

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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INDEPENDENCE, MISSOURI, JUNE 1933

No. 6

COMMITTEE OF SEVEN TO MEET

Time Set from July 27 to August 3, 1933

By enactment of the General Assembly in April, a Storehouse Committee was elected in accordance with the recommendation of the Twelve, as reported on Page 61 of the *Advocate*. We quote from that document the following paragraph:

"At present there is much work that can be done with but little or no outlay of money until an actual beginning has been established. To effect this beginning, we recommend that seven men of honest report, full of faith and zeal for God and his ordinances, men fully consecrated to God and his cause, men of open minds and sincere hearts; shall constitute a committee having oversight of not only the finances of the church, but the conducting of a General Storehouse to which shall be intrusted materials and supplies of every kind, including money and properties. These supplies to be the necessary material for the actual construction of the Temple, together with all other supplies of food, clothing, and the general need of: (a) Those who labor on the Temple, and their dependents. (b) Missionaries and their families who devote all their time to the work. (c) The poor and needy. Provided, that all material and means of every sort belonging strictly to the Temple shall be kept separate from and under the head of Temple property."

This Committee, therefore, does not replace the regular Bishops of the Church, as some have misapprehended. It is merely designed as a responsible executive help towards the carrying out of the work of the Bishops. With this thought in mind, the Committee voluntarily elected to report to Bishop J. T. Ford, who is one of the Seven.

The general language of the recommendation of the Twelve as above quoted, follows the wording of the manifestation given through Brother T. J. Jordan, under date of May 15, 1932. We are quoting further from that manifestation, as it has a bearing upon our meeting in council, and the attitude of the Church at large, with respect to that meeting.

"Men within and men without My Church, shall yet learn that I am God and I change not; that I shall use when, where and what I will to accomplish My

purposes. Instruments of men's fashion and adornment shall be refused and instruments of men's refusing shall bring to pass in My own way My purposes to the amazement of all.

"Let he who cometh to Zion honor me in all things; let him be tithed of all his surplus properties or monies, that all may be equal in all things. Let my people be a united people in all humbleness before me, for verily, this has been a law unto my people in all ages of time. Do this and try me and see if all that you have looked and longed for shall not all be fulfilled, bringing peace and joy to both the aged and the youth. Let seven men of honest report, full of faith and love, and a zeal for me and mine ordinances, men fully consecrated to me and my cause, men of open minds and a sincere heart; let them be chosen and set apart from among you to be placed over this thing.

"Let them and all my people come before me in humble, faithful prayer and fasting, and all things shall be made known and manifest to direct in the carrying out of my will as to the gathering of my people and the beginning of the establishment of Zion. I, the Lord, have means that ye know not of; arise to diligence and I shall come to your rescue with these means in the very hour ye stand in need. Hearken, and give heed to obey, lest ye be removed and cease to occupy and another rise to perform. Hearken to the voice of the Spirit to my servant as he is directed to write. Even so, Amen."

This language is plain, unequivocal and Scriptural; also in keeping with the demands and needs of the hour. The members of the Church of Christ are on trial, and the ultimate success of our entire work may well hinge upon the response that we make individually and collectively to this appeal. We would like to have you put yourselves on record, as many as feel disposed to carry out the instruction contained in the foregoing. Remember the dates set aside for the meeting—July 27 to August 3.

COMMITTEE OF SEVEN.

By W. L. GATES, Secretary.

ZION'S ADVOCATE

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Editorial

Have Faith in God

Mark 11:22

The uncertainty of all things mortal is apparent to all. Our nearest and dearest friends often fail us; our most trusted leaders fail us and often deceive us. Though we have followed them confidently, devotedly, and faithfully, believing they were the true representatives of God, yet we awake to a realization that they were representing their own human ideas. We have known men high in official church position who were constantly agitating their own personal ideas and theories much to the confusion and bewilderment of the laity and thus creating division in the body, and hindering the united forward advancement of the cause of righteousness. So, many have become bewildered and heartbroken, giving up in discouragement. Thus God's work on earth has been made to suffer, while the Devil walks in and takes possession. This is a sad spectacle to behold, but it is the result of placing too much faith in men.

No matter how high a position in the church a man may hold, nor how great his educational or mental attainments, nor how humble and kind he may seem to be, he is still mortal—and still has his imperfections. All are deficient in understanding. We should not blame such men so much as ourselves for blindly following them, thus losing sight of God because of our great faith in mortal beings. We should follow no man farther than that man follows Jesus Christ, our great Leader and Commander. Allow no man, no matter whom he may be, to eclipse our vision of the one perfect Leader.

Why have faith in God? Because the triune God—the one God in whom we believe and worship—the Father, Son, and Holy Ghost—is eternal. These three were, and are, co-eternal, without beginning of days or end of years. Unitedly they created all things which do exist, and established the laws by which they are perpetuated. The knowledge of God is full, complete, and pervasive. The God able to create a universe of worlds, has also the penetrative power to observe and be concerned about the smallest atom of matter that exists; and hence the weakest human being in exist-

ence may be assured that the God who gave him existence, sees, knows, and is concerned with his welfare. To the Athenians Paul said:

"God, that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands as though he needed anything, seeing he giveth to all life and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."—Acts 17: 24-27.

Thus we see that God regards all alike, and all have equal privileges, even to finding God, for he is not far from any of us.

Jesus said to his disciples: "But the hairs of your head are all numbered."—Matt. 10: 30.

This gives a wonderful courage to us mortals who, looking through the mists, are endeavoring to find the way of righteousness when we are made aware that God is more concerned about our welfare than we are concerned about ourselves. Why not fix our faith more firmly in God and trust him implicitly? Then when men go astray through their imagined leadership becoming puffed up in their own estimation, our anchorage of faith will still hold, for like Paul we can say, "I know in whom I have believed."—1 Tim. 1: 12.

But to receive and retain this light and understanding from God, our conduct must conform to his will as revealed in his law. We must be at one with God. We must deny ourselves of all that would put us at variance with the divine mind.

Thus, if we have our faith fully fixed in God, we shall not be so easily misled by the frailty of our human leaders. We are in a safe position then to follow men *only so far as they follow Christ*, and no farther. If our faith is in men, and we look to them for guidance, our faith in God is correspondingly weak. Jesus said, "If the blind lead the blind, both shall fall into the ditch." (Matt. 15: 14.) All mortals are to an extent blind. That is, we can not see as God sees. Therefore let us "have faith in God."

"The Time of the End"

"But thou, O Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."—Daniel 12: 4.

The time of the end was long ago pointed out to Daniel, that faithful captive prophet of the Hebrews, in such a wonderful way that his prophecies and visions have been the center of much study and interest for centuries, although some things that were shown him were commanded to be shut up and the book sealed until the time of the end, so that the

wicked should not be able to understand. Only those who were wise would be able to understand and be prepared for the great things that were to occur.

In his prophetic visions Daniel was permitted to see the order of temporal governments from his own day even down to the time of the end—or to the time of the setting up of the everlasting kingdom of God as mentioned in Daniel 2: 44.

The rise and fall of nations and kingdoms furnishes the ardent student of history an interesting subject for study. As a nation rose to its crest of power and eminence, attaining unto that haughty assurance of self-reliance that caused them to cease their dependence in God, followed by a weakening of their power resulting from their immoral and ungodly conduct, making them an easy prey for another oncoming and invading nation. Such is the past history of Israel, Babylon, Assyria, Rome, and Greece, each of whom went to decay because of the fact that it turned away from the true God, and followed the gods of lust, greed, and passion.

As the end approaches, confusion and unrest increases, according to the words of the prophets of olden time. A voice from heaven was heard saying:

"Woe to the inhabitants of the earth and the sea, for the Devil is come down unto you, having great wrath, because he knoweth he hath but a short time."—Rev. 12: 12.

As the time for the binding of Satan approaches he will become more active and angry in the work of turning the hearts of men away from God and inciting them to do wickedness and antagonize the work of the gospel and kingdom of righteousness, because he knows he has but a short time in which to work; and as the time grows shorter, he will become more active. So the present unrest and distress that prevails over the whole earth can readily be accounted for—it is the work of the Adversary.

By reference to Daniel (Daniel 12: 10) we find the following: "Many shall be purified and made white; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand."

Notwithstanding the increase of knowledge that obtains at the time of the end, yet there would be many things that the wicked shall not understand. They may know a great deal of the world, and of natural laws, but of the God that created all things, they know nothing. We find just that condition in the world today. We have notable statesmen, rulers, and governors, who are trying to find the solution of the present distress that is upon the world, and so far they have failed. None of their theories are effective. They can not agree, and thus distress still continues. They all seem to fail to sense the fact that the cause of the present world's crisis is due to the fact that the world has gotten too far away from God.

The wise may not be of earth's great ones; they may be unknown among men; yet the promise, "The wise shall understand," is true and holds good. The wise are they who trust in God and keep his command-

ments; they whose treasures are not on earth, but are laid up in the eternal realms.

Everything we see denotes that this is the time of the end. The increase of knowledge is a fact; that many run to and fro is a reality; and that unrest and distress is everywhere apparent, and can not be denied. The wicked are doing more wickedly, and they do not understand where they are headed for.

May the disciples of Christ be numbered among the wise, those who discern the signs of the times, and be not moved from the sure steadfastness of faith, until the day of the Lord shall come.

H. E. MOLER, *Editor*.

Original Articles

Articles under this head do not necessarily receive the endorsement of the Editor, nor of the Church. Writers are responsible for their own views.

Man Created in the Likeness of God

One of the most important passages of the Holy Scriptures throughout the entire Bible is the first verse of the first chapter of the first Book of the Old Testament, and is as follows:

"In the beginning God created the heaven and the earth."

Following this remark perhaps the reader may anticipate that I expect to give a writing on this wonderful passage and attempt an exegesis of the creation of the heaven and the earth in the beginning. But no; that is not my intention. My purpose at this writing is to consider as briefly as I can, consistently, one of the final acts of the sixth day's creative work, and some of the things connected with it. In Genesis, first and second chapters, we read:

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him: male and female created he them. And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. . . . These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and *every plant of the field before it was in the earth, and every herb of the field before it grew:* for the Lord God had not caused it to rain upon the earth, AND THERE WAS NOT A MAN TO TILL THE GROUND. . . . And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man

became a living soul. . . . And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of man."—Gen. 1: 26-28; 2: 4, 7, 21-23.

I have made this lengthy quotation in order that the reader may have these scriptures prominently before him without turning to the Bible to read them, and that he may see that there are three separate accounts given regarding the creation of Adam and Eve. First it is stated that God *created them male and female after his own likeness on the sixth day* of his creative work; and yet after he had finished his creative work and had rested on the seventh day, "THERE WAS NOT A MAN TO TILL THE GROUND." And that he then "formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." He then placed *the man (all alone, mark you)* in a very beautiful garden on the east of Eden, where the man Adam gave names to all fish and fowl, creatures and quadrupeds of all kinds that were upon the earth, but among them all a suitable companion for himself was nowhere to be found. Where were those females which were created in the likeness of God on the sixth day of God's creative work? And how did it come that the good Lord was constrained (?) to resort to that "rib" story as recorded in the 22d verse which we have quoted above?

These tangling alliances (?) seem to be a little queer, don't they? And let it be remembered that this seemingly contradictory story was, by R. G. Ingersoll and other infidel lecturers, made the butt of sneers and ruinous hateful rant; and it will not meet infidel sophistry, nor accord with sound criticism to say, as many do, that the second chapter of Genesis is simply a rehearsal, epitome, or review of what is recorded in the first chapter, for the first chapter records the fact of a simultaneous creation of male and female on the sixth day; and the so-called rehearsal relating to the formation of the man of the dust of the ground furnishes no companion for him—leaves him all alone, and thus he enters the garden of Eden, ALONE, for the Lord only knows how long, until at the least he had given names to all the created creatures of the whole world; and among them all there was found for him no female complex to gladden his heart with her happy smile and loving caress, nor could such an one be anywhere found. Hence the great God caused a deep sleep to fall upon the man Adam, and after dissecting his physical anatomy took one of his ribs and out of it builded He a woman and brought her to Adam, which he recognized as the complement of his real self: "bone of my bone, and flesh of my flesh: she shall be called Woman."

No, there is no trouble in harmonizing all this pro-

viding we lay aside our traditions and prejudices and look at this matter squarely, as the Record is not at fault. The foregoing scriptures which I have quoted plainly show that man is a duality. That there is an inner and an outward man combined in one, and called "a living soul." That God is a spirit"; (St. John 4: 24) and that he is the "God of the spirits of all flesh"; that he is "the Father of spirits"; (Heb. 12: 9) and that on the sixth day of creation he created man male and female *in his own likeness*—like himself—*spiritual beings, male and female*, neither of which were created out of the element of clay, for in heaven were they created of spiritual substance, not of dust. Hence, when God formed Adam of the dust of the ground it was the formation of the physical body which he then made, into which he placed the intelligent spirit of the sixth day creation, and breathing into his nostrils the breath of life set the life-current in action; and this complex of spiritual and physical substance became a living, conscious, intelligent entity—"a living soul." Yes, "The Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, *formeth the spirit of man within him.*" (Zechariah 12: 1.) And, "There is a spirit in man: and the inspiration of the Almighty giveth *them* understanding." (Job 32: 8.) And as "The body without the spirit is dead," (James 2: 26) so, too, when the time of dissolution comes, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."—Eccl. 12: 7.

Yes, surely the spirit returning to the God who gave it is virtually an affirmation that the spirit came from God; that it preexisted with God before "partaking of flesh and blood." And how true it is that often when in the silent hours of deep meditation there arises from the secret chambers of the soul a reaching out and a longing after God—a something that tells us that this is not our permanent abiding place, that heaven is our home of which there is within the deep recesses of the soul a faint remembrance of the fair fields of immortality for which there is a quickening, throbbing desire and a reaching out of the soul's impulses to regain our former paradisaical glory.

Dear reader, does this sound a little ambiguous to you? Yes, it may at first reading appear to you as strange, not because such is not inherent within your soul, but simply for the reason that there has been a lack in the development of the spirit's pleading down deep within the recesses of your whole being. Permit me then to ask: Have you not somewhere—perhaps at various times and places—met with some one, a perfect stranger, with whom there seemed to be such a strange familiarity, mutually manifested, that you could not refrain from grasping the proffered hand-clasp; and after due inquiry having learned that it was not possible that you and this person had ever met before in this life? And yet that peculiarly strange familiarity between you and the stranger could not be forgotten. From whence came that familiar feeling? Oh, had the gates of God's pavilion been opened to

have given you one glance backward to your preexisting home you would doubtless then have seen that you and that familiar stranger had been associated and walked the golden shore of immortal bliss happily together, beyond the sea of long ago.

That the creation of the spirits of all flesh took place in heaven prior to the formation of the physical man should not appear strange, as we are informed that even things not endowed with intelligent physical life, or animation, were made before they were formed in the earth, "in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew." (Gen. 2: 4, 5.) And even the Tabernacle which was erected in the wilderness by Moses was *after the pattern of the tabernacle in heaven.* (Heb. 8: 5; 9: 23.) And if even these inanimate things had a spiritual existence prior to their being placed in this mundane sphere, why think it strange that the spirit of man which is endowed with an intelligence that can be comprehended only in the solution of the fact that it is "the offspring of God"—created "in the likeness of God"—*made like him*—also preexisted with him?

And all this, doubtless, was what the Apostle Peter

referred to when he said: "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able *after my decease* to have these things always in remembrance." (2 Peter 1: 13-15.)

Consonant with the above statement of the Apostle Peter, the Apostle Paul on the same subject says: "For we know that if *our earthly house of this tabernacle* were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we *that are in this tabernacle* do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." (2 Cor. 5: 1-4.) "This tabernacle," in the first verse is called "*our earthly house,*" which in plain words is our body, in which in our mental activities we are so burdened, paralyzed, and hindered, that we are represented as groaning for deliverance.

WILLARD J. SMITH.

(Concluded in July number.)

LETTERS

To the Readers of the Advocate: I am a young brother in the church, having been baptized by Brother Samuel Wood, and I really must say that I am very happy to be a member in the one and only true Church of Christ.

It fills me with pleasure to say that I am interested with the work which I know is the true work of God, and I feel the desire to press forward to do all I can for this glorious latter-day gospel.

I feel very grateful to Brother Jenkins (Seventy) and all the other brethren and sisters of the local branch at Gilfoch Goch, for helping me along the straight road; they are always full of understanding for a young brother.

After the day's work is finished, it always gives me pleasure to sit down and study the Articles of Faith and Practice, find their divinity in the Bible and the Book of Mormon, and marvel at the beauty of the wonderful work we are engaged in.

Before I entered into this gospel I followed after the pleasures of the world; namely, dancing, billiards, movies, and other things which are abominable before God. How pleased I am to think I have been chosen out of the world to follow after our wonderful Savior. I feel like someone who has been living in a dungeon for years and is suddenly given his freedom, and is able to enjoy the beauties of nature, overjoyed to think that he can go where he pleases. And, dear brethren,

it is the same to me. For my dungeon was the world, and all its shallow pleasures and my light is the light of true Christianity.

I feel very thankful to Brother Jenkins for loaning me his *Advocates* which he receives every month. And I can not express my thoughts when I read of others trying to do what is right.

I remain your brother, in Christ,

JAMES BRAMHAM.

Toneyrefail, Wales.

MINNEAPOLIS, MINNESOTA, June 30.

Dear Readers of the Advocate:

Before returning to our field of appointment, the Western States Mission, we arranged with brethren in charge of other parts of the gospel field to conduct a few meetings at various points in the Central States. Since our April General Assembly I have preached by kindly invitation in the Reorganized Church at Knobnoster, Missouri. Our good brother, Elder Bozarth of Warrensburg, was also permitted to preach in the church at Knobnoster prior to our meeting there.

From there we joined forces with Elder A. W. Rathbone and held some meetings in Houston, Missouri, with good results.

At Bemidji, Minnesota, we have just closed a two-week meeting and baptized four. One of these is a lady not formerly connected with any division of the Restoration.

Here at Bemidji, my daughter Evalena, who is taking this little journey with me, worked up a lovely entertainment in connection with the fine association and help of the young people of the Bemidji church.

This entertainment featured the spiritual grace of the gospel, and was rendered at two separate places in the region of Bemidji, with gratifying success.

In Minneapolis we are conducting a few services; will then see the folks at Des Moines, and from thence make a short visit with the Reorganized Church at Conception Junction, Missouri. Then my good wife expects to travel with me from Independence to our western field.

In humililty, we are happy to report that the Holy Spirit surely attends the gospel ministry of the word, and we are blessed of the Lord in all our ministrations. So with thanksgiving and praise to Him who is worthy of all, we press on in the great cause of the Church of Christ.

Greetings of love in the fellowship of faith to all everywhere who acknowledge and cherish this holy bond. Sincerely your brother and colaborer,

JAMES E. YATES.

DETROIT, MICHIGAN, May 31.

To the Advocate: Thinking that it may encourage other women's organizations, where the numbers are few, in an effort to make money to assist the church as much as possible, I want to tell you what our little group has accomplished during the past three months. We organized on March 2 with eight charter members, under the name of "The Temple Workers." Since then two new members have been added. We meet once each week and we open our meeting with a song and a prayer, and always close with a prayer. So far we have made and sold two quilts, served two suppers at which a silver collection was solicited, one member donated the crocheting of some pillow case lace, and now we are making some pot holders and crepe paper owls, which one of our young members has offered to take out to sell. And we have sold a few dinners at our weekly meetings. We collect an offering at our meetings, the proceeds being deposited under two funds. All pennies into a flower fund and the rest into a general fund.

During March, April, and May we took in \$20.07, which we feel very proud of, considering our small numbers and the times. This money we try to use in an impartial way where it is most needed, viz., to our missionaries, pastor, Temple Fund, current church expenses, etc. It was resolved at a recent meeting that we pay one tenth, to be sent to Independence monthly. This amount to be applied to the general tithing fund. We would be glad to communicate with the church workers in other parts with the view of exchanging helpful suggestions.

In behalf of the Temple Workers of the Church of Christ (Temple Lot).

EDNA HOUSH, *President*, 20256 Omira.

MYRTLE M. BENNETT, *Sec.*, 19638 Hanna.

Zion's Advocate

By W. J. Bromham

I am waiting for the Postman to knock,
He is going past the gate. No! he's going to stop.
There's a smile on my face, as I go to the gate,
For I know what he's got, it's my *Zion's Advocate*.

I retire to my closet, to see what it has to say,
Of those who are doing their work, out in the U. S. A.
Also I read the stories, beautifully told,
Then I see the erring ones brought back to the fold.

Sometimes we have good news, other times it's black,
We read of people leaving the church, and others
coming back.

The Advocate always prints, yes, the things we ought
to read,

So, we can see our apostles, busy sowing the seed.

The Advocate says, "Great things will transpire,"
And always exposes a thief, and a liar,
Whenever in doubt, to the *Advocate* we should write,
For that is the paper to show what is right.

The "Torch of Truth" I'd like to see,
But it is only a pleasant memory.
Funds have been low, there were no mistakes,
So, here's three cheers to James E. Yates.

Perusing through the *Advocate*, what then do I see?
I look again, seems like a PLEA to me.
Begging that contributors we all should be,
To the *Paper* that's written for you and me.

All the spare clothing and money we've got,
We'll send it out to the Temple Lot.
So, brothers and sisters, let's pay our rate,
To that wonderful paper, *Zion's Advocate*.

CENTRALIA, WASHINGTON, April 2.

Editor Advocate: Again the angel of death has struck us and removed from our midst two of our most worthy and respected members—a father and his daughter. Silas Alonzo Winn, born December 2, 1853, Macon County, Missouri. Baptized in 1879 in Macon County, Missouri, by Gomer T. Griffiths. United with the Church of Christ September 16, 1925. Ordained to the office of teacher by James E. Yates and Verne Dunning at Centralia, Washington, December 28, 1930. Died February 21, 1933. Funeral services at Boone Mortuary February 23, 1933, C. N. Headding officiating. A son and grandson survive.

Also, Nora Thompson, born June 26, 1878, in Macon County, Missouri. Married to Amos Griffiths, from which union one son, Frank Ray Griffiths, survives. Married the second time to Everett E. Thompson; baptized July 28, 1916, at Centralia, Washington, by S. P. Cox. United with the Church of Christ at

Centralia, Washington, September 20, 1925. Died March 15, 1933, at Chehalis, Washington, not knowing that her father had so recently preceded her in death. Funeral services at Fissel Funeral Home, C. N. Heading officiating, March 19, 1933. She was laid to rest in the cemetery at Claquato, beside her father and mother. Besides her son, a brother and other relatives survive.

MAY PREMOS.

Obituary

William Bucknell, Spokane, Washington.—Our dear Brother Bucknell passed away at his home in Spokane, on May 17, 1933, at the age of 71 years. He is survived by his wife, Sister Sarah Wilcox Bucknell, of Spokane; five daughters, Mrs. E. E. Turner and Mrs. J. C. Goff, both of Spokane; Mrs. C. F. Chamberlin of Seattle, Mrs. Fred Peters and Mrs. F. H. Berk of Spokane; four sons, Ralph M. of California; William J. of La Grande, Oregon; Carl T. of Spokane; Chester C. of Brooklyn, New York.

Brother Bucknell was known for his honesty, unblemished integrity, and unfailing friendship and kindness towards all. He transferred his membership to the Church of Christ in 1926, and his companion did the same later on. His funeral was conducted with due respect to his noble Christian life, on May 20, by brethren of the Reorganized L. D. S. Church.

He sleeps the sleep of the Just, till the morning of the resurrection of celestial life.

Help Wanted

Wanted—Men and women who believe in the near coming of Christ, and who would like to take part in the great work of preparing the way for him, to help in getting the message of the Church of Christ (Temple Lot) before the people of their several communities.

"Gather my saints together, those that have made a covenant with me by sacrifice." The work before us must be done by sacrifice. All are suffering from the depression and are poor, and the time for the manifestation of faith is now.

"Without faith it is impossible to please God." "Faith without works is dead." The Lord has said, "Try me and see if I will not open the windows of heaven and pour out blessings you will not be able to contain."

Help is needed. Faith is required that we might prove God. Will you open your home for preaching and share your little with a missionary that the people in your locality might have opportunity to hear the gospel, and find the way to eternal happiness? Remember the missionary is also poor, and does not look for special favors.

The widow who had only a handful of meal and little oil just made a cake for the prophet. She was not forsaken, nor did she go hungry.

Will you help? If so, get in touch with the under-

signed, who has the Central and Eastern States Mission. See April *Advocate*.

Come now and let us work together, that we may obtain the blessing. Your brother in Christ,

WILLIAM F. ANDERSON.

Box 232, Independence, Missouri.

A Tribute of Praise and Commendation

We have from Lamoni, Iowa, from a non-member, the following expression of appreciation of the late *Advocate*:

Mr. Editor: I am not a member of your church, but I wish to congratulate you on the many excellent articles in the last issue of the *Advocate*. The sermon by E. Leon Yates is excellent—we need more like it. Then the wonderful "Pictures" by Angelina Wheaton. It has good advice and was so full of consolation and sympathy. And Cora Reynolds is a fine writer. Both these sisters are gifted and spiritual, and they should contribute often. I enjoyed "When the mists have cleared away," and how excellent the little items, "Bible," sent by a Rhode Island sister. A great deal was said in a few lines. "Short and sweet." The contribution on the Indians was educational.

A READER.

THE ADVOCATE ADVOCATES

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

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

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

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

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

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

Dear Advocate Reader: The June and July numbers will only be half size in order to save all possible, and thus get the most of the benefit of our efforts to get the printer paid.

Beginning in August, we trust that we shall be able to get back to full size, and have the paper out regularly and on time.

The response to our appeal has been fair, but we still need help.

We solicit your letters, suitable for publication; good articles, clear cut and to the point; poems and songs.

Help make the *Advocate* better, more spiritual, and of greater service and usefulness.

BUSINESS MANAGER.

The Reason Why Zion Languishes

(Extract from the Revelation given through Granville Hedrick, August 16, 1863.)

"After they were driven out many began to grow doubtful and fearful, consequently great contentions arose among them, and because of these iniquities, I the Lord, designed and purposed to chastise them for their iniquities, which things I revealed unto my servant Joseph (Smith), concerning the awful chastisements and calamities that should fall upon them for their disobedience which should subject them to the powers of darkness for a season and time of the chastening hand of the Lord, until the day and time when the redemption of my people should come, which thing I said unto my servant Joseph should come by power; for I said unto him I would raise up a man who should lead my people by power, as I led Israel in the day of her deliverance.

"Therefore, I say unto you, that Joseph, foreseeing that another should arise and deliver Zion by power, which caused my servant Joseph to fear and quake exceedingly lest he should lose the honor and glory of delivering my people, which caused him much trouble thought and mind, in which he did not humble himself sufficiently before the Lord, wherein Satan had power to deceive him and lead him astray in coveting and desiring that which was not appointed unto him. Therefore I withheld my Spirit from him. Satan having power, tempted him to practice a fraud by assuming that he was the servant spoken of in the parable of the vineyard which was given concerning that servant of the Lord who should deliver Israel or the Lord's people, wherein he suffered himself to be called Baurakale, by a name that the Lord gave not."

And even yet, Latter Day Israel, blinded by the outward glitter of worldly appearance, still stumbles and gropes in the dark. The love of pomp and show, and pride must fall, and is falling. The covering of lies and misrepresentation must be torn aside, and is being torn aside. Priestcraft will not be able much longer to place its vicious restraint upon the free flow of the Spirit of Truth. The Day of burning is also the Day of deliverance.

Temple Bank

The plaster cast of the replica of the Temple has been completed and we are ready to fill any orders that we may receive for these banks. They are made of aluminum alloy, size 3 x 6 inches, and duplicate in miniature the details of the Temple as projected and drawn by the Plans Committee and the Architect.

One of these banks should be in every home and church. They will serve as a constant reminder of the great task and commission that has been given to the members of the Church of Christ.

We would like to hear from as many interested in securing one of these little banks, as possible, before we have them made up. Usually in the making of an

article of this kind, the final price is dependent upon the number to be made at one time.

We believe that the price of \$1.00 is reasonable, and will just about cover the actual expense of manufacture and mailing. The object is not to make a profit upon the banks themselves, but rather to provide an inspiring and useful means of preaching the building of the Temple, and providing the means by which this undertaking is to be accomplished.

Kindly let us have your response by return mail.

CHURCH OFFICE,
Box 232,
Independence, Mo.

Zionism in Danger

Zionist leaders who only a short while ago were rubbing their hands gleefully at the sight of the rush of private capital into Palestine have now been obliged themselves to raise their voices against the new peril and to "launch a severe fight against the operations of the speculators and brokers forcing up the prices of citrus land and groves." The very purpose of Zionism is at present in danger of being defeated. Palestine threatens to become a sort of foreign colony for Jewish capital, and the National Home for the Jewish people, a home for Jewish investment and speculation—a very different thing indeed from the dream of Dr. Harzy and of the other idealists of that great folk movement.—London Fortnightly Review.

Most French Are Catholics

But Return of Alsace Has Doubled Number of Protestants.

(Andre Maurois in the International-Cosmopolitan.)

Out of 41 million inhabitants, there are in France about 1 million Protestants and 275,000 Jews; the rest are Catholic, at least in name. Before the Treaty of Versailles the Protestants numbered only 650,000; it is the return of the Protestants of Alsace which has nearly doubled their number. As for the Jews, they are found chiefly in Paris (200,000), in Alsace, in the Midi and in Algeria.

Naturally, it would be inaccurate to say that 40 million French people are believing Catholics. But even those who are unbelievers nearly always go to church on three occasions: to have their children baptized, to get married and for the burial of their relatives.

Andre Siegfried (who is a Protestant) expresses wonderfully well this characteristic of French Catholicism when he says: "Even in the eyes of his adversaries, the village priest is a necessary part of the national stock."