25                 | 96.04      | 407.61     |

|                                       |                   |                   |                   |
|---------------------------------------|-------------------|-------------------|-------------------|
| Sunday School<br>Quarterly Fund ..... |                   |                   | 123.56            |
| Song Book<br>Committee Fund .....     |                   |                   | 9.25              |
| Dining Hall<br>Committee Fund .....   | 3.00              |                   | 53.53             |
| Temple Lot<br>Beautifying Fund .....  |                   |                   | 1.00              |
| Storehouse Fund .....                 | 50.00             |                   |                   |
| Total receipts .....                  | <u>\$2,752.01</u> | <u>\$2,819.58</u> | <u>\$4,201.89</u> |

DISBURSEMENTS:

|  |                   |                   |                   |
|--|-------------------|-------------------|-------------------|
| Elders' family allowances and personal expenses (Exhibit 2) .....          | \$1,807.99        | \$1,021.96        | \$1,904.55        |
| Printing, mailing and other "Advocate" costs .....                         | 341.21            | 395.52            | 509.98            |
| Taxes paid .....   |                   |                   | 481.71            |
| General church expense (Exhibit 3) .....                                   | 223.63            | 169.33            | 347.47            |
| General office expense (Exhibit 3) .....                                   | 171.78            | 138.69            | 312.95            |
| Burrus & Burrus, Attorneys .....   |                   |                   | 50.00             |
| Loans made—  |                   |                   |                   |
| Cash receipts not accounted for, charged to account of J. R. McClain ..... | 281.75            | 16.87*            | 28.50             |
| Other .....  | 509.75            | 411.00            | 271.48            |
| Books and tracts purchased .....   | 32.87             | 88.99             |                   |
| Payment out of funds—  |                   |                   |                   |
| Temple Fund .....  |                   | 31.00             |                   |
| Sunday School<br>Quarterly Fund .....                                      |                   |                   | 147.58            |
| Dining Hall<br>Committee Fund .....  |                   |                   | 30.00             |
| Purchase of typewriter, etc. ....  |                   |                   | 40.10             |
| Purchase of gas heater .....   | 30.00             |                   |                   |
| Miscellaneous .....  | 7.25              | 9.04              | 38.40             |
| Total disbursements .....  | <u>\$3,406.23</u> | <u>\$2,248.66</u> | <u>\$4,162.72</u> |
| BALANCE AT<br>END OF YEAR .....  | <u>\$ 119.37</u>  | <u>\$ 690.29</u>  | <u>\$ 729.46</u>  |

\* Denotes red figure.

NOTES:

(1) Cash balances and transactions for the years ended March 15, 1939 and 1940 reported in the foregoing statement were summarized from check-stub and similar memorandum records maintained by the Church and from numbered stubs of receipts issued in acknowledgement of cash remittances accepted. For the year ended March 15, 1941, the Church maintained a general ledger which provided an additional accounting control and the foregoing data pertain-

ing to that year were summarized from the entries recorded in the related ledger accounts.

(2) Disbursements reported in this summary include disbursements shown by the records to have been made directly from undeposited cash receipts. In many instances no invoices or other original data supporting such disbursements were available in the records examined.

Exhibit 2

THE CHURCH OF CHRIST  
SUMMARY OF ELDERS' FAMILY ALLOWANCES AND PERSONAL EXPENSES FOR THE THREE YEARS ENDING MARCH 15, 1941

|                        | Year Ending March 15, |                   |                   |
|------------------------|-----------------------|-------------------|-------------------|
|                        | 1939                  | 1940              | 1941              |
| W. F. Anderson .....   | \$ 193.10             | \$ 101.51         | \$ 200.00         |
| Thomas Barton .....    |                       |                   | 5.00              |
| J. E. Bozarth .....    | 218.00                | 131.50            | 220.00            |
| B. C. Flint .....      | 145.00                | 99.00             | 259.55            |
| L. A. Gould .....      | 10.00                 | 9.00              | 30.00             |
| T. J. Jordan .....     |                       |                   | 20.00             |
| R. M. Maloney .....    | 110.50                | 86.50             | 217.00            |
| J. R. McClain .....    | 378.62                | 240.47            | 40.00             |
| A. M. Smith .....      | 340.21                | 184.80            | 395.00            |
| R. B. Trowbridge ..... |                       |                   | 290.00            |
| C. L. Wheaton .....    | 248.06                | 71.18             | 13.00             |
| B. A. Winegar .....    |                       |                   | 5.00              |
| J. E. Yates .....      | 164.50                | 98.00             | 210.00            |
|                        | <u>\$1,807.99</u>     | <u>\$1,021.96</u> | <u>\$1,904.55</u> |

NOTE: The disbursements reported in the foregoing statement for the years ended March 15, 1939 and 1940 were summarized from check-stub and similar memorandum records maintained by the Church. For the year ended March 15, 1941, however, the disbursements were summarized from entries recorded in general ledger accounts. (See notes appended to Exhibit 1).

Exhibit 3

THE CHURCH OF CHRIST  
SUMMARY OF CHURCH AND OFFICE GENERAL EXPENSES FOR THE THREE YEARS ENDING MARCH 15, 1941

|   | Year Ending March 15, |                 |                 |
|---|-----------------------|-----------------|-----------------|
|   | 1939                  | 1940            | 1941            |
| GENERAL CHURCH EXPENSES:                                |                       |                 |                 |
| Amounts paid to D. H. Crick Lumber Co. .....            | \$ 75.33              | \$ 80.00        | \$ .....        |
| Kitchen supplies and dinners .....                      | 40.50                 | 32.75           | .....           |
| Mowing lawn .....                                       | 27.00                 | 22.00           | .....           |
| Amounts paid to Independence Paint & Wallpaper Co. .... | 26.50                 | 4.09            | .....           |
| Repairs on roof of Church .....                         | 14.50                 |                 | .....           |
| Audit expense and attorney's fees .....                 |                       |                 | 80.02           |
| Taxes paid .....  |                       |                 | 9.30            |
| Traveling expense .....                                 |                       |                 | 59.85           |
| Miscellaneous .....                                     | 39.80                 | 30.49           | 198.30          |
| Total .....   | <u>\$223.63</u>       | <u>\$169.33</u> | <u>\$347.47</u> |



**GENERAL OFFICE**

**EXPENSE:**

|                             |                 |                 |                 |
|-----------------------------|-----------------|-----------------|-----------------|
| Telephone .....             | \$ 38.11        | \$ 37.32        | \$ 31.47        |
| Lights and gas .....        | 18.00           | 13.00           | 49.71           |
| Clerical assistance .....   | 6.41            | .....           | 77.50           |
| Repairs on typewriter ..... | 7.75            | .....           | .....           |
| Bank charges .....          | 9.72            | 9.11            | .....           |
| Miscellaneous .....         | 91.79           | 79.26           | 154.27          |
| Total .....                 | <u>\$171.78</u> | <u>\$138.69</u> | <u>\$312.95</u> |

NOTE: The disbursements reported in the foregoing statement for the years ended March 15, 1939 and 1940 were summarized from check-stub and similar memorandum records maintained by the Church. For the year ended March 15, 1941, however, the disbursements were summarized from entries recorded in general ledger accounts. (See notes appended to Exhibit 1).

*Exhibit 4*

**THE CHURCH OF CHRIST**

**SUMMARY OF LOANS RECEIVABLE**

**AS AT MARCH 15, 1938, 1939, 1940 AND 1941**

Balances as at March 15,

**DUE FROM**

**INDIVIDUALS:**

|                         | 1938  | 1939     | 1940     | 1941     |
|-------------------------|-------|----------|----------|----------|
| W. F. Anderson \$       | 45.00 | \$ 55.00 | \$ 75.00 | \$ 75.00 |
| J. E. Bozarth .....     | 17.00 | 32.00    | 54.50    | 39.50    |
| C. E. Derry .....       | 10.00 | 10.00    | 10.00    | 10.00    |
| D. Gibbons .....        | 10.00 | 10.00    | 10.00    | 10.00    |
| Eugene Gould .....      | 20.00 | 20.00    | 20.00    | 20.00    |
| T. J. Jordan .....      | ..... | .....    | 15.00    | .....    |
| J. H. McBain .....      | ..... | 29.00    | 11.00    | 19.75    |
| J. R. McClain, Jr. .... | ..... | 51.25    | .....    | .....    |
| May Namer .....         | ..... | 10.00    | 23.50    | 23.50    |
| Corena Peck .....       | ..... | 5.00     | 10.00    | 10.00    |
| A. M. Smith .....       | 20.00 | 20.00    | 20.00    | .....    |
| Rolland Sprague .....   | ..... | 12.00    | 12.00    | 12.00    |
| A. S. Wheaton .....     | ..... | 87.50    | 227.50   | 341.50   |
| C. L. Wheaton .....     | ..... | 20.00    | 35.00    | 28.00    |
| J. W. Williamson .....  | ..... | 1.50     | 1.50     | 16.50    |

**DUE FROM LOCAL**

**CHURCH** (The local church, we understand, contests the propriety of these charges against it) .....

|       |       |       |       |
|-------|-------|-------|-------|
| 44.00 | 49.00 | 49.00 | 49.00 |
|-------|-------|-------|-------|

**DUE FROM J. R.**

**McCLAIN:**

|                                       |                 |                 |                 |                 |
|---------------------------------------|-----------------|-----------------|-----------------|-----------------|
| Ordinary loans                        | 40.00           | 40.00           | 65.00           | 65.00           |
| Cash receipts not accounted for ..... | .....           | 281.75          | 264.88          | 132.69          |
| Total .....                           | <u>\$206.00</u> | <u>\$734.00</u> | <u>\$903.88</u> | <u>\$852.44</u> |

NOTE: The balances reported in the foregoing summary were ascertained from an examination of cash receipts and disbursements and other records maintained by the Church and neither the amounts nor the nature of the balances have been confirmed by correspondence with the persons whose names appear in the records.

**MICHIGAN STATE CONFERENCE NEWS**

We, in Michigan, have adjourned from our June State Conference. We met at Flint, Michigan at the Church for this year's assembly. A tent was obtained from which the meals were served. The first day was given over to the young people but only a few from Keego Harbor and Detroit attended, so no meetings were held until the evening when a small meeting was called and different Young people told of their experiences in working for the Church.

We gathered at the Church for a seven o'clock prayer meeting on Saturday morning for the young people with Brother Welch assisting one of the younger brothers. A prayer meeting for the adults was held at 9:00 a. m. with Brethren A. M. Smith and E. Welch officiating. Business meeting was called for 11:00. Brother Smith was chairman. Reports were read and the regular form of business was opened. This meeting was adjourned at noon and dinner was served. We wish to give our thanks to the Ladies Aid who were in charge of the meals and also to all the other sisters and brothers who helped in serving.

At 2:00 p. m. business meeting was continued. The State Board officers were retained as previous year: Brother Welch, State Missionary; Brother Peacock, State Sunday School Superintendent; Sister Morgan, State Chorister; Marion Housh, State Reporter; and a new office was instituted: State Recorder which was given to Lorraine Burns. Daniel Spurlin was selected to assist Arthur G. Smith in the Young People's Organization in Michigan. A donation was taken for the purchasing of a tent for missionary purposes and around \$85 was collected. We adjourned to eat supper and the next service was a Preaching service, Apostle A. M. Smith, the speaker of the hour. There was a song service at 7:30 giving us the spiritual touch before the very inspiring sermon that was received by everyone present.

Everyone was given a good bed and no one had to sleep in their cars.

Early Sunday morning a young people's prayer meeting was held under the leadership of Daniel Spurlin with Brother A. M. Smith assisting. It was a wonderful meeting and only the spirit of God could have been there for everyone of the young people were blessed. At 9:00 a. m. a prayer meeting for everyone, and the church was filled with many standing at the end of the hall. It was an active and very spiritual meeting.

At 11:00 Brother Trowbridge preached with Brother R. Housh assisting.

At 2:00 p. m. we gathered for a musical program with Sister Morgan in charge. There were several solos, duets, trios, and musical instruments that took part. We feel sure that, if the young people in Michigan will continue their work, we can soon have a state orchestra.

In the middle of the afternoon there was a baptism by Brother Welch who baptized his granddaughter and Brother Wright's eldest son.

(Continued on page 112)



# "That The People May Know"

By the consent of and with the approval and cooperation of the Editor, the Board of Publication, and the Business Manager, the space for this new department has been assigned to the General Bishopric of the Church and General Office Manager, and will be used and edited by them, that they may be able to keep you better posted on vital matters pertaining to our financial condition and the handling of the temporal affairs of the Church. We sincerely trust that the new adventure may be made both interesting and profitable to you and to God's work.—Business Manager of the Advocate.

## STATUS OF THE GENERAL CHURCH OFFICE

Feeling that the present status of the General Church Office will be of interest to the members of the Church of Christ, because of the vitally important bearing it has upon our future growth and development, we desire to present herewith for your consideration a resume of activities and objectives reached and to be reached that should be of interest to each one.

At a recent meeting of three of the bishopric at the General office in Independence, the situation was canvassed quite thoroughly, and we are enabled to make the following report.

Owing to the fact that a resignation from the General Bishopric was accepted by the post-conference, and the resignations of two others have been placed in the hands of the Twelve, and are awaiting a decision, and a fourth was not present owing to circumstances over which he has no control at present, there were only three who could respond to the urgent need for consultation, i. e. Bishops R. B. Trowbridge, B. A. Winegar and D. Ray Bryant.

The financial condition has so far improved that the Council felt that with the beginning of this conference year the missionary family allowances could be increased somewhat, and this action was approved.

Several minor matters concerning the grounds, janitor, and office help were considered and acted upon.

It was found that two of the parties who had borrowed from church funds, have completely liquidated their indebtedness, and others are making periodical reductions, and this is a source of encouragement.

Many will remember that at the August Meeting of 1940, the Council of Twelve approved the request of the Office Manager that a constant effort be made to raise a fund of \$5,000 against the time when work on the Temple should begin. It will be a source of real pleasure to those sincerely interested in the Temple, to know that at present more than half of that amount is in hand, and with the collection of outstanding loans from that fund, the total will be over the \$3,300 mark. We have every confidence that the Heavenly Father knows where the means are that he is willing to accept in the building of His Temple, and that, as he prompts, these funds will be forth-coming, and consecrated to that sacred purpose.

The continued response in the way of tithes, offerings, and contributions to special funds is very gratifying indeed, for the last monthly bank balance sheet shows a larger cash balance on hand than at any time previously in the history of the Church, so

far as the records reveal. This indicates a revived interest in the Church's financial status, and an increasing confidence in the General Office and its management that should put to shame the determined efforts being made in some quarters to discredit the General Office by peddling gloom and discouragement through the circulation of unfounded reports and surmisings.

In the post-conference minutes as published in the June *Advocate*, mention was made of a matter had before the city Council relating to putting through a street at the west end of the Temple Lot, grading and paving it, with a request from the Church of Christ that the street be named Temple Court. The request has been granted, and we are informed that work is soon to begin upon the project. When this work is accomplished, the streets will have been graded and paved on all four sides of the Temple Lot.

In this issue will be found the complete audit of the Office Manager's books for the last three conference years, and the clear and simple manner in which the report is presented we feel sure will be quite easily understood even by the uninitiated and those who may not be well versed in the mysteries of bookkeeping.

While many reports are being circulated, no one should take snap judgment upon hearing but one side of the question. The advice of the Apostle Paul is always in order: "Prove all things."

Signed,

Leon A. Gould, *Editor in Chief*  
B. A. Winegar  
D. Ray Bryant, *Of the General Bishopric.*

## AVA. MISSOURI REUNION

NOTICE: At a recent business meeting of the Ava, Mo. local of the Church of Christ we voted to hold a reunion August 23 and 24, 1941. We invite Missouri Church folks in particular to attend, though any others who may be able to come will be very welcome. Meals and sleeping quarters will be provided.

Our meeting place will be about 10 miles South East of Ava on highway Number 14. A marker will be placed at the point to leave the highway. We are planning for a good attendance and hope for a profitable time together. Make your plans to come.

Mrs. Harvey J. Bell  
Star Route, Ava, Mo.  
Sec. of the Reunion Committee

# Original Articles

*We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.*

## PHILOSOPHY OF THE GREAT DAY OF JUDGMENT

*By a Village Blacksmith*

If God's plans and purposes in the creation of this world and the "worlds" to come, were better understood by all the human family, there would be less of wars, disputes, quarrels by nations, church people, families and neighbors. There would be less crime, suffering, and fewer deaths by those who take their own lives.

The conditions surrounding us, for both rich and poor, old and young, are none too promising, so far as this world goes. The extremely rich are not happy, but live in constant terror of gangsters. The poor are so oppressed by poverty and slavery that they are quite often driven to steal to provide for their offspring, begging for work in a world of fullness and plenty. The Golden Rule is seldom practiced in the business world, till business men mistrust each other as never before in history.

Crime is increasing at such a rate that this past year it has cost the United States over fifty millions of dollars to combat this one evil alone. Added to this, the marriage ties are easily broken, and divorce and remarriage is on the increase, till it looks as if marriage now-a-days is more or less of a reversion to the doctrine of Free Love, or Go As You Please, or trade them off and try another. And along with this are blood-thirsty war-heads seeking power and self-glory by wiping out whole nations in gangster invasions. God never intended this world to be in such a condition.

I have heard people finding fault with God for allowing these conditions to prevail, when he could foresee such conditions. My reply has been, and is, to those who do not study God's laws, as laid down in the Bible, and question his wisdom and hidden philosophy as revealed in his gospel: God's attributes are based on Justice and Judgment. His doctrine is Democracy, Liberty, Freedom of Agency—always has been in the past, even in the pre-existent state, and is just the same now in this present world, and will always be in all the worlds to come.

God could end this war, destroy Satan's power, and put an end to all sorrows; but by reason of the free agency granted to man, he allows time, experience, and often much suffering to teach, train, and develop character, rather than the exercise of force and a divine dictatorship.

God's plan contains a cure for all wrongs. That plan he calls "the perfect law of liberty;" in other words, the complete, one hundred percent teaching of the gospel of Jesus Christ. One of the reasons why there is so much religious confusion, contention, strife and division of opinions in religion now-a-days, is that many discount, subtract, and assume

to tell us we do not need this doctrine or that, and they keep on discounting from his perfect law of liberty till Satan's trick of discounting has ended in a victory for him so far as this present world goes. But wait till the next world comes, and what a change there will be!

This world is only one of the many he has created. If you doubt this assertion, read Hebrews 1:2: "By whom also he made the worlds." Again: "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men . . . neither in this world, neither in the world to come." Mat. 12:31, 32. Again: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."—John 18:36.

The next world to come, is plainly pointed out in Revelation, chapter 20. If you have read it before a thousand times, just read it once more, and see if my picture herewith is not correct:

First, Christ will return at the end of this present world. His first move will be to set up his dominion. He is coming this next time as the "Lion of Judah." (Rev. 5:5.)

Second, He will bind Satan for a thousand years, that Satan will have no power to deceive the nations.

Third, at this time will take place the first resurrection. The righteous living will be changed in the twinkling of an eye, from mortality to immortality. The righteous dead will be resurrected from the dead at his coming, and will live and reign in this redeemed world for a thousand years unmolested from Satan's power. They will build houses, plant vineyards, and live and reign in happiness and peace under the Government of the Son of God, as King of Kings, under perfect laws, perfect harmony, with songs and harps of angels, where there will be no more wars, no more sickness, no more suffering or pain. There will be no need of physicians, no need of hospitals, no more separation by death, no more disease—but perfect harmony, perfect tranquility, perfect laws, under a perfect leader. Then will the heathen nations be redeemed, and they that knew no law will have part in this first resurrection, together with all the honorable men of the earth, and all the honest in heart who have been misled by the faulty traditions of men. They too will take part in this next world to come.

Then follows a "little season" at the end of this thousand years, when by reason of the Free Agency designed of God, all those who are born during this period, and all those heathen nations who lived and died in ignorance, who are permitted to live in this next world, will be put to the test of

temptations. They, too, must undergo a trying test, for Satan will be permitted to be let loose again, but only for a little season, and he will go out once again to try to deceive the nations, where the great Battle Of Armageddon or the battle of Gog and Magog will rage, and surround the camp of the saints, and the beloved city. Then God will be in this final battle, by sending fire from heaven, which will destroy Satan and his army, who are numbered like the sands of the sea. This will be the final wind-up of this next world. Then follows what is called "the Great Day of Judgment," or the second, or general resurrection, in which all the dead will take part in the last day, and be called upon to stand before God at this Great Judgment Day and be judged and rewarded or punished according to their works. For proof of this read Revelation 20:12:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books according to their works."

This class who do not come up till the general resurrection are all those who die in their sins unforgiven, and there will be no excuses. That will be a just judgment, and every motive that has prompted every act will be proclaimed upon the housetops. Then there will be weeping, sorrow, and a bright recollection of all their wrongs. It will be a sad farewell parting, and whether time and opportunity will be given them to reform, no further information is given us. But my personal opinion is that so long as time lasts there will be a chance for reform; but as the Bible says: "Thou shall by no means come out thence, till thou hast paid the uttermost farthing."

To those who talk about the atonement of Christ, let me say, it has been Satan's philosophy to deceive by asserting that Christ paid the debt for all sinners. The blood of Christ will not pardon unrepentant sinners, in this world, nor in the worlds to come.

### LIFE—MORE ABUNDANTLY

By Bert Cooper

As we start a New Year or a New Conference Year, it is only natural that we look back not only one year, but many years, to see if we have really advanced spiritually as well as temporally. Life and all it signifies contains so much, that only by prayerful and careful scrutiny can we, or even dare we, try to investigate the wonderful opportunities and advantages it holds out to us.

Christ said in part, "That they might have life, and that they might have it more abundantly." Thousands of men and women today, who claim to have a knowledge of the gospel, are content to stay where they are. They make no effort whatsoever to learn more of life, and all it offers them. They eat, drink, work and sleep—maybe snatch a few

minutes for a hasty prayer before retiring to their beds. Is it any wonder that the spiritual part of man is so grossly neglected and under-nourished? Is it any wonder so many are ignorant of existing facts and truths which if they were aware of would help them find this "life more abundantly?"

I would like to ask each one of you, dear readers, a question: Just what do you really think is the purpose of life, and are you living according to that purpose? There are so many who employ their hands first, instead of their minds. Were we to exercise our mental faculties, our hands and feet would never be idle. In my estimation there are far too many who are subject to the few who think, plan and control the destiny of our present civilization. Some of us know what our purpose in life is, but far too many are not living accordingly. Our present environment can be made to bring us rich returns, if only we put to work our stagnant minds, and let them control matter.

We Church of Christ members have an ideal. Are we living for that ideal? Do you know there is nothing that brings so much happiness to the soul of man or woman today, as the satisfaction of looking upon their ideal properly approached or attained? When the mind has centered upon an ideal, that ideal draws us forward like a magnet. Each day that we approach it, it brings us added pleasure. But the line to that ideal must be straight, and the straightest line between you and your fondest hope and desire is *knowledge*.

The next question we must ask ourselves is, Do we know how to awaken the creative powers or forces of our minds, to arouse the dormant intuitive ideas within us, which can make us independent of suggestions from others? Each of us have an inner intelligence that is capable of great attainment, if we but knew how to direct it. In the past years this has lain dormant, and we have not advanced, because we have made no effort to do so. We must do more than pray. We must study to make ourselves approved. That opportunity is always confronting us. The year 1941 may become a banner year to each of us, if we but put our inner forces to work, and exercise our mental faculties, so they can control matter. Are we not told to subdue the earth; but alas, it is subduing us.

Study all good books; read, mark, and learn, and inwardly digest. Then as surely as the bud unfolds itself in the warm rays of sunlight, so will the soul of man unfold in all of its splendor, beauty, and color, proving to the world that force and power, coupled with love and prayer, can make us God-like men and women. There we have "life more abundantly," with joy and love—life which brings heaven to earth, preparing us for that lasting union with Jesus when he comes the second time.

This is the fruit of the gospel, and unless it brings this result, then you are to blame, not the gospel or the church. Why should we be unhappy? If God be for us who can be against us? We of the ministry must leave the principles of the gospel, and go on and on to perfection, and teach it. How can

we expect to do it unless we seek for knowledge ourselves? unless we know the hidden secrets of this "life more abundantly?" Can the blind lead the blind? Yet, it is being tried—hence the condition of the church today. We need more capable leaders—leaders that are free from the petty things of life—leaders that have been and are studying more than the church history and the principles of the gospel. There is too much of "thus saith the Spirit." Through sentiment and ignorance we are prone to imagine the Spirit directing us to say thus and so, thereby leading the church toward division.

Today the world, as a whole, is in a chaotic condition due to the lusts of the flesh—selfishness, hatred, greed, power, etc. They are at war; they are marrying and giving in marriage. Adultery and divorce are on every side of us. Oh, how the world needs men—real men—to hold the "Torch of Truth" aloft. Men who are free from world entanglements—men who can contain themselves as did Paul. Ere the Church of Christ can hope for the redemption of Zion, and the building of the Temple, we must have more such men in our midst. I issue a call to arms for our ministry to equip themselves with a knowledge of the creative forces within them, that they may go forth firm in the knowledge of the gospel, and all it holds dear to them, and administer to a dying world.

Remember, dear reader, that between the eternity of the past, and the eternity of the future, are but a few brief years which we can claim as our own. Into them we must crowd our hopes, love, ambition and achievements. The real treasures of happiness and affluence are being trampled under the feet of most men and women, as they stumble through the years, their eyes fastened on selfish worldly pleasures. Humanity lacks the patience and initiative to take time to seek the mysteries of lasting contentment and abundance that might be attained.

In conclusion may I add that life must be to us all a succession of steps toward the highest ideals we can imagine, each one realized in beautiful experience, and the fullness of living. Remember, life owes you nothing—you are indebted to it for the opportunity it has given you.  
Midland, Michigan.

### A SPIRITUAL VISION AND A SPIRITUAL ANALYSIS

Some thirty-five or forty miles east from the city of Phoenix, Arizona, there stands a noble mountain, with its chain of thousands of crags and rugged peaks. The Old Apache Trail enters this chain of mountains between old "Gold Field," worked out and abandoned mines, and the rugged shoulders of quaint Superstition Mountain. That shivery name has been attached to the mountain from the early days of the Spanish conquistadors, for many tragic events have been woven into the history of the early explorers and mining prospectors who have lived and fought wild animals there; and have also battled desert sufferings, hunger and thirst, as

well as criminal desperadoes; and many of whom have left their bodies there to the vultures.

Some of these legends are authentic, and some are, of course, mere myths. But it is a well proven fact that a certain German prospector, known in his time as "The Old Dutchman," was in this region when Phoenix was little more than a "dobie" Mexican village. This prospector made many lone trips up into old Superstition Mountain with his pack-burros, and upon several occasions brought fabulous quantities of very rich gold ore with him.

This would set other prospectors wild with excitement, and many of them would go up into that mountain in search for gold, and would return empty-handed; or, as in a number of cases, never return at all. The old German miner refused to take companions to the mountain with him, and refused to open up his mine to be worked. But when he would run out of spending money the old man would disappear, and before long would be back with another supply of gold. He died in Phoenix some forty, or fifty years ago at the age of seventy-five, without ever revealing the location of his hidden mine. Since his death the story of the old prospector has been woven into history and fable, and the hidden gold mine is known far and near as "The Lost Dutchman."

Recently, in the usually hot and desert regions of Arizona, as well as up in the mountain regions of the State, there has been such wonderful rainfall as has not blessed this vast area for many, many years. The result is that the vast desert expanse is now a veritable garden of beauty. Flowers, and shrubs, and green lucious grasses for stock which ordinarily must subsist by eating hard thorny desert growths, now cover the millions of acres of ordinarily arid lands like a miraculous carpet of exquisit beauty.

Mountain chains and crags which for many years have not been known to display other than scattered mesquite and cacti and bare naked rocks, are now literally covered with wild flowers and mosses, with rich grass springing from rocky crevices; and the whole is a spread of beauty and greenery.

Desiring to make a trip across the revived desert, and up into these mountains while every stream and rivulet there abounds with glorious clear gushing waters, I planned last week to do so.

Sister Furnier, of Detroit, Michigan, and her son Ether, who are spending the pleasant months in Phoenix away from the winter weather of Michigan, and Brother Ed. Kendall of Phoenix, here, went with me in the car. We took our lunch, consisting of plenty of picnic eats prepared by Sisters Kendall, Furnier, and Evalena Yates Campbell, and spent a pleasant day in the mountains up Old Apache Trail way. We made it an occasion to visit the home of Brother Clifford Cavines, and Sister Ethel Caviness, his wife, and family, who live at one of the big Powerdams in the mountains, where Brother Clifford is employed.

We also called upon Clifford's brother George



Caviness and family there. We made said trip on Saturday, February 22 (Washington's birthday by the way), 1941. In my sermon the following day in Phoenix, I spoke upon the subject: "The little stone that became a mountain," and used some of the marvelous things we had seen in the mountains the day before as illustrations.

But while we were in the mountains that Saturday, I discovered a very beautiful and rare flower, which seemed to our party to be as quaint as it is rare, at least in this region. From the root of the flower it puts up a number of stalks to a height of from twelve to eighteen inches. One singular feature about the flower is that it puts out pairs of leaves from the stalk as their center, and sometimes these two leaves form a single circular leaf with the stalk in the center, and they cup up in such a manner that if in a desert region they should ever get a few drops of dew, or a sprinkle of rain, they could hold that moisture and deliver it to the body. From the center of these leaves grows up a fragile stem in pairs, with delicate pink blooms hanging from them like elongated church bells, or temple bells; except that the flange does not spread like the ordinary church bell.

I brought a sample of the flower home, and mailed it at once to my wife, in Independence, Mo. She informs me it is of the *Penstamen* family.

As I retired to my room on the night of February 23, I was thinking about the Temple of the Lord which is to be built on the Temple Lot in Independence, according to the revelation to Joseph Smith the Seer. I thought of the need for money and means to erect the Temple upon the Spot which was revealed to Joseph, where it is to stand. I thought about the hidden and almost limitless treasures that are in God's mountains, and the location of this wealth yet unknown to man. So I thought to pray about that; and did so, very earnestly. Soon thereafter while in my sleep, I saw a vision showing the mountain fastness and heard a voice speaking. The voice seemed to express sort of a refrain, repeating the words: "*up Into The Mountain,*" and: "*Souls Into The Mountain,*" and: "*The Way To My Mountain.*"

In the vision, accompanying the words spoken, there was also a musical refrain, but I seemed unable to grasp or to comprehend just what the words which seemed to follow after the three first lines were which preceded the repeated lines "Into The Mountain," or the pair of finish lines of the refrain mentioned.

At this point in the vision, I became so enthused that I found myself wide awake, and of course pondering over the experience. I then arose, went up stairs from my sleeping room in the basement of the house, found my way to the kitchen faucet for a drink of water, and returned to my bed.

I prayed again very earnestly, asking that if the Lord would condescend to give any precious inspiration of true revelation, that he would guard me from being deceived, and that he would not allow the human weakness of my own poor mortality to prevent me from receiving that which the Lord

might desire to give. After this prayer I was soon asleep again, and the vision continued, and again I heard a voice. As before, it was sort of a musical refrain being given in song. Also, as before I seemed unable to grasp or to understand at first, the first words of the first three lines of this the second stanza of the refrain. But words: "*That I Can Sanctify,*" and: "*That I Do Sanctify,*" were clear; and following the first three lines of this refrain, there were two others, as in the first part of the vision, but at first I could only grasp two words of the last line. These two words were: "*This Mountain.*"

In the vision a dash, as of an unfinished line followed the word "*Mountain.*"

At this point I was awakened again; and the thrill of the experience, and the thought that possibly the Lord might reveal the location of some of his reserve mineral wealth, swept my soul with great desire, and I prayed again. A third time the vision opened. Again I heard the words, but their import seemed to be given this time with greater completeness. The whole of the vision of the mountain fastness was repeated. The voice in song repeated the words,—the first five lines; then the second five lines, up into the word: "*Mountain—*" followed by the dash in suspense, before the finish of the sentence. At this point I was so wrought upon with anxious desire, thinking that it was the mountain which God would "sanctify," and that a place of great riches therein might be about to be revealed that I awoke with a start, and heard the last word of the vision spoken while I was wide awake!

How surprised I was! Instead of sanctifying a mountain and revealing some place of material wealth, the voice of that heavenly vision merely declared a "*Holy Temple Fountain*" spiritually adapted to the need of "Souls," and the Sanctifying of "*This Modest Mountain Flower.*"

It was now morning. With thanksgiving in my heart for so beautiful a revelation, I arose and wrote the words of the vision before leaving my room. For at the very instant that I heard the word "Flower," of the last line, and while wide awake, I saw too in mental vision again this rare flower in the Mountain which I have described. So I have named the flower: *Magic Mystery*, as shown with the completed lines heard during the vision, which here follows. Furthermore, there seemed a consciousness following the vision that people who obtain seed from this flower, growing and cultivating same in their yards and gardens, and around their homes, remembering to make such offerings for the building of the Lord's Temple on the consecrated spot, as the Lord may enable them to do, will have special spiritual and material blessings given them of the Lord. They are to be mindful also of repentance from sin and obedience unto God, as well as purity of life as suggested by the beauty and purity of the flowers. Marvelous as it all must seem to any inquiring mind giving thoughtful consideration to the whole of this testimony, it can not be more marvelous than to the one who humbly

recites this experience; and the consciousness of the blessings promised of the Lord to those complying with the conditions mentioned, seemed a part of the vision, as well as a sequence to it.

Following is the name I have given the flower; and the words given in the vision.

### MAGIC MYSTERY FLOWER

#### *The Flower Of Holy Mystery*

I have sent you up into the mountain,  
I have led souls into the mountain,  
I have shown the way to My Mountain,  
My Holy Temple-Fountain—  
In This Timely Hour;

Men shall learn that I can Sanctify,  
Many shall know that I do *Sanctify*,  
Millions who plod, shall know their God  
Doth Truly Sanctify—

This modest Mountain-Flower.

—Inspiration.

In humility and sincerity, your brother in the  
gospel of Christ, James E. Yates.

P. S. On February 25, my daughter Evalena and I drove more than fifty miles (100 miles round trip) up into the mountains to obtain the Magic Mystery Flower, so that later on, its seed might be obtained. It is now transplanted into her flower garden in Phoenix; and we also obtained a few branches of the ripened seed.

J. E. Y.



The Flower my hand touches in the picture is the Transplanted Magic Mystery in Bloom.

J. E. Y.

Ronan, Montana, March 3, 1941

Dear Uncle Jim: Your letter came today, and I read with great interest your "singular experience," as you modestly describe it.

Emmerson tells us in one of his matchless Essays to accept no man's authority but enquire of "thine own heart" if a thing be true. \* \* \*

There is a highly significant statement in your

description of this latest experience. It is worth noting and emphasizing: "I prayed again very earnestly, asking that if the Lord would condescend to give any precious inspiration of *true revelation*, that he would *guard me from being deceived*."

In this statement a very important fact is revealed. You were striving with a new humility and great earnestness, to be worthy of a true revelation. I say a *new* humility because the whole tone of your description of this experience indicates you have made considerable progress, *great* progress in fact, in the achievement of that hardest of all qualities of character to gain and hold,—humility.

Looking in my heart for the answer I have not the slightest hesitation in stating my belief that you had grown sufficiently in Grace to be the recipient of a true revelation, and that this vision of yours was a *true vision*, an authentic and genuine message from the Most High.

I am naturally suspicious and chary of visions and revelations. I have absolutely no regard for authority conferred by man. I am certain that God, not man, chooses those through whom his works shall be accomplished. For that reason, to me it does not matter in the least who says a thing, or whether he declares it has come from God. The Divine Authorship will be revealed, or will be lacking, as the case may be, *in the work itself*.

I have absolute faith in the intuitive power of my own spirit—or of any one's spirit if he will do the simple and obvious thing, namely, when in doubt, *pray*. The answer may not come in words, but it will come, as a *feeling*, as an intuitive judgment of the Spirit, that part of each of us which is closest and most sensitive to the Great Spirit which is the source of all wisdom and truth.

I read your letter this morning, and my immediate reaction was that the *vision* itself was authentic and genuine. I have been thinking of it all day with growing excitement.

Your experience might be summarized in this manner:

You have long brooded over the problem of financing the building of the Temple. You have greatly desired to find some way to be of service in securing the funds for that building. You live in the South West, a region filled with the legends of lost mines; you have been tantalized by the realization that some of these stories are *true*, and you have no doubt thought hundreds of times: "Oh, if God would only reveal to me the location of some of those vast riches, how quickly I would build his Temple."

You prayed that God would reveal a source of riches to you that the work may be accomplished; and it is probable that in this prayer you mentioned, there was, possibly for the first time, no slight taint of desire for personal aggrandizement, either material, in riches, or in personal honor, or power. In other words, it was a prayer from the heart, which was, for the moment, purged of the vanity by which *we are all* insulated from the Divine Truth that is always near. In that moment, the desire of your

heart was a pure and noble desire. Your prayer was *worthy of an answer*. You asked for a "source of riches,"—and God sent you a flower.

Uncle Jim, you know the history of gold, the long, bloody, greedy history. Is it not significant to you that very little gold has been found by good men? Is it not significant that few of the men who found gold, perhaps none (I do not recall any), have ever used that gold to better human life, to relieve human suffering, to advance the cause of Christianity, to bring in the least degree nearer the "Brotherhood of Man?"

Gold has been, and is, an instrument of crime. Gold is still the very core, the center, the soul of the illusion by which men have been, and are enslaved. It is the origin and the chief bulwark of the crudest, most subtle, form of extortion and robbery ever devised by the mind of man.

I would say that had God revealed to you, or had you by chance stumbled across some lost gold mine of great value, and had this gold been used to finance the building of the Temple, it would have been a strangely inconsistent thing. It would not have seemed to me a revelation from God, but rather that God had decided the Church was not worth saving, and had abandoned it to that dubious personage who has long used gold with such efficiency, to further his nefarious purposes.

But God, who could very easily have revealed, or *created* any amount of gold for the Church through you, did not choose that his Temple should be builded upon such a foundation of sand.

Instead, he chose a wild mountain flower! To me that is so poignantly beautiful, so in keeping with the tenets of Christianity that I can not doubt its truth.

Where did Jesus go when he sought God's council? Into the Wilderness! Where did Moses go for Divine guidance? Up into a Mountain! Where did you come across this Flower? In a Mountain Wilderness!

But were that a mere coincidence, the symphony is more than striking; it is *perfect* in every way.

This Temple is not to be merely a dead ornament, it is to be a fountain of life, beauty, love, truth; aye, a source of the growth and multiplication of those virtues throughout the world.

A Temple built by gold would be dead, as gold is dead; but a Temple built with a flower is *alive*. It shall be beautiful as a flower is beautiful. A flower forms seed, and obeying the primeval command to *multiply*, it forms more than one seed, and these seeds in turn become flowers, and beauty is multiplied. I could go on pointing out still further evidences of the perfection of this choice, but I want to cover some of the more practical phases of building a Temple with a flower.

Suppose two, just two, of these flowers were planted on the Temple Lot, and watered and cared for, and guarded with devotion and faith. Suppose that every seed was harvested and stored carefully, and when planting time comes, the seed were blessed and sent—one seed to a person—to those who promised faithfully to plant the seed, care for the

growing plant, harvest the seed, and send the harvest back to the Temple "Flower Foundation." Suppose that each person gave one penny for each seed received. And those who wished might send a penny in with each seed they raised.

Can you visualize the eventual result, Thousands upon Thousands of flowers, multiplying and increasing beauty around the homes of every good saint, and thousands upon thousands of pennies pouring in steadily, year after year.

But this is not all. While this beautiful TEMPLE BELLS FLOWER might forever, *and should* hold a unique place *as the beginning* of a glorious and Divinely-revealed way, would it not be permissible also that other flowers might serve? Suppose that every flower-loving saint made it a practice to secure flower seed from the *Temple Foundation*, sending what he, or she, could to buy the seeds, and receiving the seeds desired, regardless of the amount of money sent; and after the blossoms were gone, and flower-seed ripe, harvest it carefully and send *all* the seed back to the Temple Foundation, as a gift. These are merely suggestions.

There are scores of possibilities, and once the idea began to catch on, many others will point out other ways perhaps much better than these.

Now one more thing. In naming the flower I would suggest that you withhold the name you have chosen, and simply relate your experience, offer the flower as a gift to the Church, *not from yourself*, but only through you as a servant of the giver.

I am inclined to think your choice of a name was *your* choice, a whim, whereas, the name, like the flower itself, should properly come as an answer to earnest prayer, as a *revelation from God*.

Why not? If this is important, it is important, and should be treated accordingly.

The name of the flower is not "Magic Mystery," nor: "Flower Of The Holy Mystery."

It has properly only one name that every heart will realize intuitively as correct and true.

Among those that hear of your vision, and to one among those who believe will be revealed the name of the flower. That is certain for the flower must have a name, and the name was not revealed to you. You admit as much when you say: "I have named this Flower, Magic Mystery."

I have called it "*TEMPLE BELLS*," from your description, and while that is a sweet, musical name,—it is not *THE* name.

If it is worth nothing as a portion of the beautiful and perfect symphony (I have mentioned above), yet even here is a gentle whisper of the text: "The last shall be first." For out of these symbolic *bells*, the last portion of the Temple, no doubt, to be built and installed, shall come the *Foundation!*

Why, it is almost as if the Lord were saying: Build Ye the Bells,

And out of them shall come my Temple.

And what more perfect act of faith could be offered to God than that,—to build, not the Foundation, *but the bells first?*

Affectionately yours,

Brainard Horner.



## ZION'S ADVOCATE

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NOTE: Liberal buying of the above will create a revolving fund for the printing of more Quarterlies.

Send all remittances to R. B. Trowbridge, Business Manager, Box 472, Independence, Mo.

### OBITUARY

Joseph R. Connor, the son of Louis and Dolly Harding Connor, was born near Derby, Indiana, April 25, 1858, and departed this life May 12, 1941, after a short illness. He spent his entire life in this community. He was married when young to Miss Sarah Chaffin and to this union one son was born, Roy, of Arkansas. His wife died many years ago and he was married on July 6, 1887, to Miss Mary L. Cummings who died in January of this year. One son, Walter, was born to this marriage and survives him. He is also survived by six grandchildren and two great grandchildren.

He was converted and baptised in the Reorganized Church of Latter Day Saints, and later transferred to the Church of Christ (Temple Lot) Independence, Mo.

Funeral Service conducted Tuesday afternoon by David H. Baggerly, the funeral being held at the home.

### MICHIGAN STATE CONFERENCE NEWS

(Continued from page 104)

Sister Temple's (formerly Florence Sager) two children were blessed by Brethren Smith and Orton. Then confirmation of the two that were baptized by Brethren Orton and Morgan.

At 5:00 p. m. Apostle Smith assisted by Brother McNaughton, preached a very rousing sermon. Afterwards we adjourned to have a light lunch and the last service was preaching at 7:30 by Brother E. Welch with a short song service in the beginning.

There were members from Keego Harbor, Detroit, Grand Rapids, Albion, Alpana, White Cloud, and New Newho.

We were all very pleased and glad to have Brother Trowbridge, the general church office manager, with us.

And so ends another June Conference. And God has been with us all.

I hope that I have covered this Conference satisfactory to all. If I have omitted anything of special interest I would like the Secretary of the State to please inform me, as this is the first time I have been asked to write up on such a big conference.

Marion Housh

### KEEGO HARBOR, MICHIGAN

A birthday party was given for Brethern A. Fields of Wyandotte, V. Peacock of Detroit, and R. Housh of Detroit on June 14. All members of the Flint, Wyandotte, and Keego Harbor locals were invited to attend. It was held at the home of Brother and Sister H. Spurlin and we wish to thank them for their cooperation and help they gave us in having this party. There were around forty-five present and everyone had a very good time.

Brother and Sister Morgan and Ernetta Orton stayed all night and Brother Morgan preached in Keego Harbor on Sunday.

Apostle A. M. Smith was also with us.

State Reporter,

Marion Housh

### NOTICE

*Michigan State Recorder*

978 Goldengate St., Detroit, Mich., June 11, 1941

Dear Brothers and Sisters of Michigan: I have been put in as your state recorder. I am going to try to keep an accurate record of all our members, but it can be done only with the help of every one of you. Will you please help me by sending a complete list of all the members in your immediate family that belong to the Church of Christ, their names, addresses, date of birth, date of baptism, and any position in the priesthood they now hold.

Please send this information directly to Lorraine Burns, 978 Goldengate, Detroit, Mich., or give the list to your pastor; he will send them all in together.

Your sister in Christ,

Lorraine Burns.