

# 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 33

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No. 2

## *I Know Something Good About You*

Wouldn't this old world be better  
If the folks we meet would say—  
“I know something good about you!”  
And treat us just that way?

Wouldn't it be fine and dandy  
If each handclasp, fond and true,  
Carried with it this assurance—  
“I know something good about you!”

Wouldn't life be lots more happy  
If the good that's in us all  
Were the only thing about us  
That folks bothered to recall?

Wouldn't life be lots more happy  
If we praised the good we see?  
For there's such a lot of goodness  
In the worst of you and me!

Wouldn't it be nice to practice  
That fine way of thinking, too?  
You know something good about me;  
I know something good about you?

—Author Unknown.

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## ZION'S ADVOCATE

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Headquarters on the Temple Lot, Independence, Missouri  
 EDITOR: Archie F. Bell, Ava, Missouri.

ASSOCIATE EDITORS: Marion Sprague, 424 East Walnut Street, Independence, Missouri; Lois Harris, 1920 South Osage, Independence, Missouri.

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## EDITORIAL

This time of the year brings to our mind the expression oftentimes used in the Scriptures: "pruning the vineyard." The people of the time when Jesus was on the earth were acquainted with fruit and its care, which is the reason that He used that walk of life as an example so much.

It is still necessary to care for an orchard or a vineyard if a person is to realize much, if any, return from it. A person must know how to detect the dead or diseased wood and prune it off from the tree or vine. Also he must know how much growth to leave on the tree or vine so that not too much is left for the root to support and bear fruit. If too much is left, it might take all the strength received from the root to feed the tree and nothing is left to bear fruit.

In the winter time when the tree is dormant is the best time to do this and for that reason many are doing their caring for their orchards this month.

Some farmers this month are sowing the type of seeds that settle into the earth in a natural way. By that we mean the seed is sown on the ground and the freezing and thawing that will take place in the late winter and early spring will permit the seed to settle into the ground, where, if it receives the sufficient moisture, it will grow.

Some farmers are busy caring for little calves, pigs or lambs. They know that their young livestock must have special care or its chance of full value, when it is grown, is poor. For this reason many of the farmers take special care and put in extra time with their calves, pigs, lambs, etc., in order to give them every reasonable chance for a good start in life.

Many of the stockmen or poultrymen test their herds or flocks at this time of the year to determine if they have any disease that injures them or the consumer of the several products derived from them. If one is found which will not pass the test, it is removed from the herd or flock so others will not be contaminated by it.

Some farmers are getting machinery ready for

spring work. They have found it a good practice to be prepared for the season that is to come, therefore it is necessary to have their machinery in good running order so that when the time comes they can put in full time in the field. Some machines may need new parts and some may need replacing with new machines.

Some may find their meadows or pastures in poor shape, some of it having died. They will be making the decision whether to reseed the barren spot or to plow up the entire field and reseed it anew. Perhaps in the orchard or vineyard there is a planting that has quit bearing; or maybe it never did bear any fruit. The owner will be making a decision whether to remove it from his orchard or vineyard and replace it with a new one.

Whether it be seed for his rotation, a new seeding or a replanting, the tiller of the soil is getting ready at this time of the year for the season of the year which will soon come.

And because of his earnest efforts along with the help of God, the tiller of the soil in this land has brought about the literal fulfillment of the prophecy of Moses concerning this land when he said: "The precious things of the earth and the fulness thereof." How well that was said. And how little we appreciate it.

God is the tiller of the soil of mankind and this church is his vineyard. Let us compare our position to some extent with Him to the position of the trees, grasses and meadows with the farmer.

We have one advantage over the trees of the orchard. We can prune out our dead limbs. Our limbs are our works and if our works are dead, or part of them are dead to the extent that they do not bear fruit for God to store up in His kingdom, then we better prune them out and start new works that will bear fruit for Him.

We spoke whereof, if the tree had more branches than it had root to support it, then it could not bear fruit or at least the fruit would be of a poor quality and of little or no use. Sometimes we find those who have so many different jobs to do in church work that they cannot do justice to any of them.

King Benjamin gave some very good advice that could be applied here: "It is not requisite that a man should run faster than he has strength. And again: it is expedient that he should be diligent that thereby he might win the prize: therefore all things must be done in order."

Again, we might graft other limbs onto our tree and they may not be the kind that bear fruit of any kind. They would have to be pruned out too. We are speaking of the statement which Christ made: "Take heed to yourselves, lest at any time your hearts be overcharged with . . . cares of this life."

To many of the people, the cares of this life or the race after the dollar takes first place; and then, if there is any time left, they will give some consideration to their work for the Master.

We so many times think that the members of the Priesthood are the only ones who sow the seed of the

Gospel. We must realize that our conversation, yes the conversation of every member of the Church of Christ, should be Gospel seed. If our conversation is such that we would not want Christ to hear then we are not doing our duty.

Remember, the words that you are saying may settle into the lives of others like the seed we mentioned that the farmer sows in the winter to sprout and grow in a later season. The Scriptures tell of two sowers, one sowed the seed of the Kingdom and one sowed the tares. Tares look like wheat but bear no grain. Our conversation may decide which kind of sower we are.

The new members of the church may be compared to the new livestock on the farm. Usually there is at least some special effort put forth to get a person acquainted with the Gospel. Then after they become members of the church they are taken for granted. Just as much, or even more effort should be put forth after they have joined as was used before.

Baptism is a covenant with the Lord showing repentance. It is no indication that a person is fully grounded in the doctrine of Christ. It is no more assurance that a person will continue in the Word than it is an assurance that a new-born calf will grow to a mature animal, or that a new-born baby will grow to be an adult.

Care should be exercised that a new member should be well grounded and nourished with the good word of God.

Our little folks, as well, should be given special consideration. Just because Jesus said, "Of such is the Kingdom of God," is no reason that we should think that they would always be that way. From the time that they can talk, they should be taught righteousness by hearing conversation on the same. If our conversation before our children is on things pertaining to the world only, then their thoughts will be on worldly things. They hear and retain much of the thoughts they hear expressed between two adults nearly as much as they remember the things told them.

Our little children of today are the adults of tomorrow and the way that they will live their lives will be influenced a great deal by our conduct with them and before them.

They should be taken to a Sunday School of your faith and taught the Gospel of Jesus Christ. They should be taught how to be quiet in church, and respect for the house of the Lord at all times. We are taking serious chances when we make a habit of taking our children to churches other than our own faith. The statement made by Paul: "a little leaven leaveneth the whole loaf" may be applied to this case. Doctrines taught in a church other than our own may sink into the tender minds of our children and may stay there despite all of our efforts to remove it.

Rather than make a habit of attending another Sunday School it is better to take time and have a Sunday School of our own in our home. It is not as easy to do as taking them to a regular Sunday School, but if our daily work takes us into a place where we

do not have our own church privileges we must, if we do right by our children, teach them in our own home. Sometimes it is better to sacrifice some salary or wages rather than to deprive our children of their proper teaching.

The testing may be applied to our lives in two ways. One, prove all doctrinal beliefs and hold to the good ones. Examine ourselves occasionally to see if our habits are in harmony with the will of God.

The getting ready of the machinery may be applied to our homes and our Locals. Many times we hear the expression: "I will be glad when the Gifts of the Spirit are manifest more." Are your homes in shape or condition where the Gifts may be enjoyed in them? If not, why not? If we are not in condition in our homes for the Gifts of Faith, Knowledge or Wisdom to be manifest, not to mention the other Gifts, why should we find fault with others for being in the same condition that we are in.

We have several Locals in the Church of Christ. Are we meeting together every Sunday morning in a Sunday School in which our church beliefs, taken from the Bible and the Book of Mormon, are being taught? It is our duty as a Local to gather in our own appointed meeting and in the same place every Sunday. It is better to meet in the morning when our minds are fresh. We should not permit the enticement of a late Saturday night to hinder us from being ready for our services and on time, physically rested, ready to do our duty there. The teachers and the pupils in the Sunday School should have their lessons studied.

When the preaching service time comes the speaker should be Spiritually ready. When we meet in prayer meeting we should all take part. We should not be ashamed to bow our knees and pray to God, neither should we hesitate to bear our testimony in His behalf.

Concerning the planting. Everyone who goes through the waters of baptism is called to be a saint. Christ made the statement, "many are called but few are chosen." They are not chosen because they did not bring forth fruit for His Kingdom. We are told that the axe is laid at the foot of every tree. If we are bringing forth fruit for His Kingdom we have nothing to worry about. Remember the words of John the Baptist: "Every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

Getting seed ready for spring would apply to the Priesthood in particular. They are the ones who are responsible before God to see that the Word is understood. It is the duty of the local Priesthood to visit the members of the Local and teach them, if necessary, the truth found in the Gospel of Jesus Christ. All members of the Priesthood are duty-bound to understand as much of the Gospel as they can. They are not to allow their daily labor for a livelihood to interfere with their duty as representatives of God. If they perform their duty to God in the calling wherein He has placed them, they will have little time to quarrel with those of other churches. They as well will have little time for pleasures of this world or habitually mingling with

those of other faiths in their meetings. There is so much to be done and so few to do it that there is no time to be wasted.

God has seen fit to grant that this land should be a land of plenty. That does not apply to material things only. It applies to the Gospel of Jesus Christ as well. The fullness of His Gospel was restored over one hundred years ago. It is the duty of all those who have accepted authority to proclaim this Gospel, to do so with a full heart and a qualified mind. They are to teach all of the Gospel and not just a portion of it. We as members of the Church of Christ should take full advantage of that great gift of the Gospel which has been given to us.

Yes, let us all come in a unity of the Faith and a Knowledge of the Son of God unto a perfect man unto the stature of the measure of the fullness of Christ. Let us repeat part of that: in a unity of the Faith. If we do this we will witness a greater out-pouring of the Gifts of the Spirit.

A. F. B.

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### NEWS FROM LOCALS

#### Georgeville, Missouri

The Georgeville Branch of the Church of Christ meets in our church building. It is a house that was remodeled for a church by the combined efforts of our members and members from Independence. We have a membership of ten and though few in number we have many enjoyable times together. Each Sunday morning we have Sunday School followed by a church service. On Sunday evening we have a song service followed by a preaching service. We often have visitors (both members of the church and neighbors) whom we enjoy greatly. We are glad to have any come and worship the Lord with us.

As is the usual custom in local branches of the church we enjoyed a Sacrament service on the first Sunday of December. Although we were few in number we had an enjoyable service in the presence of the Lord.

On Sunday evening, December 4, we began our evening service with a song service. The speaker of the evening was our pastor, Brother Ray Bryant. The main theme of his sermon was the power and mercy of God and the workings of God's plan. He read James 1:17-27, Psalm 103, and Isaiah 44. The fear of God is the beginning of knowledge. We must purpose in our hearts to serve the Lord. We, having the true Gospel, have a large responsibility. We must show by our lives that we are born into Christ. Brother Bryant recounted some of the happenings in the Old Testament showing the dealings of God with man and the purpose and plan of God. He closed by reading Moroni 10:3-7, "Behold, I would exhort you that when ye shall read these things, if it be wisdom in God that ye should read them, that ye would remember how merciful the Lord hath been unto the children of men, from the creation of Adam, even down until the time that ye

shall receive these things, and ponder it in your hearts. And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if we shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost; and by the power of the Holy Ghost, ye may know the truth of all things. And whatsoever thing is good, is just and true; wherefore, nothing that is good denieth the Christ, but acknowledgeth that he is. And ye may know that he is, by the power of the Holy Ghost; wherefore I would exhort you, that ye deny not the power of God; for he worketh by power, according to the faith of the children of men, the same today and tomorrow, and forever." God can do all things.

The morning speaker of December 11 was Brother John Sweem. His text was the entire second chapter of Ephesians. Christ died for our sins. As in Adam all died so through Christ all men live. "If in this life only we have hope in Christ, we are of all men most miserable." (I Cor. 15:19). Baptism avails nothing until we have reached the age of accountability. Then we must become baptized to become a child of God. We have salvation through the grace of God. There is work to do in the kingdom of God. Can faith alone save us? "Even so faith if it hath not works, is dead being alone." (James 2:17). He that continues faithful to the end shall have eternal life. We must have a broken heart and a contrite spirit and follow the greatest leader, Christ, to hear the plaudit, "Well, done, thou good and faithful servant." (Matt. 25:21). "Whoever a man soweth, that shall he also reap." (Gal. 6:7). We must work out our salvation with fear and trembling and shun the very appearance of evil.

Brother Ray Bryant was the evening speaker on December 11. He read Psalm 37 as a scripture lesson. The heart of man is deceitful and desperately wicked. We need judgment to choose better things. We need to have Christ in our hearts and establish our hearts in faith. We must shun the very appearance of evil for God cannot look upon sin with the least degree of allowance. We have the words of eternal life. Do we have the works? Peace will be among us when we are subject unto God. The gospel gives us light and understanding. We must endure to the end to be saved. Brother Bryant quoted Hebrews 13:5 and Joshua 1:5. We are admonished day by day to follow with heart and mind centered on God. He also used Acts 4:24. We may ask God to do for us as he did for those when He was here. When the Lord shows forth His power life will be for the faithful and meek.

On December 18 the morning speaker was Brother Vance Harris, visiting from Independence, Missouri. Brother Harris talked of the beginning of the learning of those who have accepted the gospel. There was something in and around each of us to arouse a desire to seek God. This desire, if strong enough and nourished will develop into faith, the first principle of the gospel. He read the eleventh chapter of Hebrews concerning faith. Brother Harris stated that this time of year merchants are taking inventory of their stock for income tax purposes. They must report to the government their profit or loss for the year. We also should

take an inventory of our own faith and spiritual condition. Our report is only known to ourselves and God.

At our morning services we had the privilege of having several visitors: Brother and Sister Vance Harris and daughters, Margret and Martha; Sister Mildred Hooker and daughter, Alice Fawn; and Enid Bell, all of Independence; and Mr. and Mrs. John Morris, of Los Angeles, California.

The evening speaker for December 18 was Brother John Sweem. He used the first chapter of Hebrews as a scripture lesson. He talked concerning the great love of God in sending His Son. Brother Sweem briefly recounted the Christmas story and pointed out the difference in Christ's first coming as a babe and His second coming as a Ruler and King. The only sound doctrine is that of Christ. We crucify Christ by being disobedient to His gospel. Through Christ's death we are reconciled to God but we must save ourselves and be careful not to judge others. There are difficulties in bringing others to the gospel but we must keep trying and do all we can. If anyone has reason to be discouraged it is God. A kingdom divided against itself cannot stand. We must choose whom we would serve. Where our treasure is there will our hearts be and we must remember that the Lord giveth and the Lord taketh away. Christ came to make the world a better place in which to live. We must ground ourselves in the solid rock that is Jesus.

On Christmas morning, December 25, Brother Ray Bryant was again the speaker. As a scripture lesson he read the second chapter of Luke which begins with the Christmas story and continues to the time that Christ as a boy was found in the temple. We sometimes let the customs of the world take the place of the real Christmas spirit and what Christmas should really stand for. Jesus' earthly parents sought him, found him in the temple, and asked why he had not stayed with them. "And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business?" (Luke 2:49). As members of the body of Christ should we not, too, be about our Father's business? Brother Bryant also read Matthew 7:21-29. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven." Many will say they have done works in the Lord's name but only those who actually do the Father's business will be allowed in the kingdom of heaven. We must be grounded in the Lord, the solid rock.

At the evening service of December 25, we again heard from Brother John Sweem. He spoke concerning the divinity of Christ. We can only have faith because of the divinity of Christ. In reality Christ had no earthly father but was born of the Spirit. John had an earthly father but had God's Spirit with him. We read in scripture that Christ was born of a virgin and of the prophecies concerning His birth. Christ came to redeem mankind and was in the kingdom of God. John was not, but was a prophet. Christ came to give us hope of redemption. "If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19). Should we not be about our Father's business?

This being the end of another calendar year, I wonder what we each have accomplished for the Lord this past year and what progress we each will make this new year and each year that we are given life in the future? We know not when our lives will be taken and if we are not using life to obtain life, what benefit is it to us? Combining two thoughts used in the sermons this month, "If we are grounded in the Lord, the solid rock, we will be about our Father's business."

Mary Lois Bryant, Reporter

### St. Louis, Missouri

We held our regular Sacrament Service on December 4.

Brother Lawrence Nichols, our pastor, was our speaker on December 11. His subject was about the commandments of God and the commandments of Christ. He used Exodus, chapter 20, and told us of many great things that took place at the time of Moses, but the Ten Commandments were the most important.

1. Thou shalt have no other Gods before me.
2. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.
3. Thou shalt not take the name of the Lord thy God in vain.
4. Remember the sabbath day, to keep it holy.
5. Honour thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

We should devote the sabbath day to the Lord for it is His day. When the Lord made the heaven and the earth, the sea, and all that is in them, on the seventh day He rested and that day He blessed the sabbath day and hallowed it. The Lord gave these commandments to the people coming out of the bondage of Egypt.

Christ came later and gave the people the six principles of the Gospel which are considered His commandments. First is Faith. We should have faith in Him and confidence in our fellowmen. Next, He taught Repentance, then to be Baptized to enter into the Kingdom of Heaven. Then the Laying on of Hands to receive the Gift of the Holy Ghost, for the Holy Ghost guides us to all truth. The Resurrection is next. We are resurrected in the whole of our body. We are resurrected for the Eternal Judgment.

In Acts 3:19, "Repent ye therefore, and be converted, that your sins may be blotted out."

The sin of Adam was put on the people, but when Christ came He changed that by coming to save the world. If we follow His commandments our sins will be forgiven. Brother Nichols asked us if we were in the position to endure to the end. He reminded us that Christ was crucified for our sins and arose in three days to show us of our arising in the whole of our body. His people are the ones who love Him and keep His commandments.

Brother Nichols closed with this portion of an article from a newspaper: "It is easy for most of us to drift along through life without making any special effort to improve or use for good the talents entrusted to us by God. A daily examination of conscience is a healthy practice. But if our sorrow for past mistakes or sins of omission is genuine, it will be accompanied by a firm purpose of amendment. (. . . except ye repent, ye shall all likewise perish." Luke 13:5.) O God, keep me reminded that a test of my sincerity of regret for past errors is how I improve in the future.

December 18, we had election of officers. In our Sunday School the new officers are: Superintendent, Brother Andrew Shanks; Assistant Superintendent, Brother Charles Clark; Secretary, Sister Edith Frey; Assistant Secretary, Sister Ida Davis; and Treasurer, Brother Wayne Shankle. The new church officers are: Pastor, Brother Alton Shankle; Assistant Pastor, Brother Lawrence Nichols; and Secretary, Sister Bernice Shankle.

Brother Shankle was our speaker for the day. His text was about the resurrection. If we sow good seed we will reap eternal life. If we sow bad seed, we reap damnation to our souls. We will be rewarded according to our works. Brother Shankle quoted from Revelation 20:12-15 and told us that the entire Bible was written by the inspiration of God. There will be two judgments. The first resurrection is the judgment of the righteous. The second resurrection will be the judging according to our works. What we sow we shall reap. It is impossible to please God without faith. Then we must repent and be baptized. Christ was perfect and yet He was baptized to set an example for us to follow. Brother Shankle told us that there is nothing hid that will not be revealed and not to fear them who can destroy the body but to fear Him who can destroy the soul.

On this Christmas day Brother Lawrence Nichols was our speaker. He asked us if we realized this day as the birthday of Christ or just as a day to exchange gifts. He referred to Luke 2:8-19. When the angel appeared unto the shepherds, the angel said that the good tidings were to all people and not just for the shepherds.

There was no Saviour before Christ, so the people did not know what would happen to them after they left this earth. Brother Nichols read Matthew 2:1-23 then spoke of all the things the prophets prophesied that have come to pass. When King Herod sought the Christ-Child to kill Him, the Lord protected Jesus by having Mary and Joseph flee to Egypt. The Lord will

protect us too. John 1:41, God's word was made flesh by the birth of Christ. Brother Nichols left this thought with us that we should go to our homes rejoicing that the Saviour was born to save us. We should do a little more in remembrance of our Saviour.

Edith Frey, Reporter

#### Wyandotte, Michigan

Brother Archie Bell and Brother William Sheldon, two of our Apostles, were visiting with us. They came on December 13, that evening we had a potluck supper in the basement of our church. Everyone had a chance to meet and talk to them.

The following Sunday, Brother Sheldon preached in the morning and Brother Bell preached at our evening service. We enjoyed hearing them very much.

At our morning service Brother and Sister James Shrum had their baby blessed.

There have been four baptized into the Kingdom of God in our Branch. We thank God for this blessing. Pray for us that there may be more in the near future.

Agnes McCane, Reporter

#### Independence Diary

December 18, Brother Joseph Yates was the speaker of the morning hour. The scripture reading was the story of the birth of Christ found in the second chapter of St. Luke. The thought Brother Yates emphasized was "peace". The heavenly host, on that night so long ago, sang: "Glory to God in the highest, and on earth peace, good will toward men." Christ coming to earth, brought peace to those who accepted His gospel. John 14:27, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your hearts be troubled, neither let it be afraid." If we should ask those around us, what would give them peace or make them happy, we would get such answers as money, friends, health, fame, etc. Let us ask ourselves this question. We know there is no lasting happiness or peace to be found outside the strait and narrow way. No matter how much of this world's wealth or fame or how many friends we have today, there is no assurance that we will have them tomorrow. To have peace we must have faith in God. If we have faith in God we will not worry about our problems, for worry is lack of faith; but rather, we will take our problems to God in prayer and find peace.

Sister Anderson is able to attend services again for the first time since her illness. We are thankful that she is again able to meet with us and pray that she will continue to gain strength.

The evening hour of December 18 was occupied by Brother Denver Chapman. The scripture reading was Psalm 24. He also read the beginning of the Sermon on the Mount. The Lord expects more of us who have a knowledge of Him than of those who have not heard the gospel. We are to be an example to them, a light upon a hill. We cannot expect to inherit eternal life

if our lives here do not show that we know and love the Lord. St. John 12:42-50 tells how some of the chief rulers believed but because they loved the praise of men more than God they did not confess that they believed. If we love the world and its pleasures more than we love to serve God then we shall be judged by the words Christ spoke, the same as rulers who did not confess and follow Him. We have no jurisdiction over death, resurrection, and judgment but we do have an opportunity to prepare for them and to help our brother. We have been commanded to be perfect, so let us not stop short of the goal.

Friday evening, December 23, was the Sunday School Christmas program. The program was a short dialogue, music by all the classes, and treats.

Before the preaching service Christmas morning two babies were blessed. Little Mark Hays Harris, son of Brother and Sister Alvin Harris was blessed. The two grandfathers, Brother Rolland Sprague and Brother Vance Harris, officiated. Joyce and Alvin and baby were visiting their families in Independence over the holidays. Now they have returned to Fort Campbell, Kentucky where Alvin is stationed.

Little Debra Ann Hedrick, daughter of Jimmy and Caroline Hedrick was blessed. Brother Harvey Bell, maternal grandfather, was the spokesman assisted by Brother Leslie Case, an uncle of Debra.

It seemed very appropriate for these little ones to be brought before our heavenly Father for a blessing on this day that has been set apart to commemorate the birth of His only Son, who came into this world as a tiny spark of life the same as little Mark and Debra.

Brother William Anderson was the speaker Christmas morning. Isaiah 9:6-7, foretells of the birth of Christ, and Luke 2:9-17, tells of the visit of the angels to the shepherds on the hill and the shepherds seeing the Babe in the manger. These two were used for the scripture reading. Because of Satan, came the fall of man. If it were not for the great sacrifice of God's gift of His only Son to the world, man would have been lost forever. What does this gift mean to us? Millions of dollars are spent in gifts for one another at this season, but do we become so involved in the exchange of gifts with each other, that we forget the greatest gift of all? The angel said this gift was to all people. Christ came and set the example, and if we will follow Him, our reward will be eternal life with Him and His Heavenly Father. We become so busy with everyday living that we sometimes forget that the physical things of life do not matter so much as the spiritual things. I Peter 3:15, "But sanctify the Lord God in your heart: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:"

Some of the visitors we had Christmas morning were Brother and Sister Babcock and son of Wisconsin, Brother and Sister Alvin Harris and baby from Kentucky, Lowell and Sister Alice Larsen and family from Gurley, Nebraska, Mr. Morris from Lincoln, Nebraska, Brother and Sister Harvey Bell, who were returning from Grand Junction, Colorado, to their home in Ava, Missouri, Mrs. Schnuelle, mother of Sister Harvey Bell,

and the former Dolly Anderson and family, a daughter of Brother and Sister Wm. F. Anderson, from Texas.

The evening service of December 25, Brother Nicholas Denham was the speaker. The scripture reading is found in John 2:1-11. This tells us of the first miracle Christ did. He changed water to wine at the marriage in Cana. We are living in a time of abundance, and yet, we do not have time to care for the things of the Lord. We have all kinds of time-saving devices and all kinds of worldly interests to use up the time we might otherwise give the Lord. We have radio and television which could do much to improve the minds and lives of mankind, but many of the programs are degrading and full of foolishness. We are told to come out of the world and not partake of its evils. If we would make a greater effort to live the gospel of Christ, our lives would be a great influence for good to all we come in contact with.

Before the opening of our January 1, 1956, sacrament service, Brother James A. Hedrick was baptized by Brother Harvey Bell, and was confirmed by Brother Bell and Brother J. M. Case immediately after the service opened. It was with great joy in the hearts of all that we offered Jimmy the right hand of fellowship. Many of the testimonies were from members, who could remember back 50 and 60 years when they had entered the waters of baptism and testifying of how much God had blessed them because they had entered by the door into the sheepfold of Christ. It was a very good service to begin the new year.

Brother Harvey Bell was the speaker the evening of January 1. He used many scriptures from both the Bible and the Book of Mormon to show how the two books harmonize. If any other records should be brought to our attention we have a gauge to judge by, so that we can know of a surety whether it be true or not. These two records are our gauge and any other record of God's will harmonize with them. Some of the texts were II Nephi 6:48; Ephesians 4:4, 5, 6; Mosiah 11:186-187; III Nephi 5:18. All of these are about repentance and baptism. Because of the precepts of man, even some of the humble followers of Christ do err. Ephesians 5:6, "Let no man deceive you with vain words: . . ."

January 8, Brother Forest Maley occupied the 11 o'clock hour. Luke 14:28 was the scripture reading. He told us that we should sit down and count the cost, the requirements and the needs of our spiritual stature or structure, just as we would if we are planning to build a new church building. Our lives do not need riches, any more than a building would have to have fancy and elaborate features to furnish a place to worship God, but must be adequate to show the fruits of the Gospel as a church building must have sufficient room to care for the needs of the people as well as to serve God.

The evening hour of January 8 was occupied by Brother Leslie Case. He asked these questions: Do we believe only because our parents believe? What connection does the Book of Mormon have with our church? We are confronted with these questions every day and we need to be able to answer them. If we

(continued on page 30)

## 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.**

### RIGHTEOUSNESS VS. WORLDLY PLEASURES

Elder Glen Gill

The following dissertation was written in answer to the questions of some of my Catholic and Protestant friends here at Wisconsin State College where I have been working on a degree in secondary education. The questions concerned my attitude on dancing and beer drinking and my refusal to continue playing in the college dance band. The Douay, or Catholic Bible was used to make references acceptable to my friends of that religious conviction.

The term "worldly pleasures" in our title might suggest that this will be a "do not do" treatise on dancing, smoking, drinking, etc. It is not. The evils of such as these have been much published, are well known, and are universally ignored.

I do not believe that there should be no pleasure in life. In fact the greatest pleasure of all might be derived from the personal successes and triumphs in our living. When pleasure is goal-directed and contributes something of value to Christian living it is worthy of our effort; but when pleasure is a mere escape or diversion (a temporary thing) its value is in doubt.

Many pleasurable activities we might engage in are creative in that they help us to develop physically and mentally, many serve to enlarge our appreciation of the beauty of God's creation, and many help us to learn how to live peacefully and charitably with each other. It is when the Christian goal is lost in the details of the activity that the value of it is lost. Many things we might do contribute so little to the growth of righteousness, wisdom, and strength of character within us that they are waste of time and can profitably be replaced. These are in most cases merely escapes or temporary vacations from the business of righteous living. The well rounded Christian individual should have a full enough life to need none of these escapes and diversions.

Our escapes and diversions are like the "false prophets who come in the clothing of sheep". Though they look harmless they may be "ravenous wolves". What Christ said about these false prophets, I think, applies quite well to our escapes and diversions—(Matt. 7:16). "By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every tree which is good bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits ye shall know them."

Were we to apply that kind of evaluation to everything we undertake in life, many of our activities, though accepted by society, would not pass the test because they do not produce good fruit.

Paul, in his letter to the Galatians, listed for us the kind of fruit we should strive to obtain in Christian life. Let us examine his words: (Gal. 5:22), "But the fruit of the spirit is, charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law." These should be fruits of our activities.

God created man with the potential ability to choose between right and wrong. Adam was the first man to exercise that power. He did it for the first time when he chose to go along with Eve and eat the fruit of the tree of knowledge against the command of God. If this had not happened man would not have multiplied in the earth, growing and hunting his food and would not be subject to physical death. In short, without man's ability to choose there could be no probationary period such as we call life. If many could not choose and could obtain no knowledge of right and wrong, the coming of Christ, who was from the beginning (Col. 1:15-18; Apocalypse (Rev.) 22:12, 13, 14), would not have been necessary. God intended man to be righteous. (Psalm 23; Matt. 13:40; Acts 10:34-35; Rom. 2:10-11; I Peter 3:12; John 3:6-10). Without the power of choice man could not achieve righteousness (the choosing of right in the presence of wrong) thus God's plan would be frustrated. But God is not frustrated; we have choice and a knowledge of good and non-good is ours for the learning (James 1:5 and many others).

If we as individuals are to choose righteously and thus be found righteous at that day of judgment before God (Acts 17:29-31) we must examine the fruits of our activities to see if they be fruits of the spirit or fruits of the flesh. Paul lists these later for us also. (Gal. 5:19). "Now the works of the flesh are manifest which are fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, wraths, quarrels, dissensions, sects (heresy), envies, murders, drunkenness, revelings and such like. Of which I foretell you as I have foretold to you that they who do such things shall not obtain the kingdom of God." Enmities may be defined as hatreds and emulation as jealousy. Revelings are a form of wild celebration or merrymaking. "They that are Christ's have crucified the flesh with the vices and concupiscences (lusts)." (Gal. 5:24).

When we have achieved a righteous-seeking attitude toward life we are quite able to lay aside all of the activities that do not contribute to the development in ourselves or in others of the fruits of the spirit.

Living righteously includes also membership in Christ's body. When we have repented of our past wrongs and become determined to eliminate, as much as possible, the future ones - - - having demonstrated



faith in God and in Christ as part of God's plan, we may be baptized of water (John 3:5; Rom. 6:4-5; Col. 2:12; Matt. 3:16; Acts 8:38-39; John 3:23) and of the spirit (Acts 1:5-8; Acts 8:12-17; and others) for the remission of sins - - - by the ministration of one having authority of God. Then and only then will we be members of Christ's body here on earth.

Religion is not a garment to be put on and taken off at one's convenience, it is a philosophy to live by - - - it is the very essence of a successful and admirable life and of success in the hereafter when God promises we will be judged "every man according to his work" (Apoc. (Rev.) 22:12).

Righteousness is our goal. It is obtained by making right choices, now during this life - - - choices which bear good fruit. All other fruits are to be "cast into the fire" at the time of final judgment. When that happens we want to be left with enough fruits of the good kind to face judgment standing up - - - not calling on the rocks to fall on us and hide us from God's presence. (Apoc. (Rev.) 6:16). We would do best to strike those things which bear no good fruit from our lives and replace them with those that bear fruits of the spirit. Many socially accepted activities would go in such a purge as this but they would give way to a joy of righteous achievement, the warmth of which can make happy and full our lives, lightening our burdens and solving the problems from which we formerly sought escape and diversion in temporary pleasures.

The truly serious Christian individual will seek after activities with spiritually creative and lasting qualities, rejecting the activities which satisfy only temporarily; non-creative and time-wasting. Where righteousness is sincerely sought there is no room for these.

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## MORE ABOUT THE AMERICAN INDIANS

(No. 2)

Apostle B. C. Flint

In this paper, Chief Kah-ge-ga-gah-bowh gives some very interesting facts and suggestions as to what he thinks is essential for the work he is engaged in, in the interests of the Indians.

It is so well thought out and so intelligently presented that the only comment we can make is that in analyzing his views he strikes directly at the most vital phase of the matter.

He shows the confusion as infused by the conflicting, divided course of sectarian Christianity, and its effect on the Indian mind, yet, in his own ignorance of the real solution, he issues a scathing indictment of the Christianity as it was given to the Indian under his own observation, because it shows that the missionaries he knew, had no definite understanding of the gospel, nor definite message for the Indian.

This very situation, while it indicts the sectarian philosophy, it also issues a direct challenge to us of the restoration, because we, with the Book of Mormon do have a specific message for the Indian.

How well we recall our own experience when we

first undertook missionary work among the Iroquois the Six Nations in Canada. These Indians had had the very experience mentioned in the Chief's following article. There are several sectarian churches on that Reserve, and there are also some holding to the old "Long House" religion of their forefathers. When we started our work, these latter were heard to say, "Well, another white man's religion coming among us. Which one is right? Don't the white man know? We think we are wise to remain as we are." Yet once our message was understood, there was a general feeling that at last some one did have a definite message for them.

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## THE NORTH AMERICAN INDIAN

By Kah-ge-ga-gah-Bowh Ojibway Indian Chief

In this article I am to give some of the causes which have tended to prevent the rapid improvement of the North American Indian, since their intercourse with the Europeans, which commenced 358 years ago. This part of my subject will occupy too much of your space, were I to give all the causes which have been instrumental in preventing the improvement of my nation in education and moral elevation.

When we endeavor to check any known evil in society, it is always necessary that we should know the cause of that evil; and, in order to eradicate it from society, suitable means must be used; and, in the use of these means, moderation in spirit and temper is required. Hoping that, after having so long had to do with my brethren in America, I understand the first, and am not altogether devoid of the last, I propose now briefly to state some of the reasons why they have not improved.

First. They come in contact with the worst classes of the white men in our country. That is on the western frontier. As a natural consequence, they soon adopt their foolish notions, with their vices; and, their minds being thus poisoned and pre-occupied, the instructions which the better classes would impart, and the morality they would inculcate, are, as it were, forestalled. This will not be wondered at, when it is generally known that the frontier settlements are made up of wild adventurous spirits, willing to raise themselves by the downfall of the Indian race. These are traders, spirit-sellers, horse-stealers, counterfeiters, and scape-gallows men, who neither fear God nor regard men. When the Indians come in contact with such men, as representatives of the American people, what else could be expected from them? They scarcely believe that any good can come out of such a Nazareth as they think the United States to be; and all persons must be aware that man is more prone to learn from others their vices than their virtues. Thus, their conduct is not strange, seeing as they do, the gross immorality of the white men with whom they meet, and the struggle between the "pale-face" for wrong, and the red man for right, which begins when they first meet, and ends not until one dies.

An Indian in the northwest, when I was there on one occasion, endeavoring to convince him of the necessity

of schooling his children said, "What! Shall my children be taught to lie, steal, kill and quarrel, as the white man does? No, No!" He continued, shaking his head. Having never been in the midst of refined and civilized society, he knew naught of its blessings; he judged from what was around him; and, with such examples, he decided rightly in not sending his children where they would be sure to copy them.

Among the classes of adventurers who have moved westward, there has been one whose fathers were murdered by the Indians. These having an implacable hatred against the poor Indians, have done all they can to encourage bad feelings in one race against the other, and if possible involve the two in war, that they may step in and indulge in their favorite work of depredation and repine.

Second: Their love of adventurous life may be assigned as another reason. The suddenness with which a band of white men has, almost always intruded upon them, has prevented them from gradually acquiring the arts of civilized life; and leaving local employment, they have hunted for a living, and thus perpetuated that independent roaming disposition which was imbibed in early life. Their fathers have been Nimrods in a literal sense, they followed their steps. I would not have you suppose from this, however, that it is impossible to teach the American Indians the art of agriculture, and other branches of civilization; they have already given abundant proof that they are well able to understand and practice both.

Third: The perpetual agitation of mind which they experience in consequence of the annoyances they continually receive from mischievous men, and the fear of being removed westward by the American government:—None but an Indian can, perhaps rightly judge of the deleterious influence which the repeated removals of the Indians have exercised from the time they began, in the days of Jefferson, in 1804, and which have been continued by succeeding administrations until now. Here let me say to good men, mature a pacific policy for the mutual good of the Red men, and White men; let each love the other with the same spirit that animated the bosom of William Penn, and we shall yet have many many days—days when the Red man and the White man shall join hands, and together as brethren go up yet higher to the mount of noble greatness. Fear has prevented the Indian from making any very great advancement in agricultural science. Having seen the removal of many tribes, he is conscious of the fact that the Government may and doubtless will, demand more land, and that he will be obliged to sell at whatever the Government may see fit to give him. Thus all improvements the Indians may have made become valueless to him. The Missionaries, in many instances, have done nobly, in subduing the wild and roving disposition of many of the Indians; but these lessons have all been lost, in consequence of the removal of the Indians west. And if they venture to say aught in complaint, they are represented by the agent as being in an antagonistic attitude toward the government; and the poor Indians become the sufferers.

Fourth: The want of schools of the peculiar kind required for the education of the Indians. You will, no doubt, tell me that the Indians have been taught to

value the advantages of education; that some of them have attended, not only the common schools, but schools of a brighter order, and even colleges, and have afterwards returned to the forests; have put on the blanket, and roamed the woods. This, however, has not always been the case. I might name a great many who, to my knowledge, have done well, and are doing well for themselves, and for their people. But I must say that I have never heard of any inquiry having been made, by any society or government, as to what is the best mode of education for the Indian youth. My opinion may differ from that of more aged and experienced men; yet, after much observation and inquiry, I am convinced that the three things most requisite for an Indian youth to be taught are a good mechanical trade, sound code of morality, and a high toned literature. The reason for their returning to their former habits has been the absence of a good moral training, and their not having learned any trade in which to be employed on their leaving the schools. Having no employment and no income they found themselves in possession of all the qualities of gentlemen, without the requisite funds to support themselves. And further, their training in moral culture had not been attended to, because some of them who had been the instructors knew Christianity in theory only, and not from a practical and experimental knowledge of the pleasing and persuasive influence of the Bible.

The Indian ought not to be allowed to stand still in the course of improvement; for if he does not advance, he will surely recede and lose the knowledge he may already have attained. Let him taste the pleasures of education, and he will, if proper care be taken at the commencement, drink deep of the living spring.

Fifth: The great quantity of land which the Indians have reserved to themselves for the purpose of hunting,—This wide field, filled with a variety of game, perpetuates their propensity for living by the use of the bow or gun, instead of the hoe or plough; for roaming the fields, instead of having a local habitation. When they have land that they can call their own, and that portion so limited that the scarcity of game will oblige them to till the soil for a subsistence, then they will improve; and the sooner this state of affairs is brought about the better.

Some of my Indian brethren may, perhaps wonder that I should offer this as one of my reasons, and my white brethren may think that I would limit the Indian to rather confined quarters. If any argument I now bring forward will not bear investigation, why, throw it out. I but write what, in my humble judgment, is an impartial view of the subject, and state those plans which I think best adapted to advance the interests of all, and which should be adopted in order to elevate the conditions of the Indians in America.

Sixth: The mode generally adopted for the introduction of Christianity among the Indians. This mode has not, I think, been one likely to induce them speedily to relinquish their habits of life. I am aware that here I tread on delicate ground. There is zeal enough in the missionaries who labor among them to move the world, if there were any regularly-organized system of operation. There is piety enough to enkindle, and fan to a blaze, the fine devotional feelings of the

Indians, if one uniform course were but taken by all those who go to teach them.

The doctrines which have been preached in this civilized country may be necessary for the purpose of stimulating various denominations in zealous labour; but in our country they have had a tendency to retard the progress of the gospel. The strenuous efforts that have been made to introduce doctrinal views and peculiar forms of worship have perplexed the mind of the Indian, and prejudiced him against Christianity. The fact cannot be conceded, that every man who has been among the Indians as a missionary has not been as judicious as he should have been. The idea that anything will do for the Indian also has been a mistaken one. We want men of liberal education, as well as of devoted piety. It is not necessary that a missionary carry with him the discipline of churches, but it is requisite that he carry with him consistency, in order to meet with success among the Indian tribes. When the missionaries preach love to God and to all men, and act otherwise to ministers of differing denominations it creates doubt in the mind of the watchful Indians as to the truth of the word he hears. Let the men advocating the sacred cause of God go on together—let them labor side by side for the good of the Indian, and he will soon see that they intend his good. The Indian is not wilfully blind to his own interests.

I have tried to convince the different missionaries that it is better to teach the Indians in English than in their own language, as some of them have done, and are now doing. A great amount of time and money have been expended in the translation of the Bible into various languages, and afterwards the Indian has been taught to read, when he might have been taught English in a much less amount of time, and less expenditure of money. Beside this, the few books that have been translated into our language are the only books when he can read; and thus are perpetuated his views, ideas and feelings; whereas, had he been taught English, he would have been introduced into a wide field of literature; for so very limited would be the literature of his own language, that he could have no scope for his powers, consequently, the sooner he learned the almost universal English, and forgot the Indian the better. If the same policy be pursued as hitherto, the whole of the world's history needs to be translated into Indian, and the Indian taught to read it, before he can know and profit by the history of the past.

Other reasons might be given why the condition of the Indian has not improved, did space allow.

In my next I shall state my plan of Christianizing, saving, and elevating the Indians; and shall have to be more minute, and therefore, more lengthy than before, in order to present all its interesting features so as to be understood and appreciated.

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

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We are happy this month to be able to report the announcement on December 14, of the engagement of

two of our young people. They are Grace Bryant, daughter of Brother and Sister Ray Bryant of Cowgill, Missouri, and Virgil Rudd, son of Brother and Sister Albert Rudd of Independence. We understand they are planning to be married in the spring. Virgil and his dad are working very hard to complete Virgil's house so that the young couple can occupy it as soon as they are married. Our sincerest best wishes go to this happy couple.

The meeting of December 15 was occupied with Church history study, wherein we studied the latter part of Chapter 18 in "An Outline History of the Church of Christ (Temple Lot)." This deals with the tenets of faith of the Church, and the attitudes of the New Organization and the Church of Christ at that time.

December 22 was a clear, mild night. It was on this night that we organized to go caroling to some of the older members' homes. We had a lot of fun and hope they enjoyed our efforts. Afterward, we had hot chocolate at the church and spent the remainder of the evening helping the Sunday School get ready for the Christmas program. We did this by sacking the treats for the little ones to enjoy.

A social was held on December 29 at the home of Brother and Sister Richard Wheaton. Sandwiches and cold drinks were the order of refreshments and games were played by everyone.

Chapter 19 of "An Outline History of the Church of Christ (Temple Lot)" was our lesson on January 5. This chapter deals with the return of the Church to Independence in 1867. It also tells of the acquisition of the Temple Lots and our legal claim to them, which was verified in the Temple Lot suit in 1894.

Our January 12 meeting was an educational. In this meeting, a question and answer and discussion session was held. Questions were given over the life of Christ as recorded in Matthew, Mark and Luke. The first principle of the Gospel, faith, was also discussed and references were read from the Bible and the Book of Mormon.

We were happy to hear this month by the way of the Advocate columns, from some of our other young people in the church. We are very glad to see this increase in reporting these activities of other groups, and we feel we know you a little better for having read of these things. Our goal is to get to know you a lot better.

Enid Bell, Reporter

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#### WEDDINGS

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#### Cook-Roberts

On December 19, Wanda Roberts, the daughter of Mr. and Mrs. Tommie Roberts of 10170 Bon Oak Drive, St. Louis, became the bride of Robert Cook, son of Mr. and Mrs. Edward H. Cook of 10293 Lockwood Drive, Riverview Gardens.

The ceremony was performed by Elder Lawrence

E. Nichols at his home on 10111 Farrington Drive, St. Louis.

Wanda is a member of the Church of Christ in St. Louis, and is employed as a secretary at the Dau Manufacturing Company. Robert is employed as a tile-setter in St. Louis.

The couple will make their home, for the present, at his parent's home in Riverview Gardens.

May we extend to this couple our congratulations and a prayer that theirs may be long, happy and prosperous married life filled with enough of this life's cares to make it full of pleasure.

### OBITUARIES

#### Benjamin Franklin Hartley, 1859-1955

Very peacefully and quietly in a modest little cottage, nestled near the foot of the mountains at Sagle, Idaho, Brother Benjamin Franklin Hartley passed from this life December 26, 1955, at the age of 96 years, 3 months, 17 days.

He leaves to mourn his wife, also 96, three sons, James M. Hartley of Sandpoint, Idaho; Leo Hartley of the home; and B. Frank Hartley of Satanta, Kansas. A daughter preceded him in death.

There are 15 grandchildren, 51 great-grandchildren and 51 great-great-grandchildren.

Brother Hartley was born September 9, 1859, at Boone County, Tenn. He was baptized into the Church of Christ (Temple Lot) July 18, 1889, at Independence, Mo., by Elder George D. Cole and was confirmed by Elders George D. Cole and George P. Frisbey.

On Thanksgiving day at Lenore City, Tenn., on November 24, 1875, at the age of 16 he married his school-day sweetheart Druscilla Orleana Keith, also 16. Uncle Ben and Aunt Dusie, as we oldsters loved to call them, have since that day, attained national and even international renown as the nation's oldest married

couple, having been married 80 years November 24, 1955, which fell on Thanksgiving Day as at the first.

Since their diamond wedding anniversary in 1950 brought them to prominence, each year has added many good wishes postmarked from all parts of the United States, including greetings from President and Mrs. Eisenhower, and from many foreign lands.

In their younger days they had pioneered a homestead in Eastern Kansas, at Tiblow, later known as Bonner Springs. In the 1880's they moved to Western Kansas and pioneered in new country again, and in 1937 finding their fertile plains in the "dust bowl" area of that period, they moved to Sagle, Idaho and made their home with their son and his wife.

Uncle Ben Hartley was laid to rest in Pinecrest Cemetery near this last home. Our hearts go out to our aged sister, Aunt Drusie, in deep sympathy and earnest prayers that God will be very near her in her loneliness for the constant companion of so nearly a century.

#### Louis L. Boyce

Louis L. Boyce was born at Trenton, Illinois, October 18, 1886, and passed away at Belleville, Illinois, December 19, 1955; aged, 69 years. He was a Seventy in the Church of Christ and before his illness, was active in that office. He gave much assistance to the St. Louis Local in its early years. He also helped in the work at Houston, Missouri. He was firm in his convictions in the Gospel and was a zealous worker.

He worked in the St. Louis Post Office until his retirement about two and one-half years ago.

He leaves to mourn his death, his widow, Nellie Boyce, two daughters: Paloma, now Mrs. Elwood Courtney of Belleville, Illinois, and Fay, now Mrs. Richard Bauman of Pekin, Illinois; two sons: Louis, Jr., of St. Louis, and Terrel of Denver, Colorado; seven grandchildren, and a host of friends.

Interment was in the Walnut Hill Cemetery in charge of the Baldus funeral home of Belleville. The sermon was delivered by Rev. John Edward Nicholson of the Reorganized Church of Jesus Christ of Latter Day Saints.

#### Another Member of the Church of Christ Passes On

It is with deep sorrow that we send this announcement of the passing of William McKinley Burgen, of Ava, Missouri. He had been afflicted with arthritis for several years, and suffered greatly. His affliction had grown steadily worse the past two years, and only a short time ago he suffered a heart attack and was taken to the hospital at Mansfield, Mo. We were called there to administer to him and apparently he received a blessing as he was released and returned to his home just a day or so later, but this relief was but temporary, and soon after his return home he was again stricken, and at this time he was taken to the Veteran's Hospital at Poplar Bluff, Mo. Brother Burgen



was a Veteran of World War II, and a member of the Ava American Legion.

It was while stopping in the home of Brother Burgen, in 1931, that we first opened up the work of the Church of Christ in this community, and he was a charter member of the first local Church of Christ organized here. He was baptized quite early in life and was a member of the Reorganized Church of Latter Day Saints for many years, but transferred to the Church of Christ in 1931.

Brother Burgen was born January 2, 1899, near Basher, Mo., and spent practically his whole life in or around Ava. By his first marriage, he had six children, five of which are still living; one son, Melvin Burgen, preceded him in death several years ago. In 1943 he was married to Miss Jewell Miller, who is left in the home to mourn his passing. The end came while he was in the Veteran's Hospital, December 13, 1955, at the age of 56 years, 11 months and 11 days. Brother Burgen was ready and waiting, singing the hymns he loved best, and these were the songs used in the services in the Clinking Beard Chapel in Ava, Missouri. He was laid to rest in the Basher Cemetery.

Apostle Arthur M. Smith was in charge of the services, and the members of the Ava group of the Church of Christ furnished the music.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

Arthur M. Smith

### SEEDS OF KINDNESS

If you have a friend worth loving,  
Love him. Yes, and let him know  
That you love him, ere life's evening  
Tinge his brow with sunset glow.  
Why should good words ne'er be said  
Of a friend—till he is dead?

If you hear a song that thrills you,  
Sung by a child of song,  
Praise it. Do not let the singer  
Wait deserved praises long.  
Why should one who thrills your heart  
Lack the joy you may impart?

If you hear a prayer that moves you  
By its humble, pleading tone,  
Join it. Do not let the seeker  
Bow before His God alone.  
Why should not your brother share  
The strength of "two or three" in prayer?

If you see the hot tears falling  
From a brother's weeping eyes  
Share them. And by kindly sharing  
Own your kinship in the skies.  
Why should anyone be glad  
When another's heart is sad?

If a silvery laugh goes rippling  
Through the sunshine on his face,  
Share it. 'Tis the wise man's saying—  
For both grief and joy a place.

There's health and goodness in the mirth  
In which an honest laugh has birth.

If your work is made more easy  
By a friendly, helping hand,  
Say so. Speak out brave and truly  
Ere the darkness veil the land.  
Should a fellow worker near  
Falter for a word of cheer?

Scatter thus your seeds of kindness  
All enriching as you go—  
Leave them, Trust the Harvest-giver;  
He will make each seed to grow.  
So until the happy end,  
Your life shall never lack a friend.

—Author Unknown

### THE DOUBTER

From whence has the seed of all life sprung,  
The four winds and their plowings?  
Canst thou doubt the stall of life  
The blossoms and their growings?  
Who raiseth the sap from the root of the oak?  
That brings forth fruit in due season,  
Makes the plumage of the birds  
And to man gives power and reason.  
Who createth the web that catcheth the prey  
For the benefit of the spider?  
Who putteth the sweetness in woodland berries  
Or can make the ocean wider?  
Who steereth the bee his course of flight  
With nectar from yon vale?  
Warns the goose of what's ahead,  
Winter's snow and sleet and hail.  
Ponder ye always alone in darkness,  
Like thy bones without the marrow?  
Who formeth the crown upon thy head  
And putteth the chirp in the sparrow?  
Oh ye doubters and unfaithful ones  
To you now is knowledge unfurled  
Know ye not that thy living God,  
It is I, who serveth the world?

R. D. McAibbin

### INDISPENSABLE?

Sometime, when you're feeling important,  
Sometime, when your ego's in bloom,  
Sometime, when you take it for granted,  
You're the best qualified in the room;  
Sometime when you feel that your going,  
Would leave an unfillable hole,  
Just follow this simple instruction,  
And see how it humbles your soul.  
Take a bucket and fill it with water,  
Put your hand in it, up to the wrist;  
Pull it out; and the hole that's remaining,  
Is a measure of how you'll be missed.  
You may splash all you please when you enter;  
You can stir up the water galore,  
But stop, and you'll find in a minute,  
That it looks quite the same as before.  
The moral in this quaint example,  
Is do just the best you can,  
Be proud of yourself, but remember,  
There's no indispensable man.

### NEWS FROM LOCALS

(continued from page 23)

answer yes to the first question, then we have not studied for ourselves. We have been commanded to study and we never will be well-grounded unless we do search out and prove these truths for ourselves. The second question would take too long to answer fully now, but here are some scriptures that will help you find the answer. Rev. 14:6-7; Ezek. 37:15-22; Gen. 49:22-26; Zeph. 3:10-13; Isa. 18:1; Isa. 29:9-17; I Nephi 1:64-167; I Nephi 2:1-3; I Nephi 3:13-19; I Nephi 3:190-196; and page 21 in the Outline History of the Church of Christ (page 12 in the Reorganized Church History).

Irene Case, Reporter

### Gilfach Goch, Wales

Dear Brothers and Sisters in the Church of Christ:

Once again it gives me great pleasure to send in some news with regards to the Church in Wales.

On September 10, we had our church outing. We decided to go to Barry. It was a beautiful day, the coach was full, and every one enjoyed themselves. The children were free, also we gave them some money to spend from the church as a gift.

We missed two dearly beloved Saints this time and that was Brother and Sister A. M. Smith of the United States of America. We pray that God will bless them wherever they are in their mission field. On September 25 we had our Harvest Festival and God blessed us with His divine Spirit. Although a small number, God looked down upon us and blessed us, and that is worth more than silver or gold.

Sister M. A. Buck gave a solo, "We'll Scatter Good Seed." Elder G. Allen opened the service and Pastor S. Mason of Llanelly preached a sermon. His text was taken from the Bible, chapter 8 of Luke, verses 5, 6, 7, and 8.

The gifts were given away to members and also non-members as free gifts from the Church of Christ. The Harvest Loaf was given by Pastor S. Mason and his beloved wife.

It was cut in pieces and given to each member, also non-members of the Church of Christ.

I should have liked if more were present at our service, as Pastor S. Mason delivered his sermon something wonderful, it put new life into us and we were blessed with His Divine Spirit, to carry on with His wonderful gospel.

Although we are but a few, we are not discouraged here at Wales. We have every intention of keeping going with our little mission, and everyone is happy in the work they have to do.

The most important thing in church work, is not the number, it is to know that God has been pleased to bless the few with His divine Spirit, and that is ours to enjoy here in Wales from time to time.

We pray for all the Saints here in Wales wherever they are, throughout the world, God bless you all, and

forget you are a few, but enjoy His wonderful blessings and Spirit which no one can take away from you, as long as you are faithful to Him, our Redeemer.

Remember Saints, it is not the quantity, it is the quality. May God bless you and keep you ever under His care and protection.

Sister M. A. Buck, Secretary

It is with great pleasure I send in some news from Wales (January 11, 1956).

On November 2, 1955, we held a Sacrament and Prayer Service. The Spirit of God was manifest in abundance. My sister, Mrs. J. Farley, age 60, stood up and asked to become a member of the church. Everyone rejoiced and tears of joy were shed to know that God had answered our prayers in the days that had gone by.

On December 2, 1955, Sister J. Farley was baptized at Tonyrefail Baptist Chapel Salem. The service commenced at four o'clock in the evening. All the Saints were present including Sister Edwards from Trealaw. Elder S. Mason of Llanelly and Elder G. Allen of Gilfach Goch conducted the service. Elder G. Allen opened the service with hymn 361, "We Will Follow None But Jesus," in the Saint's Hymnal. Elder Allen also offered the prayer. Hymn 324, "Pass Me Not, O Gentle Saviour," in the Hymnal, was then sung. The address was given by Elder S. Mason.

Elder S. Mason then baptized Sister J. Farley. It was beautiful. The Spirit of God descended upon us and everyone was singing and rejoicing. The closing hymn, "Ye Must Be Born Again," 360 in the Hymnal was sung and Elder S. Mason closed the service in prayer. Sister S. Mason of Llanelly was the pianist. After the service the members of Salem had a nice hot cup of tea with biscuits for us, which we appreciated very much.

On December 3, 1955, the elders of the church gave a chicken supper at the home of Elder G. Allen and his beloved wife. All the Saints were present. Sister Edwards of Trealaw offered the blessing on the food that was beautifully set before us. After we had finished partaking of the goodly things, Brother S. Mason of Llanelly presented Sister J. Farley with a gift called "a box of promises". In this box were texts from the Bible rolled up in small pieces of paper. On top of the box was a small tongs. The box was handed round to teach one to pick out with the tongs one text and each one had to read out what they had picked. Sister Edwards proposed a vote of thanks to all that had their share in making it a success. Sister M. A. Buck, secretary, recorded the vote of thanks.

Elder G. Allen responded and said that his door was always opened to the saints at all times, to stay for week-ends if they wanted to, as he had a spare room. All the saints thanked Elder G. Allen and his beloved wife for the use of their home. We all enjoyed ourselves under the inspiration of God in singing, and each one giving past experiences. Brother S. Mason closed in prayer.

December 4, 1955. Sacrament service was held at our Mission Hall and also the confirmation of our beloved Sister J. Farley. Elder G. Allen opened the service with, "My Times Are In Thy Hands," hymn 234 in the Hymnal. Prayer was offered by Brother Allen. Then we sang, "Through the Furnace, Through the Heat," hymn 282; the lesson was read and announcements given by Brother S. Mason; also, the sermon was by Brother Mason and the closing prayer by Brother G. Allen. Sister Mason was the pianist.

At the second meeting, hymn 260, "The Old, Old Path," was sung. Sister J. Farley was confirmed by the elders of the Church, Elder S. Mason and Elder G. Allen. Both elders placed their hands on our beloved sister and Elder G. Allen offered up the prayer. The Spirit of God descended like a dove and everyone was filled with His Spirit. The Sacrament was served around to all members of the church. A prayer and testimony service was held. Sister Farley stood up and gave her testimony. It was a pleasure to hear as that was the first time she had ever done such a thing. Sister Edwards, of Trealaw, stood up and said that she knew that God was pleased with our beloved Sister Farley, and she could feel the presence of our beloved Apostle A. M. Smith and his beloved wife. We had a wonderful time. Sister J. Farley asked for the hymn, "Thou My Everlasting Portion", Sister M. A. Buck gave her testimony and asked for the song, "I Saw a Mighty Angel Fly," to be sung. Brother G. Allen presented Sister J. Farley with a Book of Mormon and said for her to read it as it was a book despised by many. The closing hymn was, "Be With Me, Lord, Where'er I Go", 305 in the Hymnal. The prayer was by Brother G. Allen.

We, the members of the Church of Christ (in Wales), thank our beloved Apostle A. M. Smith and his beloved wife for coming over and establishing a place for us that we would not be enjoying at the present moment had they not come. May God bless them wherever they go. To our Apostle A. M. Smith and his beloved wife, from Wales, your mission has been a success. The fruit is beginning to grow. We thank you, come again. God bless all the apostles wherever they travel, that God will bless them and enrich them with His divine Spirit.

I wish to thank all the saints of the U. S. A. for all the letters and cards I have received. I may not have written direct but our prayers are offered at our Church in Wales for you all in the Church of Christ (Temple Lot). All the saints at Wales received the gifts from the General Church of Christ (Temple Lot), and we all wish to thank you. May God bless you all.

Sister M. A. Buck  
12 Wood Street,  
Garden Village  
Giltfach Goch  
No. Porth, Glam.

#### Minneapolis, Minnesota

On December 4, we met at the Minneapolis Y.W.C.A. for our Sacrament Service. The meeting

brought us closer in a happy association with our brothers and sisters in the family of Christ.

The eleventh of December brought us together again with prayers in our hearts for the support of Brother Glenn Gill, our speaker. He began by mentioning that "free grace salvation" is a dangerous doctrine caused by improper study and failure to seek the truth. He had with him an article that took single verses from the Bible that when taken alone proved that salvation is free by just saying that one believed in Christ. He read these verses, then he read before and after them getting the full thought portrayed by the chapter or chapters. In every case the value of the verse in support of "free grace salvation" was overshadowed with the plan of Christ that we should work out our salvation. Some of those single verse references were: Ephesians 2:8-9; Romans 5:15; Isaiah 65:6; and many others, all of which are taken out of context.

The import of Brother Gill's sermon was that when taken alone a verse in scripture is of no effect for it is no longer a part of the plan of God, but is simply support for a man's idea. Therefore in order to help a "free grace salvationist", also to guard ourselves against this false doctrine, simply take the verse or verses he uses to support his idea, put them back in the scripture and see if the man's idea is in harmony with the Gospel as portrayed by the chapter from which he took the verse.

We came with prayers and the spirit on Sunday, December 18, to hear the word of the Lord through His servant, our pastor, Brother Maley. He spoke on the high points in Christ's life that affect our spiritual activity. The baptism of water and of the spirit was the beginning of Christ's work. Christ said nothing but what the Father would have Him say, thus He was in a spiritual union with God. Therefore, we should be in the same union in faith in Christ for He is our Saviour.

Brother Maley then talked about Christ's hesitance in His prayer at the Garden of Gethsemane but He went with determination for the job He had to do.

Now, Brother Maley brought out that while Christ was suffering the physical death on the cross the Lord inflicted another task upon Him.

Upon conclusion, Brother Maley brought us to the realization that at the time of the end when Christ uttered, "My God, My God, why hast thou forsaken me?" temporal death was inflicted upon Him. He spoke some on the importance of Christ's temporal death. The Lord inflicted the transgression upon Adam and men are cut off from the sight of God. In order that there may be righteousness there is an opposition in all things being inferred by the devil. This gave man spiritual life.

Then Brother Maley explained what saves men from being cut off from God by Adam's transgression. The Lord inflicted temporal death upon Christ so that we can come unto Christ in faith, repentance and spiritual baptism so that at the time of judgment through Christ man is brought again unto God in righteousness.

Brother Glenn Gill spoke to us on December 25. His message concluded that the Mosaic law was done away and Christ's law is here for righteousness and salvation.

The people in the day of Moses had transgressed exceedingly so a law was given unto Moses. Aaron was to be the spokesman for Moses, Exodus 4:14. Verses 27 through 31 of this chapter of Exodus tell us that Aaron went into the wilderness where he met Moses and received from him the law that God had given Moses. Then Aaron went and preached it to the elders of all the children of Israel and they believed. Brother Gill explained to us that this was one teaching of righteousness that the Lord had performed unto men. This teaching was the Mosaic law taught by Aaron.

Then Brother Gill took for reference chapter 10 of Matthew—the twelve apostles set in order. They were given their commissions and he explained that this is the Church of Christ set in order that teaches the law of Christ which is the law of love also described in Romans 1:16 as the power of God unto salvation. By the use of Luke 10:1-3, we were told more about the establishment of Christ's church.

Brother Gill used I Peter 5 to tell us the way in which the elders should pursue their task to teach the Gospel unto all nations, kindreds and tongues; this task we are doing here today with the authority to represent Christ inferred upon us by the restoration of the Church of Christ.

Christ died that we might live. Christ's church was restored that we might live in righteousness.

John Raymond Gill, Reporter

**NOTICE**

**To the Eldership of the Church of Christ**

Greetings:

In harmony with the action of the Joint Council of the Bishops and of the Twelve on the evening of April 12, 1955, wherein it was voted that a "Solemn Assembly" should be called, whereby, if it please God, we might come to a better and more harmonious understanding as to what our Heavenly Father requires of us in these "Latter Days", the following decisions have been made.

After careful consideration of this action of the Council, it has been determined that this assembly should consist of the Eldership of the Church; and it is the desire of the Council that all those who have been ordained to the Melchisedec Priesthood should make every possible effort to be present at this Assembly. In considering the time best suited for this gathering of the Eldership, the Council has selected March 20, 1956, as the most convenient time.

Therefore, in harmony with this decision, we hereby give notice that the "Solemn Assembly" shall convene

in the upper auditorium of the Church of Christ on the Temple Lot, Independence, Missouri, at 10:00 A. M., March 20, 1956, and all of the Eldership are urged to be present.

It is desired that we shall all come in a humble, prayerful attitude, praying that God in His mercy may direct us by His Spirit, and thus prepare us for better and more harmonious service in His church and kingdom. There is no fixed program to be followed, but we shall be directed by His Spirit from day to day; so let us come in a humble spirit that our Lord and Master may have His way with us.

Respectfully,

ARTHUR M. SMITH  
Secretary of Council of Twelve  
C. LeROY WHEATON, JR.  
Secretary of Council of Bishops

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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Wee Mites, Picture Stories to color,	
5 sets, 1 to 13 ea.....	\$ .15
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Primary, Vol. 1, No. 3, Jesus' Ministry cont.....	.20
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Mankind .....	.20
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