

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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Vida Elizabeth Smith Yates

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ZION'S ADVOCATE

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Editorial

"AUNT VIDA"

Vida Elizabeth Smith Yates, author, poet, scholar, writer of hymns, Mother in Israel, and to everyone who knew her "Aunt Vida," is dead, that is, her aged, decrepit, enfeebled body has been laid away in the silent city of the dead.

But "Aunt Vida" is not dead; because those who live in the lives of others, and whose life, while here on earth, is lived in the interest of their fellowmen DO NOT DIE; they cannot, because;

We live in deeds, not years; in thoughts,
Not breaths; in feelings, not in figures on a dial.
We should count time by heart-throbs.
He lives most who thinks most, feels the noblest, acts
the best.

He whose heart beats quickest lives longest.
Lives in one hour more than years do some,
Whose fat blood sleeps as it slips along their veins.
Life is but a means to an END—and that end—
Beginning and end to all things; GOD.

—Selected.

Of whom could the beautiful lines of the poet refer more particularly than to Aunt Vida? Influence is the biggest thing in the world, and every man, woman and child is an influence, as the great Spurgeon has said: "I cannot live to myself. I must either be a light to illumine or a tempest to destroy." No one can see the issue of their acts. In all of our doings, we are an open book, known and read of all men. Every contact we make in life produces an influence upon us, and if those influences enable us to make choice, and that choice, if in the interest of truth and our fellowmen, enables us in turn to wield an influence on others. A great man has said: "I am a part of all that I have met." And is it not true? The wise man has said, "As a man thinketh in his heart, so is he." But it is influence that creates thought. Thought crystalized produces action, and action crystalized produces habit, and habit is us. Every influence that has contacted me in life and pro-

duced thinking, has produced the ME that now is. In other words, **I am** the sum total of my thoughts.

Thus philosophizing, we think of the life of Aunt Vida. Was it an influence? Let the lives of the thousands who have profited by her wisdom, her kindness, her beautiful thoughts expressed in song and precept answer. What an easy task had the brethren who officiated at her funeral exercises, when they had merely to refer to her, and all who heard responded. She was permitted to live out the allotted time of man. Had she lived till the sixteenth of January, 1945, she would have been eighty years of age. There is therefore no need for us to mourn that she has been taken from us. It was her right to enter into rest. Why should we even think to deny her that right? We will not. But we will continue to live in the beautiful influence of the gospel that was the key to the beautiful life that she lived. O, she was human, as all are, but it seems to be given to some to hide much of the human in the service they render to others, and to society.

Having said this much, may we not now enter within the veil, and look as far as we may behind the circumstances that might produce such a life as is now stilled, so far as the physical is concerned in death?

Born in old Nauvoo, January 16, 1865, she was the daughter of Alexander Hale Smith, son of the latter day prophet, Joseph Smith, tutored in childhood by her grandmother, the widow of that prophet. Thus we see that instead of being born with a golden spoon in her mouth, she inherited that far richer legacy by birth, of being the progeny of those whom God had permitted to become martyrs for the cause of Christ. Her background was prison camps and the blood of martyrs, but withal the knowledge from childhood that the great God of heaven had again condescended to recognize his creatures here on the earth. What richer legacy could a child have? Especially as her after life proved that these early influences on her life had not been spent in vain.

So, coming to another phase of Aunt Vida's life, we find her being baptized into Christ at the early age of twelve years. Baptized at Lamoni, Iowa, by Apostle Zenas H. Gurley, after which began her long life of usefulness to God and man in seeking to carry forward that banner of truth that her paternal grandfather was the instrument in the hands of God, and by angelic ministry, in causing the gospel of the Lord Jesus Christ to again be heard among men.

Even in her married life, her lines were so cast that she was enabled to carry on in the cause she loved. On June 2, 1886, she married Elder Heman C. Smith, an apostle and missionary for the cause of Christ, and one of the outstanding ministers and leading lights of the great restoration movement, carrying the story of the gospel throughout America and in foreign lands, in all of which Aunt Vida was a staunch and loyal supporter.

This ripe gospel union was cut short by death on April 17, 1919, when "Uncle Heman" went home to rest.

After this Aunt Vida devoted herself to new fields of activity. She was for a number of years Dean of Women at Graceland College, and in that sphere was able to endear herself to ALL of the young folks of the church, and in their interest wrote two volumes of a

Young People's Church History. This also still lives as a part of her contribution to the cause of Christ. Thus, how we may pile up one achievement after another, that remain as monuments, to the memory of this good woman.

On October 3, 1926, she was united in marriage with Apostle James E. Yates, another missionary for the latter day evangel, and while her health and vitality permitted, she was his constant companion in the mission field, covering a goodly part of the United States and part of Canada. It was during this period, and because of some turbulent times that had overtaken the church that she transferred her membership to the little Church of Christ, on the Temple Lot, an old remnant of the church that had come back to Missouri in 1867, and had acquired the sacred Temple Lot, that had been dedicated by the Prophet Joseph Smith and others in August of 1831, together with other property, and who were the advance guard of the return of the saints to Independence, Missouri. It was under this alignment that she with her husband, Apostle James E. Yates, closed her earthly career and service. For a number of years her health began to fail, and finally confined her to her home, which she held with her devoted daughter, Inez Smith Davis, at Independence, Missouri, who gave her every care.

During the early part of last fall Aunt Vida developed an intense desire to once more visit her other daughter, Mrs. Earlita Enslee, in Los Angeles, California, so her husband took her with him, first to the home of his children in Phoenix, Arizona, and then the long drive to Los Angeles. In these things her wish was gratified, but her declining health rose in rebellion, and on January 3, 1945, in the home of her daughter, Earlita, and with her husband by her side, her gentle spirit took its flight from this earthly tabernacle of clay.

Of her closing hours this beautiful testimony is given us. Shortly before the time of her passing, she raised her arms as if to welcome a heavenly messenger and said: "James—Jesus—of Nazareth—Passeth by," and she was gone. Some time before her passing she had been questioned as to whether she had any message for the saints, to which she replied, "Tell them all that I am not ashamed of anything I have ever done in the church." Ah! how little need there would be for any of us, if we have tried to so live that we need have no regrets, to have fear of crossing the river.

Due to war conditions and the restrictions of travel, it was some time before the body could arrive in Independence, and it was on January 12, 1945, that the funeral was held in the beautiful Stone Church of the Reorganization, which was very well filled by the many who desired to pay tribute to the esteem in which our sister was held. The service was in charge of Elder Charles Warren of the Reorganized Church, who offered the prayer, and the sermon was by Apostle R. R. Robertson, of the Church of Christ, the group to which Aunt Vida belonged. Apostle Paul M. Hanson of the Reorganized Church and a long time friend of the family, gave a beautiful eulogy.

One of Aunt Vida's own hymns, and perhaps the

most beautiful she ever wrote, "The Old Old Path," was sung by a mixed quartette composed of Mrs. Pauline Arneson, Mrs. Doris Weddle, Evan Fry and Franklyn Weddle, who also sang, "Sweet Peace, the Gift of God's Love." "I Know that My Redeemer Liveth," was sung as a solo by Mrs. Pauline Arneson.

The active pallbearers were Elbert Dempsey, Alexander Klein, Hale Haas, Leonard Lea, Stavord Hawker, and Harold Velt. The honorary pallbearers were: Mrs. Zella Harder, Mrs. Freda Flint, Mrs. Meita Anderson, Mrs. Hattie Criley, Mrs. Lena Graham, Mrs. Ruth Smith, and Mrs. Anna Hawker. The church was a veritable bank of flowers.

The body was taken to Lamoni, Iowa, direct from the church, and Aunt Vida was laid to rest beside her first husband and the father of her children, three of whom remain to mourn the passing of a devoted mother. They are, Mrs. Inez Davis of Independence, Missouri; Mrs. Eerlita Enslee, of Los Angeles, California, and the son, Heman Hale Smith, of Ypsilanti, Michigan. She is also survived by two brothers, Patriarch Frederick A. Smith, of Independence, of the Reorganized Church of Jesus Christ of Latter Day Saints, and Apostle A. M. Smith, of Ava, Missouri, an apostle in the Church of Christ, Temple Lot; also three sisters, Mrs. Emma Kennedy, of Independence, Missouri; Mrs. Ina Wright, of Australia; and Mrs. Coral Horner, of Ronan, Montana. Added to these there are grandchildren, and many nephews and nieces, who loved and will long remember Aunt Vida. And the whole church feels a share in the bereavement.

At the graveside in Lamoni, Iowa, Apostle Robertson read the following beautiful tribute to Aunt Vida, from her devoted husband, Apostle James E. Yates:

"In loving tribute, her husband here states of her: By the beauty and scope of her Christian love among us all, her departure from us becomes, not merely an incident but an EVENT Immeasurable. But though bereft in our sorrow, we can also rejoice in the certainty of her Celestial joy, as she awaits her loved ones yonder.

"From an illustrious parentage she inherited a sparkling intellectuality. This she lived to use for the blessing of others, and to the glory of God. Through the gospel of our Lord, she acquired that sweet spirituality which radiated into the depths of all our hearts. Today we must say our sad adieu to her sacred form, but we know that with our Redeemer, her blessed spirit lives. Such a soul cannot die. It remains therefore for us, to in like manner, remain faithful to the end, that we too, shall live. Thus may we be made worthy to meet upon that gleaming strand which lies beyond the shadows."

Two Angels

I dreamed I saw two angels, hand in hand
And very like they were, and very fair
One wore upon his head a golden band;
A thorn-wreath crowned the other's matted hair.

The one was fair and tall, and white of brow;
A radiant spirit smile of wondrous grace
Shed, like an inner altar-lamp, a glow
Upon his beautiful uplifted face.

The other's face, like marble-carved grief,
Had placid brows laid whitely o'er with pain,
With lips that never knew a smile's relief,
And eyes like violets long drenched in rain.

Then spoke the fair, sweet one and gently said:
"Between us:—Life and Death:—choose thou thy lot.
By him thou lovest best thou shalt be led;
Choose thou between us, soul, and fear thee not."

I pondered long. "O Life!" at last I cried,
"Perchance 't were wiser Death to choose; and yet
My soul with thee were better satisfied."
The angel's radiant face smiled swift regret.

Within his brother's hand he placed my hand.
"Thou didst mistake," he said, in underbreath,
"And, choosing life, didst fail to understand;
He with the thorns is Life, and I am Death."
—Laura Spencer Porter.

At Lamoni, some of the faculty and personnel of
Graceland College, attended the graveside services
together with many old time friends in Lamoni, where
Aunt Vida had lived so long.

Apostle Yates associated with the family, ex-
presses to all a deep appreciation for the many expres-
sions of love and sympathy, both by word and deed.

B. C. FLINT.

LETTERS

(Extract from a beautiful letter from Sgt. W. A. Sheldon, (our Billy Boy). It breathes such a beautiful Christian spirit that we felt that the saints would be glad to read it, so we beg his pardon for inserting it without his knowledge. He is in Italy.—B. C. F.)

"Well, Christmas is over and another year has started. I guess we are all wondering if this year will see the end of the war, at least in Europe. I wonder if I'll get sent to the Pacific after Germany is beaten, and if I'll get a furlough enroute. . . . Well, these are troublous times, and if a person stopped to worry about every little thing that came up, he would worry himself to death. I'm glad we have something to give us hope for the future, although I get rather blue at times. My morale is pretty good, but I DO need your prayers very much. It made me feel good to hear that things were picking up in the church, now. Maybe prayers are being answered to that effect, too.

I had eight packages to open Christmas Day, more candy and gum than I hardly knew what to do with. I enjoyed the cookies you sent, and was glad to get the reading matter. Haven't started reading the Lincoln book yet, but know I'll like it very much. Ray and Darl sent "The Robe," which I've been looking forward to reading. I finished it in a few days, having become so interested in it. The author makes a few statements concerning the doctrines of Christ which I did not agree with, but, on the whole, there were some good thoughts in it, and it was good to read.

While I think of it: they have a sacrament service once a month in the chapel, the idea behind it being to take it as a sign of belief in Christ, which is well

enough, but believing as I think the Church of Christ does about it, I do not partake. Am I doing right?

I hope you all had a nice Christmas, and especially Junie and Alexander. I was surely thinking a lot of you all there in Independence, and wishing I were there. Under the circumstances, I had a very nice Christmas, packages, a good dinner, and there was a very good service Christmas Day—choir singing and reading of the story of the birth from the Bible.

Must close for now. God bless you all, and watch over you always.

Lots of love,

BILLY.

Caledonia, Ontario, Can., Jan. 11, 1945.

Dear Editor:

While looking over the Advocate I read a letter written by Brother Taylor, which was very interesting. I am sorry to report that Brother Taylor passed away some time before the last letter of his was published in the Advocate.

He passed away in the hospital in Hamilton about the 20th of November. He is survived by a son serving in the Royal Canadian Air Force overseas. My son was also serving with the Canadian Army, in France, and was killed in action.

Although we have no church for services we are still praying and asking God to send his blessings upon those of us who still cling to our belief in the Church of Christ.

I must close now, and God bless you and may he help us and guide us through our recent bereavement is our prayer.

MR. and MRS. WM. BARNHARDT.

Editor's Note: The above beautiful letter from our Lamanite saints on the Six Nations Reserve, strikes a responsive chord in our hearts. We know Brother and Sister Barnhardt well, having enjoyed their hospitality many times during our labors among that people in years gone by. We know them to be, in every way, worthy of the prayers of the saints, and their steadfastness in the gospel, even though quite isolated from church privileges, since the death of that grand old missionary couple, Brother and Sister Alex Warner, who visited the Reserve steadily while they had the strength to do so.

The Advocate therefore extends to Brother and Sister Barnhardt our deepest and sincerest sympathy in their bereavement. May God bless and comfort them, is our prayer.—B. C. Flint.

Seymour, Mo., January 11, 1945.

Dear Brother Flint:

The Ava local has formed a young people's organization, The Christian Ensign Organization. I was elected reported to Zion's Advocate. I should like to know the best time of the month to send in my report.

Respectfully yours,

ALICE BELL.

Editor's Note: The above encouraging letter from our fine young group down in Ava, Missouri, sure makes our hearts rejoice. We know that fine group of

live young members, and this move on their part looks like the real thing. We also gladly welcome their report as a part of the Advocate. We know it will be encouraging reading. It should reach the editor by the tenth of the month.

It is true that we have a general Young People's organization, but it has been so long since we heard from them, we hardly know how to tell these young Ava-ites, how to contact the parent group. Maybe some of the general officers will let us hear from them. The young people's movement in the church certainly has our prayers and good will. God bless them.—The Editor.

We also received a very fine personal letter from Sister Gladys Marquette, of Sparta, Wisconsin, in which she tells of her love for the work, her joy in the articles in the Advocate, and her hopes that she may soon have the privilege of hearing the gospel preached again. They are among the isolated, and she asks the prayers of the saints in behalf of her daughter, Evangeline, who is not well.—The Editor.

Alsace, France, December 27, 1944.

Dear Folks:

I received your Christmas card Christmas night and was very glad to hear from you. It brought back old memories of when you used to stop over in Detroit at our home. I'll never forget how we used to look forward to your visiting us.

Marion has gone to Florida to be with Dan for Christmas, so mother and dad are alone for the first time.

We were lucky to have a good Christmas dinner and also to be able to attend church. We fought for awhile in the Alps Mountains which are on the French-Italian border. Winter has set in so the cold is another enemy to put up with.

How is everyone? Hope you are all well. Would be so glad to hear from you, and the brothers and sisters.

Yours truly,

"BOB."

Pfc. Robert Housh, 16177189
19th AIB, HQ, Cd.

A. P. O. 446, Care P. M. New York, N. Y.

Editor's Note:—The above deeply appreciated letter is from our little Bobby Housh, son of Brother and Sister Robert Housh, of 20256 Omira, Detroit, Michigan. It does not seem possible that Bobby is grown and in the army. All of the ministry who have visited Detroit, will be pleased to thus hear from Bobby. We all know him to be a wonderful character even as a child. May God bless and protect him is our prayer, also bless and watch over his devoted parents. Elder Robert Housh is pastor of the Church of Christ at Keego Harbor, Michigan, and a man respected by all who know him and also his good wife, Edna.—B. C. Flint.

Racine, Wisconsin, January 17, 1945.

Dear Brothers and Sisters:

It has long been a desire of mine to write for the pages of the Advocate, but putting my thoughts on paper is a hard thing for me.

I want to let you all know that God has surely blessed "Buddy." He goes to school daily and may he continue to do so is my prayer. He is still under the doctor's care, but I feel that only God can really heal him. So I ask you to kindly continue to remember him in your prayers, because he is still in danger.

May God bless you all for your interest in us at this time. I like the Advocate so much that I can hardly wait for its arrival each month. I thought Sister Muth's poem was so good, and certainly enjoyed it.

I wish I could attend conference this year, and my prayer is that it will be pleasing to the Lord, and beneficial to the church.

Your sister in Christ,

HAZEL KOVACK.

Editor's Note:—The young boy mentioned in the above letter is the one we were called for to administer to, when he was so seriously stricken last fall and Sister Kovack asked the prayers of the saints in his behalf. Evidently God has heard and answered those prayers, because Buddy is improving steadily. He is a fine young man, and was baptized a couple of years ago, so is a member of the Church of Christ.—The Editor.

Extract From a Letter to the Editor, From Sister Anna Keeney, of Success, Missouri

"I do enjoy the Advocate, and the Sunday School Quarterlies so much and do wish I had more time to read and study. Some day, if God spares my life I will have. But now while my children are home and in school I do not have near as much time as I would like to have. So I try to so live that my neighbors and loved ones will understand that I am trying to walk in the straight and narrow way.

I never forget to pray and I always have time for prayer, for it helps so much. I love the hymn, "What a Friend We Have in Jesus," so much.

We are now meeting in the homes of the saints again for sacrament and prayer services and we have decided to study the Book of Mormon. These meetings are so helpful to all of us. I hope that every group of saints realize the need of meeting together for services.

I noticed that in the last Advocate there were no letters. How I missed them. I always look for them and each letter I read always has something that helps and encourages one to strive a little harder. It seems we are not doing our duty as we should, in not contributing to the Advocate.

I want to hear from the Brother Richard Grasshoff whose little daughter was mentioned in the last Advocate as being so ill. I am praying for her. I am praying for all of our boys who are in the service, especially our boys of the Church of Christ, and I also ask the prayers of the saints for my boy who may be inducted any time.

Always remember, Brother Flint, to come this way when you can.

Your sister in Christ,

ANNA KEENEY.

Original Articles

We solicit articles for this department written in an affirmative manner. An affirmative article is one in which a premise is established, and evidences presented to support that premise. In all controversial articles, contributors will be required to observe the rules of decorum established by parliamentary rules governing deliberative assemblies.

DO WE WANT PEACE, WITH VICTORY, OR WAR FOR CONQUEST?

Three plain steps will give us **Peace with Victory**. Failure to take these **Three Steps** will perpetuate War for Conquest. As a nation, we may take our choice.

1. The first step is **Contrite Repentance** of our sins. If we are to be saved from destruction, this is imperative.

2. The Second step: **Bonafide Endorsement** of Boundry-Line justice, and the Non-Military interference for control over foreign nations as stated in the Atlantic Charter. Adroit so called "security" inferences therein, to be canceled out.

3. Third step: Assure all our enemies now at war, that **we mean just that**; and that we will tolerate no post war "Peace Agreements" which would offer territorial, or other rewards for any aggressive warfare seeking conquest for expansion.

Our enemy peoples are as anxious for the war to end as we are.

When assured by this Third Step, that we really mean what the vaunted Atlantic Charter says, in it's surface expression upon this vital issue, then their surrender will be quickly made.

Thus the foundations for peace can be made secure.

In this call for our repentance let it be remembered, that this is not the mere words of any man, that by such means only can this nation be saved from impending self-destruction in these terrible times.

Again: Do we who call ourselves "Christian Nations," hope for the establishing of peace and for cessation of war, upon some other basis than that which the Prince of Peace will approve?

If we desire peace with victory for the right, only, that can be won, while God himself approves.

Our enemies will quickly surrender in their wars for injustice, when we shall have first made our repentant surrender to the requirements of God's justice.

This, our surrender to him, he now makes mandatory, or else we are to continue to suffer the consequences of our blindness and disobedience.

In our present national sorrows we are having a foretaste of the alternative, for our disregard of the inflexible laws of justice and of true righteousness. If we continue in disobedience, we can but continue to suffer.

Time of the End Foretold

"Behold, the Lord hath proclaimed unto the end of the world."—Isaiah 62:11.

The Age of Airplanes

"Who are these that fly as a cloud, and as the doves to their windows?"—Isaiah 60:8.

Destructions Decreed

"For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."—Isaiah 60:12.

Numbered to the Sword

"Therefore will I number you to the sword, and ye shall bow down to the slaughter: Because when I called, ye did not answer; when I spake, ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted not."—Isaiah 65:12.

Remember, three steps just and right, to divert our impending calamities:

1. Repent of our sins. It is God not man, who requires this of us.

2. Obedience to divine law against aggression and oppression!

3. Justice applied; not mere mouthings about "War to end war."

Consequences Resultant from Three Steps Taken

Foundations laid or a **blessed peace**. For a **sacred liberty**. For a **mighty freedom**. For a **rich prosperity**, such as will astonish the whole world.

All this is to be but embryonic, before the final enduring peace, for which the decrees of the almighty God hath provided, that we live, and move, and have our being.

For any goal less than that, provides our intelligence with no reason whatever, for man's existence upon the earth.

To win the peace desired by the best people in all nations, let us conform strictly to the inflexible laws of eternal justice, and thus obtain a holy peace, and a righteous victory.

JAMES E. YATES.

Los Angeles, Calif., Dec. 29, 1944.

APOSTLES ARE ALSO JUDGES

By John Leabo

In my former article I gave scriptural texts from the Book of Commandments, the Bible, and the Book of Mormon, that "disciples" and "apostles," often meant the same.

In this article I will endeavor to give scriptural proof that apostles or disciples also mean judges. In other words judges over the tribes of Israel.

To begin with, let us remember that Moses set up judges over the tribes, (under him) so as to aid him. Then there were lesser judges under the chief judges, to act as aids. All minor troubles were cared for by the judges, but when of sufficient importance, difficulties were brought direct to Moses himself, who was the chiefest judge of all. See Exodus 18:13-26.

I am not trying to infer that we are yet under the Mosaic law, but rather that after Christ took Moses' place, as the highest judge, would it not be logical to suppose that Christ would set up a similar plan or rule, especially since we are told in the Book of Mormon that Moses was to occupy in the place of Christ until Christ should come?

In 1st Nephi 3:115 we are told that the twelve apostles were to judge the twelve tribes of Israel. Which apostles were referred to? The 88th verse of this chapter tells us that it was the twelve in Jerusalem, whom Christ ordained to be directly under him. But in the 116th verse, we are also told that the twelve upon this continent were to judge the house of Israel who were represented by the Nephites. The language is: "for ye are of the house of Israel; and these twelve ministers whom thou beholdest, shall judge thy seed."

This indicates that the Twelve apostles of the Lamb at Jerusalem were to be judges over the WHOLE house of Israel, during the millenium under Christ, but the twelve apostles or disciples that the Nephites had, or that the Church of Christ may now have, are to be judges over their own tribe only and under the Jerusalem twelve.

The names of the twelve directly under Christ are given in Matthew 10; but of course, Judas was replaced by Matthias after the betrayal of Christ. Acts 1:23, 26.

In the Book of Commandments in the 15th chapter, we find that Oliver Cowdery and David Whitmer were called as apostles in the office "even as Paul." Paul was not one ordained by Christ while on earth. We are also told in 1st Nephi 3:165-167 that many plain and precious things were taken out of the New Testament. This makes some things, especially pertaining to the priesthood, difficult of understanding. So, in Acts 13:1-3, Barnabas and Paul were called to be apostles, and proven by Acts 14:14.

In Galatians 1:19 it is seen that James, the Lord's brother was an apostle, and this is not the James that was ordained an apostle by the Lord himself personally. Also in 1st Corinthians 4:6-9 it speaks of Apollos as an apostle, and in Romans 16:7, and 1st Thessalonians 1:1, other apostles are mentioned. It almost seems, from these passages of scripture that there were more apostles ordained than the reasonable death rate for that time would be. These New Testament apostles were over the tribe or house of Judah, and to keep the number twelve intact.

It would seem logical therefore, that if there were to be twelve apostles or disciples over the Nephites, who were of the tribe of Manasseh, and they in turn were to be under the original twelve, that each tribe should have a quorum of twelve apostles or judges over them, making 144 in all, and all under the original twelve, and Christ as chief judge over all. This should, at least be true if the gospel and Church of Christ were established separately among each of the twelve tribes, the gospel in latter days having come to the tribe of Ephraim, who was scattered among the gentiles, were commanded to choose out, "unto twelve."

It is my conviction that apostles or disciples mean judges, and that in the matter of its analysis, Peter, James and John came to ordain the first in the restored

the idea that they were more apostles than any of the others. Just as in the United States Supreme Court, the judges there are called judges the same as all other judges. The fact that in Hebrews 3:1 it is stated that Christ is an apostle, indicates that Christ WAS an apostle even the chief judge and apostle, and we know that Christ IS a judge. How better could Hebrews 3:1 be explained.

For more proof that the apostles that Christ ordained while here were to be over the twelve in each tribe; consider the following. Was it not so that Peter, James and John came to ordain the first in the restored gospel, saying that they had the keys to that ordination? Not saying that those three of the twelve were the only apostles possessing that authority, but that three were sufficient for an ordination.

There is no desire to minimize the standing of the Nephite or other apostles in this placing of the twelve in Jerusalem as the chief apostles. We are told in 1st Nephi 3 and also in 3rd Nephi that these Nephite disciples became "whiter than snow." So also in the Church of Christ today, there should be the Twelve, and no more than twelve at a time. And, as already said we are of the tribe of Ephraim. Thus with the Lamanites being of the tribe of Manasseh. together we make up the house or tribe of Joseph.

We of the Anglo-Saxon race are of the tribe of Ephraim. A few of the other tribes may be found among us, and they will be there temporarily until Christ organizes their own tribe in the millenium. Nearly thirteen European nations are Anglo-Saxon.

Now I am not striving for anything but the truth. I realize that I have far greater heights to attain, and will welcome any scriptural light that will show me to be in the wrong, if I am. This I do know that every one should seriously seek the Lord in earnest prayer that we may be drawn out of the darkness that has enshrouded us for lo these many years. May God give us the light is our prayer.

NOTICE OF APPOINTMENT

We have recently received from Elder John G. Jenkins of Tonyrefail, Wales; notice of his withdrawal from the Church of Christ, and his return to the Reorganized Church of Jesus Christ, of Latter Day Saints. The reasons given being that he is out of harmony with the position of the Church of Christ on various points.

Brother Jenkins has been acting as our associate minister in charge of the European field; he having held the office of Seventy.

To take Brother Jenkins' place we have asked Elder James Evans, of 1 Waunganol Street, Caerphilly, who is also a Seventy, to so occupy.

From letters from various others in the British mission we are glad to learn that there is no serious disaffection among our membership there, and that generally speaking, conditions seem to be in about the same healthy condition that it was when we left there in 1936. Furthermore, Brother Evans has been active for the entire time since then, and is well qualified to act as the representative of the Church of Christ in the British Mission.

APOSTLE B. C. FLINT.

Missionary in Charge of the European Mission.

The Standard Bearers

STORIES OF THE RESTORATION

On to Missouri

Thus far in our series of the stories of the restoration we have brought our readers through the early incidents connected with the bringing forth of this great latter day restoration movement.

In our last two issues we have used the matter so kindly contributed by Brother Elmer Hunter, with reference to the acquiring of the Temple Lots, and the work designed to be done thereon.

We will now bring in some of the highlights with reference to the strenuous and soul stirring events that the early pioneers underwent, not only on the way from the east to the land of Zion, but also the tragic experiences that were undergone after they arrived there.

To begin with we will let Elder Parley P. Pratt tell us about their experience in crossing the wide expanses that existed at the time of their first trip to Jackson County, Missouri. He says: "In the beginning of 1831 we renewed our journey; and passing through Saint Louis and Saint Charles, we traveled on foot for three hundred miles through vast prairies and through trackless wilds of snow—no beaten road; houses few and far between; and the bleak northwest wind always blowing in our faces with a keenness that would almost take the skin off the face. We traveled for whole days, from morning till night, without a house or fire, wading in snow to the knees at every step, and the cold so intense that the snow did not melt on the south side of the house, even in the midday sun, for nearly six weeks. We carried on our backs our changes of clothing, several books, and corn bread and raw pork. We often ate our frozen bread and pork by the way, when the bread would be so frozen that we could not bite or penetrate any part of it but the outside crust.

After much fatigue and some suffering we all arrived in Independence, in the County of Jackson, on the extreme western frontiers of Missouri, and of the United States. This was about fifteen hundred miles from where we started, and we had performed most of the journey on foot, through a wilderness country, in the worst season of the year, occupying about four months, during which we had preached the gospel to tens of thousands of Gentiles and two nations of Indians; baptizing, confirming, and organizing many hundreds of people." *Young People's History*, vol. 1, pages 76, 77.

By this account it will be seen that at that time the western boundary of Missouri was on the very edge of civilization in the United States, and that Independence was a mere outpost.

What then was the reason for this strenuous trek into the wilds of the west? It was because that it had been pointed out by the Lord through revelation that this was to be the land of Zion or the center place, of the land of Zion, and the place for the holy city in the land of Joseph, as spoken of in scripture. In this connection, it is interesting to note that while it has since been ascertained that Independence is the exact heart of the

United States, and also that it is the center of the land area of the western continent of America. It is hardly possible that this fact was known to Joseph Smith as the latter day prophet, and that that was the reason for his making this selection. In short, it seems to be just one more outstanding evidence of the divinity of the latter day work. In their unlearnedness they stumbled onto so many things that have since been demonstrated as scientific fact.

These pioneers, of which P. P. Pratt was one, were but the forerunners of the heigira to the land of Zion soon to follow. Here, too, begins a story so tragic that it rivals that of most any other people in any age.

In Tullidge's history we read this interesting account of the beginning of the gathering to Missouri. "The historic importance of the Church was now turning towards Missouri. Ohio was the first gathering place of the saints, . . . but Missouri was the state where Zion with its grand temple of the dispensation loomed up in the vision of the future.

Already, as we have seen, had some of the saints migrated into Missouri. Zion's cords were lengthening and her stakes multiplying.

At this juncture a letter was received by the prophet, from certain of the brethren, reporting their safe arrival at Independence, Missouri, with their printing press, and accompanying the letter was the prospectus of a monthly paper, called the *Evening and Morning Star*, W. W. Phelps, editor. It being the first periodical published by the church, the opening passage of this prospectus (which was very much like an apostolic proclamation to all the world) will have a special historic interest. It reads:

"As the forerunner of the night of the end, and the messenger of the day of redemption, the STAR will borrow its light from sacred sources, and be devoted to the revelations of God as made known to his servants by the Holy Ghost, at sundry times, since the creation of man, but more especially in these last days, for the restoration of the house of Israel. We rejoice much because God has been so mindful of his promise, as to again send into the world the Holy Ghost, whereby we are enabled to know the right way to holiness; and, furthermore, to prove all doctrines, whether they be of God or man, for there can be but one, as Christ and the Father are one. All of us know, or ought to, that our heavenly Father, out of all the peoples which he had planted on the earth, chose but one people, to whom he gave his laws, his revelations, and his commandments, and this was Jacob his chosen and Israel his elect. All know, too, or might, that for disobedience, or not keeping his commandments to do them, God had this people carried away captive into all countries and scattered among all nations but promised that he would gather them and bring them again unto their own lands; then the land would yield its increase, and at that time he would take away the stony heart and give them a heart of flesh, and write his law in it, that all

might know him from the least of them to the greatest of them: so that the knowledge of him might fill the whole earth, as the waters cover the sea. At which time it shall no more be said, the Lord liveth that brought the children of Israel from the land of the north and from all lands whither he had driven them."

The rest of this proclamation is but the continuation of the prophecy of Isaiah concerning the gathering of the house of Israel and Judah, and their gathering to their own land. All of which shows plainly what they regarded as the precedent upon which they were to gather to this latter day Zion.

They were very zealous, perhaps over zealous, because the history that they made after reaching the land of Missouri, shows that they were perhaps a little intemperate in their pronouncements, as to Missouri being the land of Zion, the place to which they were to gather, and that in it they were to have earthly and temporal inheritances. At any rate, their efforts and claims were misinterpreted and misunderstood by the Missourians who were their neighbors, because in less than a year feeling had reached such a pitch that persecution began to rage with increasing fury.

On July 20, 1833, the first violent persecution of the body of saints began in Independence, Missouri. An armed mob was organized under the leadership of one George Simpson, and was either countenanced or abetted by many ministers, of religion and government officials.

The printing press of the church was principally destroyed, including book work, furniture, apparatus, and type, also the printing office, with the dwelling house of the editor. The EVENING AND MORNING STAR, and the UPPER MISSOURI ADVERTISER, the one a monthly and the other a weekly paper, were forcibly stopped, and their further publication forbidden.

A number were whipped, tarred and feathered, among them Edward Partridge, and Charles Allen, late of Council Bluffs. Some received a pelting with rocks and a beating with guns and sticks. Ten houses were partly demolished, and standing grain in some places destroyed; but worst of all, one, a Brother Barber, was killed, and some others seriously wounded." W. W. Blair, in Voice of Warning, page 138.

This, however, was just the beginning of the terrible persecution that burst with relentless and unexpected fury over the heads of the saints. Some would have us believe that all of this overtook the saints because they failed to put into operation a community, common ownership of property, all things common, system of living, and even so-called revelations were given in rebuke for such failure. BUT, when we study the actual facts of the case, such a claim is ridiculous. In the first place, the men who came were of the sturdy pioneer type as indicated earlier in this article, in the men who waded snow and ate frozen bread and raw pork. These were hardly the kind of men who would deliberately flout the commands of God, because remember further, that Joseph Smith and the church leaders had not yet taken up abode in Zion. All that was there were the few pioneers who were the advance guard of the saints who were to follow. Then let us look at the dates. W. W. Phelps and his associates

with their printing equipment and other means of laying a foundation for future work arrived in Independence in the early part of 1832, and we find Joseph Smith making a brief visit to Independence at that time to see how the work was progressing, but not with the intention of yet establishing himself permanently with the work here. The first issue of the Evening and Morning Star came out in June, 1832. The mob destroyed the printing plant in July, 1833, so all told they had been in Independence only one short year. Hardly time for the terrible disregard for God's law in the matter of temporalities, as is claimed, if such was God's law. Furthermore, the facts in the case seems to indicate from the prospectus in the first issue of the Star, that they had ALREADY been over zealous in advancing the idea of community life, and IT WAS THIS FACT, that aroused the hatred of the Missourians. At any rate we will let the enemies of the saints tell their story, and I think it will readily appear that instead of the saints being negligent in the matter, they were overzealous. Here is a statement from the "Western Monitor" for August 2, 1833. They say: "to rid themselves of the sect of fanatic called Mormons;" "this singular sect of pretended Christians;" "they now number twelve hundred souls in this (Jackson) county." "Elevated, as they mostly are, but little above the condition of our blacks, either in regard to property or education, they have become a subject of much anxiety on that part, serious and well grounded complaints having been already made of their corrupting influence on our slaves." "We are daily told, and not by the ignorant alone, but by all classes of them, that we (the Gentiles) of this county, are to be cut off, and our lands appropriated for inheritances. Whether this is to be accomplished by the hand of the destroying angel, the judgments of God, or the arm of power, they are not fully agreed among themselves." "They openly blaspheme the Most High God, and cast contempt on his holy religion, by pretending to receive revelations direct from heaven; by pretending to speak unknown tongues by direct inspiration; and by diverse pretences derogatory to God and religion, and to the utter subversion of human reason." "What would be the fate of our lives and property in the hands of jurors and witnesses, who do not blush to declare, and would not upon any occasion hesitate to swear, that they have wrought miracles, and have been the subjects of miraculous and supernatural cures, and have conversed with God and his angels, and possess and exercise the gift of divination, and of unknown tongues, and fired with the prospect of obtaining inheritances without money and without price—may be better imagined than described." "One of the means resorted to by them in order to drive us to emigrate, is an indirect invitation to the free brethren of color in Illinois, to come up like the rest to the land of Zion. True, they said this was not intended to invite, but to prevent their emigration; but this weak attempt to quiet our apprehension, is but a poor compliment to our understandings."

This charge by the mobbers, is very illuminating, as to what the course of the saints had been. We doubt the charge that there was hopes on the part of the saints to get property without money, but we do see that the whole program was to carry into effect a colonizing

scheme, communistic in nature, and this was what aroused the ire of the Missourians, because the colored saints were not to be excluded from this scheme. We will follow this story farther in our next issue.

CORRECTION

In the December Advocate, on page 183, 1st column, third paragraph, sixth line it should read "his spirit" instead of "the spirit." ;

Same page, fifth paragraph, 11th line should read "of laying the foundation," not "by laying the foundation." Fourth line down from this it should read "spot of the temple," not "spot to the temple."

January Advocate, page 4; column 1, first paragraph, fourth line down, should read "coming to Independence," not "coming (back) to Independence." Second column, same page, first paragraph, sixth line, should read, "and of the size," etc., not "after the size," etc."

THE LAW OF LIFE

By Elder F. M. Cooper

I call attention to the words of our Lord found in Matthew 7:16: "Ye shall know them by their fruits. Do men gather grapes from thorns, or figs from thistles? Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit."

Fruits signify produce of the earth, of trees, or animals. The reason that men do not gather grapes of thorns or figs from thistles is because fruit of that kind do not grow upon the thorn-bush or upon the thistle. We would question the sanity of anyone if we should find them looking for figs among thistles because the facts are that thistles reproduce thistles, and thorns reproduce thorns. Each form of life represents laws and conditions peculiar to itself, and by reason of these laws and conditions each reproduces its type. We recognize this truth as not only selfevident in nature, but as a fundamental law of God necessary to the reproduction and perpetuity of the various types of life created by divine energy. God said: "Let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth and it was so." And again God said. "Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind, and it was so." The constitutional law of each specie of life has its own development and limitations. Divine inspiration teaches that all kingdoms are founded in law, and there are many kingdoms, for there is no space in which there is no kingdom, and there is no kingdom in which there is no space, either a greater or a lesser kingdom, and unto every kingdom is given a law, and unto every law there are certain bounds also and conditions. An apple may be a fine one of its kind, but the constitutional law of its nature that developed it and made it an apple, can never change it into a plum or a peach; a horse may be a splendid type of its specie, but the constitutional law of his nature by which he became a horse can never make him into an ox; a baboon may be an excellent representative of his kind, but the law of his nature by which he was made a baboon, by reason

of its conditions and limitations never can make him into a man. It is a law divine and evidence of it is seen in the multiplied types of being throughout space, from the most stupendous sun to invisible animalculae. As all nature teaches that law rules in every department of natural world, working out certain results in harmony with the constitutional laws of each type of life, so Jesus Christ teaches this same law; that like begets like, and that each moral and spiritual principle of truth begets moral and spiritual types of life as the basis of his redemptive system.

He says, "Behold a sower went forth to sow; and when he sowed, some seed fell by the wayside, and the fowls came and devoured them up; some fell upon stony places, where they had not much earth; and forthwith they sprang up, because they had no deepness of earth: and when the sun was up they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprang up, and choked them: but other fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold." Matthew 13:3-8.

Jesus Christ, in his interpretation of this parable, lays down this fundamental law as underlying the whole superstructure of his sublime and divine philosophy. "When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which receiveth seed by the wayside. But, he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth some an hundred fold, some sixty, some thirty." Matthew 13:19-23.

Sanctification and the attainment of celestial life is the result of obedience to celestial law. We read: "And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a telectual kingdom." Doctrine and Covenants 85:5.

"Sanctify" means to set apart, to make of religious use, to make free from sin, to make whole through the law that God has given unto us, even the law of life. Unless we abide the conditions of the celestial law, we cannot abide the celestial glory. Again, the Apostle Paul says, "For in Christ Jesus I have begotten you through the gospel." Begotten signifies to generate and reproduce. Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

"Whoso believeth that Jesus is the Christ is born of God." Divine life under this new condition in the soul and life of the individual, beget a higher state of being, spiritually, morally and socially. We may have been dead in trespasses and sins, but when touched by the magic power of redemption through faith in Jesus Christ, and our acceptance of the principles of the gospel, from this grand standpoint of the realization of the divine, we can feel the force of the thought:

Oh, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood.

Behold, we know not anything:
I can but trust that good shall fall,
At last—far off—at last, to all,
And every winter changed to spring.

Thus when we come to study the underlying principles of the gospel system of philosophy, it is necessary that we revert to the original proposition. viz., that every type of life begets its own kind.

We understand that the gospel of Jesus Christ is represented as seed sown by a sower; that this seed was to be sown by its divinely appointed representatives and that every principle, or divine seed that is thus sown and grows, reproduces its own kind.

So then, an intelligent faith is a true conception of the mission of Jesus Christ, and a true comprehension of the principles to which the name of Jesus Christ stands identified. Christ is the greatest philosopher, the grandest, the sweetest, the most beautiful teacher this world ever saw. in the fact that he rises in the splendor of his philosophy above personal selfishness and bigotry, above the ideas of the world; and in his relationship to humanity represents the forces and principles that supply the demands of human nature, and thus the possibilities of development and attainment are guaranteed to us by the application of the laws and principles inseparably associated with Jesus Christ. Thus, in the commission that Jesus gave to his apostles to go out in the world and preach the gospel, these teachings represent divine thought, represent divine principles. The greatness of the Christ is not seen in his individualism, but in what he represented.

This fact is developed in his own announcement. "I came not to do my own will, but the will of Him that sent me." Thus Christ stands identified with a great mission, a great work and the responsibility of this work was largely laid upon his shoulders. It was made with him, a question of individual integrity, that he must move in harmony with the laws and conditions under which he was placed, and under these divine environments he was to gain the glorious conquest over sin, or fail in the accomplishment of his mission.

Satan had invaded the domain of God on earth. The primary home of man, with its beauties and perfection, had been tarnished with the nature of sin; so Jesus Christ came into this world to wrest its sovereignty from the power of evil, and he proposed that all along the line of his conquests they were all to be attained in harmony with the laws and possibilities of individual attainment placed within the reach of all who would believe and accept the conditions of gospel salvation.

The Apostle Paul makes this statement, "The law was weak in that it could not condemn sin in the flesh."—could not make men good. They might live good

lives so far as their external moral conduct was concerned, but in the heart they might be murderers. And we understand that one of the prerogatives of the law was that those who did not commit the overt act of sin in violating its provisions were free from condemnation. Thus the law could not make man good; its principles planted in the human heart could not transform its subjects into a stalwart representative of the Christ life or character, for the reason that its inherent powers were incapable of producing such an exalted type of manhood and womanhood. This highest possible human attainment, under divine conditions, was only made practical and susceptible of accomplishment upon the terms of the gospel. Jesus met sin upon the same grounds of a common humanity; for he was "tempted in all points like as we are, yet without sin" (Hebrews 4:15) in overt act, but he felt the emotions and power of sin because he took upon himself the nature of sin. In assuming the nature of Abraham, instead of taking upon himself the nature of angels, he placed himself under the obligation of his Father's law, and it was love for that law that enabled him to resist temptation; and it was Christ's love for the truth, which only conserves the true interests of the race, that enabled him to die the death of the cross, in demonstration of the fact that his love for man, and for truth, which only can exalt man, was greater than his love for earthly life.

It was not God's eternal love that demanded the sacrifice of Jesus Christ, but it was sin that made such sacrifice a necessity; it was degenerate human nature that made Christ's death a necessity; it was the conquest between the right and the wrong that made such sacrifice a necessity; thus in the divine economy of God, it was, with Christ, a question of personal loyalty to the principles of truth committed to his trust, and it was his integrity, his race love, or love for the race of mankind, that enabled him to say: "Nevertheless, not my will, but thine, be done." So then, he surrendered his own will, his love of life and existence in this world, upon the altar of his love and devotion to divine truth; and upon this principle we believe it became necessary for Jesus Christ to die; because rather than to be untrue to the trust committed to him, he was willing to offer up his life as a living sacrifice in attestation to his personal integrity.

In discussing this question from the standpoint of principle we observe when men sow wheat in the agricultural world they expect to reap wheat; when they plant corn they expect corn to grow. The principle is true in the moral world; it is just as true in the spiritual world that in all of these different realms of life there are laws and conditions, and it is these laws and environments that make everything what it is. We cannot make ourselves anything without environment; we cannot grasp a single thought; we cannot originate a single idea; we are what our environments have made us; we believe what we have been taught. If we had never been taught, or had an opportunity to know anything of the environments of this life, we would not possess a single idea. What we are, I repeat, is what the environments that have surrounded us from our cradles down to the present time have made us.

In our investigation of this subject, the central thought before us is, what will the true seed of gospel light and power sown in the human heart make of men and women? We are not to judge from a theological standpoint from the simple fact that we believe that a man can be a splendid theologian and not be a good man; we are not to judge from the standpoint of pulpit eloquence and ability only, from the fact that men can be eloquent and grand preachers and still not be good men. I affirm there is only one true test to determine character. I do not mean the country a man hails from, or how much truth he claims to believe, but the man's moral and spiritual environments that shape and determine his conduct is the true test. We may be conscientious and be wrong, but we cannot be right without we are conscientious.

If we live the truth and our judgment and conscience are in harmony therewith, then we are true Christians, true believers in Jesus the Christ. Some say when we reach heaven it will not be asked which church road we came over. We can rest assured that none will pass the pearly gates of the celestial world except those who have lived in obedience to the laws and conditions of being necessary to fit their souls to live with Jesus in a perfect and sinless home. Our souls must become qualified and fitted for those grand conditions of moral and spiritual being in a world that is better than this by having left off the evils of life; by having overcome the temptations of this world; by having been true to God in passing through the crucial attestation of earthly trial. We believe in the philosophy:

Through the furnace, through the heat,
There beneath the hammer's beat;
Through temptations manifold,
Comes our souls like burnished gold.

All the antagonism we have to meet in this world in the conflict between the evils of our natures and the principles of divine truth are represented in the life and conquests of Jesus Christ.

The issue in the days of Christ was between the right and wrong. The right as represented by Jesus Christ, the wrong as represented by the antagonistic forces that he had to meet at every turn and corner. We are proud of this one grand conception that while individuals may signify but little, principle means a great deal; and the principles for which Jesus Christ gave his life, live after him in the splendor of their immortality and redemptive power. They still exist with power to make a bad man a good man; to make a bad woman a good woman, and to transform a sinful world into a heaven; and under their force and reproducing powers character is still to be developed in harmony with Christ, the true type, until the triumph of the Christ is assured by the conquest and overthrow of sin. The thought seems axiomatic. We sow an idea; we reap a principle. We sow a principle; we reap a character. A man is really what his principles make him; if he believes in bad principles he must be a bad man; if he believes in and practices good principles he must be a good man; if he believes in erroneous theological principles he is wrong in theological faith. We understand that truth is the

stepping stone to higher and grander and more glorious conditions of life. Truth is the divine power under which man is to be transformed in his nature, but this transformation can never come until mankind comes under the laws and principles which bring about this development.

Thus the apostle represents in this new life, "We are begotten again to a lively hope," and the question is, how are we begotten? What are the laws and principles upon which this work is to be accomplished? Thus, to illustrate: If everything bears seed after its own kind, if it is the Christ seed that is sown in the soul, in its development it will exhibit the characteristics of the Christ life. False religious principles planted in the lives of men reproduce and perpetuate their own type; but they have that begotten in themselves which prove they are wrong, and this condition remains until environment is so altered as to change this false type of character into the true type of life as represented by Jesus Christ our Lord. The difference is this: life is not merely individual consciousness, but life is the power by which individuals act, move, and are conscious of their individual being; and in this sense, life as regards its motives represents its moral and spiritual status just as it is; and whatever are the conditions and relationships which we have to these different kingdoms, these different environments and these different laws, such also is our type of life.

The Apostle Paul, speaking across the centuries with reference to Moses said he would rather suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Thus we admit that there must be some pleasure in sin, otherwise men would not sin. It is a true fact that what men love most they will sacrifice the most for. It is love that enables the mother to keep vigil by the bedside of her sick child, never conscious of weakness, never conscious of individual suffering. It was love for humanity that caused Jesus Christ to measure himself with the needs of the world, and thus he placed himself against evil in the interests of the human race, and sometimes and somewhere the virtues and powers of his redemptive sacrifice upon the cross will awaken all humanity to a consciousness of his love and worth. We recognize this grand principle as being self-evident, that God will give all mankind an equal chance in the race of salvation; but the utility of service must be derived from the manifestations of love begotten under the gospel law. Thus right here the Apostle Paul declares, "You who were the servants of sin became the servants of righteousness." We must believe this change was not wrought by coercive power; for the gospel places each individual on his own responsibility. "Preach the gospel to every creature" and he that believes and obeys "shall be saved." It is left with men's volition to decide the question and we do not believe that an individual will decide the question properly and correctly for himself until he discovers something in this message and these conditions that appeals to his love and judgment; until he reaches the condition represented by the Apostle Paul as the true type of Christian manhood when he says, "The things I once loved I now hate. The things I once hated I now love." It was his former faith that made Saul of Tarsus the enemy of Christ; and it was the

Christian religion that made Paul the Apostle the representative of Jesus Christ, and who in his relationship to the new life and the grander and better conditions of morality and spiritually the attainment of a grander and more glorious experience, was enabled to say, "I am persuaded, that neither death, nor life, nor angels, nor principalities nor powers nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Rom. 8:38, 39). The apostle proved the correctness of this proposition when he said to Timothy, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." He had lived under that law of Christ, been associated with it, tasted the eternal sweetness of Christ's love, and thus in the wonderful subjection of his will in the interests of the human race, he was willing to give up his life as a witness to the truth.

In the type of life represented here, we believe is involved the principle that if we are begotten of God we have within us the nature of God; if we are begotten in Jesus Christ we are partakers of the nature of Jesus Christ.

We do not need to tell you in regard to the nature that we possess when we came into this world. We see it in the infant. I have observed in a little boy that when he could not have his own way he would get down on the floor and pound his head. We know in this regard that such a child represents the earthly and not the heavenly type of life. We are born with constitutional defects because we are placed under a defective government; are brought into this earthly state of being by the force and operation of imperfect conditions, and for this reason Jesus Christ came to reconstruct the human race. In this grand work he came to proclaim the moral and spiritual liberty of man upon the terms of the gospel; that they might be so transformed in their natures that they would not pound their heads, nor hate their enemies; but looking to the interests of the race, would stand for the principles of love and justice as represented under the constitutional laws of the gospel of Christ. The man who, with a true heart, stands in defense of his highest conception of right is not moved from his faith by what society thinks of him; it is not a question of selfish gain or loss with him, but with the consciousness that he stands upon his personal responsibility before God, the only question in which he feels essential interest is, "Am I right?"

What are the grand distinguishing features between these two conditions of life? We will cite your attention to this same apostle in Romans 6:6, where he says, "Knowing this that our old man is crucified with him." He dies hard sometimes, and sometimes we think that the old nature is dead, when he is not dead "but sleepeth"; and in this regard it reminds me of an illustration made by Dr. Talmadge when he brought home from the river Jordan two little vials of water that he took from that historic river. He filtered one and the other he corked and stood them side by side on his cabinet. He says, "When I take these little vials and shake them, one is as clear as crystal, it does not make any difference how hard it is shaken, but the other be-

comes turbid whenever its contents are disturbed." He says this turbid water represents some Christians who, upon their conversion, were only settled and not cleansed, and all they need is a little shakeup to prove that they are still under the jurisdiction of the "old man with his deeds." The spiritual and moral evolution of man under the gospel in attainment of higher and better conditions of being is the basis of our hope for the future of the church on the earth, and our ability to at last attain the ideals of faith as expressed in the words of John, the divine, "Beloved, it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is," is the basis of our hope in the final attainment of heaven. We do not jump into the likeness of Christ. It is not a miracle of a day or a month's duration that transforms us into the moral and spiritual likeness of Jesus Christ. It is our acceptance of the gospel; our birth into this new condition of spiritual life that makes it possible for us to become like Jesus and under the laws and principles which are thus placed we slough off the carnal nature, and in this better life and grander relationship we, by faith, behold the glittering spires and sparkling domes of the eternal city of love and immortality. The golden fruits of obedience as manifested in human life are the same from age to age, and the constitutional nature of the divine government—moral and spiritual—in its infinite perfectness can never change, as it represents the only process by which man can be transformed into the image of his Creator.

Do we believe in complete sanctification here and now? Not here. We do not believe in it in the sense that we are made holy and free from the nature of sin down here. A friend once said, "I quit the use of tobacco because I could not chew it any longer." "How is that?" "I got so it did not taste good to me, I do not enjoy my pipe; I smoked just as long as I could, and then I quit it." That was a reformation, but it was that peculiar kind of reformation that the man could not help, and for that reason he did not deserve any credit for it. If a sick man gets well without personal effort or volition, but is healed by divine power, to God belongs the glory. We believe that a man who is freed from an evil habit simply because he could not help himself, does not deserve any credit for his reformation. It is in the sense in which Christ was tempted and overcame temptation by self-denial and self-crucifixion that the true test of meritorious service is to be found in the kingdom of God. The evanescent emoluments of earth's material estate of riches, honor and sovereignty were offered him, but he chose to be true to Him that sent him into the world, that he might walk the thorny path of duty by reason of his love of man, and let the centuries tell the story by the cross, until creation, touched by the magic of his love, will crown him "Lord of all." Jesus understood that "whatsoever a man soweth, that shall he also reap," and for that reason he sowed to the Spirit, and as a result he reaped life everlasting. The triumph of the flesh means the loss of the soul. Paul says: "And they that are Christ's have crucified the flesh with the affections and lusts." They have done it. They have been willing to do it; they have stood thus in favor of a principle of righteousness

against a principle of wrong: and I can emphasize the force of the statement that was made here this forenoon, that so far as we represent a grander spirituality, or higher type of religious truth and practice over others who have opportunities equal to our own, just that far we will attain to higher conditions in the world to come; but no further. If a man should come to me tottering, infirm and decrepit, and should claim that he was a splendid specimen of physical power, I would not believe him; and if one of these moral dwarfs would come to me and profess that he was right, while his life was a negative of the principles he professed to represent, I would brand him a hypocrite. If, on the other hand, a man has the right motives and principles in himself, as the Savior says, "You will know them by their fruits"; because the manifestations of his life will be in consonance with the nature of the man; and if he lives under the gospel law his life will show the potential influence, power and principle of the gospel in his character, in forming and determining his destiny.

Paul says: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Paul, where was your conflict? Was it between you and your neighbors? I remember a sister who had been urged, officially, to do her duty and attend to her service in the Church of Christ, who said: "I can't be good any more, it is too late now." We asked, "Is it possible that you have gone back to that condition that you have lost your love for Christ because of your imperfections?" She says, "Oh, no, it is not my imperfections that trouble me; it is the imperfections of others." She was terribly affected by the evils of somebody else; so we have heard it said that some people in the world go about with their hearts on their elbows, that somebody might hurt their feelings. It is not a question simply of what we believe, or what we can do, but it is a question, what we can endure? And thus, along the corridor of the ages comes the voice of inspiration which says: "He that endureth to the end the same shall be saved." It is he that endures evils, that meets foes and opposition, who shines in the splendor of integrity and true principle; that stands in the defense of truth, who is loyal in the midst of enemies; that is true to God under trial and temptation. It is the man that can endure these things—endure to the end—that shall be saved. He who can endure to the end represents a strong moral and spiritual constitution; we can justly call them stalwart and strong men or women who have been able to stand under pressure, and in the face of the foe, in the day of battle—of trial. The divine truth set to human life and experience is this that "God will have a tried people."

What about these reformers who want to destroy temptation and eliminate it from human society? The only trouble with these educators is that they are trying to doctor the wrong disease; they want to destroy that which man abuses and thereby place him where he could not be mean if he wanted to. If God had wanted that condition to obtain, He would not have allowed the serpent in the garden of Eden; but we can feel the force of inspiration in the thought expressed that somewhere, and somehow, "that good will be the final goal of ill."

Out of these experiences will come those divine characteristics resulting from the system of Christ, that will adapt men to future conditions of glory represented by the sun, moon and stars; and out of these multiplied conditions of life they will rise to the enjoyment of immortality, commensurate with individual effort in harmony with divine law, by which they are preserved, sanctified and saved.

If we live under the gospel economy how are we to preserve and maintain its laws? There was a time in the history of our country when this nation stood united under one flag. The time came when a certain part of this nation declared, "We will no longer live under that flag upon certain conditions, and we claim the right to secede and pass out from under the administration of the government of the United States." Even little boys of the north, in those days, were full of the fire of patriotism; we were sorry that we were not old enough to go to war because we were anxious that this secession should be obliterated from our country, and the honor of our flag defended. From Sumpter to Appomattox the honor of our flag and the integrity of our government was maintained, and the grand principle of national union triumphed over secession and state sovereignty; but some would have destroyed the constitution, and would have overthrown the government if they could have exercised sufficient power. If the nation had permitted treason to have had its way the flag would have been dishonored, and the union divided; but instead, the secession idea was defeated on the battlefields of the war, and it was not only demonstrated that our republic represents a nation, but that the President of the United States is bound to employ the powers of the nation in the maintenance of the constitutional laws of the government in the protection of citizenship from Maine to California, and the suppression of treason against the federal state everywhere.

Under the same principle we believe the executive government of the kingdom of God was created for the protection of citizenship, for the correction of wrong, and the expulsion of wrong doers from the church, who will not repent, according to the stipulations of the law. God says, "Thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth and will not repent shall be cast out," etc. Thus in the maintenance of the honor and integrity of the church it is necessary that the laws be enforced against transgressors. Without enforcement of law all government is impossible. Some urge that the parable of our Lord regarding the wheat and the tares signifies that bad people are to retain their place and position in the church in common with the good people. I apprehend that these protectors of crime and lawbreakers in the church in offering such apology have, as a rule, in mind some friend whose conduct would cease to disgrace the church under any other than this "grow together" and "do nothing" policy. Any one who will stand as an apologist for crime in this regard is as bad as the individual who is guilty of theft. I do not believe that God wants tares to grow and flourish in the church.

What are the facts as explained to us by revelation in the day and age in which we live? The facts are the field is the world. In the primitive church the apos-

bles were the sowers of the seed of the kingdom of the apostasy of Christianity was the result of the tares being sown by the devil, which drove the church into the wilderness. The tender blades springing up in this age represents the sowing of the original gospel seed, and its development by virtue of its restoration. The angels are the reapers. They are not to pluck up the tares at this time but wait until the harvest, which is the end of the world. The world being the field, in the end it is to be reaped by the angels. Now, for the angels to reap the fields (the world) would be to destroy these tender blades, therefore, they let the wheat, that is the church, and the tares, the world, grow together until the harvest is fully ripe and then shall the wheat be gathered, and the tares be bound up in bundles and burned, and the world, or the field, is burned. But we, according to His promise, look for a new heaven and a new earth—a new field, a new world, wherein no tares grow; in other words, wherein, "dwelleth righteousness." Therefore, we conclude that God does not want tares to flourish in his church, and in this regard he has provided by law that there are powers within the church that should be invoked in the protection of the innocent, and the expulsion of unrepentant law-breakers, whom to protect, is to turn traitor to the moral integrity of the gospel.

We read in the law that has been given to govern the church, "Thou shalt not lie; he that lieth and will not repent shall be cast out." Suppose we find a man, an habitual liar, and he will not reform, will not cease the bad habit by repentance, would it not be wrong to not enforce the law which says "he shall be cast out?" We are in favor of turning a man out of the church if he is a liar, because we know he would not be saved if in the church, without he was a fool, and then he would be saved out of the church just as well. In the executive government of God he has provided for the elimination of tares from the body spiritual, and the placing of them where they belong in the world, and if they want to flourish and grow there in that kind of soil, it is their privilege until the angel reapers remove them from the world. The good ground upon which the gospel seed is sown does not produce tares; for let us remember that tares are produced by the conditions that exist in the world; and when we grow those conditions in the church that produce or sustain tares it argues that the moral conditions of the church are on a level with the moral conditions of the world, for "the same cause will produce the same effects."

This religion must stand for everything that is moral, and aggressively maintain it. It must stand for everything that is true in the spiritual realm, and aggressively maintain it. It must push forward the moral and spiritual interests of the kingdom of God until the witness for Christ—the gospel—shall have been proclaimed to the ends of the earth and the Redeemer shall come to claim his own.

WHEATON-DUCKWORTH

Mr. and Mrs. Alva S. Wheaton, 1101 West Orchard Street, Independence, Missouri, announce the marriage of their daughter, Lois Eleanor, to Marion Neil Duckworth, of the U. S. Merchant Marines, son of Mrs. John C. Kiloh, 211 West Southside Boulevard, Independence, Missouri. The ceremony took place in the presence of a few close friends and relatives at high noon on January 6, at Olathe, Kansas. The couple was attended by Mr. and Mrs. Keith Ryan, of Independence.

The bride wore a street length dress of gold colored moss crepe with brown accessories, and a tiara of white baby mums in her hair. Her corsage was of white baby mums and red rosebuds. Mrs. Ryan wore a suit of soft gray corduroy, with a corsage of red roses.

After the ceremony the couple was entertained at a small reception at the home of the bride's uncle and aunt, Mr. and Mrs. Riley W. Wheaton, 32nd and Overton Streets, Independence.

Mr. Duckworth left January 15 to resume his duties in the Merchant Marines, and Mrs. Duckworth will make her home with her parents for the present.

The Advocate and other friends wish for Lois and Marion a happy and prosperous life together.

LEONA GOULD NERREN

Word has just reached us of the passing of Sister Leona Gould Nerren. We understand that her death followed an operation. We have no details so can merely give this much information to our readers, many of whom are the friends of our sister.

Sister Nerren was the daughter of Apostle and Mrs. Leon A. Gould, of Bemidji, Minnesota.—Editor.

WANTED

Bookkeeper and accountant. Permanent position with small manufacturing concern, age up to 50, working on war contracts. Church of Christ member preferred. Write to

WM. F. ANDERSON,
619 South Cryster,
Independence, Missouri.

INDEPENDENCE ITEMS

We are very much encouraged with our progress here in the center place. Our congregation in the last few months is more than doubled. And to cause our hearts to rejoice still more was the wonderful event Wednesday evening just after dusk when eleven young people gave their hearts to God, and were baptized into him in the font just back of the little white church.

Just before they entered the water their young voices, blended with our trembling ones, rang out in the clear evening with the words of that song so full of meaning and purpose, "Jesus, I my cross have taken—All to leave and follow Thee!"

Brother James E. Yates officiated in the rites, assisted by Brother B. C. Flint. Nine of the candidates were the sons and daughters of Brother and Sister Floyd Denham, and two were the sons of Brother and Sister Joseph Yates.

It was a beautiful sight to see the eleven young folks as they sat together facing the audience waiting for their turn to receive the gift of the Holy Ghost.

After the confirmation was over an inspirational testimony service, presided over by the pastor, Brother William F. Anderson, was so much enjoyed by all present. After the busy and eventful evening Brother Yates who seemingly never tires, left on the midnight bus for Arizona, by way of Salt Lake City.

It has been a thrill to Lt. (jg) Nicholas F. Denham and wife Dorothy, to have leave to visit their home town once more. Our hearts thrilled also for we heard him declare the Word at the eight o'clock hour Sunday evening in his calm unassuming way which endears him to us all. He mentioned more than once that he had looked forward and hoped for a blessing, but received much more than he thought possible.

Brother and Sister Roy Frisbey's youngest son, John, is entering the Navy. We will miss him from our services—but will add his name to our prayers.

METTA ANDERSON.

NOTICE OF POSTPONEMENT OF CONFERENCE

This is to give notice to the membership of the Church of Christ that the Conference of the Church of Christ, (Temple Lot) for 1945, has been postponed for one year, or until such time as transportation to such a gathering may seem more assured and reasonable.

ARTHUR M. SMITH,
Secy. Council of Twelve.

Dear Saints:

It is with deep regret that we give you this notice of postponement. However we can assure you that all members of the Twelve are just as desirous of assembling with you as any one can be, but in the face of the existing situation especially relative to travel, (which is much more difficult today than it was a year ago), and the evident fact that the government contemplates taking action relative to such assemblies and cancelling them; it would seem wisdom as well as a patriotic duty for us to cooperate in this matter before too many of our membership have made preparation to come to the conference.

The following will show what action has been taken by the Twelve on that matter, up to the present time. Eight members of the Twelve have now been heard from.

A. M. SMITH,
Secy. Council of Twelve.

(Copy of Circular Sent to Members of the Twelve)

Independence, Mo., January 11, 1945.

Dear Brethren:

Whereas because of circumstances which brought six of the members of the Council of Twelve together at Independence, January 11, 1945, and whereas there has been published in the newspapers throughout the land a news item similar to the one which appeared in the Kansas City Star January 6, 1945, as follows: "Meeting Lid Set." Sub-heading, "Byrnes Proposes Cancellation of All Conventions Not in Interest of the War, the Deadline is February 1st. General Public Also is Requested to Defer Nonessential Traveling."

"Washington, January 5th, (AP) James F. Byrnes proposed tonight the cancellation of conventions scheduled after February 1st, unless they are in the war interest.

"The voluntary ban proposed by the war mobilization director, with President Roosevelt's approval would apply to conventions attended by more than fifty persons, etc."

We your brethren, Wm. F. Anderson, James E. Yates, B. C. Flint, A. M. Smith, R. R. Robertson, Clarence L. Wheaton met at Brother Anderson's home January 11th, 1945, and after talking this matter over, thought it wisdom and expedient that some action be taken relative to our coming Conference. Therefore after consulting among ourselves we wish to submit the following to all members of the Council of Twelve, for your individual consideration.

Resolved—that in view of the proposed Legislative action, and request from our governmental leaders; and the apparent evidence of the difficulty of Transportation to the Conference of the Church of Christ, April 6, 1945, that it be postponed one year, or until such time as the question of transportation become easier and more definite.

Secretary of Council of Twelve,
A. M. SMITH.

Editor's Note.—Since the above action was taken we have heard by letter from our General Church Secretary, Elder Forest Maley, of Toledo, Ohio, in which he informs us that he has taken the matter of assemblies up directly with the ODT, and has been informed that the requirements necessary to the obtaining of a permit for such an assembly as our conference, is so rigid that it would be very doubtful if we could qualify; one stipulation being that we MUST show that we have pending legislation that is imperative and can not be handled by mail correspondence.—B. C. Flint.

KILLED IN ACTION

Pfc. Lyle Eddy, son of Brother and Sister Chas. Eddy, of Black River Falls, Wisconsin, was killed in action in France July 27, 1944. His parents were notified of his death December 5, 1944.

Pfc. Eddy had been awarded the Bronze Star for his heroic action on D-Day in France, and on December 12, 1944, his parents received the Purple Heart that had been awarded him.

Lyle Eddy was born in Black River Falls, Wisconsin, October 12, 1916, and attended school there. He had worked at Camp McCoy, near Sparta, Wisconsin, prior to his entering the service. He went overseas a year ago last March and served with the 18th Infantry, 1st Army.

He is survived by his parents, three brothers and four sisters, all living in Black River Falls. They are: the parents, Brother and Sister Charles and Edith Eddy, one brother Cecil, also at home; two brothers, Cpl. Donald Eddy, in England, at a station hospital; Cpl. Merlin Eddy, with the Marine Corps, somewhere in the South Pacific.

The sisters, Marjory, Mrs. Jack Cain; Dorothy, Mrs. Jess Wilson; Verna, Mrs. John Jones, all of whose husbands are overseas in service. The youngest sister, Beverly, is still at home. Three of the girls are mem-