

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 37

Independence, Missouri, February, 1960

No. 2

"Perception"

That I live now is fine with me;
So much to do, so much to see.
All of those who've gone before
Have paved the way to give me more,
That I might in the future be;
Therein lies no lure for me.
Existence in a bygone time?
I'm glad 'twas others gift. Not mine.
I'm glad that it was in God's plan
That I live now. That I began
When it is possible for me
To live in Now's reality.
The privilege of being here
To occupy this earthly sphere
Is granted me for just so long
Till I return where I belong.
I realize, that due to Him
That gift of living to the brim
Already has been given me.
Thank Him too, that this I see.

Sybil Shrum

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ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

EDITOR: Nicholas F. Denham, 4116 South Cottage, Independence, Missouri.

ASSOCIATE EDITORS: James A. Hedrick, 103 North 22nd Street, Blue Springs, Missouri; Lois Harris, 1920 South Osage, Independence, Missouri.

PUBLISHED MONTHLY BY THE BOARD OF PUBLICATION, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

Entered as Second-Class Matter May 14, 1929, at the Post Office of Independence, Missouri, under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.50 In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and subscriptions for the Advocate to: The Church of Christ, (Temple Lot), Box 472, Independence, Missouri

EDITORIAL

As February arrives and we begin to consider the approach of spring, the members of the Church of Christ turn their thoughts toward the coming conference.

Conference time has many meanings to the members of the church, such as the renewing of old acquaintances, the making of new acquaintances, the meeting of members of whom we have only heard but have not seen, attending prayer services with their spiritual feasts, listening to the gospel preached by men of long service and by young men whom the Lord is raising up, and many other happy experiences.

Besides these pleasant thoughts, the members look forward to conference time with a hope of the future. At that time the possibility of greater strides forward is presented to us. We have the opportunity to unite ourselves in mighty fasting and prayer for the direction of the Holy Spirit. We have the opportunity to come to a greater unity on questions which tend to separate us. We have the opportunity to better understand each other. We have the opportunity to gain a greater respect for each other. The opportunities for us to do the opposite to the above listed things are also present, but these opportunities should be completely discarded.

Now is the time for us to begin to prepare to properly use the opportunities as they are presented and to even create new opportunities to serve God and each other. Let us use the time between now and April 6 in preparation for the best conference the church has ever had.

Directory

COUNCIL OF TWELVE APOSTLES

William F. Anderson—Missionary to Illinois, Indiana, Ohio, and Michigan. 619 South Chrysler Street, Independence, Missouri.

Leon A. Gould—Missionary to Minnesota, Montana, North Dakota, South Dakota. Rt. 1, Bemidji, Minnesota.

T. J. Jordan—Missionary to Canada (west of a line between Manitoba and Ontario), British Columbia and Alaska. 142 Pioneer Village, Regina, Saskatchewan, Canada.

A. M. Smith—Missionary to Arkansas, Louisiana, Oklahoma, New Mexico, Texas and the European Mission. Ava, Missouri.

B. C. Flint—Missionary to Iowa and Wisconsin (associated with Apostle Wm. A. Sheldon). 209 South Chrysler Street, Independence, Missouri.

R. R. Robertson—Missionary to Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, Tennessee, and Virginia. Puryear, Tennessee.

C. L. Wheaton—Previous appointment as Missionary for three years to Israel, Palestine. Care of LeRoy Wheaton, 412 South Hocker Street, Independence, Mo. (Field Address—17 Kiryat Moshe, Petah Hivah, Israel).

T. E. Barton—Missionary as circumstances permit. Hayden, Colorado.

A. F. Bell—Missionary to Kansas, Missouri, Nebraska, Nevada, Northern California, Idaho, Oregon, Wyoming, Utah, Washington. Ava, Missouri.

E. L. Yates—Missionary to Arizona, Colorado, Southern California and Republic of Mexico. Preston, Mo.

D. W. Housknecht—Missionary to Massachusetts, Maryland, New Hampshire, New Jersey, Rhode Island, New York, Vermont, Maine, Delaware, Connecticut, West Virginia, Pennsylvania, Canada (east of a line between Manitoba and Ontario), New Brunswick, Newfoundland, and Nova Scotia. 205 East Shiawasse, Fenton, Michigan.

William A. Sheldon—Missionary to Iowa, and Wisconsin (associated with B. C. Flint). 1011 South Cottage, Independence, Missouri.

COUNCIL OF BISHOPS

D. Ray Bryant—Route 2, Cowgill, Missouri.

Walter B. Davis—10 South 123 Lorraine Drive, Hinsdale, Illinois.

Nicholas F. Denham—4116 South Cottage, Independence, Missouri.

Vance H. Harris—Business Manager—1920 South Osage, Independence, Missouri.

Ed Podhola—3021 Chandler, Lincoln Park 25, Mich.

John A. Sweem—Hamilton, Missouri.

C. Leroy Wheaton—Secretary, 412 South Hocker Street, Independence, Missouri.

OFFICERS AND COMMITTEES

Numbers in parenthesis (.) indicate the number of years to serve from the 1959 Conference. An asterisk (*) indicates that the address has been given earlier in the listing.

General Church Representative: Leon A. Gould*.
General Church Secretary: Harvey E. Seibel, 1242 Barker Road, Las Cruces, New Mexico.
General Church Recorder: Lois Harris, 1920 South Osage Street, Independence, Missouri.
General Church Chorister: Thomas Maley, 615 Sheridan Avenue North, Minneapolis 11, Minnesota.
Editor Zion's Advocate: Nicholas F. Denham*.

Assistant Editors:

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 James A. Hedrick, 103 No. 22nd, Blue Springs, Mo.

Dining Hall Committee:

Leslie P. Case, Rt. 1, Box 375, Lee's Summit, Mo.
 Byron Wentworth, Rt. 1, Bemidji, Minnesota.
 Katherine Matthews, 1406 South Spring, Independence, Missouri.

Reception Committee:

Nicholas F. Denham*
 Marvin M. Case, 413 Walnut, Lee's Summit, Mo.
 Denver G. Chapman, 1231 West Ruby, Independence, Missouri.

Auditing Committee:

Denver G. Chapman (3)*
 James M. Case (2), 1106 East Gudgeon, Independence, Missouri.
 Leslie P. Case (1)*.

Referendum Committee:

Ora Derry (3) Rt. 3, Box 342, Independence, Missouri
 K. J. Smith, (2), 209 South Chrysler St., Independence, Missouri.
 Denver G. Chapman (1) *

Relations Committee:

Archie F. Bell (3)*
 Arthur M. Smith (2)*
 E. Leon Yates (1)*

General Church Historian:

Archie F. Bell (4)*

Associate Historians:

James M. Case (4)*
 Robert L. Maley (4), 324 North Meridian, Valley Center, Kansas

Library Board:

Levi W. Maley (3) 1731 Crescent, Independence, Missouri
 Leslie P. Case (2)*
 Vance H. Harris (1)*

Board of Publications:

K. J. Smith (2)*
 Robert L. Maley (2)*
 Leon A. Gould (1)*
 Arthur M. Smith (1)*
 Vance H. Harris, Chairman, as Business Manager*

Archeological and Visual Aids Committee:

Forest Maley (3) 11805 Roberts, Rt. 6, Kansas City 22, Missouri.
 Ed McIndoo, (3) 1121 West Culver St., Phoenix, Arizona.
 Harold B. Schultz, (2) 301 Cherry St., Texarkana, Arkansas.
 Fernando Ojeda (2) Ticul, Yucatan, Mexico.
 Oren Caviness (1) 2233 North Dayton St., Phoenix, Arizona.
 Robert L. Maley (1)*

Committee on the Financial Law:

C. LeRoy Wheaton*
 E. Leon Yates*
 William A. Sheldon*
 Harvey Seibel, Sr., 1242 Barker Road, Las Cruces, New Mexico.
 Richard A. Wheaton, R.F.D. No. 3, Box 260, Independence, Missouri.

THE UNITED WORKERS

Chairman: Metta Anderson, 619 South Chrysler St., Independence, Missouri.
 Assistant Chairman: Doris M. Sheldon, 1011 South Cottage, Independence, Missouri.
 Secretary: Lois Harris*
 Treasurer: Bertha Case, 1106 East Gudgeon, Independence, Missouri
 Member at Large: Frances Yates, Preston, Missouri.

GENERAL SUNDAY SCHOOL ASSOCIATION**Superintendent:**

Leslie P. Case*

Assistant Superintendent and Treasurer:

James A. Hedrick*

Secretary:

Caroline Hedrick, 103 North 22nd, Blue Springs, Missouri.

Quarterly Committee:

Marvin Ely, Rt. 4, Grand Junction, Colorado.
 Robert L. Maley*
 Robert Case, 236 S. E. Queenstown, Bartlesville, Oklahoma.
 Tom Maley*
 Marion Sprague, 424 East Walnut, Independence, Missouri.

OTHER MISSIONARY APPOINTMENTS

Elder L. V. Aldridge of the Seventy—Missionary to labor under the direction of Apostle A. F. Bell. Deceased.

Elder James M. Case of the Seventy—Missionary to Missouri and Kansas under the direction of Apostle A. F. Bell.*

Elder Fernando Ojeda, of the Seventy—Missionary to labor under the direction of Apostle E. L. Yates.*

Priest Cayetano Alfaro—Missionary to Mexico under the direction of Apostle E. L. Yates, under the provisions previously made by the Joint Council of Apostles and General Bishopric. Calle 38, No. 190 B, Ticul, Yucatan, Mexico.

Vance H. Harris—Missionary to labor in field as circumstances permit on basis of last year.*

John A. Sweem—Missionary to labor in field as circumstances permit on basis of last year.*

Feel free to communicate with any of the above officers or committees on matters pertaining to their work, or the welfare of the church and its work. Should you find your name listed above, you might consider presenting a report to the Conference to convene on April 6, 1960 at 10:00 A. M. on the Temple Lot, Independence, Missouri.

Respectfully,

Harvey E. Seibel
 General Church Secretary

Greetings from the Dining Hall Committee

As we look forward to the 1960 Conference, we know of one thing that will be considered. That is the bill of fare which will be before the body for discussion and action twice daily from 12:00 noon to 1:00 P. M., and 6:00 P. M. to 7:00 P. M.

As usual the topics for discussion will be donated by the body, whether it be food products or money to purchase same. Any canned goods, vegetables or fruit will be appreciated. The Dining Hall Committee, of course, will prepare the matter in digestible order so that it can be properly set before the body.

The manner of serving will be very similar to last year, that is cafeteria style.

Kay Matthews
Barney Wentworth
Leslie Case
Dining Hall Committee

Send all donations to:

Dining Hall Committee
Box 472
Independence, Missouri

Notice — A Pending Resolution

April 6, 1960

To the General Conference
of the Church of Christ (1960)
Greetings:

Whereas, the experiences we have had in General Conferences in the last number of years has not been conducive to the well-being of our people but rather have they been a detriment to the soul of both ourselves and those whom we might have otherwise affected had there not been the terrible departures from Spiritual decorum which has destroyed the will, and in too many cases, the hope our people have had to be able to live peaceably with each other in Zion, and,

Whereas, several methods of conducting the General Conference has been used in the past years, none of which have been successful in an endeavor to stabilize or expand the missionary work of the Church, and,

Whereas, the Lord gave instruction to the Church in June, 1830, as to the method of conducting the business affairs of the Church and that the voice of the people might be had.

We therefore petition this body to give prayerful consideration to the following resolution, as we believe that it is born of Spiritual direction after having petitioned the Lord for admonition concerning the welfare of the Church.

We now present the following to referendum of the people; and propose the present system of Conference be changed from a Ministers' Conference to, GENERAL CONFERENCE of ELDERS, thus:

The General Conference of Elders

The General Conference of Elders of the Church of Christ (T.L.) shall be conducted in the following manner:

FIRST. By sending to the referendum vote of the entire church, the proposition that beginning with April 6, 1961, and each ensuing year thereafter, the present

General Conference period (beginning April 6 each year) shall be turned into a period of Reunion and Devotion and that all business shall be limited to the selection of officers and the filling of committees necessary to the promotion of missionary efforts and other matters that are not of a legislative nature, i.e., assignment to missionary fields and that which pertains to the conducting of the Reunion and Devotional Services, such as, appointment of prayer meetings, sacrament, preaching, and courses of study and instruction on subjects of an educational nature related to the Spiritual aspects of our faith, etc., etc., to assure the promotion of the missionary work of the church.

SECOND. That upon the adoption of this recommendation, the Council of Apostles shall summon the Eldership of the Church, consisting of the Apostles, Seventies, Elders and General Bishops to meet in conference at the headquarters on the Temple Lot, Independence, Missouri, at such time as shall be designated at the call for such a convention as follows:

The several Elders of the Church of Christ are to meet in conference at such times as may be deemed necessary by the importance of matters that come to the attention of the Council of Apostles, emergency or otherwise, and to be in harmony with the Scriptures, i.e., Book of Commandments 24:43, Mosiah 13:15-34, Moroni 6:7-8, Acts 15:6.

THIRD. That to this General Conference of the Elders of the Church of Christ, each local church group shall send one or more of their Teachers or Priests to attend the several conferences, held by the Elders of the Church, as follows:

"It shall be the duty of the several churches, composing this Church of Christ, to send one or more of their Teachers to attend the conferences, held by the Elders of the church, with a list of names of the several members, uniting themselves to the church since the last conference, or send by the hands of some Priest, so that there can be kept a regular list of all the names of the membership of the whole church, in a book kept by one of the Eders; whosoever the other Elders shall appoint from time to time; and also if any have been expelled from the church, so that their names may be blotted out of the general record of names." Book of Commandments 24:61-63. And that said local churches shall at the same time, send to the Conference of Elders (in addition to the list of names and addresses of members), in the form of resolutions or memorials, by the hand of their Priests or Teachers, such matters of business as they may desire the Elders to consider. The same to be certified by the Pastor or Presiding Elder, and the Secretary. It is understood that an Elder may act in the case of there being no Priest or Teacher available.

FOURTH. That when these matters shall have been thus presented and the Priests and Teachers have had the opportunity to present the matters delegated to them by their local churches, the Elders who compose the General Conference shall then enter upon a prayerful consideration of the same, and by proper quorum procedures and resolutions, take such actions as may be deemed necessary. In all these deliberations, the several Priests and Teachers who may be present shall have the rights of the floor, of discussion on matters before the Conference, and to explain and set forth the purpose and intents of the matters sent to the confer-

ence by their hands from the local branches they may represent; and in all cases, when the resolutions or actions growing out of such business as may come before the conference have been considered and resolutions have been formulated covering the same, the Secretary shall present same to the Referendum Committee as hereafter provided. (See Article No. 5, pp. second). No vote is necessary to order Secretary to do same.

FIFTH. That following the General Conference of the Elders, all business (aside from routine matters affecting the organization of the sessions of the conference) which may affect the points of doctrine, organic structure of the church, its practices, filling of vacancies in the Council of Apostles, Seventy and General Bishopric, or which may affect the rights of the membership of the church at large, shall be submitted to a referendum vote of the whole church, before the same shall become binding upon the church.

Immediately, upon the adjournment of the General Conference, composed of the Elders, Priests, and Teachers, as above provided for, the Secretary of the Conference, shall engross all matters to be sent out to a referendum, in the form of a ballot, to be certified by him and sent out by the Referendum Committee as a separate document from all other publications of the church, to every member of the church who names they have tabulated in their records in accordance with article three (3), both those in local churches, and those who may be designated as scattered members. For convenience and the saving of postage, such ballots, one for each member listed, shall be sent to the secretaries of local churches for distribution to their members in organized local churches.

SIXTH. Within thirty days (30) following the General Conference, local churches shall convene in conference capacity in their local churches to ratify or reject the actions taken by the Elders, where they shall have the utmost freedom of deliberation and the right to voice and vote upon the same, Mosiah 13:35-37, Alma 1:58-60, Alma 8:27-64, Book of Commandments 27:3, 30:13.

And in the interim, between the time such measures submitted to the referendum, and the time such referendum vote has been tallied and published in the "Zion's Advocate", only those actions which are deemed emergency measures (under special resolution that the actions are emergency measures by a two-thirds vote of the Elder's Conference) shall be in force until such time as the referendum provides otherwise.

SEVENTH. That when a call is given for such General Conference of Elders to convene, thirty (30) days notice shall be given prior to the convention and that should it be deemed that an exceptional emergency has arisen necessitating an Emergency Conference of Elders, that such notice shall require fifteen (15) days notice prior to the convention.

It is understood that the provision for the attendance by local branch Priests and Teachers (Article No. 3) shall be the rule likewise in such emergency conferences. That the rule of referendum shall be likewise the rule on emergency measures as above provided for.

EIGHTH. Be it further resolved, that upon the adoption of these provisions for a General Conference of

Elders, by the referendum, that all other provisions for either a Mass Conference, Minister's Conference or People's Conference shall be hereby repealed and become null and void. That these provisions for a General Conference of Elders, may be amended or repealed by a two-thirds majority vote of a referendum.

Respectfully submitted,

Don W. Housknecht

Proposed Revision of Forms

From The Board of Publications

Part I

SUBJECT: The review and rewrite of all Church forms as directed by 1959 General Conference.

REMARKS: The Board of Publications met in a series of meetings to review the Church record forms and to set up a letter of procedure for the General Church Recorder.

A list of 26 forms was courteously furnished us by the Recorder and sample copies of the same were supplied us from which we were able to design our work.

In a series of five meetings we were able to recommend the discard of several forms—their function being designed into other forms already in existence. We were thus able to eliminate some 16 of the listed forms.

Again the Board was courteously benefited by the General Church Recorder. She met with us in two meetings to offer her suggestions in the rewriting of the new forms. She was able to greatly benefit the course of our labors. We are indebted to her skillful willingness.

ENCLOSED: 1. A list of the rewritten forms, the result of our deliberations.

2. A letter of instruction from the Board of Publications to the General Church Recorder in the use and distribution of the redesigned forms.

Part II

CONCLUSION: There were some questions that presented themselves in the rewriting of these forms upon which we were unable to commonly agree. Generally they are as follows:

1. Should the issuing of Certificates be the exclusive responsibility of the Recorder's office?

a. If so, the Recorder will be able to use an "Impression Seal" as decided by the action of the Board of Publications May 17, 1959.

b. If not, the Church seal will have to be printed "facsimile" on the certificates in the process of printing.

2. The question as to whose signatures the CERTIFICATE OF ORDINATION (Card) would bear was left undecided.

a. It was decided, however, that this card should have a facsimile seal printed on its since the impression seal would not show after some wear on the card. (The card is designed for the billfold).

3. Should a new member be requested to sign a statement as a witness of his belief and intent as a member of the Church of Christ?

4. Should officiating ministers, in cases of Baptism or transfer from another church in the Restoration, be required to vouch for the new member's instruction in his or her duties to the Gospel and to the Church of Christ? (This voucher to be signed with his or her signatures.

In rewriting of the forms it was decided to standardize the form size to 6 x 9 so that they might efficiently fit our present filing system. Each member of the Church of Christ is to have a 6 x 9 file folder in the General Church Recorder's office in which his personal records will be kept. Steps have already been taken to carry this out.

Respectfully submitted
Robert L. Maley, Secretary
BOARD OF PUBLICATIONS
of the CHURCH OF CHRIST

To the General Church Recorder:

SUBJECT: Letter of instruction in the use of the revised church forms and certificates.
(Reference to each individual form will be made by title and by the number assigned on the Recorder's submitted list of forms).

Form No. 1. ANNUAL REPORT OF THE LOCAL CHURCH.

- 1. To be sent out each year to the locals by the recorder.
- 2. Is to be sent out February 1, and due back by March 1.
- 3. Recorder will summarize these reports with annual report to the Conference.
- 4. A list of membership with names and addresses are to be sent from each local to the General Church Recorder upon request.

Form No. 6. CERTIFICATE OF ORGANIZATION.

- 1. To be properly filled out and signed by Recorder and forwarded to Local Church upon receipt of satisfactory notice of New Organization from the Missionary in charge, who will submit a list of six or more members, one of whom is an Elder.

Form No. 7. REQUEST FOR TRANSFER From another Restoration organization).

- 1. To be filled out in full and signed by applicant and three Elders recommending the transfer, then forwarded to General Church Recorder.

Form No. 7a. ITEMS OF BAPTISM (In triplicate).

- 1. This form is to be issued by Officiating Elder.
- 2. Must be signed by Local Clerk and Pastor (or Missionary in Charge where no Local exists).
- 3. First copy goes to the General Recorder (via the Local Clerk).
Second copy goes to member as a "Temporary" Baptismal Certificate.
Third Copy is retained in the Missionary's (or Minister's) book as a stub record.

Form No. 10. ITEMS OF BLESSING.

- 1. To be issued by Officiating Minister and sent to General Church Recorder.

Form No. 11. CERTIFICATE OF BLESSING.

- 1. To be issued by General Church Recorder upon receipt of ITEMS OF BLESSING.

Form No. 12. CERTIFICATE OF BAPTISM.

- 1. To be issued upon receipt of ITEMS OF BAPTISM.

Form No. 18. CERTIFICATE OF ORDINATION.

- 1. To be issued by the General Church Recorder upon pertinent information from the Officiating Minister.

Form No. 23. MEMBERSHIP RECORD.

- 1. To be filled out by the General Church Recorder upon receipt of forms, REQUEST FOR TRANSFER or ITEMS OF BAPTISM, from the Local Clerk or Officiating Minister.
- 2. It is to be filled out in duplicate.
 - a. One copy goes in Recorder's file.
 - b. One copy goes to Local Clerk where Membership is to be held.

(Note by Conference action, each member is to be recorder under the nearest local to which he resides.)

- 3. In case a member transfers to another Local, Local Clerks are to forward this membership record card to member's new local.

Form No. 24. CHANGE OF RECORD NOTICE.

- 1. To be placed in the hands of each Pastor or Local Clerk and each Missionary in the field.
- 2. In case of the change of status of a member: to be filled out by Local Clerk or Minister and sent in to the General Church Recorder.
- 3. The Local Clerk should incorporate these changes into the member's MEMBERSHIP RECORD.

Form No. 26. CERTIFICATE OF ORDINATION (Card).

- 1. To be issued at the same time as CERTIFICATE OF ORDINATION.
- 2. Signatures are to be determined by the action of General Conference.

Supplies of all forms are to be kept by the General Church Recorder and all forms issued by anyone other than the Recorder will be furnished upon request.

It was decided there would be no change in Forms No. 10 and No. 11 until the present supply of these forms is exhausted.

Form No. 26. (Billfold size card)

CERTIFICATE OF ORDINATION

Ordained;
and is hereby authorized to perform the duties of his ministry as:

(Name of Office)

In The Church of Christ, Organized April 6, 1830
Headquarters, Independence, Missouri

Signature

Signature

Form No. 1

Annual Report of the Local Church at

(Year Ending)

TO THE GENERAL CHURCH RECORDER

Date

Gain by Baptism	_____	Loss by Death	_____
Transfer (Restoration)	_____	Expulsion	_____
Transfers Between Locals	_____	Withdrawals	_____
		Transfers Between Locals	_____
Total Gain	_____	Total Loss	_____
Number at Last Report	_____		
Net Loss or Gain	_____		
Total Membership to Date	_____		
Number of Elders	_____	Priests	_____
		Teachers	_____
		Deacons	_____
Local Pastor's Name	_____		
Address	_____	City	_____
		State	_____
Signed By	_____	Address	_____
	(Local Clerk or Secretary)		

(Note): A letter of transfer received from another Local is a gain; one issued is a loss.)

Form No. 6

CERTIFICATE OF ORGANIZATION

CHURCH OF CHRIST

Temple Lot

Organized April 6, 1830

This is to Certify, that on the _____ Day of _____ in the year of our Lord Nineteen Hundred and _____ that a Local Church of Christ was organized at _____ (City)

County of _____ State of _____ By _____, in harmony with the laws governing such action provided by the General Conference of the said Church of Christ.

Date

(Imprint Seal)

General Church Recorder

Form No. 7a.

ITEMS OF BAPTISM

Name in Full _____ (Including Maiden Name if a Woman and Married)

Address: Street or Route _____ City _____

State _____ Occupation _____

Date of Birth _____ At _____ County _____ State _____

Baptized By _____ Date _____

At _____ County _____ State _____

Laying on of Hands: Date _____ At _____ State _____

County _____

Officiating Minister _____ Assisted By _____

Receiving Local _____ Date Received _____

Marriage Date _____ Name of Spouse _____

Children:	Birthdate:	Local Pastor
_____	_____	_____
_____	_____	Local Clerk
_____	_____	_____
_____	_____	Date
_____	_____	_____

Form No. 7

APPLICATION FOR TRANSFER OF MEMBERSHIP

Date..... (Name in Full: Please Print) (Register No.)

TO THE CHURCH OF CHRIST: I hereby confess my belief in Jesus the Christ, and in the Bible and Book of Mormon, and all Latter Day Revelation agreeing therewith. I promise to faithfully support this Gospel and to do all in my power to keep inviolate my covenant with Christ.

I am making application herewith on my original baptism and wish to have my name recorded as a member of the Church of Christ.

Signed..... (Write Full Christian Name)
Born..... At..... (City)..... County..... State.....
Date Baptized..... At..... County.....
State..... Baptized By.....
Laying on of Hands by..... Assisted by.....
Date..... Place..... County..... State.....
Date of Marriage..... Are you living with spouse?.....
Companion's Name..... Reg. No. if Church Member.....
Present Address: Street or Route..... City.....
State..... Occupation.....

Reverse of Form No. 7.

Ordained By..... Office..... Date.....
Silence: Date..... Cause.....
Excommunicated: Date..... Cause.....
Name of Receiving Local..... Date Received.....
Remarks.....
Recommended for acceptance by Elders 1.....
2.....
3.....
Date of Recommendation.....

Form No. 10 and No. 11.
The present supply of forms are to be used until exhausted.

Form No. 12.

CERTIFICATE OF BAPTISM
IN THE
CHURCH OF CHRIST

This is to certify that..... (Name In Full)
Date of Birth..... Place..... State.....
Was Baptized by..... Date.....
Place..... County..... State.....
Laying on of Hands by..... Date.....
Assisted by..... County..... State.....
Place.....
AND BECAME A MEMBER OF THE CHURCH OF CHRIST
Register Number.....
General Church Recorder.....
Date.....
(Inprint Seal)

Form No. 18.

CERTIFICATE OF ORDINATION

THIS IS TO CERTIFY THAT..... (Full Name)
WAS ORDAINED A..... in the Church of Christ (Temple Lot,
Independence, Mo.) and is hereby licensed to perform the duties of his ministry.
Date of Ordination..... Place.....
Under the Hands of..... Assisted by.....
Certificate Issued By.....
(Inprint Seal) General Church Recorder
Date.....

Form No. 23.

MEMBERSHIP RECORD

Local Church (Register Number)

Full Name
 (Last) (First) (Middle)

Date of Birth At County State

Baptized By Date

At County State

Laying on of Hands by Assisted By

Date At County State

Receiving Local Date

Companion's Name Date of Marriage Reg. Number if Church Member

Address: Street or Route City

State Occupation

Transferred to Date

Death: Date Place

Place of Interment Date

Family () Ministry () or Court () records on reverse side.

Reverse of Form No. 23.

Family Record: Names of children and dates of birth.
 Ministry Record: Offices, dates ordained, officiating ministers and assistants.
 Court Records: Reference to the location of Court Records.

Form No. 24.

CHANGE OF RECORD NOTICE

Notice: The officiating minister is expected to furnish the information. He should first send this notice to clerk of local church where member is enrolled. Local clerk must enter new information upon the local record and certify thereto upon this card and promptly forward to the General Church Recorder.

Full Name (Please Print) Register No.

Date of Birth At State

Marriage Date Minister

Husband or Wife's Name (In Full)

Ordination Date By Assistant

New Office Former Office

Expulsion Date Chairman of Court

Court Record Send to Recorder: Date

Transferred to Date

Transferred from

Death Record: Date Place

Interment Date

The items noted herewith have been recorded on the local church record Date

Address The Church of Christ (Clerk)

A Visit

"South of the Border, Down Mexico Way"

May we share with you a most enjoyable vacation we had in December, 1959, in that exotic land "south of the border, down Mexico way"?

My sister, Ruth Willard, and I, with a mutual friend, Mrs. Minnie Steele, traveled from Phoenix, Ariz., to Mexico City by bus, a trip requiring 45 hours, including brief stops about every two hours for refreshment and rest. Although we were the only women boarding the bus at the border town of Nogales, and the only "white Americans" as we are called, we were treated with every courtesy by the two "Operadors" (drivers), who spelled each other off at four-hour intervals, and by the conductor, and capacity busful of Mexican laborers, returning to their native land, after working in the United States.

Although we do not recommend this mode of travel, because of a scarcity of desirable food available at bus stops, and because of the less-than-sanitary restroom accommodations, yet it afforded us better opportunity to see the country, as we rolled along over the miles on excellent paved roads. Some of the country was desert, very much like our own Arizona desert land. Other parts were wooded and mountainous, and other sections luscious with tropical growth.

At the towns where the bus stopped we were able to see the people and their dwellings and shops, and to observe their customs. They are a happy, friendly people and seem especially talented in growing beautiful plants and flowers. These are not to be seen, however, as one walks down the narrow streets. Buildings and walls rise abruptly from the edge of the sidewalks, obscuring the view, until one passes a door or gate. And there, inside, is the carefully tended luscious garden and its traditional patio, often beautifully paved with gaily-colored Spanish tiles. Winding stairways, also tiled, flowing fountains, and singing birds complete the picture. Bougainvillea in four colors, Queen's Wreath in delicate pink, red Poinsettias, and waxy Philodendron grow in profusion in these lovely gardens, as well as banana trees, and other tropical fruit trees. But outside the gate, on sidewalk and street, little beauty meets the eye.

About 4:00 A.M., December 6, the bus rounded a curve, and there, below us at the foot of the mountain, gleamed the thousands of lights of Mexico's capital city, the oldest city on the North American Continent. In a few minutes the big bus entered the covered terminal, and we collected our luggage and were driven by taxi to a clean hotel, where a hot bath and a good bed were most welcome! After a few hours rest and sleep, we had our breakfast in the pleasant hotel dining room, then joined others in a sight-seeing trip to the Floating Gardens, a series of man-made canals where little canoes carry the tourists up and down the waterways, while handsome, uniformed entertainers followed in other canoes, singing their native ballads and strumming their guitars. As each lady tourist stepped into her respective canoe, she was given a lovely orchid corsage, a courtesy of the Travel Agent sponsoring the trip. Both the entertainers and the boys who paddled the boats, accepted with a smiling "gracias" (thanks) the tips tossed to them by the tourists.

Everywhere one goes in Mexico, vendors follow him, entreating him to buy all sorts of wares—food, clothing, trinkets and souvenirs of every description! It is an excellent place to develop one's sales resistance!

Following the canoe ride, our guide drove us through part of the vast expanse of that city of four million people. We saw the many buildings of the University of Mexico, rated as one of the finest on the North American Continent, and attended by many students from other countries. We saw the home of El Presidente Lopez Mateos, or rather, the portions of his buildings and gardens which were visible from the huge gates in the surrounding walls. Two days later, we just missed seeing President Mateos by a couple of hours. He had been on a tour of the provinces and his plane had left Merida, Yucatan, about two hours before our plane arrived. We pretended that the gala decorations, the welcome banners, and the hundreds of bales of henequen lining the highways were all in our honor! Henequen, a plant resembling the Century plant of the Southwest, is Yucatan's chief crop, and is used both for its "milk" and its dried leaves, which make hats, baskets, etc.

We saw many wealthy homes on this tour, all models of beauty and luxury. As in all large cities, other sections, not included on the tour, spelled dire poverty and squalor. Included in this first tour of the city that day was a delicious lunch in a nice restaurant, where a young "Caballero" (gentleman) sang for us, accompanying himself on his guitar. The first song was for free. Any others were at five pesos (about 40 cents) per song, and well worth the price! A pair of newlyweds from Cuba in our party that day added an atmosphere of romance. "All the world loves a lover," it is said, and the rest of us, all older, remembering the thrill of "love's young dream" rejoiced with them in their newly found love. It was quite amusing to us, when, later, the young groom shyly announced that they were newlyweds, apparently expecting us to be greatly surprised, and realizing not at all, that our first glimpse of them back at the hotel starting point had already revealed their precious secret!

Idol Worshipping

Other sight-seeing trips at Mexico City included a tour of many public buildings, including the great Roman Catholic Cathedral, over two hundred years old, with its impressive spires, its inside walls of gold leaf and its gem-studded statues of the Virgin Mary and many saints. Devout worshippers were at prayer while we visited the main chapel. Also we visited another Catholic Church, dedicated to Guadalupe, the Indian version of the Virgin who is enshrined there, in compliance with her request, as revealed, according to legend, to an humble Indian shepherd, in three separate apparitions. The yearly pilgrimage to her shrine, on or before December 12, was in progress when we visited the church. Hundreds and hundreds of worshippers were there that day, to pray to Guadalupe and to pay her homage. Some approached her image on their knees, as self-inflicted penance, from the entrance gate perhaps a hundred feet from the church door, to the feet of the enshrined Virgin. The rough cement of the spacious entrance area, must have inflicted great pain to the penitents. The crowds of

people inside the church were so close together, that they could move only an inch at a time, forward, toward the shrine. Inspiring organ music, with singing by both male and female choirs, filled the great expanse of the building, as the worshippers, many carrying candles, approached their sacred idol.

My mind was filled with mixed emotions as I witnessed this spectacle. First of all, I wished with all my heart that these hundreds of apparently devout, sincere worshippers, whose hearts only God can judge, could be free from spiritual blindness, and could know the truth of the true gospel! I wished, too, that the poverty and ignorance of the people, so prevalent within the shadow of this great church, could be wiped out, and that a greater effort would be made to supply their physical needs, instead of building such imposing edifices! Also, I felt a fear for the safety of the kneeling penitents, as they crept forward, buried by the walking throng around them. And a cold fear that the lighted candles might ignite some wisp of clothing, and create an inferno of human flesh in that tightly packed building, partly numbed my senses. But no such disaster occurred, and we slowly followed our guide outside where adequate space, and fresh air calmed our fears.

Nightmares of the Past

On the walls of the President's Palace, where government offices are located, are huge murals by the late Diego Rivera, depicting Mexico's history for centuries. In these wall-size murals, the cruelty of the Catholic Church and the atrocities which the conquering Cortez and his men inflicted upon the Indians are not minimized.

The famed Palace of Chapultepec, high on a hill overlooking the city, now a museum, was once the home of Emperor Maximilian and Empress Carlote, whose tragic lives becloud Mexican history.

A trip to the ancient ruins, Teotihuacan, thirty miles outside of Mexico City, estimated to have been built about 1500 B.C., was of special interest to us, as believers of the Book of Mormon. How we wished that those massive pyramids, courts and temples could speak and tell us their detailed story! Shall it all be known in some future day?

Our last night in Mexico City, before going on to Yucatan, was spent visiting Soviet Russia's Exposition which was in progress for a limited time. The best of Russia's products, from a grain of wheat to their proud missiles was on display. The fine products of their fields, canneries, factories, chemical laboratories, art studios, universities and theaters, were beautifully and impressively displayed for Mexico City's four million inhabitants to see! I was reminded of what a formidable enemy Russia could be in an all-out war! God forbid that such a war may come!

On the afternoon of December 9, we boarded one of the Mexicana Avacion's large passenger planes, whose decorative symbol is the famous, astonishingly accurate ancient Aztec calendar. Two and a half hours later, having crossed the Gulf of Mexico to Yucatan, the plane eased down on the runway at Merida, where our brother in the flesh, E. Leon Yates, and his sweet wife, Frances, met us. Did you ever feel the joy that surges through you upon seeing familiar faces in a foreign land? Such joyous emotions are seldom equalled in a lifetime! Leon and Frances drove us to Ticul, fifty miles from Merida, where we shared their

humble, thatched-roof dwelling and their hospitality. Bro. Fernando Ojeda, whom many of you know from his visits to the United States, and from his writings in the Advocate, also extended his hospitality. He moved across town to sleep with another church brother, Fernando Chan, so that the comfortable bedroom in his neat little cottage home would be available to us. He had several meals with us at the Yates home, close by, and sometimes he brought exotic spices, sauces, etc., from his own kitchen to augment the delicious meals Frances served. There were tropical fruits, and vegetables entirely new to us, which we enjoyed. Good French bread was available every day at a nearby bakery, and genuine creamery butter in cans from Sweden and Holland, added to its enjoyment. We had no fresh milk, as it is very scarce there, but canned and dry milk supplied the need. Poultry, meat, eggs and cheese were on the table and we felt well fed. Frances cooks on a little gasoline stove brought from the States.

Leon took us to see the ancient ruins at Chichen-Itza, at Oxmal and at Kaba. As we climbed the ancient pyramids, and wandered through numerous courts and temples and looked upon the carvings and hieroglyphics so numerous in that area, we thought of the Book of Mormon story, of course. We tried to imagine the Jaredites crossing the many waters in 2200 B.C., and settling in this wonderful new world. We tried to feel as Lehi and his family must have felt when they, after building their little boat according to divine instruction, and having crossed the ocean with their God as unseen Pilot, at last landed on the promised land which was "choice above all other lands." We thought of the little colony which followed Lehi only eight years later. We saw, in our mind's eye, according to the Book of Mormon, the rise and fall of those people—the wonderful blessings they enjoyed while living righteously, and the destruction following their wickedness.

God's Promises Always Fulfilled

We thought of the wonderful story of Christ's visit to the Nephites, on this continent, and the joy they felt in His divine presence. We had such a desire to know exactly the spot where that holy visit took place. But it is as yet one of history's unrevealed secrets. We rejoice in the story of that glorious period of 200 years following Christ's visit, when righteousness hallowed their history. What sadness we felt as we saw all about us, in those stark ruins, the evidence of the fulfillment of the prophecies to them, that if they lapsed into wickedness, they would be destroyed and their cities would remain desolate until God's fulfillment of His promises to their fathers.

In contrast to the feeling of sorrow in seeing this mute evidence of God's wrath upon the early occupants of that land, we felt such an uplift of joy to meet with the Saints there at Ticul and Dzam, and to see the beginning of God's promises to them—that once again He would feel after them and would bring them to the knowledge of their Lord and their Redeemer, and would bring to them His wondrous plan of salvation, the everlasting gospel. Meeting with these Saints was the crowning experience of our entire trip. They seem so humble and so sincere, and they greeted us with such affection and love that our hearts were melted. The new church building at Ticul, is the center of their community life as well as the place for worship.

One night each week, the church is the scene of many busy fingers, nimbly at work braiding six strands of split palm leaf into inch-wide ribbons which are sold to hat makers by the "metro" (39½") to obtain money for their church. These earnings are pitifully small, but they help. This is somewhat of a social occasion also, and much good-will, and good humor is interchanged. The native workers are very proficient at this work. Frances and Minnie were learning fast but neither Ruth nor I felt equal to the seemingly complicated task.

English classes are also held in the church, taught by Fernando Ojeda, and Raul Magana. The pupils are doing very well in their efforts.

Crescendos and Pianissimos.

Another church activity there at Ticul is the splendid choir which Fernando Ojeda has organized and trained. The choir gave a concert for us one night, which we enjoyed very, very much. The little folding organ they have is used only to get their tones. The singing is a capella, and rich in its harmony. Their director is a perfectionist, and the results are a treat to both the ear and the heart. As it was nearing Christmas one of the numbers rendered for us was the beautiful, universal favorite, "Silent Night", which still lingers in memory with it exultant crescendos, and its almost whispered pianissimos. We wish them continued success in this worth-while activity, remembering that "the song of the righteous is a prayer unto God."

At Ticul we were privileged to accompany Fernando Ojeda, Leon and Frances, to the homes of some of the members, as they called on them to administer to their sick, to offer home remedies and to encourage them in the Gospel. While these homes were not rich in this world's goods, yet a sweet, wholesome atmosphere was there and a genuine welcome sweet to experience and to remember. Leon and Frances are doing very well with their Spanish, and this growing ability, plus what Ruth and I could remember of the language from our high school days, was helpful in the week which we spent in that interesting land, among those lovable people. But of course, Fernando as interpreter, was our main stay.

On the one Sunday night we were there, the preaching service was at Dzan in the little neat church there with Leon preaching, and Fernando interpreting in his native Maya, the language most common to that locality. Here, we met our aged brother, Sobreno, whose spiritual poise and calm spirit were like the quiet hush of a summer evening, after the busy rush of a hurried day. Here, too, we met other Church of Christ members, radiant in their joy of the Gospel and genuinely happy to meet with visiting members, as we were happy to meet with them.

Back at Ticul, we were invited one evening, to a delicious tamale dinner in the attractive home of a school teacher and his wife and two children. The wife's sister was there also. We were surprised to learn that the family does not eat with the guests, but they stand by the guest's chairs, serving them and visiting with them. We spent a pleasant evening with these friendly, intelligent people, exchanging our impromptu English lessons for their Spanish lessons.

We were invited to another charming home to witness a demonstration of the native Mayan dance, so beautiful and so poised. The dancing couples never

touch each other, but their graceful bodies and skilled feet pirouette around each other, in childlike chastity. In this Catholic home, our young hostess, planning to become a medical doctor, had been advised by her Priest not to associate with non-Catholics. She replied that he could dictate her religion, but that he could not choose her friends. We hope that this growing trend to overcome prejudice may lead to new converts to the Truth.

When Leon and Frances, Ruth, Minnie and I returned one evening from a shopping trip to Merida, we noticed a crowd of people standing outside the lighted church. As no service had been announced for that Tuesday night, we inquired what was to take place, and were told that a Worship Service was to be held in the church as soon as some folks who were expected should arrive. We hurried to freshen up a bit, then joined the waiting crowd in the church. Young Fernando Chan, and Raul Magana were in charge of the service, and a young brother whose name escapes me now, read one of the Psalms. The meeting turned out to be a farewell service for their visiting "hermanas" (sisters) from the "Estados Unidos" (United States)! Have you ever been delighted with a surprise party of any kind? If so, you have never felt a greater thrill than we felt to learn the purpose of this surprise service! When Brethren Raul Magana and Fernando Chan greeted us in their native Spanish, interpreted by Fernando Ojeda, our hearts were full! After the speeches of welcome, and expressions of appreciation of our visit among them, and their regrets that we were to leave the following day, Fernando Ojeda said that would be all, unless we wished to say something.

True Christian Love

Both Ruth and I responded gladly to their invitation, assuring them of our appreciation and our love, encouraging them in the gospel as best we could, and thanking them for all they had done for us and for our loved ones, Leon and Frances. Through Fernando Ojeda's expert interpretation, our words reached those beloved people in their own Spanish tongue. Though Minnie Steele is not a Church of Christ member, and did not speak at this service, yet she was beautifully included in their welcome, and she seemed genuinely touched by their love and affection, as were we. When the meeting was closed with song and prayer, the people lingered on, to hold their hands, to tell of their experiences and trials and hopes in the gospel, and to bid us farewell with tears and invitations to return.

With the warmth and blessing of this service fresh in our thoughts, and all the wonderful, unforgettable experiences among these good people filling our hearts, we boarded the plane at Merida, back to Mexico City, and waved good-bye to our two young Fernandos, and Leon and Francis, standing on the Airport Balcony. A letter from Fernando Chan since arriving home expresses his own emotion at that occasion. It reads, in part:

"When I saw that you board the airplane, I feel a knot . . . in my throat, and I don't because (why—E.C.)." Then he continued, and concluded that it was "by the love" that we felt for each other that had brought the tears to his eyes as we boarded the plane. "I feel me friend of you," he wrote, "because I know that you and I, we have the same Father, we have the same wishes with God."

Arriving in Mexico City just after dark on December 16, we left the airport by taxi, and enjoyed the breathtaking beauty of that great city's Christmas decorations. Colored lights were everywhere, on the front of the massive cathedrals, in lacy festoons above the streets, on every public building, and in every undraped window. As we looked upon this beauty in honor of Christ, we fervently wished that all false creeds, including the dominant religion in Mexico, so plainly identified in both Bible and the Book of Mormon, could be righted, and that only the pure worship of the real Christ could prevail in all the world.

Homeward Bound

After a good night's rest in our hotel, we again boarded a winged coach for our final flight to the U. S. border, this time, the Aeronaves Line. This flight consumed eight hours, including brief stops at Guadalupe, Culiacan, Obregon and Hermosillo. We had followed the Pacific Ocean shore line a good part of the way, and noted that the breakers on the beach looked like a chalk line separating land and water. The irregular and varied patches of growing things, presumably grains, grasses, fruit trees, etc., interspersed with occasional barren areas, or plowed ground, reminded us of a huge stained-glass window, beautiful with its irregular shaped panes and varied colors. It was a beautiful sight. Both breakfast and lunch were served on this flight, and the food was very good. A choice of drinks (coffee, fruit juices, soda pop and beer), were offered three times between the two meals. I understand that frequent drinking of liquids helps to prevent air sickness. All three of us, luckily, escaped this malady. "Vino" (wine) had been served at lunch, but these tee-totdlers made other choices.

Two hours after arriving at Nogales, and going through customs, we were on our way to Phoenix, via Greyhound bus, and arrived there at 9:00 P. M., just fifteen hours after leaving Mexico City. For us, this was a record, but we know that the new jet planes put this flight in the horse and buggy class! It was a most enjoyable vacation "South of the border, down Mexico way!"

Evalena Campbell

News from Locals

Sparta and Black River Falls, Wisconsin

We are going to try to give you some of the news and progress of our local here in Sparta and Black River Falls again. Winter has set in here and we have been feeling the results of it for a few weeks now, but most of us are used to it and don't mind the chilly days and nights. We have had a little snow but not enough to worry about and we hope that we don't get too much. Everyone in this local has been very lucky and well blessed with good health. None of us have had any sickness other than the common cold and touches of the flu. So we consider ourselves very well blessed.

Now for some of the news: We held Sacrament Service in our new church building the first Sunday in November. We had a very spiritual meeting with Bro. Clyde Babcock and Bro. Glenn Gill in charge. Bro. and Sr. Davies were here from Madison and most of our members from this local, so we indeed feel thankful that they all could attend. We are planning on having Sacrament in the church again this Sunday if at

all possible. We haven't been using it for Sunday School because we don't figure it pays to heat it for the small group we have here. So, we held our Sunday School classes in the homes of Viola Petrie or Evangeline Clifton. We plan on having our dedication next Spring after conference. We hope that as many as possible from all over will attend. We plan on having Brn. Flint, Anderson, Sheldon, and Robertson attend and have a series of meetings if possible.

We have the church all finished except for the curtains and we would like to get few more pews. Everyone has worked very hard and done as much as they could to get the building finished. The women had a bake sale here in Sparta and then they all had a rummage sale in Black River Falls, and they did very good on both. We feel that God was with us all the way because on both occasions it rained all day and we still did very good. So to Him we give our thanks for helping us in our efforts to get our funds together to finish our church. We have everything paid for except some paint and that will be paid for this month. We all feel that God has blessed us richly for our efforts in getting this building and getting it completed as far as we have. The Congregational Church here in Sparta gave us five pews and about 12 folding chairs and some tables for our class rooms, for this we are very grateful. We really enjoyed working together on this project and feel that it has brought us closer together as a group.

We have Sunday School and preaching service every Sunday and Book of Mormon studies on Wednesday nights. If we don't study the Book of Mormon we discuss something else, or have prayer meeting. Bro. Glenn Gill has been very faithful about driving down from Independence, Wisc., every Sunday and coming as often as possible on Wednesday nights. When he can't come down, we from Sparta try to go to Black River Falls and hold services there at Edith and Charlie Eddie's. So, we have been trying to hold services as much as possible.

We ask all you Saints to pray for all of us that we will continue to work together in love and strive to do God's will and try to serve Him to the best of our ability. Until the next time may God bless you all is our prayer.

Isaac Brockman and Beverly Hesse
Reporters

Independence Diary

December 20, our 8:00 P. M. meeting was turned over to the Sunday School for their Christmas program. We enjoyed seeing the little ones as they sang their songs and gave readings.

January 12, a special business meeting was called to consider how we as a local church can help our brothers and sisters in Yucatan.

We are encouraged in our ability to accomplish projects. With the help of the local Sunday School we were able to raise, by contributions, enough to purchase a new furnace system for the upstairs auditorium.

We have had these names brought before us for an interest in our prayers: Sr. Anna Keeney, Sr. Helen Roberts, Sr. Estella Hedrick, Sr. Edith Case, the two youngest children of Bro. and Sr. Curtis Yates, the family of Byron Yates, Sr. Donna Gill, Sr. Maud Waga-

man, the family of Bro. Rolland Sprague, and Sr. Nalda Vogel. We are convinced of the power of united prayer and pass these on to you in hope that you will find opportunity to remember them too.

We are happy to report that little Kathy Morris is completely recovered from spinal meningitis. She is the daughter of Bro. and Sr. Bill Morris of Lincoln, Nebr.

Our speakers for the past month have been Bro. Rolland Sprague, Bro. Leslie P. Case, Bro. Forest Moley, Bro. Marvin Case, Bro. Nicholas F. Denham, and Bro. Clarence Thompson.

Following are a number of thoughts expressed by the various speakers:

Would we feel honored if people, a few or a large group, gathered in memory of our birth and did not invite us to meet with them or did those things of which we do not approve? We should keep the birth of Christ in a fitting manner.

It is good to resolve to do better in the New Year. God witnesses our resolutions whether we call upon him to or not. We must be sure to keep our resolutions because God will not make excuses for us when it becomes a little difficult to keep them.

This land is a land of liberty only as long as we remember the God of the land. We can not know how far we can go before this nation becomes ripe in iniquity.

People have taken advantage of the freedom of the press that this nation offers. Corrupt publications have an influence even on adults, though we think we will just see what it is like.

Have you ever seen someone instantly healed? someone speak in tongues? someone interpret tongues? an angel? a direct answer to your prayer? Have you ever experienced the sense of peace which comes from God? The spirit of God should be present in all of us and when it is these things occur.

The spirit of God is shy and jealous. It will not share you with another spirit. If we pursue the things of the world we may by-pass the spirit of God. Any efforts we make toward unity, security, or fellowship without this spirit will fail.

We need to strengthen our spirituality by making room for the spirit of God and petition God for it. We should engage in prayer and fasting frequently. Be responsive to the spirit. It takes three times as much effort to recover lost ground than it took to gain it in the first place.

We receive the blessings of God after the trial of our faith. We must repent before we ask God for anything and we cannot repent of a sin and remain in it.

Prayer meetings are to contact God and in that way we receive strength from Him for our daily life to withstand the temptations of the Devil.

The difference between being broad-minded and narrow-minded is the vein into which we allow our minds to grow. If we put our thoughts on the things of the world and exclude God, the world considers us broad-minded but if we keep our thoughts and actions close to the things of God the world considers us narrow-minded. The mind will bear fruit of the thoughts we allow to grow there whether they be good or evil.

The thoughts we allow to take root are what control our acts and words on spur-of-the-moment decisions. The things we do on the spur of the moment are what often get us into trouble.

Justice is harsh. Justice is keeping our word or God keeping His word.

Mercy appeases the demands of justice when we repent in this life. Thus God is perfect in mercy as well as in justice.

Without law there is no sin and without sin there is no punishment. There is a just law given and a punishment affixed for man.

To gain unity we must diligently seek God and subject our will to His and become the followers of Christ.

Caroline Hedrick, Reporter

Y.P.C.L. News

Independence, Missouri

Singing carols is an old, old custom and one that can be enjoyed by many. On December 20 we gathered at the church to practice carols for the Christmas program that evening and for the evening that we would "go caroling."

Tuesday evening, December 22, was the time selected for us to go caroling. We visited as many of the homes of the aged in the church as we had time for, and serenaded each one with carols. Each girl in the group had baked some cookies so when we arrived at the home of Bro. and Sr. James Hedrick, where "Grandma" Rena Bell lives, we enjoyed refreshments of cookies and hot chocolate.

Sr. Konie Wheaton led the discussion of our study class on December 27. We concluded our discussion of evolution and creation by the use of Chapters 1 and 2 of Genesis where we learned that perfection was in the beginning. Gen 1:26 says, "And God said, Let us make man in our image, after our likeness." Since God is perfect, man was created perfect if made in God's image.

On Jan. 3, we began a study of degeneration. We defined the word to mean: a state of growing worse mentally, physically, or morally; a gradual movement backward. As applied spiritually it would be a falling away. We found only one scriptural reference where the word degenerate is mentioned. That is in Jer. 2:21 which says, "Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?"

By our study of the subjects of evolution and degeneration we hope to be able to learn to present logical reasoning for or against these subjects when confronted with them by those in the world with whom we associate.

The young people attended the organ recital at the Reorganized Church Auditorium on Jan. 10. This was our educational meeting for the month. Its value is to help bring about our appreciation for the various types of music, especially that which may be used in the worship of God.

Our first snow of the winter fell today, Jan. 17. Our little world here at Independence looks very pretty under its blanket of white, but when a deep snow falls in Missouri travel is treacherous because of the temperature. Since our members live distances apart and in stormy weather it is difficult to get together, we had no meeting today.

Margret Harris, Reporter

THE HELPING HAND

This column is for the benefit of the Sunday School work.

Contributions of interest, study helps and programs for the advancement of Sunday Schools are solicited.
Material will be reviewed and edited.

Why Sunday Schools

By Leslie P. Case

The Sunday School meeting is called to order with a song followed by prayer. After another song and a few comments those in attendance go to their various classes, the toddlers off to themselves, those of school age to their places according to their division into groups, and the adults to their class according to their choice of study.

How many of us start our Sunday morning worship in a similar manner. Most of the Christian world, or at least those who take time out to attend church, begin Sunday morning in this way. Many children are sent alone; others are accompanied by parents. Often they go home following Sunday School and do not return until next Sunday.

Did you ever stop to wonder why we do this, or have we just taken it for granted that it is our right and privilege? If so it might be well to look at the situation squarely for it has not always been so. The history of what we know as Sunday School is not much older than the Restoration itself and about the same as the American Republic. It had a small birth in England during the Reformation in 1780. To begin with it was called "Ragged School", because the primary purpose was to help the poor children of Gloucester, England. The work had support from the Queen and some of the reformers such as John Wesley and George Whitefield. Since the "Ragged Schools" were held on Sunday and taken up by the churches it is easy to understand that the name was changed to Sunday School. In America this work was started by the Methodists and then spread to the other denominations.

Through the years the Sunday School has taken a primary interest in the youth and began to encourage the study of the Bible. Later through unified effort under the name of American Sunday School Union a uniform system of lessons was designed to complete the study of the Bible in six years. This happened in 1824 to 1872 during the years when the Restoration was getting its start and early growth.

It is difficult to say when the Church of Christ began Sunday Schools because of the lack of records or history covering the set-up and manner in which stationary local churches conducted their services. Most any family with four generations living was acquainted with Sunday School from their youth.

The Sunday Schools, like the academic schools, have changed their methods of promotion and grading over the years. Various Sunday Schools within the Church of Christ, as well as in various denominations, differ in systems and study. The Church of Christ certainly should be different because our study should be concerned with the Book of Mormon as well as with the Bible.

From the foregoing one might think that Sunday

Schools are a modern invention. It will be well to remember that historians do not readily admit that there was a falling away or apostasy. For this reason they do not often look farther than ordinary history for the source of such matters. Yet the oldest and most reliable record known to mankind speaks of teaching children and adults on Sunday or Sabbath.

God instructed the children of Israel to teach the things that they had learned from Him at Mount Sinai in Horeb. Deut. 4:9-10: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children."

There were no schools of any type until the schools of the Prophets spoken of in I Samuel 19:18-20. This Natioth spoken of here was a school of the prophets. People were allowed to go hear the lessons in these schools and it would seem that they were held on the Sabbath and the new moon, as is indicated in II Kings 4:23.

It is not supposed that there were synagogues nor schools in these Natioths until after the Babylonian captivity. To this time the teaching was left to the families and the prophets and it would seem that the people suffered because of it. At least some feel that it was a lack of knowledge of God's laws by the people that brought about the rejection of God and the captivity.

After the return of the Jews from captivity by 445 B.C., synagogues were built in the cities and school was conducted there. Luke 2:46: "And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions." This was the activity of Jesus when he was twelve years old. After he had been tempted for forty days, Jesus again entered the synagogue. Luke 4:16-17: "And He came unto Nazareth where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written," (it would be well to read the rest of this scripture). Paul also speaks of these schools in which he disputed daily. Acts 19:8-9.

It can be seen that there is a very striking resemblance between the manner in which these things were done and the way Sunday Schools are conducted, certainly different than a preaching service. All of them were not held on the Sabbath as can be noticed but it was Jesus' custom to do so, as was referred to in Luke 4:16-17.

The Jews have traditionally celebrated the Sabbath on Saturday because it is the seventh day, and the Christians on Sunday because it was the Lord's day, the first day of the week. This being the day Christ arose. The word Sabbath is used as the day devoted to rest and worship.

Book of Mormon Testimony

The Book of Mormon tells of a similar type of teaching following Christ's choosing of the twelve disciples. Nephi 9:6-7. "And behold, the multitude was so great, that they did cause that they should be separated into twelve bodies. And the twelve did teach the multitude, and behold, they did cause that the multitude should kneel down upon the face of the earth, and should pray unto the Father, in the name of Jesus."

In recounting—Sunday Schools have a great job to do, but originally the task was that of the family. Let us not neglect our job, either in the home or the Sunday Schools, because the welfare of our little ones' souls depend upon it. In earlier issues, helps have been given. Let us use them.

(Above information was taken from the World Book Encyclopedia, early edition of Cruden's Concordance, Smith's Bible Dictionary, Bible and Book of Mormon.)

Keep Faith

When you feel your heart is breaking,
And you're lonely, oft' times blue,
Just remember, God's in heaven,
Waits your call, you know 'tis true.
He can heal the brokenhearted,
Lift you up, He loves you too.

In this world of sin and sorrow,
Off' nothing seems worthwhile, you feel,
But 'tis just the evil spirit,
Bound all that's good in you to steal;
Let not your heart be troubled,
Trust your Lord, your heart He'll heal.

Many things in this life worry;
Crush your spirits, you oft' find,
Just because you fail to trust Him—
You know He's always just and kind—
If you'll put your trust in Jesus,
You'll find He's near you all the time.

When life's clouds to you seem darkest,
Don't forget, He rules o'er all;
He will conquer o'er all evil,
So, when you're blue, unto Him call.
Let us not be weary soldiers,
For God is just, knows best for all.

Cora B. Bigham

Mrs. Nels Poulson M
817 East Pierce Street
Council Bluffs, Iowa

Obituary

Laurie V. Aldridge

Elder L. V. Aldridge was born at Jacksonville, Texas, December 19, 1887. He was called from this life December 23, 1959, at Phoenix, Ariz., at the age of 72 years and 4 days.

Bro. Aldridge suffered a stroke December 16 and was in a coma until relieved by death. Sr. Aldridge was with him at the time of his death. Both had gone to Arizona hoping that it would be better for them during the winter. He was to do missionary work there.

Our brother became a member of the Church of Christ, June 6, 1954. He was pastor at Noel Mo., was subsequently ordained to the Quorum of Seventy, and was given a missionary appointment in which he was active at the time of his death.

The funeral service was held at the Mercer Mortuary of Phoenix, Ariz., with Elders Don McIndoo and O. A. Caviness in charge. Burial was in the Garden Memorial Cemetery at Glendale, Ariz.

He leaves to mourn his departure, his companion, Bertice Aldridge of the home in Independence, Mo.; two sons, A. H. Aldridge of Tuscon, Ariz., and V. V. Aldridge of Los Angeles, Calif.; one daughter, Mrs. Wm. G. Nowell of Seattle, Wash.; a number of nieces and nephews, and many others who will miss his instructive letters and genial smiles.

SUNDAY SCHOOL SUPPLIES

Send ALL remittances for the Sunday School Association to:
General Sunday School Association Treasurer, Church of Christ
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