

ZION'S ADVOCATE

"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3:187.

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Man's Relationship with God

By H. E. Moler

With every race and in every nation of mankind, whether savage or civilized, there is a predominating belief in God, the Supreme Being, though he is seldom seen or heard. Thus it seems there is a natural, in-born, inherent inclination to recognize a Creator, or the First Great Cause. No nation or race is so low in depravity, or so ignorant or uncivilized but which has in some form a conception or idea of God. This inclination shows the natural desire, when not hindered by the so-called higher ideas of men, to reach out unto their heavenly parent. There are some individuals in so-called civilized nations who profess to disbelieve in a supreme, intelligent Creator, and there seems to be an increase of that class, but they have but little on which to base this professed belief, or disbelief. Really it seems to be an effort to ease their own consciences by throwing off the idea that we shall finally have to render an account of our conduct here in this life. None are really sure of their position for any great length of time. It is a vague uncertainty.

Our first idea of God comes to us through teaching and tradition, and that idea is confirmed by the Holy Scriptures and by the testimony of nature. The skeptic often ridicules the idea of a belief in a God whom we neither see, hear, nor understand. They tell us that it is weak and effeminate to hold to such a belief, and then boastfully tell us that they "accept nothing which they can not fully understand." Is that true? We question it. If that statement were true, they would doubt their own existence. No one fully understands the problem of life—even mortal life. We have today wonderfully advanced scholars in physiology and psychology, yet there never has been one able to give us an understandable definition of the term *life*. All of us who are living possess it, but what is it? When and where does the life of a human being have its beginning? It is unanswered. Another question analogous to this one is, When does the human life end—at what particular point in the dissolution does the life terminate? This likewise is unanswerable. Persons have been pronounced dead by every test known, and it was afterward proven they were not dead, for they lived. We often hear it said that such an one died at a certain time, but it only means that

the person appeared to be dead. So we conclude that the coming of life and the going of life is a mystery hidden with the great Giver of life himself. True, after a lapse of time we are quite sure the person is dead, though we could not tell exactly when the life left the body.

The life of a blade of grass, or of a tree, or a flower is equally as mysterious. Why is it that the same soil, warmed by the same sun's rays, watered by the same moisture, wrought upon by the same atmospheric conditions, will produce different kinds of fruits and vegetables, some sweet, some sour, some hot and some mild to the taste? We can only answer that these come from different seeds. True, but that does not give an explanatory answer.

So we see there are many, many things in this natural life which we can not understand. Shall we doubt them because we do not fully understand them? Ah, no. We go ahead with what little knowledge we can gather and make the best of these things. So why stagger at a belief in God because we do not understand all about him? There will come to us assurances of his existence, his wonderful love and his mighty power, so we had best go ahead giving him the service that is meet, and making the very best of the situation. Indeed, what kind of a God would it be that I could fully understand, when I can not understand myself? My own life is a mystery to me, yet I know that I exist. And while we may not see, hear, nor fully understand God, yet we may be just as sure of his existence.

The atheist tells us that the earth with all it contains came into existence through the operation of a natural law, without any personal God having anything to do with it. Certainly it requires a greater stretch of credulity to believe that this earth and the many other planets came into existence by mere chance than to believe that it was the work of an Almighty personal God. When they say the earth came into existence by the operation of a law of nature which they call the law of evolution, we ask them, How can there be a law without a law-giver? Blackstone says: "Law in its most general and comprehensive sense, signifies a rule of action, which is prescribed by some superior, and which the inferior is bound to obey."

Let us be careful not to turn the light inherent in us, into darkness, for then sad and great is that darkness.

The love of God for the world of mankind is an old, old story, and yet the most wonderful story that ever was, or ever can be told. If we could only sense and appreciate the depth of that great love, it would awaken in us a desire to do all in our power to return that love. God loved mankind because they were the crowning work of his creation—made in the image of Himself—“made a little lower than the angels, made free agents and privileged to choose for ourselves. God might have made man and placed him under such environment that he could not have gone wrong. But then what? Man would have been good because it was impossible for him to be bad—a mere machine acting as acted upon, and therefore deserving no credit for what he was or for what he did. How we should thank God for our free agency, and that we can refuse the evil and choose the good, thereby being entitled to some credit. And now to choose to do evil rather than serve God seems like taking an ungrateful advantage of our free agency, and especially since we came into the world with this natural inclination to seek and love God, and he has given unto us so many promises of security and salvation; then to trample his mercies beneath our feet is base ingratitude indeed.

Hear what Jesus said:

“For God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life.”—John 3: 16.

This comes the nearest to defining the love of God. And when we perceive this great love for us, it should awaken in every one of us a reciprocal love—to love him because he first loved us. As the love of a fond earthly parent awakens in the child a reciprocal love, just so this great condescending love of God toward us should awaken in us a love for him that will never die.

The greatest and most sanctifying force among men is love, and that love is a reflection of God himself. No matter where it may be found, among mankind, or among the brute creation, or among the fowls of the air, it is that which is given them of God. God so loves his children that he wills that no one should perish or be lost. That was why he gave his Son for their redemption; that is why his mercy is still extended toward weak and erring humanity; and that is why repentance and remission of sins is being preached; that is why he bears long with the folly and weakness of men who are trampling his mercies beneath their feet.

All are privileged, and all are invited to enter his service and become adopted sons and daughters. By obedience to the law of adoption—the gospel—whereby all may enter his covenant favor and know for themselves of their relationship with him. Here is what Jesus said:

“My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.”—John 16: 17.

And Paul says he was taught the gospel by revelation:

“But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ.”—Gal. 1: 11, 12.

The same assurance that came to Paul may come to others under like circumstances. He beautifully expresses this relationship with God in his Roman Epistle:

“The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”—Rom. 8: 16, 17.

And we must not overlook the beautiful thought found in the 15th verse:

“For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption whereby we cry Abba Father.”—Rom. 8: 15.

The foregoing clearly show that when we return to God by obedience to his word, our relationship with him is demonstrated by and through his Holy Spirit. The revelation comes direct from God to the individual, so that no man stands between us and God. Thus we are enabled to cry “Abba, Father.”

This divine knowledge of our relationship with God, is by Paul called the “earnest of the inheritance:”

“In whom ye also trusted, after that ye heard the word of truth the gospel of your salvation; in whom also after that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”—Eph. 1: 13, 14.

By the foregoing it is shown that when we turn to God by obedience to his word, our relationship with him, and the certainty of our inheritance, is verified by the Holy Spirit, which he calls the “earnest of our inheritance.” We do not see nor comprehend eternal life, but we are given an earnest or foretaste in the Holy Spirit which testifies that God is true and that eternal life is a reality, and that we shall receive the inheritance by and by if we are faithful to our covenant and do not forfeit the earnest thereof. Just as man buying a piece of land advances so much money on the contract, which money is called earnest money, or a guarantee of good faith, so God in asking for our service and promising us eternal life, gives us the earnest of the Spirit, which guarantees to us that eternal life is a reality and that God is true.

Thus we see that man's relationship with God is no idle fancy, or mere mental illusion, but it becomes a divine reality, our spirits being wrought upon by the intelligence of the Holy Spirit whereby we are made to know things which we could know in no other way, or which knowledge can come from no other source. This relationship with God is no conjecture, but like Paul we can say, “I know in whom I have believed. . . .”

New Wine in New Bottles

By Richard M. Maloney

"And he spake also a parable unto them: No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

"And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved."—Luke 5: 36-39.

This parable of the "wine and bottles" may not be clear to all, but we venture an explanation. I may not be expert as was Daniel, interpreting dark sentences, mysterious dreams and visions, but I can see but one good meaning in this parable. Whatever may be the public sentiment today with reference to *wine*, it must be admitted that in "Bible times" wine was considered an acceptable luxury. So also was a *new garment*.

Bottles, in those days, were made of skins of animals. When new, the bottles or skins would stretch, permitting expansion of the bottles when the wine is fermenting. Old bottles would not stretch or give, the skins being dry and firm. In such case it would be a total loss to put new wine in old bottles.

The work and mission of Jesus Christ was to establish and set in order a new kingdom, a new and independent church. To accept *Him* and *His Gospel* was to become members of his body, or church. Jews and Gentiles alike were foreigners, non-members of his church, until they were "adopted" by obedience to his gospel. For any man, then or now, to profess to accept his teaching or his gospel, and yet fail or refuse to become a member of his church, was like "putting new wine in old bottles." There was no gain or advantage in it. One and all alike were required to become a "new creature in Christ Jesus."

In political philosophy, it is fair to say: If a man accepts the doctrine of the Democratic Party, he becomes a member of that party. He does not take that same doctrine and start a new party, nor remain in the party where he was.

Since the restoration of the primitive gospel in 1830, a goodly portion of the Christian world have been attracted by the "new doctrine."

When Joseph Smith and others began to teach and urge the "Old Jerusalem Gospel" it was strange and *new* to the people. The modern churches had no place in their creed for divine healing, or any of the "signs" spoken of in Mark 16: 17-18. The "Christians" of the various churches had been taught by their preachers that the "day of miracles had passed"; that the operation of the Holy Ghost was confined to the first century, that no more inspiration was permitted, as in former days.

But little by little this "new wine" or new doctrine,

began to be taught. Among others was Alexander Dowie, near Chicago; then the Holiness, Pentecostals, Shalatter, of Denver, Apostolics, Raymond Ritchie; in fact, many of the Protestant Churches have changed since the "leaven" began to work in 1830. The influence of the restored gospel through Joseph Smith is finding its way into the hearts and lives of thousands of church members in nearly all the Protestant denominations. They clamor for the "new wine," but foolishly fill the old bottles, by remaining in the same old man-made church. The praise of the world, the desire to be popular in society, is a strong factor in the lives of people. It has been so in all ages. The words of Jesus are true now as when he was here, and the conditions are the same: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The Adversary, the Devil, is not going to encourage people to join the true church of Christ. But he will encourage them to partially accept the true gospel—divine healing, speaking in tongues, spiritual guidance, etc., in fact imitate the gospel as much as in possible, but remain in the old man-made church: just use all the "new wine" they can, but put it in "old bottles." The parable referred to explains the final result.

In the closing book of the Bible, we find John the Revelator giving description of the "seven churches of Asia." The account is given in the first three chapters. Then chapter 4, first verse, we read: "After this I looked, and, behold a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things *which must be hereafter*."

There is no question but what there are good people scattered here and there in all churches. But confusion and false teachings, the "doctrines of men" have blinded their eyes, darkened their minds until they have wandered from the "narrow way." Jesus Christ said: "Howbeit, in vain do they worship me, teaching for doctrines the commandments of men." Our salvation depends upon obedience to Christ: "Ye shall *know* the *truth*, and the truth shall make you free." "The commandments of men" will fail us. "Putting new wine in old bottles" is a failure. God knew that people in the last days would be in darkness and confusion—bewildered in religious Babylon, and gave counsel to his servant, John, to give the warning call: "and I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Will the honest in heart be warned and avoid the loss and danger by "putting new wine in old bottles." (Revelation 18: 4.)

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EDITORIAL

We have felt very much disappointed at the results of our call for substance to be used in renewing the work on the Temple. The Editor does not wish to criticise or chide our people, for possibly there may be hindering causes which we know nothing of. Possibly you may not have the money with which to pay the freight on the donations, even if you have the surplus foodstuffs. We have heard so much of an over production of food supplies that it occurred to the Twelve that possibly you might be willing to make donation of such surplus as you had, and thereby supply food to those who are willing to work on the Temple. But so far only two boxes of fruit have been received that we are aware of. We are sorry to have to admit that we have been sorely disappointed, for we are interested in going ahead with the work with what means may be available.

The Editor, being one of the Committee of the Temple Storehouse, has held all else in abeyance, being ready when needed to go to Independence and give his time to the work. We have waited now for almost three months, and it begins now to look as though we would have to fasten ourselves in business here in Holden in an effort to make a livelihood.

However, if there should come in later means to justify the procedure with the work on the Temple, another can be appointed to take his place in the handling and the distribution of supplies.

Dear brothers and sisters, let us not allow ourselves to become indifferent to our responsibility. It is just possible that we may become so depressed by this great financial depression that we may feel that there is nothing at all we can do, when there is much of the little we can do. Let us form the habit of doing what we can, and all we can. We need not be worried or fretted about the accomplishing of God's work, but we should be concerned about doing what is required of us. And God requires no more of us than we can reasonably do. When we have each put forth a *reasonable* effort we can leave it all with God. But by all means let us keep in touch with the infinite, and make his will our will.

Since writing the foregoing, we have received a letter from the pastor of the Providence, R. I., congregation, stating that they had sent a box of clothing and food for the benefit of the Temple. This, with a box of fruit donated by Brother Gurwell, of Independence, and a box of fruit and a small bag of meal from Sister Chas. Neff, of Holden, is all that we know of being received.

A Noble Example of Self Sacrifice

Recently there came a letter from Elder Willard J. Smith, Port Huron, Mich., to the *ADVOCATE* Editor, containing a money order for ten dollars, a gift from his wife, Sister Rachael Smith, to the Temple Fund. He said the money had been given to her to buy herself a new coat, of which she was very much in need. When hearing the call made for contribution of substance for the purpose of renewing the work on the Temple, she said to her husband: "I am going to send my ten dollars to the Temple Fund." He replied, "Well, if you do, you will be rewarded for it." So the money was sent accordingly.

This seems a greater sacrifice than was required. When those who are old in years, and poor in this world's goods, make such sacrifice, how it ought to touch the hearts of those who are more favorably situated. But it is just that kind of a sacrifice that is required to start the work.

And the beautiful loyal spirit of our dear Sister Smith, though clad in her old and worn coat, even when mingling with those who are clad in their beautiful fur coats, and fur-trimmed coats, in the sight of God will stand out as a burning, shining light, which is worth far more than all rich garments the world can afford. May God abundantly bless Sister Rachael Smith for her noble example of loyalty and self-sacrifice.

EDITOR.

A Heroic Deed Finally Rewarded

The *Arizona Republic* for February 6, 1933, contains a glowing account of a heroic feat accomplished. Brother Hubert A. Yates, a driver for Fire Station No. 2, of Pheonix, and the third son of Apostle James E. Yates. On Friday, January 13, 1931, he rescued Ole Neutson, 69 years of age, from a flooded island near Joint Head Falls, in Salt River, where the old gentleman had been camping. A large crowd had gathered, with lights of cars trained on the man marooned on the island, but no one felt that anything could be done for his rescue, as the river was turbulent and rough, filled with floating debris. When our hero arrived on the scene he requested that the lights of the cars be turned out, and said that he was going to strip and swim to the rescue of the man. The bystanders tried to reason him out of the attempt which they said would be suicidal. With a line in his teeth he plunged into the turbulent stream and finally battled his way

across. Then taking the half frozen man in his arms, he bound him to a packing case with the line he had brought across, and those on the shore drew the man across to safety.

But the return to the shore was even more dangerous than his coming over, for the stream was rising higher, trees came floating down, and the waters boiling and swirling made the return more hazardous. But with scratched and bruised body he made it, and returned in safety to his wife and baby.

Although this heroic deed had been a matter of history for two years or more, it did not go unrewarded. Recently there came to him from the Carnegie Hero Fund Commission, a medal for bravery, and a reward of \$1000.00. And so the home in which our brother and family dwells can be looked upon as all their own. A splendid picture of our heroic brother accompanies the report of the feat in the *Republic*. No one will blame Brother James E. Yates for being proud of his son, as we all are of him as our brother.

That Sacred Spot

Composed Feb. 21, 1933, by Ollie DeLong.

Tune, "How Gentle God's Command."

Back to that "Sacred Spot;"

The place we love so well.
We'll build the *Temple* of our God
And with God's People dwell.

Back to that "Sacred Place,"

Designed, and set apart,
To gather in the wandering sheep,
Those who are true of heart.

We must united stand,

Divided, we shall fall—
We must accept the outstretched hand,
And heed "His Word" to all.

"Come, one and all," says God.

"Come to that Sacred Spot,
And help to build an House to me,
Hast thou, my child, forgot?"

The promise is to all

Who humbly will obey;
Oh come; yea, heed the Master's Call,
For time shall flee away.

Come to that Sacred Spot,

"Come home, my children; come";
And be the family of your God,
And nevermore to roam.

OUR TASK IS NOT SO GREAT WHEN WE CONSIDER THAT NOAH BUILT THE ARK, and NEPHI BUILT A SHIP. All we need is the faith of a Nephi, and the righteousness of a Noah.

Original Articles

Address by Sister Louise Danforth McIndo, Delivered in the Church of Christ at Phoenix.

Our Responsibility as Parents

(The members in Phoenix prepare these subjects for various church occasions.)

I have chosen to talk about our responsibilities as parents, not because I feel particularly well qualified to do so, but since it is a well known fact that the person preparing a talk is the one most benefited by it, I can think of nothing more appropriate for me to study.

Surely there is no calling in the world more important than molding character, but seldom can you find anyone treating his work as lightly as we parents sometimes treat this trust.

The first five years of a child's life is called the formative period. In this brief time it is our privilege to prepare our children to meet life. Since parents are the child's chief teachers during the pre-school years, it is largely up to them to decide whether or not he shall grow up equipped to become a happy and efficient citizen. Of course we all entertain these hopes for our children, but very often we forget that there is any immediate need for concern.

In trying to determine what constitutes our responsibilities, I have considered these five things:

1. The relative importance of heredity and environment.
2. The importance of forming correct habits.
3. The relationship between parents and children.
4. Discipline and obedience.
5. Child training in connection with our communistic or cooperative society.

One of the biggest obstacles parents meet in their efforts to develop desirable habits in children is the idea that heredity unalterably determines the character, conduct, and personality of the child. Heredity often serves as an excuse to the discouraged parent. When a difficult problem in a child's training arises it is easy to blame heredity and then dismiss it entirely from mind, but it certainly isn't going to help the child any. Sometimes busy, tired mothers seem to find considerable satisfaction in accounting for a mischievous child's activities by saying, "He is just like his father; you can't do a thing with him."

There are others who place no importance on heredity, saying that environment molds the life altogether. The fact is that every living thing is affected both by heredity and environment, and at the present time we have no way of telling exactly where one begins and the other leaves off.

The practical problem with which we are concerned is how we can develop to the greatest advantage the mental characteristics our children possess. It is up to us to examine our children as impersonally as possible to see just what characteristics they have. When tendencies appear that are undesirable our problem is to find the cause and remove it. If some of the essen-

tial habits are lacking, a little good hard study will usually reveal a way of developing the desired trait. It is evident then that although the heredity of our children was determined generations before we could possibly have influenced it, we do not have to accept any environment. That is ours to form! Whether we are conscious of it or not, everything we do or say is a part of this environment.

Children, at birth, are without habits, but the very process of existing depends upon acquiring certain methods of acting, such as taking food and sleeping. The term *habit* refers to all acquired methods of acting and thinking. The more frequently a particular act or thought is repeated, the more likely it is that it will occur again under the same existing conditions. Before long most of our thoughts and attitudes become a matter of habit.

It is not difficult to see that habits are valuable in the performing of duties requiring muscular skill. Habits which are more closely associated with character are of even more importance. Take for example honesty. One person may be thoroughly honest because he has been trained that way for years, and it never occurs to him to be dishonest. Another person, however, may have lived in different surroundings; he may have been confronted often with the temptation to be dishonest. If after carefully considering all the risks, he decides to remain honest, the result would be the same. But in the case of the second person a great deal of energy and will power would have been required in reaching the decision. One writer has said in trying to impress the importance of forming good habits, "It has a hold upon us, because we are the habit."

It will be well for us to remember that simply because we have made a child perform a certain duty day after day we have no assurance that he will continue to do it after the supervision is removed. He must want to do it. If we can stimulate the desire to accomplish or master the habit the battle is won.

Some of the things children must learn, such as proper habits of eating, going to bed at certain hours, and obedience, fail to offer the child any pleasure. Most children like to please their parents, and often will do these things simply to win their approbation. If this fails, then other methods must be used. Reward, praise, blame, and punishment are left to choose from.

The easiest way to get rid of an undesirable habit is to substitute something new for the old one. And in asking the child to do something new we must remember to make it something he can accomplish. Failures are discouraging.

Since imitation and suggestion are the most important factors in the development of habits, it behooves us as parents to see that our homes and we ourselves present the things we wish to have imitated.

In trying to decide which habits are desirable and which to weed out it is well to think of our children,

not as children, but as they will be in a few years. Are we training them to accept their responsibilities to meet life with courage?

At the beginning of a child's life he is entirely dependent on his parents, particularly his mother. Very often we find mothers who are unwilling to alter this relationship as the child grows. By allowing the child to assume responsibilities of self protection and self entertainment at the earliest possible date, and by giving him every opportunity of developing new interests, the most important of which is companionship outside the home, we are laying the foundation for resourceful, efficient citizenship later on.

The child has an emotional life just as we older people have. His days are filled with hopes and ambitions, joys and sorrows, and if, from the vantage point of maturity, they may seem to us trivial and small, let us not ignore them.

Childish joys or misgivings are just as real as any we experience. If we can treat them in that way we have gone far towards establishing an understanding that will endure. Children may be trained to conform to the rules and regulations of society; but love, sympathy, contentment, understanding, and all the finer sentiments must be absorbed from the home atmosphere. They can never be taught by moralizing.

How successful our training of a child has been can not be determined until he has had an opportunity of utilizing the habits formed in making adjustments outside the home. There is a tendency on the part of parents to alter the home environment to suit the child. But if we wish to equip a child with habits that will aid him in fitting in with the world we must remember that he will have to make adjustments to suit the environment. A child may as well learn early in life that things he sees can not be his simply because he desires them. There is no better way of doing this than permitting him to play with other children, even at the risk of his learning a few bad words.

To the child the parent should be companion, friend, and confidant. The parent whose little child brings all his troubles and doubts to him for solution has established a relationship of tremendous value. This can never be brought about if the parent's attitude is cold and indifferent. It has been said that a mother who is too busy to bother about a little child's nonsense will never be bothered by his real problems.

Angelo Patri, in one of his daily articles said, "Children are people, and should be treated as such." We try to teach them courtesy but without a thought we interrupt their conversation and disregard their plans. A child's confidence in himself is strengthened and his attitude in the home improved when he is treated with the same kindly consideration that his elders receive.

In checking upon our relationship with our children let us keep in mind these five things:

1. Although at birth a child is entirely dependent on his parents, he must be trained to assume responsibilities and to develop interests outside the home.

2. Since the finer sentiments must be absorbed from their surroundings, our children must find in our lives such elements as love, sympathy, and peace.

3. Our close relationship with our children should in no way make them unfit to adjust themselves to their surroundings outside the home.

4. We should build no barriers of coldness or indifference between ourselves and our children to prevent them from coming to us for sympathy and understanding.

5. Children should receive the courtesy from us that we expect in return from them.

One authority on child training has said that if a child has reached the age of three without learning the meaning of NO he is well started on the road to delinquency and crime. That is a strong statement, but I believe you will not question it. If, then, obedience is such an important thing, it is well that we give it our consideration.

Obedience should not be looked upon as an end in itself. Mere submission to parental authority may prove to be an attitude harmful to the child in later life. It may soon deteriorate into mere compliance or a willingness to conform to the wishes and desires of anyone who has a strong will. Obedience is a means to an end, and that end is self-control and restraint.

Obedience comes from discipline and discipline can come only from leadership and confidence in the one who is leading. Obedience can not be taught by moralizing; if the child learns that it works to his advantage to obey and to his disadvantage to disobey, the habit will soon be firmly established.

It is well to keep in mind that certain valuable characteristics, such as persistency and curiosity often operate against obedience and there is some danger of laying too much stress on the value of perfection in obedience. The active, interested, curious child may keep us much busier than a quiet, shy child. He will be much more difficult to train, but he will be a more valuable citizen when he is trained.

Douglas A. Thomas in his book called "Everyday Problems of the Everyday Child," has outlined what seems to me to be several of the important things to remember in striving to gain obedience through discipline.

"If a habit of obedience is to be built up, first of all study your child. Know what he thinks and how he reacts.

"Give few, well thought out commands, and see that they are fulfilled. A command worth giving is worth carrying out. Avoid over correction and an autocratic manner for children are as quick to resent domination as adults.

"Gain the child's attention, then make the directions clear and simple, and if possible explain the reason for the request. The child who has learned by experience to expect only reasonable requests will be prepared to act in an emergency when immediate response may be a vital matter.

"Gain the child's interest. Show him the value of

the desired action. Be interested in his accomplishment and the outcome.

"Make requests positive instead of negative. Use 'Do' rather than 'Do not.' Give a suggestion which will draw the child's interest away from the forbidden act and focus it on something else. Consider promises carefully before making them. Once made, keep them or explain the reason for failure to do so. Keep faith with the child.

"Be consistent. Have one set of rules. Do not allow at one time what is forbidden at another. In this way the child will learn to obey because the request is reasonable and because compliance brings pleasure and approbation, rather than for material reward.

"Above all things, expect obedience. Do not let the child feel that you are uncertain as to his response, or that you are sure he will disobey. Everyone likes to live up to what is expected of him—particularly the child. He may as easily live up to your pride and confidence in him as to his reputation of being "the most undisciplined little scamp in the neighborhood."

To his list I would add these points:

1. Parents should always present a united front to the child. If you have differences of opinion on problems of discipline, discuss them when the child is not present. When the parents have conflicting ideas about the way to train a child, an uncertainty in discipline results which the child is quick to take advantage of. If one parent corrects a child for something and there is a possibility that the other parent will interfere in his behalf, any smart child will act on that chance and continue in what pleases him.

2. If a spanking is necessary (and I think occasionally one is necessary), make it effective. Slapping and jerking around is worse than nothing. It only arouses resentment in the child.

3. And above all else, the parent must control himself. It takes an almost superhuman effort sometimes, for children can think up surprisingly annoying things to do at most inopportune times. A parent who is angry is in no condition to judge fairly what punishment a child needs.

And last we will consider the connection between child training and the future of the organization we are planning. We may plan a society where we will have all things common and be independent of the rest of the world. We may even put our plan into practice, but the burden of carrying on the work will fall upon our children. Several of our reports have emphasized the fact that the withdrawal of the younger generation has been the cause, or one of the causes, of the failure of many of the communistic societies we have studied. The willingness of our children to make a success of our organizations depends largely upon the way they are being trained now.

Our first step is to establish a relationship between our children and their God that is definite and real. In this modern world of skepticism where children all around us are growing up with only a hazy idea of God, this is difficult to accomplish, but most impor-

tant. The child who learns that his Creator is a loving and interested friend to whom he may go for strength and understanding will face life's most difficult problems knowing he is not alone.

Love necessarily will be the fundamental principle of an organization such as we hope to establish—love for God and love for our fellowmen. It is needless to say a great deal about this. We are all aware of its importance. There is only one way of training children in love and unselfishness, and that one way is to make ourselves living examples of what we wish to be.

Then, if our children are to succeed they must have been trained so that they will be able to make wise decisions. Life seems to be made up of one conflict after another, and it is one's ability to make his decisions with wisdom and courage that determines his usefulness. Some children do only the things they are commanded to do, but that is a very unsatisfactory way of getting things done. It is much better for a youngster to do things because (after the situation has been explained to him) he sees that it is the best way. We would not want to *force* our sons and daughters to stay with our organization. Our wish would be to have them decide to remain because of the desirability of such a course.

As for the organization itself, if it is to be desirable to a younger generation there are certain things it must offer.

It is necessary for the society to be successful enough in a material way to make it possible for the oncoming generation to remain with it. No ambitious young person is going to be content merely to exist.

In choosing a location we must not forget the schools. We will need to be in contact with schools. Our financial condition should allow university training for those who want it and plan to make use of it.

Such a society, to be successful should not be hampered by unnecessary restrictions. We must keep ourselves open minded enough to accept modern ideas

whenever they are good. Nothing will drive young people away more quickly than rules that hinder progress.

There should not be so much work to do that there will be no time left for amusement. When a group of people are willing to cooperate as we plan to do, there should be ample time for amusement. One of the greatest advantages of this plan is that we need not be dependent upon the world for our entertainment. Music and dramatics offer broad fields. We can develop them as far as we wish, with plenty of books and magazines for quiet hours, and pleasant companionship at hand, the problem of amusement should not be difficult.

Probably there is nothing new in what I have said. Occasionally it is good for us to go over our ideas and rearrange them. After a little introspection we may decide that we are forgetting some of the things we know to be true. I will review the five points we have been considering.

1. Although the heredity of our children was determined generations before we could possibly have influenced it, we have the opportunity to decide what environment they shall have.

2. Since habit determines how we react toward any situation, it is our duty to equip our children with a useful set of habits. And remember that most habits are acquired through imitation, so we must be examples.

3. We will do well to strive to retain the confidence of our children as they adjust themselves in the world.

4. Obedience, through discipline, is a means to an end, and that end is self-control and restraint. We are being unkind to a child when we fail to train him in obedience.

5. The future of any communistic society we may form is largely dependent upon the way the children are to accept it.

Which Is the Greater; the Written or the Spoken Word?

Paper Presented in the Church at Phoenix, Arizona, by Vida E. Smith Yates

Since the allotment of this theme to me, I have found great joy and spent much time in its contemplation. It furnishes a world of study and speculation. I scarcely know where to begin and what delightful angles to pursue. However, I produce a few of the thoughts induced by the contemplation. In the *beginning* was speech. It was a gift. But writing, or recorded speech, is an attainment and still in the process of development.

The difference between the spoken word and the written word is not a difference of choice, but rather of circumstances, or necessity. Speech is preferable, but writing, or the silent word, is a "very present help in time of need." Both are powerful and present a wide variety of angles for consideration.

Speech may claim greatest power, but the silent word is her beautiful and ever ready hand maiden. Did I say beautiful? Well said! Both should be beautiful and are, also, terrible and horrible, simple and complex.

Do you remember about the prophet of old who exclaimed, "Oh, that my words were now *written*; oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever." Why? Because his voice was not powerful enough to reach down the corridors of time, nor over the sea, nor onto the mountain height—but the Silent word had the power to do *all these*.

The silent word became a messenger, a helper—a companion—and carried his message where his voice

might never go. Thus was the fruit of his high moment of inspiration preserved and extended by the power of the written word not possessed by speech. Going through history of each we note the limitations of each, and the individual power of each—not as compared with each, but as allied with each other.

We read that the Lord wrote with his own finger on the tablets of stone, but they have perished—yet, by reason of the silent word are they preserved unto this day.

Paul heard a voice—and his heart responded to its imperious call. Did we *hear* that voice? Seems like it, but it was really the written word that carried the story to you and to me.

Christ said, "My sheep *hear my voice*. How do you know they do? How do we know anything about it? By the written word! Far more powerful that voice that spake unto the dead, and the dead arose, than all the things we can *read about* it, but yet rich in power the gleaming truth that is *recorded* of these things.

The written word has the power to abide, stay, extend—the echo of the spoken word comes back—and—silence. Somewhere it lies in the hearts of men, but its high power is spent. True, sometimes the ghost of a ringing voice may seem to haunt the places that it knew a score of years ago, but it's the written word that keeps it ringing. But for that men would not know the message of a bygone day.

I shall not forget the thrill of one high hour when I stood in an ancient building, a landmark in a nation's history—stood, swept by emotion, and placed my hand on an old, old table—and seemed to hear the vibrant voice of a young patriot, "Give me liberty or give me death." And on that table they signed that immortal document, now preserved under glass. How came this knowledge of those stirring days of '76? Did we *hear* those *voices*? No—a beautiful messenger carried them to us down through the years and planted the spirit in our consciousness—a silent, gracious messenger—the written word. What power in such service to mankind!

Last summer I was in Los Angeles at the time of the tenth Olympic games—and one of the attractions to those of us who could not pay the price of entrance at the gates, was the writing on the sky by aeroplanes. What the message would be was the pleasurable speculation of each day. How soon the words faded from the sky—was that magical or powerful, or maybe powerful *and* magical.

Christ said: "It is written," and lo a command also: "Write!" But sometimes when I look out over the landscape it seems written full of significant exhortation, comfort and peace, and yet I recall that "the hills shall hear a whisper"—the spoken word—the highest and first type of communication.

What tremendous power is added to the spoken word by its carrier. Well nigh divine the voice, and the magnetism of a rich personality. The rapier like thrusts of keen thought or sparkling wit and repartee—the musical inflections and deep intonations. The ges-

ture of hand and the head's lift, and the eye—"ah the eye's the thing," exclaimed a brilliant orator, and the divine fire of inspiration—with courage and high purpose—what may not the spoken word do with such powerful adjuncts, that are considerably lessened in the silent word, but not entirely lacking. Why, even the lift or droop of the speaker's frame gives power to his message or breaks the power. Most of all I think the effective use of that intangible something, called personal fire or magnetism—that earnest actuality that vibrates like the tones of a harp or great organ—give the spoken word unmeasured advantage over the same message written. It may be infused into the written word, but the whole supreme, imperial effect is lessened.

But without the written word the greatest message of the greatest messenger is limited in power to reach unto the uttermost parts of the earth. And is there anything of consequence in *this "Book"*—and the "other book" that is to be opened sometime, when men come to final judgment? Is there any *power* in what is written there?

Late I heard the speech of the great emancipator—at *Gettysburg!* Have you heard it? Were you there at *Gettysburg?* Such power in the medium that preserves and passes on to generations such things as these is of God.

Go into your own mountains and read the crude writings that are on the rocks. It's a happy thing to know that you and I are not dependent on such a medium of communication—but even those crude pictures tell a story across the ages.

I take from your book shelf a volume sacred to you and to me. A silent witness, an eloquent witness—a *powerful* witness for the gospel of Jesus Christ. A voice *silent*—but so powerful that it spoke from the dust and what a story it tells!

One August day comes back to me—a sunny, glorious day, when I sat on Mount Cumorah and looked over the wide valley beneath. No sound bore to me the battle's story of that vale—but a powerful medium carried the story into my consciousness! In fancy I saw a lone figure on these heights—a man witnessing the extinction of his own race. And he wrote the story and buried it here: ah, you know the story of Moroni. And you know it by reason of the silent power of the pen. What power of sound could lift my soul to the lofty dream of that day as did the soundless record of Moroni!

The power of the highest may reach us in moments of quiet reading. Have you not read something and been swept by its content until your being tingled with the power of the message? Sometimes a spirit seems to attend written things. A spirit of intense, personal importance.

I have had such experience. We have read a message—and seen the room lighted with the glory of just a letter. And *that is power*. It is power to hold such a gift and use it for good or ill.

Some day we hope to hear a *voice* call us from our

long sleep. But now that One has power to move us through the Silent word in book and brook, in song and story.

All power is sweet in these two—the voice and her silent handmaiden, the written word.

I was moved almost to tears one time as I watched the face of a little boy—a deaf mute—he opened a letter and read a message from his father to him. Any power that can illumine the face of a child as did that message in common words and penciled outline, is a gift from God to his children on earth that should be appreciated and never abused.

And I have seen Helen Keller cross a lighted stage—pause to smell of a rose on the piano—and stand in the place of a speaker—and read into the hands of another, scripture and poem and story from her own memory which had she depended on the spoken word—she had never known. What is this but power that

can open to the deaf and blind, a world of light and sweetness and fragrance—and affectionate communication—and intelligent service to humanity?

After all, the greatest potentialities in the world are the silent forces, and this without any reflection on the sweet sounds and majestic speeches that make life sweeter and more worth while. I say, Hail to both pen and our ever-ready tongues.

What do they mean to us, these gifted twins coming to us from the great Father? How much! How much! All the way from the sweet lisp of baby lips to the dying call from the couch of pain; all the way from the first uncertain words of childhood to the finish of the great adventure called life.

How shall we then show our gratitude and appreciation save it be by rendering speech and written word with due care and keeping them beautiful and truthful.

The Wages of Sin

By the Editor

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6: 23.

Wages: "Pay given for labor."—Webster.

Sin: "The transgression of the law."—1 John 3: 4.

There is a compensation for all that we do, whether good or bad, in some form or other. There are some things that men do without any thought of future returns or compensation; but the compensation can not be escaped. Certain results or consequences follow our every act. How careful, then, we ought to be to do nothing that will in the future bring us pain, remorse, and regret, but seek to do all our deeds in that way that will bring joy and happiness to others, as well as to ourselves.

We have it within our choosing to accept the gift of God, which is eternal life through Jesus Christ our Lord, which is the compensation to be desired by all; or we may through transgression of the law—sinning—receive the wages of death. This death referred to is not only the cessation of this mortal life, which death we are all under the necessity of undergoing. It is written:

"It is appointed unto men once to die; but after death the judgment."—Heb. 9: 27.

While this death is also the wages of sin—the sin of Adam and Eve, we are redeemed therefrom by the death of Jesus Christ, who has assured us that we shall live again. "As in Adam all men die, even so in Christ shall all be made alive."—1 Cor. 15: 22. But the "second death" is the most to be dreaded, for it is banishment from the presence of God forever. Adam died as a result of disobedience, and we have inherited the penalty which we must also pay: But to the believer the sting of this death is taken away in Christ.

Let us notice some examples illustrating the truth-

fulness of Paul's words that the "wages of sin is death."

1. Adam and Eve died as the result of sin. (Gen. 3: 3.)

2. The old world—the antediluvians—perished because of their sins. (Gen. 7: 23.)

3. The inhabitants of the city of Sodom died because of their sins. (Gen. 19: 13, 24, 25.)

4. Lot's wife perished because of her disobedience to the commands of the angels sent for their deliverance. (Gen. 19: 26.)

5. Korah, Dathan, and Abiram died because of their rebellion. (Num. 16: 31-33.)

6. Nabal's sin and churlishness brought on his death. (1 Sam. 25: 38.)

7. David's sin was to take him to hell. (Psalm 16: 10.)

8. The sin of Satan, or Lucifer, resulted in his being cast out of heaven. (Isa. 14: 12.)

Other cases might be mentioned, but the foregoing will suffice for the present. These show that there is no escaping the wages of sin.

James says: "Sin when it is finished bringeth forth death."—James 1: 15.

Well did Paul say:

"Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap."—Gal. 6: 7.

How sad it is that many try to mock God, saying, "We must sow our wild oats." And often the older ones make excuse for the younger ones, saying, "Oh, they are only sowing their wild oats; they will be all right by and by." God pity them. They should know (if not, they will know) that when they sow wild oats they can not reap tame oats. But they will reap just what they have sown. And the reaping will not be as pleasant as they feigned the sowing to be. There are

many living today, who, when they were young "sowed their wild oats," and they are reaping what they sowed, suffering in diseased and handicapped bodies. Others who have sowed their wild oats have long since gone to a premature grave as a result of the wages they received. May God help us to be careful how and what we sow, for "The wages of sin is death."

The Book of Commandments

By *Apostle Clarence L. Wheaton*

(Continued from page 4, January *Advocate*.)

Note.—The first part of this article was published in the January *Advocate*, page 4; We did not receive the rest of the manuscript in time to get it in the February number; Throughout the remainder of this article the following abbreviations will be used to conserve space in printing: Bk. of Com., for Book of Commandments. R. D. & C., for Reorganized Edition Doctrine and Covenants. Ut. D & C., for Utah Edition of Doctrine and Covenants. R. C. H., for Reorganized Church History. U. C. H., for Utah Church History. *E. & M. Star*, for *Evening and Morning Star*. *T. & S.*, for *Times and Seasons*. *Mil. Star*, for *Millennial Star*.

(A. M. S.)

It is quite evident that after the Book of Mormon was translated and published to the world, the infant Church of Christ, which was organized by Joseph Smith, Jr., April 6, 1830, turned its attention to the publishing of the revelations in book form for the benefit of its ministry and members, who, by the fall of 1831, were increased in number and scattered abroad in widely separated groups, making it impossible for them to have frequent access to the manuscript revelations. It is also quite evident from the reading of these revelations which were given to the early church and which had so important a part in establishing it, that the ministry should have them for reference when they should go to an unbelieving public with their message.

With such a need we can see that it was important for these revelations not only to be preserved and guarded jealously in manuscript form, but also to be published correctly and preserved in printed form as soon as practicable; to be profusely circulated among members of the church, thus affording a better way of preserving them from destruction at the hands of their enemies.

We believe that such was the intention of the early elders of the Church of Christ when they undertook the task of preparing the revelations for publication. From information that has been preserved and handed down to us, we learn that the church at that time "prized the revelations to be worth to the church the riches of the whole earth, speaking temporally."

Both of the dominant factions of the Restoration

claim to have parts of the original manuscript of the Book of Commandments. It is credit to them that they have preserved them. It is to be regretted, however, that the entire manuscript has not been preserved intact, for it would unquestionably have thrown increased light upon this most interesting subject. However, sufficient information is at hand to compile a history of the book that will be of interest.

The Book of Commandments had its origin as a book, to be used by the ministry and church, in the summer of 1830. In July of that year Joseph Smith had received three revelations, and "shortly after . . . began to arrange and copy the revelations which had been received from time to time, in which (he) was assisted by John Whitmer." (*Mil. Star*, vol. 14, p. 36, Supplement.)

In June, 1831, "W. W. Phelps arrived at Kirtland, with his family. He desired to know the will of God concerning himself, and in answer to petition, received instruction directing him that he *was* called to the ministry and also to assist in literary concerns."—R. C. H., vol. 1, p. 198.

This instruction is to be found in a revelation given June, 1831, and printed in the Book of Commandments:

"And again you, (W. W. Phelps, C. L. W.) shall be ordained to assist my servant Oliver Cowdery to do the work of printing."—Bk. of Com. 57:5; R. D. & C. 55:2; Ut. D. & C. 55:4.

About the middle of September, 1831, a conference was held at Hiram, Ohio, where Joseph Smith had moved with his family in preparation for beginning the translation of the Scriptures (R. C. H. vol. 1, p. 215), at which time "W. W. Phelps was instructed to stop at Cincinnati, Ohio, on his way to Missouri and purchase a press and type for the purpose of establishing a monthly paper at Independence, Jackson County, Missouri, to be called the, "*Evening and Morning Star*."—R. C. H. vol. 1, p. 219.

A few weeks after this event another series of conferences started on November 1st and continued until the 12th, which was of great importance so far as the publication of the Book of Commandments was concerned. At this time provision was made for publishing a large edition of this book.

These conferences were held at Hiram, no doubt occasioned by the necessity of the prophet reviewing and arranging the revelations that were soon to be published. Concerning these conferences the Reorganized Historian has this to say:

"A special conference was held, *probably at Hiram, on Tuesday, November 1*, on account of the purposed departure of Oliver Cowdery and John Whitmer for Missouri. At this conference further instruction was given and a preface to the Book of Commandments revealed."—R. C. H., vol. 1, p. 221.

I have italicized the phrase "probably at Hiram, on Tuesday, November 1," to call attention to the fact that there seems to be a doubt in the minds of some of the Reorganized leaders, as to the date of these

special conferences. Some take the position as above stated, that the date of these conferences was "probably November 1," and others take the emphatic position that it was the 12th. Both positions are evidently an attempt to establish their allegations that Joseph Smith attended three conferences away from Hiram between the dates mentioned, and was therefore not in a position to arrange the revelations for publication; and that others, in his absence from Hiram, prepared copies of the revelations for publication in the Book of Commandments, altered them, and consequently made it necessary to later correct and publish them as found in the Doctrine and Covenants. Those who take this position quote from the history of Joseph Smith as found in the *Times and Seasons*:

"My time was occupied closely in *receiving* ("reviewing" see Ut. C. H. vol. 1, p. 235. C. L. W.) the commandments and sitting in conference for nearly two weeks; for we held from the first to the twelfth of November four special conferences. In the last, which was held at Brother Johnson's, in Hiram, after deliberate consideration, in consequence of the Book of Revelations, now to be printed," etc.—*T. & S.* vol. 5, p. 512.

Both positions are faulty, for we find by a careful reading of the minutes as found in the Far West Record, that Joseph Smith was instructed to "correct those errors or mistakes (made by the scribes) which he may discover by the Holy Spirit while *reviewing* the revelations and commandments," which harmonizes with the statement of Joseph Smith as published in the Utah History, vol I, p. 235.

During the debate held at Dekalb, Illinois, in January, 1928, between Apostle J. F. Curtis and myself, the question of these conferences and circumstances surrounding them came up for discussion. In my first speech of the seventh night, January 29, I made the following statement:

"In the Reorganized Church History we find that the Book of Commandments was approved by Joseph Smith, vol. 1, p. 229-30;

"My time was occupied closely in receiving the commandments and sitting in conference, for nearly two weeks; for we held from the first to the twelfth of November, four special conferences."

"It does not indicate that Joseph Smith was traveling all over the country, here and there and somewhere else. It was possible for them to have held four special conferences in two weeks at Hiram, Ohio, as the elders were to a large extent gathered there, and they were deliberating on those questions of having the revelations printed. Joseph Smith says:

"The Book of Revelations now to be printed being the foundation of the church in these last days and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Savior are again intrusted to man. ... therefore the conference prized the revelations to be worth to the church the riches of the whole earth."

"Here these revelations that were to be sent to Independence, Missouri, to be printed, were prized more than the riches of the whole earth, and yet my opponent would have us believe that Joseph Smith and those elders were so careless in what they were doing that they sent a mutilated copy of those revelations by John Whitmer and Oliver Cowdery as the ones who would have the stewardship of those revelations and who would answer for that stewardship in the day of judgment."—Debate Manuscript, p. 282, 283.

In the speech that followed, Apostle Curtis set forth his position on this question:

"Oh, he says, they had four special conferences in one place for twelve days! That is the limit. I had him in a corner that he didn't know how to crawl out of. Four special conferences in twelve days, and all these revelations given. It looks to me that they would have had one conference and had it last twelve days instead of having had four special conferences in the one place. *No, that wasn't it.* (Italics mine. C. L. W.)

(To be continued)

A Letter to a Friend

INDEPENDENCE, MO., February 17, 1933.

Dear Friend and Sister: I will now try to answer your most kind and welcome letter I received a few days ago. I was glad all of your folks were well in body, for there has been a lot of sickness here in Independence, and a lot of people have died. I have been under the weather a little myself, but I keep up and on the go yet. I have just passed my eighty-sixth birthday, and if I can make out the next eighty-six years as well as I have the past eighty-six, I hope to know a whole lot more than I do now.

As I look back over the past eighty-six years, some of which I and your dear father put in together in the missionary field, tramping from place to place on shank's ponies, and eating wild grapes for our bill of fare, in order that this glorious gospel might be preached to the hungry and thirsty, I truly feel that some of them were not spent in vain.

Sister, I love to look back over those times when we were free to preach and teach whatever the Spirit brought to our minds, and did not have to be governed by what *man* said we were to preach. In those days we followed Jesus Christ for our leader, and esteemed him as our Head, and not weak, puny man.

You admit you do not know anything about the trouble in the church. Isn't it your business to know, sister? Are we supposed to follow blindly after a blind leader, just because he has so arranged things that they are mysterious to us? Does not James 1:5 say to "Ask of God" if we lack wisdom, and he will give it to us?

You say we should follow our leader. In this I agree with you, but I esteem Jesus Christ as our Leader, and not *man*.

Paul says in 1 Corinthians, 3d verse, "Christ is the

head," or leader. My dictionary tells me the two words mean the same; Christ is the Head, and we are the body, "and members in particular." Please get your Bible and read the 11th and 12th chapters. Pay close attention to the 27th and 28th verses of the 12th chapter: "And God hath set some in the church, *First, Apostles*; not First, Presidents"; but *First Apostles*.

According to God's word, we—the church—are to be led by *twelve* good men, picked out and chosen by God, called and ordained by him, and not just one man, called a president. We read no place, in either the Bible or the Book of Mormon, where the missionaries were called up and given certain subjects to preach on, and if they refused or went out and preached something different from what the "President" told them, they were called before an elders' court and their licenses taken from them. Now be honest, sister, with yourself and with God; do we?

It is written, "Preach repentance in these last days," when men are crying "Lo here, and lo there"; but since 1925, and more especially the last three years, the cry has been, "Sacrifice, sacrifice, sacrifice." What for, pray? To pay off the church debt of nearly a million dollars, in spite of the fact God told us as a body, and as a people to "stay out of debt." If it had been impossible for us to stay out of debt, do you think God would have asked his people to do so? Do you think our God is a God of unreason, asking us to do things he knew we could not do?

Then again Nephi says in these last days the elders are to cry *loud* to the people to repent; but instead of them crying loud *repent, repent*, they are crying LOUD, "Come and join yourselves to the Masons so you can be protected by them when troublous times come." Is the Mason lodge any more able to protect us than our God? Not only that, but God calls these lodges secret combinations. He says they are an abomination in his sight. Are we who are trusting in God going to not only take part in abominable things of this world, but also follow an abominable leader? Read Psalm 15: "Who shall abide in thy tabernacle, Lord; who shall dwell in thy holy hill? In the first verse David is asking a question of the Lord. Now let us read God's answer: 2d verse, "He that walketh uprightly. He "that backbiteth not with his tongue, nor doeth evil to his neighbor."

Sister, if I should come upon a brute man mistreating your young and innocent daughter, and I had joined myself to a secret lodge and promised with an oath to protect my lodge brother with my life, and he is arrested and brought before a court to answer to this crime and I am called to be a witness in the case, and he gives me a knowing wink, or gets close enough to me to step on my foot to remind me of my oath in this lodge to protect him in any trouble, and then I go on the witness stand and swear I know nothing about it, or say I saw him at this same hour and minute, miles away from the place where your girl was abused, in order to save his dirty neck from the hangman's noose,

am I to take reward against your innocent daughter to hold my word with a band of abominable men? Am I following God, or am I being a slave to man? Please answer me this, sister, Would you consider me your friend in such a case? The first secret order was between Cain and Satan, when Cain killed his brother Abel, and the Devil promised to protect him for his dirty deed. But did he do it? Not much! And so it will be with these that have put their trust in the Masons. When God, in his own good time, comes to reward every man according to his works, these men will find the lodge poor protection from justice and right.

"He that putteth his money not out to usury." (Psalm 15: 5.) Ah, my dear sister, is it any wonder the Jackson County Bank—church bank—failed? Is it any great mystery why the Reorganized Church is in so much trouble and indebtedness? Why? Because they have boldly chosen a leader who has taken things into his own hands, and followed after the world, instead of the commandments of God.

Sister, I feel that I have been led by the Spirit of Truth into this Latter-day work, and I am determined to follow Christ and him alone, and not man, no matter whose son he is. I honestly believe that all the honest in heart will see in the near future that Brother F. M. Smith has been blinded by the glare of worldly fame, and now he firmly believes he will restore and redeem Zion through this program of the church he has inducted into it through the devices of the Devil. Read your Book of Mormon and your Bible, sister, for yourself. Yes, and not only those two books, but read the Doctrine and Covenants also. Study them and turn a deaf ear to all those crying, "Lo here, or, Lo there." Take Paul's advice and study to show yourself approved unto God. Work out your own salvation, and don't depend upon anyone else whatever. Compare the condition of the church today, with the church in Nephi's time, when he was crying repentance to the people. He was not crying to the world, but to his fallen brethren, the church—the people who had once known and loved God but had got so mixed up with the world that the Father alone could hardly tell them apart.

Well sister, I hope I have not offended you nor hurt your feelings in anything I have said. Jude, you know, says we are to contend earnestly for the truth, and that is what I always try to do. Truth will bear any and all investigation, therefore, "Prove all things; held fast that which is good."

I must close. I hope you will write again soon, for I love to hear from old friends; and I am getting old and don't know when the dear Master will call on me to come home. It is a great comfort to me to sit and think over the good times and good meetings I had with your dear father. God bless all of you, and may you have a place in his celestial glory, is my prayer in Jesus' name. I am, as I always hope to remain, your brother in Christ Jesus. Please pray for me, and I will do the same for you.

(Signed) SILAS J. MADDEN.

Zion's Advocate

In harmony with the Editorial Notes in the last issue of the *Advocate* I wish to contribute a few lines to your readers.

This last conference year has been one of the most active years of my missionary life. I was assigned the Southwestern States mission, but I obtained permission of the Twelve to visit some of my relatives in Michigan. This state by the way was one of my best fields of missionary work in past years and as soon as they learned of my being there I began to receive calls to come here and come there, so I commenced to respond to their invitations and I have been on the go ever since as best I could.

I regret very much not being able to comply with all the requests that came to me for meetings, but I did the best I could in the time I had. The Lord willing I will try to reach the places this coming season I could not reach last. I want to say I have been greatly blessed in my work for the Master.

Last October I was asked by Brother O. Joseph to come to the Six Nations Reserve and assist him in some meetings, so I arrived here on October 15. I put in six weeks here very beneficially among our Lamanite brethren, baptized two and married one couple, and while the enemy raged, for petitions and letters were sent to Ottawa protesting against my being allowed here on the reserve, I continued on ever mindful of my mission to please God rather than man.

I was compelled to leave here on November 30 on account of my passport having expired, so I went to Niagara Falls, New York, by request of our worthy Brother Warner, and remained there over Christmas, assisting them as best I could.

As the New Year dawned I was led to return here, where hungry souls are desirous of being fed. One incident worthy of notice shows how the Lord opens the way for his servants. The Emigration authorities, after asking me a few questions turned me loose, gave me free rein and told me to go ahead without going through the red tape of giving me a passport.

I found many eager to catch every word given and on visiting among them I find inquiries are being made all over the reserve, places where I have not as yet gone, they are asking those they meet who have been to our services asking what about that book? Is it good? Is it true? then they will say, Well I would like to meet him and hear him talk.

Thus the influence of the work is spreading. How true it is we do not know the extent of our influence.

We are commencing a series of meetings in a new opening next week so the work is moving onward.

I have preached from the Nephite Record nearly all the time and never preached with such convincing power to the Gentile world in all my life. If the work is conducted with wisdom, we can expect a good gathering here this coming summer. Many are expressing themselves to that effect now.

When I get the work to where I can leave it, I am planning on taking a trio or quartet of singers with me for a trip through Michigan. I wish it to be understood that I am not taking all the credit to myself for the interest among this people, for Brother B. C. Flint, his noble wife and daughter, have contributed two weeks of their time, also Bro. Alex Warner and wife from Niagara Falls, have made several trips here and his services have been appreciated by them all. Thus we are workers together with God. We are God's building.

I feel like my work is just commencing for the church and for God among this people. I believe the Gentile times are closed, fulfilled. If you do not believe it just preach to the Gentiles a while, then come and preach to the Lamanites and note the difference.

BROTHER C. E. IRWIN.

HOLT, MICHIGAN, January 10.

Mr. A. M. Smith, Dear Brother:—I am sure there are many of God's children who will rejoice to hear that the Church of Christ is growing spiritually at Lansing.

We have twelve members who are active and there are at least fifteen outsiders who are very interested. We are a little handicapped for room, as at present we are meeting in a private home, but in the near future we are hoping we will be able to rent a hall or small building of some kind.

It is impossible to find words to express the blessings we have received and are now receiving. How true it is "When two or three are gathered together in my name there am I in the midst of them." Our prayer meetings are wonderful and God speaks to us and comforts us, individually and collectively. Our pastor and his wife, Brother and Sister William Premoe, are great church workers and are well fitted for the position they hold. Their family, including themselves, number nine, and surely they deserve the admiration of all who become acquainted with them. Two of their boys have been told that God has a work for them to do and just recently one of them, Ernie Premoe, was called to the office of priest in God's holy priesthood. The Spirit of God made it known to others and after a space of a week Ernie was ordained. Such a lovely meeting and oh, how we all enjoyed God's Spirit. Much more could be said regarding our little branch but space would not permit. Suffice it to say we are all working in love, preferring one another, for the highest aim which is "perfection."

We desire the prayers of you all, that we may continue on, as we feel we have a great work to do here in Lansing.

Wishing you and all God's people great success in the gospel. I remain, your humble brother in Christ.

BERT COOPER.

Notice

Are you coming to conference?

Those that are planning on coming to Conference, and have not already made arrangements for a place to stay, should get in touch with Sr. Louise Sheldon, who is the chairman of the Reception Committee, her address is 818 West Kansas St., Independence, Mo.

So far the committee has found it very difficult to find places for our expected visitors. Owing to the conditions brought about by the depression and the lack of employment among our members, there are few who are situated so they can entertain the conference folks as they have in times past, therefore it is best for you, and will be a great help to the committee if you would just drop them a card and tell them when you expect to reach Independence.

A Day of Fasting and Prayer

April 2 should be observed as a day of fasting and prayer by all the members throughout the church. The burden of the prayer should be that God's Spirit might rule and overrule to the extent that the coming Assembly which shall convene April 6, 1933, shall be conducted in a way that shall reflect honor to the church and to the cause of our Lord and Master.

That He, even Christ himself, shall by his Spirit direct the transaction of such business as may come before this assembly, that shall cause this church to move forward in a bond of unity, with the efforts of all united in one purpose; to serve God and to accomplish the work he has intrusted to us. That the selfsame Spirit shall move upon all the Saints and believers in this Latter Day Movement, and that finally we shall be gathered out of our scattered condition, and the various factions or parts of the Church of the Restoration be blended in one great harmonious body under the leadership of Jesus Christ, to the end that Zion shall be established, the Temple built, and a people prepared, in humility and love, that in that day He shall find us faithfully enduring to the end.

Special Notice to the Ministry and Members of the General Assembly of 1933

We would advise all members of the Church of Christ, who desire to attend the General Assembly at Independence, Missouri, April 6, 1933, to begin making preparations now.

Independence, Missouri, is located on the main lines of the Missouri Pacific and Chicago & Alton railways. At this time of the year those coming from a distance

will do well to make this trip by rail, in order to avoid the hardships of bad weather.

We suggest that in making your plans you consider the following routes of travel:

Those coming from Eastern Canada and Michigan by way of Chicago will do well to come direct to Independence via the Chicago & Alton, which provides good service and sleeper accommodations if desired.

Those coming from Western Canada by way of Winnipeg, St. Paul and Minneapolis, can make excellent connections with the Rock Island or Chicago Milwaukee & St. Paul direct into Kansas City, Missouri, and the ten miles from there to Independence by bus or street car service. The same routes would apply to those coming from North Central States.

Those coming from the East and Southeast by way of St. Louis, Missouri, can make splendid connections via the Missouri Pacific Lines, which have four trains daily into Independence.

Those coming from the Southwest can make good connections from the Southern Pacific and Rock Island into Kansas City, or from the Gulf Coast on three excellent trains of the Missouri Pacific Lines. These three trains, the Sunshine Special, the Southerner, and the Texan, provide good overnight connections from Houston, Texas, New Orleans and Lake Charles, Louisiana, via Little Rock, Arkansas, thence into Kansas City through the Ozarks country. At conference time, "Spring-time in the Ozarks" is a most wonderful season.

Those coming from the extreme Northwest will find in convenient to use the Union Pacific System through to Kansas City, from Portland, Seattle and Spokane.

Pacific Slope and Mountain States visitors, making the trip by way of Salt Lake City, will find it one of interest, thrills, majestic scenery and comfort to make direct connections with the "Scenic Limited" train of the Denver & Rio Grande Western and the Missouri Pacific Lines via Pueblo, Colorado, the shortest route from the Coast, without changing trains, approximately sixty-two hour service from San Francisco to Independence.

Those coming by way of Salt Lake City will find many things of interest if they desire to stop over in that city. Besides being the Capital of Utah, it is also the headquarters of our "cousin" church, the church of Jesus Christ of Latter Day Saints, whose Temple and Tabernacle with its world famous pipe organ recitals gives splendid entertainment for tourists. The D. & R. G. W. does not go around the Rockies but rather goes through them. Many wonderful sights await the traveler on the "Royal Gorge Route" to conference.

For further information and schedules of time and rates write to the following:

Missouri Pacific Lines
P. J. NEFF
 Passenger Department
 St. Louis, Missouri

Church of Christ
TRAFFIC DEPARTMENT
 Clarence L. Wheaton, Manager
 Arthur M. Smith, Assistant Manager
 Box 232, Independence, Missouri

D. & R. G. W. R. R.
H. I. SCOFIELD
 General Passenger
 Agent
 Denver, Colorado

So it may be correctly concluded that all law supposes a superior to give or to make, and an inferior to obey. Law is a rule of action. Can law come by chance? Where there is law, there is design; where there is design there is intelligence; where there is intelligence, there must be personality. It will be hard for us to get away from these deductions. Examined from every viewpoint, we are forced to conclude that this earth with its inhabitants are the work of a wonderful Master Mind.

There is something in man that impels him to reach out and look up to his heavenly Parent. Just as a young child looks up to his earthly father, just so we are naturally inclined to look up to our heavenly Father. True, that inclination may be diminished or obliterated entirely by reason of teaching that may come to us, and our own will to turn away from our Father and go our own ways. But the training that is given us by our parents and teachers will stimulate this inherent desire to seek after our God, and as we grow and advance in observation we find all around us added evidences of the existence of the supreme Creator, as seen in the clouds and winds, in the grass and trees, in the birds and flowers, all bearing witness to the fact that God is.

A belief in God comes by evidence, but a knowledge of God comes by revelation. We may, and do, believe on testimony, but to know, our senses must be wrought upon so that our knowledge is firsthand and direct—we must know for ourselves. From testimony that has come to me, I believe there is a city called London. I have not the least doubt of the existence of that city, but I have never been there, and so far as personal knowledge is concerned, I can not say that I know. Just so any one capable of reasoning may believe there is a God, though they have never seen him. And acting on that belief the evidence of his existence will constantly multiply. And while I may have an un-failing faith in God, I must personally come in contact with him in order to know him.

Jesus said:

"All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither any man the Father save the Son, and he to whomsoever the Son will reveal him."—Matt. 11: 27.

The foregoing passage clearly shows that outside of revelation the knowledge of the Father and the Son are confined with the one to the other; but that others may know by revelation. Again when praying to his Father Jesus prayed thus:

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John 17: 3.

Thus we see that in connection with eternal life it is possible that all may know the only true God and his Son Jesus Christ. And it also appears that there is as much possibility of a knowledge of God and his Son, as there is of obtaining eternal life.

A belief in God, even had there been no revelation since the fall of our first parents, could have come

down to us through teaching and tradition. Adam knew there was a God, for he had seen him and talked with him. He would impart that belief to his children, and they to theirs, and so on down to the present time. But while man was shut out from the presence of God because of his transgression, yet we are not left to the testimony of Adam as to the existence of a God, for at various times and in different manners God has revealed himself to others who were quickened by the power of God that they could endure his glory. Moses saw God and talked with him. (Exodus 33:11.) Jacob saw God face to face. (Gen. 32: 29, 30.) Seventy-four men saw God at one time. (Exodus 24: 9, 12.) Isaiah testified that he saw the Lord. (Isa. 6: 1.) Stephen's dying testimony was that he saw the heavens opened and Jesus standing on the right hand of God. (Acts 7: 55, 56.) So, along the line of history, men at different times have testified that they have seen God, and that testimony goes to others to intensify their faith in God; those who believe not yet having seen, or otherwise received a personal knowledge of God. "It is not necessary to see or to know in order to believe. Thomas refused to believe that Jesus was raised from the dead unless he could put his fingers in the print of the nails in Jesus' hand, and put his hand on the scar in his side. That privilege was granted him, and Jesus said to him:

"Thomas, because thou hast seen me thou hast believed; blessed are they who have not seen and yet have believed."

What a wonderful promise to those believing yet having not seen! But as we have shown, and will still further show, the promise of knowledge of God is made to all those who have hope of eternal life.

Paul wrote as follows:

"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord but by the Holy Ghost."—1 Cor. 12: 3.

Thus we see the Holy Ghost is the revealing power. Again writing to the Thessalonians, Paul says:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ."—1 Thess. 1: 7, 8.

This knowledge will be very necessary at the time of the appearing of our Lord.

Man is the offspring of God (see Acts 17: 28), and it is not strange that there is in him a natural inclination to turn towards the Father from whence he came. This inclination may be fostered and encouraged, or it may be blighted and subdued till little or no trace of it is left remaining. If the individual turns his heart and mind away from God, has no desire to learn of him and goes on in ways of evil, this natural desire to seek God will be smothered out, and he will be left to himself. Jesus said:

"If therefore the light that is in thee be darkness, how great is that darkness."—Matt. 6: 23.