

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.”—I Nephi 3:187.

Volume 32

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Love-light Best of All

Christmas lights may gleam and glow,
And Christmas joy bells ring,
And Christmas mirth and joy may flow,
While happy voices sing;
Christmas trees with bending boughs
May stately stand and tall,
But Christmas light within the heart
Is the light that's best of all.

For joy and gladness must abide.
Good cheer our hearts must fill—
And love must flow, a boundless tide,
And peace and kind good will.
So while the bells ring sweet and clear,
Your gifts and garlands bring,
But know, of all your Christmas cheer,
Love is the greatest thing.

—Author Unknown.

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ZION'S ADVOCATE

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EDITORIAL

The year, 1955, is drawing to a close. Perhaps we should review the happenings of this year as they pertain to our lives and see if our life this year was as full as it could have been. We will, without stopping to think, say, "No, it was not."

Is this the correct way to determine whether we filled our year as we should or not? Would a storekeeper stop at declaring he was short of stock or would he take an inventory?

Let us each as individuals take an account of this past year's works and see if we have gone forward or backward. We know ourselves what we have done and if it is for the advancement of God's work even though at times we may try to make believe that we do not know. When we get to the stage of unrighteousness that we do not know if our works be good or be evil, then we are in a very sorry position.

Perhaps at the first of the year, we determined within ourselves to do certain things this year for the advancement of God's work here on earth. Do we have the assurance that we accomplished these things or do we think up excuses for not having done them?

This is the time of the year when the merchant starts to allow his stock to reduce in volume so that when he takes his inventory it will take him less time to do so.

The farmer, at this time of the year, takes into consideration the condition of his barns and graineries to see if he has sufficient shelter for his stock and grains.

Your Local may have set up a goal for this year for certain works you wished to accomplish. Was it accomplished like it had been planned?

Last January many of us, no doubt, made resolutions to put something out of our lives that we felt was injurious to us. We may have felt it was evil. Did we carry that resolution through? We may have resolved to improve our good deeds throughout this year.

If we have carried out these resolutions we can

have the feeling of having accomplished good. If we have helped the church to increase in harmony as well as in numbers we have done a good work.

This is the time of the year when the earth begins to take its natural sleep. Even though we live upon the earth we should not go to sleep at the same time the earth does. We should stay spiritually awake.

We can get a lesson from the tree of the forest. Its nature seems to be to help the comfort of others. In the summer time when the weather is hot the tree grows leaves to produce shade for the comfort of mankind. In the winter time when man needs light and as much heat from the sun as he can get, the tree sheds its leaves. Again the tree works for the benefit of mankind.

At this time of the year we expect to have some snow, at least part of the time. Let us consider the snow a little. When it is formed it is pure in color, but the closer it gets to the earth, the more it is in danger of becoming contaminated with earthly things. Stormy winds are usually, if not always, to blame for the contamination of the snow.

The latter part of this month we celebrate a day in remembrance of the birth of Christ. He came to earth to bring the plan of salvation. The plan of salvation is for the perfection of man. Perfection can not be attained through a government set up by the world. Governments of the world are to a great extent, controlled or control by fear.

The plan that Christ brought to earth was, control by love. Those who are called to be followers of Christ are referred to in the Scriptures as saints. God is the God of the living and not the God of the dead. This being true, then they are to be called saints while they are living rather than wait until after they are dead.

Christ came to bring peace to earth. We read in the writings of Paul, "God is not the author of confusion but of peace as in all churches of the saints". Let us realize that Christ did not bring the "distress of nations with perplexity" that we see today even though He did prophesy of it. This is brought by "Mystery Babylon the Great", for we read in the writings of Nephi, "And as there began to be wars and rumors of wars among all the nations which belong to the mother of abominations"

At the same time there is to be protection for the saints of God, for again we read in the writings of Nephi, "And it came to pass that I, Nephi, beheld the power of the Lamb of God, that it descended upon the saints of the church of the Lamb, . . . And they were armed with righteousness and with the power of God in great glory".

We have the advantage over the merchant. When he takes from his stock he must replace it. When we use from our stock of righteousness it increases. The Merchant must keep account of his stock. Our account of righteousness is kept on the Lamb's Book of Life.

We have mentioned that the snow becomes contaminated from things pertaining to the earth, and that this is usually brought about through the effect of stormy

winds. We may be contaminated by our contact with worldly things. Even as the snow is affected by stormy winds, so we may be affected by a stormy disposition. A stormy disposition may cause us to be spiritually contaminated.

The Jews have had to pay for years for not accepting the Prince of Peace. They showed by their actions that they had rejected Him. In our inventory of ourselves we can determine if we are rejecting Christ. If He is not part of our lives we must find ourselves in the same category as the nations of the Gentiles: "Belong to the mother of abominations."

The gospel of Jesus Christ which is the gospel of peace is being preached and taught. Our living will prove whether we have heard and accepted.

Things to Remember:

Steal nothing from your fellowmen; his confidence; the affection of his loved ones; his world's goods; the truth. You may not be able to replace any of them.

The house of the Lord is a place of earnest worship; not a place of noise, confusion or hilarity.

We can only meet with the Lord when we are ready. He is ever ready to meet us.

A. F. B.

OUT OF THE MAIL SACK

Dear Friends in Christ:

I've been thinking, this perfectly beautiful morning, "This is the day the Lord has made—let us rejoice in it and be glad". And, as it is also the first Sunday, I can imagine many of you met together to praise the Lord and to partake of the sacred bread and wine.

I can be with you in spirit and desire to add my testimony of God's goodness to me.

I have been faithfully paying my tithing for a year and I can truly say that God has opened the windows of heaven and poured out many blessings to me, financially, mentally and spiritually, guiding and guarding my footsteps in the ways I could not see alone, and I thank Him and praise Him.

I have been in this home where the lady is very ill since last July. It is a lonely situation for me up here in these Berkeley Hills and if any of you would care to write, especially if in or near Los Angeles, I'll endeavor to answer.

I can see all around me the need for laborers in God's vineyard, but I am not gifted with words and can do only so little.

God bless and keep you every one and give you His Spirit to be with you always.

Sincerely, your sister,

Mrs. Ency Jamison
12250 Iredell Street
North Hollywood, California

A wise old owl sat on an oak,
The more he heard the less he spoke.
The less he spoke the more he heard.
Why can't we be like that old bird?

NEWS FROM LOCALS

St. Louis, Missouri

On the first Sunday of the month, we had our Sacrament Service.

Brother and Sister Archie F. Bell were here to visit us the week beginning October 9. Brother Bell was our speaker of that morning. His subject was, "The Church of Christ". He spoke of the two witnesses and of how, if a church is named after Moses, it is Mose's church; if it is named after a man, it is a man's church. In the Church of Christ the ministry uses both books, the Bible and Book of Mormon. Brother Bell told us that God is not the God of the dead but the God of the living. If a church is Christ's church it should be run by the system which He instituted. A person elected to salvation or eternal life is called a saint. Everyone should try to be a saint. Christ's church is not composed for people of a nickname, but composed of saints. References: I Cor. 1:2; 10:10; III Nephi 7:4-6; Daniel 2:44; and Matt. 16:18.

In our evening service Brother Bell continued his morning sermon, except for a review for those who were not at the morning service. He spoke of the five parts of the gospel: Revelations, Authority, Gifts, Power; and most important, the Word. Gifts are given to Christ's church for the working of it. Starting of the foundation began when Christ picked His twelve apostles. Christ would not set up His church in its fullness until He had fulfilled His mission, "Till we all come in the unity of the faith", where we would not have hundreds of different churches in the world. References: St. John 10:1-15; 8:32; Eph. 2:19; 4:8-16; Romans 8:14; Hebrews 5:4-6; Acts 26:1-4; and II Thess. 2:7.

On Monday evening Brother Bell continued his subject. His text was from Matthew 6:33, to seek first the kingdom of God and then His righteousness. The Kingdom of God is composed of: King, Subjects, Law, Officers, and Territory. Brother Bell spoke of how everyone should be searching for eternal life. He told us that narrow is the gate and narrow is the path and there are but few that find it. Broad is the gate and broad is the way that leads to destruction. He spoke of things contrary to the laws of the Kingdom: killing, anger, worthlessness, adultery, fornication, evil thoughts, divorce, and striking back at our enemy; in contrast to love for friends and enemies, the giving of alms, prayers, fasting, serving God in all the fundamental principles of the gospel. There is nothing in the Kingdom of God for thrill, but there is pleasure. Pleasure gives peace, thrills do not. God is the author of peace and not of confusion. References were: King, one of the five parts of the Kingdom of God, Luke 10:33-38; Matt. 10:7; St. John 18:33-37. Other References: II Nephi 13:23-31; 2:22-25; and James 2:5.

Tuesday evening we continued our study. This night Brother Bell took up "Repentance". First, when someone says something in anger and right after they say it, wish they had not said it, that is repenting. Brother Bell spoke of the heavenly gift. He told us that after we are once baptized we cannot be baptized again because we have already been partakers of the gift of the Holy Ghost and tasted the good word of God. Also, we have tasted powers of the world to come.

God set up the plan of salvation for us to be able to get back into His presence if we should slip away. God also set up the plan of salvation so that we can choose between good and evil, happiness and unhappiness, etc. If we choose the good then we want the plan of salvation.

We have to have faith in God before we can please Him. We also have to have faith before we can want the plan of salvation. We have the knowledge of things hoped for and the knowledge of things not seen, if we have faith in the Lord.

The Lord can do anything. Knowing this and if we have faith and strive to live in God's way, we can ask for anything in harmony with His will and He will grant it to us. Brother Bell cited Joshua and the brother of Jared as examples of how we can exercise our faith.

He spoke of the law of heredity. People used to believe that if a father did wrong then his son would do wrong. But the Lord says that if we do right we shall surely live. It is only the soul that sinneth that shall die. The Lord has mercy and justice on every hand.

Many times we are asked if we believe in death-bed repentance. Brother Bell gave us the parable of the man of the vineyard and how he hired men for a penny a day, no matter what time of the day that he hired them. He referred us to chapter 20 of Revelation where it tells that everyone great or small of the dead, are judged according to their works. So today is the time to work and not wait for tomorrow.

Brother Bell told us not to think that just because we are Americans that God will favor us. Our life has to be in harmony with Christ. Brother Bell spoke of this life as our life of repentance and if we do not repent, Satan will put his seal upon us. He spoke of temporal death and spiritual death. Temporal death is the death of the physical body. Spiritual death is when the spirit is left outside of paradise. First we must repent, then be baptized and endure to the end.

On Wednesday evening, we had as visitors Brother Alma Camp of Springfield, Missouri and Brother George Reed of Independence.

Brother Bell's subject on Wednesday night was "Baptism". When we are baptized we are baptized into Jesus Christ. Our goal is then to live with Christ. Brother Bell's text was St. John 3:5. When coming out of the water one should have newness of life and must go down the narrow path. When we are baptized we must be baptized of the water and of the spirit. Before baptism it is as if the body has no life. In III Nephi 12:18, it says, ". . . whoso taketh upon him

my name, and endureth to the end, the same shall be saved at the last day."

Brother Bell spoke of a synagogue as being a meeting place of the religious. He also spoke of the churches persecuting one another.

Going back to his text, he then spoke of baptism as a burial with Christ. Except we be born of water and the Spirit we cannot enter into the Kingdom of God. When Christ asked John to baptize him and John said, "I need to be baptized of thee," John asked for the baptism of the Spirit and Christ asked for the baptism of the water. Acts 8:38, 39, tells of Phillip and the eunuch. Acts 19: 1-5, speaks of Paul finding certain disciples who had been baptized by John the Baptist. It tells of John's way of baptism; the baptism of repentance, saying unto the people that they should believe on him who should come after him, that is, Christ Jesus. But Paul told them that they had to receive the Holy Ghost. He laid his hands upon them and the Holy Ghost came. Brother Bell told us that John's way of baptism died with him.

Next, Brother Bell went into the Laying on of Hands which is used in the healing of the sick, blessing of little children, ordination, and receiving the Holy Ghost.

Brother Bell told us that the scriptures are plain enough on the gospel of Jesus Christ. It is people that twist them.

Brother Bell spoke of little children and referred to Matthew 19:13-15, also, Moroni 8:15-21. He told us that children are partakers of salvation without being baptized because they are pure and cannot repent. In Matthew 19:13, the mothers of the children knew that if Christ laid his hands upon them they would receive a blessing.

We are told how to pray for the sick in Mark 16:18; 6:13; also, James 5:14, 15. Sometimes the faith manifested by the sick will help the elder. You will find further references made to the Laying on of Hands and receiving the gift of the Holy Ghost in II Timothy 1:6; Acts 8:14-17; and Moroni 3:1, 2.

Thursday evening Brother Bell's subject was the "Resurrection". He first read I Cor. 15:12-26 using verse 22 as his text, "For as in Adam all die, even so in Christ shall all be made alive." The cure for death is the plan of redemption. Many people say that you only live once and when dead, you are a long time dead. Both statements are false. Everyone who has lived on the face of this earth shall be resurrected. Brother Bell also told us that a complete record of our lives is written in the Lamb's Book of Life.

Many times we may be asked these questions: Why is it necessary to have a resurrection? Why can our spirits not pass on from this life to the next without having our bodies restored to us? Both the worthy and the unworthy are to be raised from the dead. If we are worthy of life we will receive eternal life; if we are worthy of death, we will receive the second death.

Brother Bell spoke of Paradise. It is not heaven

but a place where the righteous go to rest from all their cares. When Christ was crucified His spirit went to Paradise. The first resurrection began when Christ arose from the dead. The second resurrection does not come until Christ's reign. Revelation 20:4.

Brother Bell said that many times we may be asked: What will happen to the living when Christ comes? For the answer he referred us to I Thessalonians 4:14-18, which says in verse 17, "We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

When Christ comes he will reign a thousand years on this earth and the dead in Christ shall be raised first. Brother Bell spoke of the righteous as being kings and priests who shall reign with Christ and no one will enter into eternal life until he is perfect. This world's customs and this world's life will be dropped in the next resurrection. More references for this lesson are: Matthew 22:30-32; 27:32-53; Hebrews 11:35; Isaiah 65:17-20; II Nephi 6; 12:10-12; Alma 19:32, 43-47.

"Eternal Life" was Brother Bell's subject for Friday evening. His text was taken from Revelation 20:12. This verse starts out, "And I saw the dead, small and great, stand . . ." He explained that this meant the bodies of the dead were restored to life so that they could stand. If the Lord tells us that we shall have life, it means that we shall have eternal life. If He says that we will have death, He means that we will have eternal death. We will be judged according to our individual works whether they are good or evil. The Lord knows our every thought, word, and deed and they are recorded in the Lamb's Book of Life. All the judging will not be done by God alone but by those whom he designates. The judgment bar of God does not mean that it is only one place. As far as God is concerned all things balance.

If we do things we know we should not do and repent not of it we shall die in our sins. We should not be ashamed to bow our heads or our knees before Him and ask for help and forgiveness for what we have done wrong. The Spirit of God does not cause us to fear any thing but God. The Lord tells us not to fear him who can destroy only our body, but to fear him who can destroy our body and soul. The way in which we fear God causes us to avoid the works of iniquity. We fear the Lord and love him at the same time.

In Luke 16:22-26, it speaks of Lazarus and the rich man. The Lord says that we cannot pass from hell to paradise or from paradise to hell. Many times in our minds we ask ourselves: What about those who have not heard the gospel? For the answer he referred us to Romans 2:12-16. All are judged before God whether they have heard the law or not. Brother Bell closed with this verse out of Romans 6 (verse 23), "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." References for this lesson were: II Nephi 12:10-12, 19, 20; Revelation 20:4, 6; 21:7-8; Matthew 19:28; Ezekiel 18:22; II Nephi 6:65-72; 13:29-30; Mosiah 1:125-130; and St. John 10:27-28.

I am sure everyone enjoyed having Brother and

Sister Bell with us once again. The messages he brought helped us to have a better understanding of our knowledge of Christ. We do hope they will be back soon.

Because Brother Nichols was in Independence and Brother Alton Shankle was sick in bed October 16, we were unable to have a church service.

On October 23, Brother Lawrence Nichols was our speaker. He quoted from chapters 9 and 22 of Luke. He told us that if we put the Lord's work first the rest will come as the Lord came not to destroy men but to save them. We must be born into Christ through baptism before we can enter the Kingdom of God.

Brother Shankle spoke to us October 30. He said that since there were mostly members present that he would have more of a lesson than a sermon. His subject concerned the principles of the gospel from Hebrews 6. First, he asked us what was faith? Hebrews 11:1, gives this definition, "Faith is the substance of things hoped for, the evidence of things not seen". Second, what is repentance? The answer, was Godly sorrow. References given are: St. Matthew 4:17; 3:2; Acts 2:11-38; Luke 13:3-5. Then he went on to baptism. "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." St. John 3:3-5. We have two births, the natural and the spiritual. Natural birth is the birth of the flesh. Spiritual birth is the birth of the Spirit. References: Acts 8:26-39; Matthew 3:1-17. Acts, chapter 9, tells of Saul receiving the laying on of hands which Brother Shankle went into but did not quite complete the subject.

Edith Frey, Reporter

Independence Diary

We have been happy to receive so many visitors this month. To mention some: Brother Nichols, of St. Louis; Brother and Sister Sarratt, of Collins; Mrs. Edward Schnuelle, Sister John Bell, Brother and Sister Alex Smith and family, Brother and Sister Arthur Smith, all of Ava; Brother and Sister Loren Bryant, of Cowgill, and Brother George Reed, who was home on leave from the Coast Guard.

We are sorry to report that Brother Flint had to return to the hospital. His condition has been very serious. Sister Anderson has been ill, also. Both are in need of our prayers.

We want to extend our sympathy to Brother Elmer Hunter, who suffered the great loss of his companion. Sister Hunter passed from this life October 26. Brother Anderson was in charge of the service at the Speaks Funeral Home in Independence, Mo. Sister Hunter is missed by many friends, loved ones and a host of Brothers and Sisters in Christ.

Brother Clarence Wheaton was the speaker Sunday morning, October 16. The text was found in John 18:36. "My kingdom is not of this world." Christ's kingdom is not controlled by politics, nor built on falsehood, nor false doctrine. It is built on truth,

honesty and righteousness. The kingdom of heaven is to redeem mankind from the fall. If we would be a part of His kingdom, we must conform our lives to His will and law, not to the ways of the world. The kingdom of heaven, Christ's church, is not of the worldly nature. We are told to come out of the world. The "Keys" to the kingdom is the authority Christ gave to His ministry. We must be strict to keep Christ's law and work to build up the work of the Lord and ever witness to the truth, for we have the "Keys".

October 16, Brother Forest Maley occupied the evening hour. He read the book of Omni in the Book of Mormon for the scripture reading. Omni confessed that he was a wicked man. Brother Maley drew us a mental picture of the light that filters through a shade tree. The churches of the world live in that type of spiritual light. We can walk in the sunshine if we will, instead of the shadows of the shade tree. Having the Spirit of God with us is not a religious luxury but is necessary. If we do not have it, we will slip back into the shadows where there are only flickers of sunshine. We are making our record even as Omni. Let us leave a better record of spiritual growth than he.

Brother Joe Yates was the speaker the morning of October 23. He spoke concerning "truth". We need to be counseled, yet many stand professing truth. Which is right? Truth is not necessarily where the greatest crowd gathers. Nor is it truth because it is accepted or recognized by any large organization. We have to seek out truth for ourselves. We must not follow blindly after any man. What is the difference or advantage in the Church of Christ? Other churches have blessings. They believe in faith, repentance, baptism, but not in the laying on of hands for the reception of the Holy Spirit, which is the Comforter that will lead us into all truth.

Brother Denver Chapman occupied the evening hour of that day. The parable of the ten virgins was the scripture reading. God has striven to preserve a people who were willing to do His will. Because of this, we have the Bible and Book of Mormon which are the records of God's dealings with mankind down through the ages. God does not give a commandment without preparing a way by which it can be done. For example, the brass ball given to Lehi. The ball worked according to their faith and diligence toward the Lord. When Nephi's brothers and their wives were dancing and making merry, they forgot God and the ball ceased to work. Such little things can come between us and God. We are judged by our acts and deeds and even our thoughts. Let us keep oil in our lamps and be watching.

A church Hallowe'en party was enjoyed by many at the home of Brother and Sister Dick Wheaton the evening of October 29. Prizes were given for the best costumes and doughnuts and apple cider were served to all.

October 30, was our monthly all-day service. Brother William Anderson was the speaker for the morning hour. The scripture reading was the entire chapter of Isaiah 53. Do you believe in Christ? Most will answer, yes. But what do we mean? Isaiah said that

He was despised. It was the poor that accepted Christ. They were also despised and some were martyred, as was Christ. These sacrifices and martyrs were suffered that we might gather to learn of God and worship Him. Are we despised or are we accepted by the world? All our meetings should be solemn assemblies. If we love God, we will show it. We should govern ourselves by God's law and not by legislation of men. Let us seek the Lord often in prayer.

After our basket dinner we had a song service. Then we had a light supper. A 6 o'clock was the usual Sunday evening prayer service. At 7:30 Brother Clarence Wheaton gave a talk and showed slides. He compared some of the ancient Indian records with the Book of Mormon. The closeness of the two are very interesting.

Just before the opening of the November 6 sacrament service, two more souls took upon them the name of Christ through the waters of baptism. Brother and Sister Clarence Thompson were baptized by Brother Clarence Wheaton. During the service they had hands laid upon them for the reception of the Holy Ghost and their little son, Wayne Albert, was blessed. We want to welcome them to the sheep-fold of Christ.

The evening of November 6, Brother Rolland Sprague spoke to us about our personal righteousness. If outside activities keep us from attending services of worship, we do not love the Lord like we profess. "Wishing" to please the Lord is not "doing". We have to be earnestly doing our best and progress step by step. We cannot reach the top of the spiritual ladder without taking each step. Faith in God is the first step. The evil one knows our weakness and is so very crafty in tearing down our progress. If we are not always on guard, we will not even be aware that we are slipping down instead of progressing up the ladder. We, each, need to look within and see whom we are serving.

Brother Joe Yates was our speaker for the morning service, November 13. The scripture reading was John 10:1-42. Christ was lowly of birth and lived within a small area of the country. He never wrote any records, yet He left a greater impression in the sands of time than anyone before or since. His influence has touched all our lives. The joy and pleasures this earth offer are not lasting. Let us take up our cross and follow Christ that our joy might be full.

The evening hour of November 13 was occupied by Brother Leslie Case. He asked the question, "How can I keep the laws of the gospel and not appear self-righteous to others and still not lower my standard from the gospel standard?" He read from the scriptures many of the commandments we must keep and the fruit we will bear if we will keep the commandments. He also read the parable of the Pharisee and the Publican who entered the temple to pray. Luke 18:10-14. We must live the gospel law without doing so to be seen of men. Worship God humbly and with real intent, and have love for all mankind.

We have had a lovely fall here in Missouri. The beautiful colors we see all about us make us aware of

the Great Maker of the earth and also of the Thanksgiving season. We thank God for all His goodness to us.

Irene Case, Reporter

Y. P. C. L. NEWS

Independence, Missouri

A continuing study was made, on October 20, of the history of our church. We are discussing, in detail, chapter 17 of "An Outline History of the Church of Christ (Temple Lot)". At this meeting, we discussed, in particular, the excerpt from the Truth Teller on page 100, which is entitled, "Who are Members of the Church." The statements contained in these two pages give us a good understanding of the stand of the Church of Christ on origin and membership. One of our elders, Joseph Yates, was a guest at this meeting and added his help to our discussion. Visits such as this from our ministry, and other members, too, are a stimulant to our discussion; and we appreciate the interest expressed by these members.

On October 27, the young people met at the home of Dick and Velma Wheaton. There we went to work in cleaning and rearranging their basement to make an appropriate atmosphere for the Hallowe'en party, which was held the following Saturday evening. After working together for some time, we played a few games and ate some watermelon.

The evening of November 3 was again devoted to history class with a continued review of Chapter 17. I am sure that most of us are gaining quite a thorough knowledge of our Church's organization from these discussion classes that we have. The assignment for our next lesson is Chapter 18.

At our social on the evening of November 10, we did something a little different. We all pitched in and made a big pan of fudge at Dick and Velma Wheaton's house. With several pairs of eyes reading the recipe and several pairs of hands adding the ingredients, it is a wonder to me that we did not add something twice. No such mishaps were encountered, however, and it was fun doing it together. While it cooled quickly in the deep freeze, we played games; and then the fun really began. With a pan of fudge in the middle of the living room and about 15 young people scattered around, you can imagine for yourself what a time we had! There was plenty to go around, and we all went home satisfied.

Notice—All you young people away from Independence—do not forget to let us know about your Conference plans. If you are one of these people that is long on the ideas for games, recreation, and any new ways to have fun, let us hear about it. Perhaps we could exchange some ideas on how to make our meetings more interesting and useful—not only at Conference time, but all year 'round.

Enid Bell, Reporter

TWENTY YEARS AGO

From the Files of the Advocate

The Flints report from abroad: We never realized, even in our wildest dreams, the real magnitude of the waters that separated the continents, until we were actually on the sea. We had a very pleasant voyage, the sun shining most of the way and the sea calm. This was much to the surprise of the officers of the boat, as it was the time of the usual autumn squalls. We wondered if the prayers of the saints on both sides of the Atlantic for our safety, and the importance of our mission, hadn't something to do with it. At any rate we are willing to give the praise to our kind Father in Heaven for it regardless of what other construction may be placed upon it We arrived in Cardiff, about 8:30 P. M., and were met there by our dear old brother, John G. Jenkins, his son, David, the pastor of the Gilfach Goch Local, and Sister Edwards of Trealaw. We had, of course, never met these saints before, but the welcome they gave us made us feel it takes more than the Atlantic to separate the saints in spirit, when the real spirit of the gospel is present. . . . The Welch are famous for their musical talents, and really I never heard such singing, even among the little children. . . . Another fine trait is the perfect order that is insisted on at all times. No confusion or disorder ever mars any of their services. . . . Ten miles from here is an old church still in use, which is alleged the Apostle Paul visited, and according to tradition that persists, and seems to be founded in fact, we have reason to credit it.

Bro. George Buschlen, the "Village Blacksmith," of Hollywood, California, says he is glad to hear of a General Sunday School Association in the Church of Christ. He says that the Sunday School is the best place and the best way to impart knowledge if the teacher knows how to teach. "Preaching is one thing, and teaching a class is quite a different thing." . . . His observation and experience has been that the best way to interest a class is to draw them out by questions, and let them do the talking. See that only one speaks at a time, and give preference to those that seem to be less informed. A teacher should respect each scholar's question, and give equal opportunity to all. The teacher should preserve order in discussion and be prepared to give proof for his final decision on questions coming up in the class.

The speakers for the month have been H. E. Mohler, E. E. Long, J. R. McClain, W. A. Closson, C. A. Gurwell, and Bro. Archie Bell.

The Sisters meet to sew every Thursday. They have done a lot of canning for the storehouse as well.

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief. Contributions are to originate with the author and do not necessarily reflect the teachings of the Church or the opinions of the editorial staff.

MORE ABOUT THE INDIANS

By Apostle B. C. Flint

Back in 1936, while Sister Flint and I were doing missionary work in the British Isles, we spent much profitable time in the home of Elder James Evans of Caerphilly, Wales. Brother Evans was a seventy and a very intelligent man and quite a collector of valuable source matter, much of which was old, and on subjects of interest to us of the restoration. He also gave us several items of this kind of matter, among which was an old bound volume of a little magazine published in 1850, and entitled, "The Working Man's Friend, and Family Instructor." This old magazine contained a number of interesting articles by an Ojibway Indian chief, who was laboring in Europe in the interest of his people. The first of these articles was prefaced by an introductory story of this Indian Chief's background and activities, which we feel should be included, in order to make the article itself have its real value. It is as follows:

"Is not the Red Man's wigwam home,
As dear to him as costly dome?
Is not his loved one's smile as bright
As the proud white man's worshipped light?"

"Kah-ge-gah-bowh, the writer of the following and succeeding papers, was born in the year 1818, near the mouth of the river Trent, called in the Ojibway language, Sah-ge-dah-we-ge-wah-noong. His parents were of the Ojibway nation, who lived on the shores of Lake Ontario, Canada West. The father was of the Crane Clan, his mother of the Eagle clan, and both were famous hunters. Ka-ge-gah-bowh was early taught to hunt the deer and handle the gun and the bow and arrow. He was also taught to worship the Great Spirit, to be kind to the poor, and not to hurt or kill any game needlessly. He entered with eagerness into the wild sports of his country, and used with his countrymen, to dance around their fires, believing that it would propitiate the Great Spirit. His father and mother, however, became converted to Christianity, and had their children baptized as Christians. His mother died a happy Christian; his father is still living. In 1830, Ka-ge-gah-bowh, now George Copway, became a decided Christian. In 1834 he began to instruct his brethren in the first principles of the Christian religion. After having obtained his education, at the hands of some benevolent gentlemen during the years of 1838-39, he returned to his nation, fired with the noble impulse of expanding his energies in labours for the elevation of his people. For this purpose he toiled and planned for some years, establishing schools and missions, instructing his people in the art of agriculture, endeavoring to teach them the true principles of government, and all other things calculated to advance them in civilization and individual happiness. By the policy, however, of the General

Government of the United States, the purchase of lands owned by the tribes, the duplicity of the agents, and the malign influences of corrupting examples, the work of years was rapidly destroyed, and the hopes of the labourers laid prostrate.

"Mr. Copway, after serious reflection, has formed a plan for the reorganization of his nation, the Indians of the Northwest, consisting of about 100,000 souls. His plan includes their concentration, upon territory to be secured to them in perpetuity; an organized government; the establishment of schools and seminaries of learning; and ultimately, their admission into the Union as a state, that they may become an integral part of the great Confederacy. To excite sympathy of the inhabitants of Great Britain in this noble and patriotic object is the design of his visit to this country; and to explain more fully, he is engaged in giving lectures in various parts of the metropolis and the kingdom.

"Mr. Copway is a forcible speaker; he entertains and interests by his lively description of persons, places, and events; his touches of pathos; his bursts of violent declamation; and his powerful appeals to the understandings and the hearts of his hearers. Mr. Copway is also a zealous preacher of the Gospel, and his sermons are distinguished by the same features which render his lectures and his platform addresses so deeply interesting." (The foregoing introduction by the publishers, B.C.F.).

(Chief Kah-ge-gah-bowh's first lecture deals largely of introductory matter so we will skip that and give his second paper, as that deals so specifically with matter of general interest. B.C.F.).

THE LECTURE, OR ARTICLE

"Are There No Means of Preventing the Utter Destruction of the American Indian?"

This question has oft times been asked by men of benevolence and justice, in America, and no doubt, in Europe. It is my purpose to answer this question; but before I do so, I will endeavor to state the elements which have been at work to the detriment of the red races of America. What has destroyed them so fast since the commencement of the intercourse between them and Europeans? I might state many reasons, but I will merely speak of a few, for the purpose of showing the progress of the downfall and ruin of the Red man.

First, Diseases Introduced by Europeans. They had few diseases when found by Europeans, except pulmonary complaints, internal injuries, and those com-

plaints brought on by over-exertion. The small-pox was not known among them, neither were measles and such-like horrible diseases. The small-pox destroyed many hundreds of the Ottawa nation, in the years 1643 and 1644, on the shores of Lake Huron in Michigan. This same scourge swept away the noble Mandan tribes nearly to a man. In my visit to the banks of the great Missouri River, last summer, I heard the account of an old chief who saw whole villages depopulated by this terrible disease—his wife then being at the point of death, three of his children having already been buried, and warrior after warrior having been silenced by death. He had still two noble sons, and when he found that the two were falling a prey to the disease, addressed his sons thus:—

"Go towards the habitation of the Pale Face, and don't look back, for your dreams will be disturbed; and never again return where your father and his warriors sleep. Go to our friends by the Seebee (Missouri River) and rest with our friends. We shall soon join the dance of our forefathers in the land of the spirits towards the setting sun."

The two young men left the village, depopulated already by death. They fled for their lives, and arrived near Council Bluffs, where they were treated kindly while they remained.

The youngest became pensive, when he recollected the fate of his family and the rest of their warriors. In the fall of 1838 he with his brother, left and proceeded to the village which in the spring was visited with death. They arrived, they surveyed the scene, and nothing but the skeletons in the silent, delapidated wigwams, were to be seen. The youngest, in going by the side of the spring from whence they used to drink, saw the remains of his father, recognizing him by his pipe and his instruments of war. The old man appeared to have crawled away from the scene of death, and under the willow brushels he laid himself to die. He had no doubt crawled there to cool his feverish, diseased tongue, and there the last of a noble race fell the victim to a disease greatly dreaded by the Indians.

The youngest called his brethren. They came together; and, as they stood by; the young man looked: and when his brethren went away he placed the muzzle of his gun in his mouth, kicked the trigger, and off the gun went, and he fell a victim to despair, which is still worse than disease. I saw his brother in the upper waters of Missouri last summer.

Entire families perished, and whole villages were depopulated. The Ojibway, in the waters of Lake Huron, over fifty years ago, were also visited by this unnatural disease, which resulted in their destruction.

This disease being of foreign origin, the Indians had no knowledge of roots or herbs with which to cure it as they could other diseases, and therefore it preyed fatally upon them. They were skillful in curing other diseases with which they are acquainted, but when this came upon them they understood it not. The southern tribes suffered a great deal more.

The Sioux Indians and the Winneago, in the upper Mississippi, during these few months back have suffer-

ed a great deal from the ravages of the Small-pox. Like a mildew, it has cast a gloom over these mighty valleys of the two greatest rivers in our country. Even now, while I am writing, they may be preparing heaps of dry wood to burn up their dead, who have died from it, as is their custom; or they may be accusing each other as the cause of their death, and thus hate and falsely accuse one another.

Besides this, there is another species of disease which has resulted in the diminution of numbers, a disease arising from vicious habits. This is prevalent in the whole frontier settlements, and destroys the very existence of the nations.

Secondly, the wars among themselves have proved disastrous, since the introduction of firearms among them. The bow and arrow was not so disastrous as has been the rifle. With the gun they have been as expert as they were with the bow and arrow. From the days of the first settlers in Virginia, New York, North and South Carolina, Massachusetts, and by Champlain in the North, in the years 1609-10-11, these weapons of war have been effectually used by them against one another. I have explored fields of woe in Canada West, in Illinois, and other parts; and have dug up the remains of warriors, and the weapons they then used have been found laying by their sides. How cruel it was for men to send such things into our country! Could you see the full operation of the Indian art of scalping, and the Christian mode of destruction, and had you but the knowledge how far refined and well-educated they were who were thus degrading humanity, I am sure, however revolting may be the practice of scalping, which by no means I can uphold, it would not appear to any one so cruel or disgraceful as that of being thrown from the house-top on sharp spikes below, or made to undergo the excruciating pains of the thumb-screw, let alone the effect of grape-shot or the cannon-ball! Yet the word "savage", is unblushingly applied to the Red-man, when the very men who gave him all the instruments of cruelty are the men who have been the foremost in the work of destruction.

Thirdly, the wars among the white people. The powers who have occupied our country have been found against one another, and have each called the "savage" to come and help them with his fearless nature; and he has showed himself adequate to any emergency. Yet these are the very men who have been the loudest to speak of the cruelty of the Red-man! In the midst of the contests the Indians have been put in the front ranks, in the most dangerous positions, and consequently they have been the greatest losers. The Spaniards of the South, the Canadians of the North, are instances of this. Let the fields of Lindey's speak of the battles of Cupal's farm, on the banks of the St. Lawrence, where my aged father was engaged in the cause of the British crown; and what has he received for engaging in such a war? Was it a Bible, or some testimonial? No! a medal. For what? For butchering the supposed enemies of the crown! I would have thanked the Christian Government of England if they had given him a crust of bread for the poor of his nation, much more than for having, in this way, encouraged the feelings of war; and besides, he is a Christian.

Fourthly, the last reason which I will give, is the disastrous influence of spirituous liquors among the Indians.

This is, perhaps one of the surest means of lessening the races of America. War is, comparatively, a small means of destruction. Disease, though often appalling, has not been so constant; but spirituous drinks are the surest means of destruction. In the forests I have seen appalling sights, the effect of the "fire-water". Warrior after warrior, noble and free, has fallen a prey to its deadly influence. Fathers, when sober, naturally show affection to their off-spring, but this they forget when fired by that bane of the world. Then they can drag their children by the heels, and dash them against the side of trees, or against a rock. Like demons, they can then chase their families away, tear down their wigwams, pile them on their fires, and in the midst of the blaze in the dead of night, dance around them! Nor is this all. One shout more and the Indian has fallen into his own fire, his voice is smothered in the flames, and he has ceased to exist! I have seen the remains of drunken Indians floating on the waters, or frozen in the snow banks. Like wave after wave from the east, this plague has come and scattered the council fires of our nations!

The "fire-water" knows no boundaries; it defies all law. And on it goes, on its God-defying course! Populous and flourishing villages, where missions had prospered, lay desolate! It has undermined all moral feelings of the Indians. For a glass of liquor he has sold himself and his companions! With the instrumentality of liquor, the whole, from the Atlantic States to the base of the Rocky Mountains, has been swept away of my people. This has been one effectual means of obtaining the Indian's land. In his sober moments he refused to sell his reservations of his own country for his children; but filled with drink, his enemies have got him to sign away millions and millions of acres of his own land to the Europeans! What he has signed in the dead of night, when drunk, has been declared to be legal; what he has signed when sober, has been declared to be illegal.

Strong drink has robbed the Indians of their lands; of their moral power; of their improvements; of their friends; of their home. The Indian has pawned his warclub with the white man for a drink, and with it even the very fee-simple of his soul! The death-wail of the nations has filled the valleys of the Mississippi and Missouri. The blood of the Pale-face with that of the Red-man has flown together. Seventy years did the Indians and the white people live together in Pennsylvania; and not until the use of "fire-water", did the murder occur, about fifteen miles above the present site of Philadelphia, when an Indian was murdered by a white man. Then commenced the wars in the mountains of Pennsylvania, which proved so disastrous to the Moravian missions more than one hundred years ago. Town after town was burned to the ground, occasioned by the reckless deed of the first white murderer on the banks of the Delaware.

In the state of New York there lived, two hundred years ago, a powerful confederated nation called the Iroquois. They had combined their forces for the pur-

pose of invading the surrounding tribes or nations, and effectually subdue all before them. The shout of exultation could then be heard all over the land. No nation ever encountered them save the Ojibways of the North. But the fire-water has subdued and reduced them to a mere speck and they are now scattered over an extent of a country two thousand miles long. Liquor has conquered them.

There lived in the northern states a nation, who, in the year 1613, learned to drink liquor received from the hands of the white man; and my nation, heretofore unconquered have fallen under the curse. There was no polished society to check the Indian; no restraint; unfettered he leaped one awful leap, and he is gone.

We had no drink but water before the introduction of fire-water in America, and therefore, the races were all sober people.

An amusing occurrence, or an anecdote, is told, of an old woman who had imbibed a desire to drink after being in the interior of our country for months; after much impatience she arrived at the settlement, where liquor could be obtained; having procured and drank it, she leaned forward and said, "Oh, I wish my throat was a mile long, that I could feel it go down all the way."

Fire-water is the child of the devil. It is a foul nest which breeds all kinds of curses. A thing which dethrones man, and would dethrone God, if it were possible.

Yet people have wondered why the Indians have died so fast—and say, that a certain doom is resting on the race of America; yet, even charge the Great Spirit as the author of their destruction! The physical laws of nature deranged by the polished vices introduced by the white man among the Indians, is that which has caused the gradual downfall.

The foregoing splendid article from this very gifted red-man, is one of five similar articles by this gifted writer. All are of equal interest.

It will be noted however, that at the time he wrote, it was the general feeling that the Indian was passing out, as a race, and dirges were sung and artists painted the fate of the Indian, as the "Passing Red-man." The error of this idea is proven by statistics which show that the Indian has been increasing more rapidly than the white man. From the United States census report taken in 1915, figures showed that over a twenty-year period, the Indian population in America had increased at the rate of 25 per cent as against a 17 per cent by the whites and that included the immigration of whites from Europe and the east in general.

Another thing, we note a different spelling of the names of tribes in that day as against those now in use among the various tribes.

Taken all in all, we felt that this interesting article from an Indian writer and lecturer, will be of interest to Advocate readers, not only for the very splendid

summing up of vital information, of which this man shows a marked familiarity, but also the wonderful command of language manifest in his writings.

AN EXHORTATION

Laurie V. Aldridge

The Book of Commandments, 44:13, reads: "The elders, priests, and teachers of this church, shall teach the scriptures which are in the Bible, and the Book of Mormon, in the which is the fulness of the gospel; and they shall observe the covenants and church articles to do them; and these shall be their teachings."

The writer (formerly a member of another church organization) was taught for a number of years that a part of the gospel was in another book which was of equal force with the Bible and Book of Mormon; and often heard them referred to as the three standard books. In fact, he followed custom and displayed the three books in every service in that church. I heard it said, "The people of Palestine will be judged by the Bible; the Nephites by the Book of Mormon; we today will be judged by this book which are the scriptures for us." However, if we accept the Book of Commandments, we believe the fulness of the gospel is to be found in the Bible and the Book of Mormon. Webster gives as one definition for "fulness", "completeness", by which we understand that the complete gospel is recorded in the Bible and Book of Mormon.

We believe a part of the gospel was lost from the Bible while it was in the hands of the great and abominable church; for I Nephi 3:175 reads, "Because of these things which are taken away out of the gospel of the Lamb, an exceeding great many do stumble, yea, insomuch that Satan hath great power over them." For this reason the Book of Mormon was brought forth to stand as an added witness of the gospel so that nothing which God requires of man will be lost but come to the mind or attention of man.

Paul tells us in II Cor. 11:13-15, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness."

Here we learn the extent of Satan's great power over men. He guides and directs his ministers in their teachings and practice, thus through them corrupts the minds of millions of people; even to the point of performing miracles in their presence. We ask you to also read Revelation 13:14; 16:14; and 19:20, in this connection.

In less than fifty years after Christ was on earth, Satan through his ministers had so corrupted the church in Galatia, that Paul wrote them that he was greatly shocked to learn of this state of things in the church. He warned them that the gospel to which they had been drawn was not the gospel of Christ, and though an angel from heaven should preach any other gospel than he had preached, "Let him be accursed". Galatians 1:6-9. John in his second epistle warned of evil spirits or deceivers which were abroad in the

land; warning the saints to not even allow these ministers of Satan into their houses, or help them in any way, for to do so would make them abettors in the spreading of Satan's false teachings.

God had, a long time before, warned through His Prophet, Isaiah (60:2), that darkness would cover the earth, and gross darkness the people. This was beginning to spread like a dark mantle over the people while Paul was living, and reached its height in about 500 A.D., when the apostasy of the church was complete. During this period, Satan, through his ministers, spread abominable teachings and practices all in the name of religion. For a number of years during the twilight period, following the extreme period of ignorance of the people pertaining to things of God, there was a flickering of light, but amid this Satan still deceived the people through his ministers who were transformed into ministers of light; so that, following the religious excitement in 1820, when Joseph Smith, Jr., sought direction as to which church he should join, he was startled to learn that none of the creeds were acceptable to God; their professors (ministers) were an abomination in His sight.

We have, too often, thought of Satan's work culminating in vicious sins as murder, wars, etc. We should take heed to Paul's warning that Satan works in the name of religion through his ministers or apostles, whom he transforms into those of light so as to more easily deceive the children of men. His work was surely in the creeds of the churches in 1820! If then, so today. If Satan could perform miracles in Paul's day, why not today?

Satan can duplicate many spiritual experiences of men. He did this in Egypt working through the magicians of Pharaoh. When the church was restored with its gifts of the spirit, such things were unbelievable by the majority of the people. In 1833, the Missourians issued a manifesto accusing the saints of claiming to converse with God; to heal the sick by the laying on of hands; to perform miracles; to speak in unknown tongues; therefore, they must be obsessed of the devil. When we read of this experience of the church, then we are reminded of another statement of the prophet Isaiah in chapter 24:2. ". . . and it shall be, as with the people, so with the priest; as with the servant, so with his master". Surely "gross darkness" had covered the people. Come away fifty years and what do we find? Satan has met the issue by enabling his servants to perform miracles as John was shown on Patmos. Today we have the so-called "Faith-healers" all over the land calling the sick and lame to come to them and be healed. I am asked sometimes if I think people are healed by these fellows. I reply that they are in the same manner as the people were healed in Christ's day by men who had no connection with the Church of Christ, such as when His apostles returned and told Him that they found men casting out devils.

We find any number of people who make no pretense to religion, not interested in the work of the church, who scoff at the idea of God speaking through specially called men; yet, some of these same people when they have illness which the doctors cannot cure, go to the faith-healer's tent.

It is sad to see, sometimes, members of the Church of Christ among those seeking relief, caring not how it comes so long as they can be helped. We should stress, it seems to me, the fact that God restored the gifts along with His church, and in His church He has made provision for those who are sick, instructing them on the course to pursue; that if we are living pleasingly to God we are directed to call on the elders of the church who shall lay hands on us, anointing us with oil, and He has promised that the power of faith shall save the sick. True, there are times when we are not healed, but we believe this is due to a weak faith on our part, provided it is God's will we shall be healed. May we stress that in the Church of Christ is where God has said His children shall look for help, both spiritually and physically. There may be times when we ask for relief from a purely selfish motive, or to satisfy lust. Surely, in this, God knows best whether we should be healed or not. We think of some whom Christ healed while here on earth, and whom He directed to go and show themselves to the priests, but who went their way refusing to render thanks for their healing. Too often we bring illness upon ourselves through wrong habits of health, or overwork; and in such cases, we surely need to repent of our sins, whether against society or our own bodies. We can go along and violate the laws of nature so long that we are loathe to admit we have done wrong to our bodies through that which we ate, or the exposure to which we have subjected our bodies. Surely in this we have sins to repent of and we need not expect healing until this is done and we resolve to no longer abuse our bodies.

We believe that the members of this church should be the healthiest people in the world—the happiest people; but what do we find? In many cases our people are as sick as those of the world.

We started out to speak of Satan's work among the children of men as he works through his transformed ministers to teach the people wrong ideas. This may be illustrated by the teaching of the word "Democracy" in this land and in Russia. Those people firmly believe that they are a free people to exercise freedom of vote when they go to the polls and there is only one name on the ballot. Surely they vote, but for what? While, in this country, we have been taught that any number may run for the same office and we can select the one we think best suited from the list. Surely our idea of democracy and that of Russia are entirely opposite. So it is in religious teaching.

On the other hand there is a teaching, strongly entrenched, to the effect that it makes no difference what we believe so long as we are sincere; for all are trying to go to Heaven; and the road we travel is only a matter of choice. If we want to be baptized, there are several ways this may be done all according to our taste; or we need not be baptized at all, for we will get to Heaven any way we go, provided we are sincere; and one must not cross us in this belief for Satan's ministers have told us there is no one road; all roads lead to Heaven. This idea is as far from right in its license as Russia's democracy is from freedom.

A short time ago, while talking with a party, they told us that it was so hard to select the truth from all those speakers on a Sunday over the radio, and all claimed to be right, and they became disgusted with all of them. We told them that if God is true, there must be among the multitude of teachings, one right one which is accepted of God, and it is the one accepting all truth, and if the Church of Christ is on earth today, it must be like the church Christ said He would build and of which we have a history of its teachings and organization for a hundred years after He went away.

We feel that every member of the Church should be able to tell the gospel story; the story of the restoration; the kind of organization there was in the ancient church both in Palestine and America; the name of His church and where this name is to be found in the Bible and the Book of Mormon. Unless each member is rooted and grounded not only in the love of Christ, but the glorious gospel of Christ, we cannot guide inquirers to the kingdom of God. We may not be able to explain every phase of the gospel, but we surely can learn to tell the beautiful story of the restoration and what it brought to men and what it will do for men today who believe it and obey it. May this be our greatest desire; to lead someone to the kingdom of God, for we are told that should we labor all our days, and bring only one soul to Him, how great will be our joy with that one in the kingdom of our Father. If we have never felt this joy, let me urge each one to seek to bring this joy into their lives and there is only one way this may be done, and that is to learn the story, and then tell it to our friends and acquaintances.

CHRISTMAS POEMS

BETHLEHEM'S GLORY

○ Advocate, take this sweet story
And carry it far on white wings;
Of Bethlehem's season of glory,
And the rapture that over her rings.
Of the chorus of rhapsodized angels;
Of the shepherds asleep on the hills;
How they waked with the melody swinging,
And their wonder and glorified thrills.

Of the Star that stood watching in silence,
Of the Wise Men with gifts from afar;
How they followed the light and came straightway,
By the glow of that glittering Star.
Of the mother—sweet, wise, gentle Mary,
So weary, so patient and good;
Of her thought as she watched her child, Jesus,
And did as all wise mothers should.

And the crown of that wonderful story
Was the baby, so rosy and sweet,
From the top of his halo-less head, dear,
To the soles of his little pink feet;
All swaddled and wrapped as was custom
And sighing—as little ones do,
The Saviour came bringing salvation
And immortal life unto you.

No manger, no star-watch, no shepherds
 Are here, in the waiting for you,
 But an altar is builded and ready
 For gifts, and for love old and new.
 Come, let your songs ring in His honor;
 Be glad of this story so true;
 Bring gifts and give for your gladness,
 That He brought this Salvation to you.

Let Christmas be dear for its mem'ries
 And the life that He lived among men;
 And the tale of His love and Salvation,
 Let us tell it again, and again!

—Vida E. Smith Yates.

THE INN-KEEPER MAKES EXCUSE

"Oh, if I had only known,"
 Said the Keeper of the inn,
 "But no hint to me was shown
 And I did not let them in.

"Yes, a star gleamed overhead,
 But I could not read the skies,
 And I'd given every bed
 To the very rich and wise.

"And she was so poorly clad,
 And he had not much to say;
 But no room for them I had,
 So I ordered them away.

"Had I turned some rich man out
 Just to make a place for them,
 'Twould have killed, beyond a doubt,
 All my trade at Bethlehem.

"Then there came wise men three
 To the stable with the morn,
 Who announced they'd come to see
 The great King who'd been born.

"And they brought Him gifts of myrrh,
 Costly frankincense, and gold.
 And a great light shone on her
 In the stable bleak and cold.

"All my patrons now are dead
 And forgotten, but today
 All the world to peace may be led
 By the ones I turned away.

"It was my unlucky fate
 To be born that inn to own.
 Against Christ I shut my gate.
 Oh, if I had only known!

—Author Unknown

THE STAR AT CHRISTMAS SEASON

Kenneth J. Smith

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5:2.

A long, long time ago, or it seems so to us today, in the civilized world known at that time there went out to the people from the governing powers a decree in taxation not unlike those of our time. The Word tells us that all went to be taxed into his own city.

"And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed. . . ." Luke 2:4.

And he took with him his beautiful espoused wife who was with child by the power of the Holy Ghost, and her name was Mary. Their methods of travel were very strenuous, slow and deliberate. So upon arriving we are made aware that their weariness was sore, and their distress great when they found that lodging was already over-crowded at the Inn because of many who had travelled far to be taxed by the direct order and decree of Caesar Augustus.

So it was that while they were there that Mary's time had been accomplished and she was delivered of the child she bore, conceived by the power of the Holy Ghost.

"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the Inn.

"And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night." Luke 2:7-8.

In order to get the full significance of the setting and the magnitude of that about to transpire, we, too, must of necessity think of ourselves in the position of the lowly shepherds in the field watching the sheep by night. If you have ever been out in the timber and in the hills far away from the glitter and false crust of modern civilization at night, away from the creations of men, alone with God and His creations, you can better visualize that great long ago.

For we are told, "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone 'round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:9, 10, 11.

Thus was heralded the tidings of that great and marvelous event highly celebrated by those referred to as Christian believing people of the present day; that event that is celebrated by those outside the little circle of the Restoration Movement at this particular time of the year, as the time of the birth of Jesus Christ. Taking full view of the cheap commercializing by the anti-Christ movements of the day, regardless of the season or time of year the event really transpired, we are struck with the potential good that is accomplished in this celebration; feeling and finding great strength in the spectacular, the unusual of long ago, in the record of that humble few who were tending their sheep in the field, when struck with fear from the great powers of the Creator, as suddenly, there was with the

angel a multitude of the heavenly host praising God and singing, "Glory to God in the highest, and on earth peace, good will toward men," a phrase that has come down through the sands of time since that day, leading the crusades of men. And our Christmas season and still we have that powerful banner held high in the desires of all Christendom, "ON EARTH PEACE, GOOD WILL TOWARD MEN."

So we find these humbled few, astonished, simple shepherds talking among themselves after the angels had departed from their presence back into the heavens to the God who made it all possible. They decided to go to Bethlehem and see this thing which had come to pass, which the God of heaven had made known to them. Not unlike some of the more practical individuals of our day they were going to investigate. So they came with much haste and excitement and found Mary and Joseph and baby son who was lying in the manger.

When they beheld it their excitement increased and they proceeded to tell the astonishing story of that revealed unto them abroad on the land. By the word of mouth it was published quickly over the community and the surrounding territory. We are told that they that heard it were astonished and wondered at those things that were told them by the lowly shepherds. Then the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. So we would in our day drop this casual question. Do we who are enlightened by the same spirit and the same God of heaven attach the correct significance to those high principles of worship found in the teachings of the manner and purposes of the coming, or the birth, of our Lord and Master Jesus Christ into the world?

We would finish our story, for we find in the day that Jesus was born in Bethlehem of Judea in the days of Herod the King, there came three wise men from the East to Jerusalem; men of learning, of some wealth and position, recognized as such by the king. They were not unkindly men even though they knew of the prophet foretelling the spectacular event that was to transpire. Upon arriving in Jerusalem they expected to find him who was to be born King of the Jews, for they asked, "Where is he that is born King of the Jews, for we have seen his star in the East, and are come to worship him." Matthew 2:2.

We find the wicked king troubled in fear for his throne and his power. He called the religious authorities, the chief priests and scribes of the people, together and demanded of them where Jesus Christ was to be born. They answered him, "In Bethlehem of Judea", and quoted the prophet as their authority.

Then the wicked king got the three Wise Men aside privately and questioned them extensively concerning the details of the appearance of the new star in the Heavens, and sent them on their way to Bethlehem with this request, ". . . when ye have found him, bring me word again, that I may come and worship him also," (Matthew 2:8), but God's purposes were not thwarted for He gave them a dream in the night and they returned home by another route.

Lo another people unknown to any save God himself on the other side of the earth gives another strong testimony, and the same struggle between the believers in Christ and the anti-Christ movement existed. Potential good was established and great strength of character of the people of God was accomplished from this spectacular event, the birth of Jesus Christ to the earth; long foretold by the prophet Samuel, the Lamanite. When the sign was given there appeared a new star in the heavens.

"For behold at the going down of the sun, there was no darkness; and the people began to be astonished, because there was no darkness when the night came."

We are told that the people all over the broad land were astonished and fell to the earth in realization of the fulfillment of the prophet's word and they feared because of their wickedness and unbelief.

"And it came to pass that there was no darkness in all that night, but it was as light as though it was mid-day. And it came to pass that the sun did rise in the morning again, according to its proper order; and they knew that it was the day that the Lord should be born, because of the sign which had been given." III Nephi 1:21-22.

The new star still shines. Can we see it through the maze of evil upon the earth? The banner still flies high, "Peace on Earth, Good Will Toward Men", in this Christmas season. Our Faith is increased by the worship we render and our Hope perpetrated by the knowledge of the fullness of the Latter Day Gospel of Jesus Christ. Charity is promoted by the brotherhood of man. Let us look into the future with confidence and love of the Gospel Star that leads to salvation.

POETRY

LIFE'S HIGHWAY

(Sing to tune of, "Life is Like a Mountain Railroad")

As we travel on life's highway
Looking for a better land,
We'll be sure to find obstructions
As we seek the Gospel plan.
Always mindful of the evil
Creeping in without command,
Let us put our trust in Jesus
He's sitting high at God's right hand.

Chorus:

Blessed Jesus, Thou art waiting,
Way up in the Heaven blue,
May we e'er to Thee be faithful
For we know God's words are true.

As we travel up life's mountains
May we grasp and cling to Thee;
For Thou art a loving Saviour
There to help us our way see.
May we climb with all our vigor
For we know the way will be,
Rough and rugged, our dear Saviour,
May we put our trust in Thee.

Chorus:

Faithfully we struggle upward
 Guided by Thy spirit's hand,
 May we see the way so clearly
 Till we join that happy band.
 May we seek for loving comfort,
 E'er prepared for Thy command;
 If we share each other's burdens
 We'll meet Thee in the peaceful land.

Chorus:

Cora B. Bigham

PRAYER OF THE HARVESTERS

Thou Holy, Holy Lord, Our God: We seek thy word
 of Grace;
 Thy servants bearing heavy loads, now seek thy smiling
 face,
 Entreating Thee, not we be freed from our appointed
 share
 In this thy work; but we entreat, O take us in thy care!
 With honors which but thine own power our souls
 could implement,
 With powers and keys thou hast endowed, we wait thy
 word's intent;
 And now seek wisdom from Thee, Lord, for yet we are
 in need—
 Thy pastures great we seek to share—do thou our
 ways now lead.

And be it o'er the oceans, some it is thy will to rend
 From home and loved ones, 'tis thy will, e'en there of
 us to send,
 O by thy hand's almighty power, go thou and lead us,
 there;
 That, multitudes we cause to flow into thy Zion fair.
 O speak, dear Lord, the while we wait in holy unity;
 Give grace in blessings, to endow; the glory be to
 Thee;
 O speak, Thy servants wait to hear, and say, "The
 Spirit saith. . . ."
 In Jesus' name, 'tis thus we pray; Breathe on us thy
 love's Breath.

Hervey A. Scott

BETTER TO WEAR THAN TO RUST

'Tis better by far in the battle of life
 To be at the front than the rear,
 To earn the reward and the guerdon of strife
 By manfully battling here.

'Tis better to work with a spirit of love,
 Although we may gain but a crust,
 Still looking above, the effort will prove
 'Tis better to wear than to rust.

A man upon earth with nothing to do
 Is only a man in the way,
 And the soul unused to service, 'tis true
 Is doomed to an early decay.

It is the decree of an Infinite will
 That struggle and labor we must,
 Our mission fulfill, discovering still—
 'Tis better to wear than to rust.

—Selected.

THE CLOSING CENTURY

The closing century now brews
 In vials of God's wrath;
 Each Gentile nation now pursues
 Destruction's well known path;
 The elements prepare their part
 In His just besom's scath;
 The signs predicted—inspired men
 Long sought to intervene—
 Before man's vision fraught with fear
 Now rise upon the scene.

Ho! then bring forth strong armaments—
 Bring forth the atom's gage—
 For, 'tis the Lord of Heaven's war,
 The battle you will wage;
 Seek deep in wisdom's store to find
 Strong aid your chains to seal
 Upon the conquered; strongly bind!
 Bind up your wordy guild;
 Haste thee! Go forth on sea and land,
 Your crossed swords to wield.

See you not that you fulfill
 The workings of God's will?
 And that your swords prepare the way?
 'Tis written, when you've failed and tost
 Aside His gift, then Israel lost
 He will search out and hunt at length,
 His word is strength, His arm hath power;
 Yours that He gave has had its hour;
 The ages now reveal His hand
 Outstretched o'er a promised land.

Go to, enrich with blood its wasted girth,
 Flow in, build up to ancient worth;
 Let mingle now your meed,
 It will bring forth to Joseph's seed
 Cleansed of its curse with theirs that's shed
 To establish here their worthier breed.
 See ye not the serpent coiled
 O'er this fair land your greed hath spoiled?
 See ye not the lightning's flash?
 Hear ye not the thunder's crash?

Ah, 'tis an omen of the night—
 The weakening of a nation's might;
 The setting of her glory's sun,
 The taking of her conquests won;
 The spending of her youth's dear blood
 For gold and honor vainly wooed;
 The reaping of the whirlwind's grist,
 The fruitage of her loveless trysts;
 "Her rising sun," the spirit saith,
 "Now looks upon her coming death."

Hervey A. Scott

(Written in late summer, 1945, at Big Cove School,
 Cherokee, N. C.)

A LAND BEYOND

There's a rainbow shining some where
 The Lord shall come our sorrows to share.
 His face shineth from the sky,
 He will come in the sweet by and by.
 There are the stars shining above
 Which convey the light of the Saviour's love.
 He tells me if I'm faithful and true
 That where He is, I may come too.

So help me Lord to be ever true,
 Ever willing thy will to do.
 May I always be honest, upright, and square
 And always ready to do my share.
 By faith we can see a land afar—
 A land beyond the bright morning star,
 A land that rings in endless chime
 Beyond the Sunset Bars of time.

There is a land of endless day
 And we all hope to travel that way;
 A land without work or money
 But still it flows with milk and honey.
 When our journey here is complete
 And we are gone our record to meet
 And if to our God we have been true,
 We will find rest, yes me and you.

And now I hear the angels singing
 As they behold the Saviour's face;
 And that should remind all of us
 That we are saved through faith, by grace.
 We can hear the angels singing
 From that Glorious land above:
 They are singing, shouting, praising
 The one and only God of love.

Clyde W. Ellis

OBITUARY

Mathilda Jacobson Hunter

Mathilda Jacobson was born November 27, 1876, in Alborg, Denmark. At the age of three years her parents came to the United States, locating in Council Bluffs, Iowa. Her early childhood was spent in that city. Later her parents moved to Lamoni, Iowa, where she lived till she came to Independence thirty years ago.

She worked as a practical nurse in and around Independence for some twenty years.

She passed from this life October 26, 1955, at the Lakeside Hospital in Kansas City. She had been sick for some time and the cause of death was cerebral hemorrhage. During her illness she called many times for the elders. Her faith never wavered.

She was baptized on the fifth day of July, 1891, and united with the Reorganized Church of Jesus Christ of Latter Day Saints, and in later years affiliated with the Church of Christ (Temple Lot), and was a faithful member and oft times bore testimony of the restored gospel. She was a consistent and devout Christian and in life

made many friends. She was ever ready to respond to a call to service. She loved and liked to help people in need.

During the year 1947, she met Elmer Hunter and they were married June 12, of that year. Later they built a home on West Twenty-Seventh Street where they were living at the time of her death.

She was the last of her family to pass on and leaves to mourn her passing her husband, Brother Elmer Hunter, of the home. She also leaves twelve nieces and nephews and a host of friends to mourn her passing. Sister Tillie will be missed from her usual place in the church and neighborhood.

Services were conducted by Apostle William F. Anderson, assisted by Bishop C. L. Wheaton, Jr. Sister Tillie was laid to rest in the beautiful Mount Moriah Cemetery in Kansas City, Missouri.

Please send all Articles, Missionary Reports, Bishop's Reports, Activities from the School of the Ministry, Questions and Miscellaneous Items to Archie F. Bell, 1101 West Orchard, Independence, Missouri.

Send Letters and Reports from Locals to Lois Harris, 1920 South Osage, Independence, Missouri.

Send all Poems and Reports from Auxiliaries (Sunday Schools, United Workers, Young Peoples' Christian League) to Marion Sprague, 424 East Walnut, Independence, Missouri.

May we urge all who have material to be published in the Advocate to be sure to have it in the hands of the Editors by the 15th of the month previous to its mailing. Example: Material for the August issue should be in the hands of the Editors by July 15. This will help us to get the paper out on time.

The Editors

INSTRUCTIONS IN ORDERING

Our quarterlies are not dated, but numbered, because they contain a regular course of study, and if the schools desire to make this study, they should order the quarterlies according to number so as to avail themselves of the entire course, so far as the study has been extended up to the present time. None of the courses are, as yet, complete.

Send ALL remittances for the Sunday School Association to: General Sunday School Association Treasurer, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

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