

ORIGINAL ARTICLES

Where Our Responsibility Lies

BY PETER ANDERSON

"I recognize the fact that I am responsible to Jesus Christ more than to anybody else because I acknowledge him as the Master Builder of the church."

(A sermon delivered at the Stone Church, Independence, Missouri, January 11, 1920.)

To start with, I wish to read only a part of a verse, found in the sixteenth chapter of Matthew, the nineteenth verse: "And upon this rock I will build my church, and the gates of hell shall not prevail against it." As I said, this is only a part of the verse. I may not use the text, yet I may refer to it if I am permitted to say what I would like to, and I can assure you that I only have the development and the edification and the upbuilding of the Saints at heart.

Most of you are aware that this is the language of Christ. He started the conversation with his disciples, and the subject of that conversation was the son of man, Christ himself. He concludes about as I have read.

There are some things about the work of Christ that are difficult to comprehend. We should not wonder at it. We may have been connected with this church for a number of years, but we are still learning and must continue to learn. Some things that we have learned have to be unlearned; but that is no disgrace, nor should it discourage us—we should continue to learn and where it is necessary we should unlearn so that we might learn as we ought to.

Various Interpretations of "Rock"

Now, I am aware that even among our brethren the meaning of the part of this verse that I have read has been variously interpreted. Some have reached one conclusion and some have reached another, and while it may appear as though they are at variance they might agree quite well if they only look at it right. Some will tell you (and I believe it comes down to us as a tradition of the elders) that revelation was the rock upon which Christ was to build his church, present revelation, continued revelation, etc. And those traditions are not so bad if we correctly understand them; but we may sometimes interpret a tradition in the wrong way, the same as with scripture, and as it comes down to us from generation to generation it may have a different meaning entirely from what was intended in the start.

I agree to that interpretation. I agree to some other interpretations, too, because I see but little difference after all; and I believe that revelation is the rock upon which Christ would build his church if you make it broad enough, but if you confine it to the statement, "Jesus said unto Peter, Thou art Peter, and upon this rock I will build my church," etc., and say that in order to build upon the rock we must have a similar revelation, I do not think that is making it broad enough; but if you will take the interpretation of the Apostle Paul in that wonderful statement in his writings to Timothy where he says, "Great is the mystery of godliness: God was manifest in the flesh. . . ." I agree with you perfectly that revelation is the foundation upon which Christ would build his church, because that revelation in Jesus Christ includes all that Christ did and all that he said, and it is broad as eternity itself. If you take it that way, I agree with you: if you narrow it down to anything else, I don't.

Others have said that Christ was the rock, and I believe that some of our elders even have had disputes and discus-

sions with some and claimed that that was not true. Now, it is true, and I do not see why we should object to it. Don't we believe in Jesus Christ in the fullest sense? Don't we believe in all he stood for and stands for to-day? Why, we certainly do. Don't we stand for him as a bodily manifestation of God, the Almighty? Of course we do. All those things are included in Jesus Christ as a bodily manifestation of God, hence when the statement is made that Jesus Christ is that rock why should we object to it? There is no reason for it. It is merely a misunderstanding. But when you compare the two statements you will find that they agree exactly, and where one text differs from the other it is simply by reason of narrowing the thing down. They agree exactly if you take it right.

Others have said—and I believe them, too—that the gospel is the rock upon which Christ would build his church. I say I agree to that because it stands for everything that is essential to salvation; hence, the Apostle Paul says, "I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation." Can you ask for anything more? Can you get anything more than that, the power of God unto salvation? The manifestation of Jesus Christ, the wisdom and the power of God manifested in the gospel of Jesus Christ, isn't that broad enough?

Now, I say there are at least three different terms or interpretations, if you please, that people may dispute about, yet they all mean the same; there is no difference. "Upon this rock I will build my church, and the gates of hell shall not prevail against it." You can readily see that after a man has been placed upon that rock and he remains upon that rock there is no power on earth or in hell that can prevail against him. This might be about all I care to say about that. I looked over this question from different angles and comparing one statement with another, found in the three standard books of the church, I find that they all focus in the same thing, and whether you term that thing Jesus Christ, or revelation or the gospel you reach the same point; hence, there is no room for contention, there is no room for argument at all if you just broaden it a little and accept everything as focusing in Jesus Christ.

Plenty of Room for Everybody

But there is something connected with this thought of building that I might add is of far more importance, that is than to discuss as to what is meant by this Rock, and that is the actual working out in our lives as individuals and as a church the great problem before us to-day, and in that working out I believe that every member of the body should have an intelligent part. I believe there is plenty of room for everybody. There is plenty of room to work, there is a sphere of action for everyone, and that should be occupied with the privilege of initiative upon the part of everyone. What is true of the individual is also true of every quorum, is true of every department in the church: they should be permitted to carry out their own work in accordance with the law that has been given for the government, the instruction, and the upbuilding of the church.

I believe a careful study of the Doctrine and Covenants will clearly prove this thought to you. There is no such thing permitted in this process of building up the church as one man lording it over another; there is no such thing as coercion; there is no such thing as subordination, because that is destructive of agency, and anything and everything that is destructive of agency is not of God. We read in the Inspired Version of the Scriptures that the Devil in the beginning sought to destroy the agency of man; and how did he do it? He sought to lead, to persuade men to do as he wanted, contrary to that which God had said. He wanted to do the think-

ing; he wanted to do the directing; and he wanted man to yield to him and to act in accordance with his thinking and directing.

Now Christ did not work in that way. Here is where we should make the comparison, not between man and man, but the comparison between the adversary of man and the Savior of man, the manner, the procedure in which they work; and this is quite in accord with the text, "Upon this rock will I build my church." That does not mean merely that I will get members into the church, but after they become members of the church I will build them up in order that they may become lively stones in my house, the temple of God.

No Coercion by Christ

There are certain principles upon which this is to be done, and Christ could not do violence to those principles, because in so doing he would violate the mind of his Father. Can you find anywhere in what is recorded about Christ and his ministry among men that he ever used coercion in trying to build his people up in the most holy faith? Can you find anywhere where he says, "You must"? Did he enforce obedience?

There is one incident in the life of Christ as recorded in the New Testament Scriptures that always appealed to me. I believe it has appealed to me more and stronger than any other text along this line. On a certain occasion a number of people who believed in Christ were gathered together, and with him were his principal disciples and representatives and when he sought to teach those people a certain thing that they probably never heard before and it seemed to them unreasonable they turned away from him. I presume the Savior looked upon them with sadness, but he didn't call them back and say, "You must." He simply turned to his disciples and said, "Will you also go away?" No coercion, no forcing at all, but I presume he said that with a good deal of sadness of tone. Finally one spoke and said, "Where shall we go? Thou hast the words of eternal life!"

That is the point exactly. It must be written deep down in our hearts and in our minds that He has the words of eternal life, and those words of eternal life can help us, can save us, can direct us and bring us eternal life. And unless that dawns upon us and sinks down deep into our souls we are not what we ought to be. It must reach our consciousness; we must sense the meaning—we must appreciate the meaning, and that means we must use our own agency, which involves choice. No coercion, no forcing. And let me tell you, Saints, that is the principle upon which Christ would bring his church.

"I will build my church." I am glad to say to-day that Jesus Christ is still the Master Builder of his church, and nothing that is contrary to the principles that he announced can tend toward the building of his church; hence, I started in the beginning, that while we may be learning right along, some things we may have to unlearn, like a train that gets on the wrong track—they have to back up until they come to the main line switch where they switched off and then go on the main line again.

"This Is My Church"

I might want to read a little from the Doctrine and Covenants, and if possible I want to lay a little stress on some things that I believe have a bearing on this principle of building the church, but first I want to say this, that this church belongs to no man in particular, it belongs to everybody. You may think me selfish, but I don't care if you do, when I tell you that I consider this my church, that it belongs to me as much as it does to any other man living. Now, you deny it if you please. I don't care; you won't hurt

my feelings any. I say this church belongs to me as much as it does to any man living, and I recognize the fact that I am responsible to Jesus Christ more than to anybody else because I acknowledge him as the Master Builder of the church. But I am not going to find fault with you if you make the same assertion. I wish you would. "This is my church as much as it is anybody else's." And I want you to feel it deep down in your hearts. My reason for this is that I want everyone of the membership and of the priesthood to realize and sense this fact, that there is in connection with this a responsibility that we want to carry and we want to carry it with honor and integrity before God and man.

I do not know that we fully sense the importance of the work in which we are engaged. I sometimes think that we do not. If we don't, Saints, let's try to. There is a dignity about it that I do not think that we realize or manifest as we ought to, and if you read carefully a number of statements in the Doctrine and Covenants I believe you will be aroused to a realization of it.

I want to read a little from the preface to the Book of Doctrine and Covenants. In section 1, paragraph 4, reference is made to certain things coming upon the world. Those calamities have only just started. There will be no lasting peace in the world. "Safe for democracy!" You don't need to believe it; it is not going to be. "Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, junior, and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world." Then part of our work is to warn the people of those things that are coming, not to go out and tell them that these things are all passed away and that we should believe President Wilson and others when they say that the world is safe for democracy. With all due regard for the motives and the efforts of these men, I may say that I differ from them. I don't believe it, because the Lord has said differently, and distinctly, "And all this that it might be fulfilled, which was written by the prophets." Then this work came forth in fulfillment of prophecy, and there is no other work that has come forth in fulfillment of prophecy. The wonderful predictions that have been recorded in the Scripture must have their fulfillment in the work of the later days as established by God, hence you can readily see when I say I wish you could understand and sense the dignity and the importance attaching to this work as being a fulfillment of that which the prophets of old have seen, I believe we should walk more circumspectly and wisely than we do.

Weak Things to Break Down the Mighty

"The weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellowman, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world." Can you sense in this connection (I hope so) the statement I made that everyone of us should not only try to understand the importance of the work but that we should recognize the work as ours and that we are entitled to something that must come directly from the Master Builder of the church that will enable us to be lively stones of that temple, each one speaking in the name of God, or the Lord, Jesus Christ. It is our right; it is our privilege as citizens of the kingdom of God by reason of the inspiration that is in the church and must extend, like the life blood that is in the body, to every part and to every member. We are entitled to it; we should seek for it; we should pray for it; we should live for it. There must come to every mind and heart a degree of light, and in proportion

to that degree of light we are responsible to God and to the body and I would to God we could sense more fully the responsibility that God has placed upon us in this way. I want to say in this connection, that so far as I am concerned I am not anxious to force my opinions upon anybody—I never was, because I believe it to be wrong. I am not prepared to say that unless you accept my opinions I am going to quit, because that would be cowardly, and I am not a coward.

Now, then, I believe we can apply this all right that every member of the body of Christ, coming under the direction of Jesus Christ through the Spirit as the Master Builder of the church, we must sense the responsibility resting upon us in this wonderful work and act accordingly.

The Development of Faith

Before I go any further, let me call your attention to a statement made by the Apostle Paul. You know, Paul and I agree so far. He is recognized as pretty good authority and I would be in pretty good company by being in company with him. I want to read a statement found in the fourth chapter of Ephesians which is one of my favorite texts. You know we all have hobbies and we cannot get away from them. The sixteenth verse: "From whom the whole body," speaking of the church now, "fitly joined together and compacted by that which every joint supplieth," and I don't care whether you refer this to the different departments or quorums of the church or every individual member of the body, would apply just the same, "according to the effectual working in the measure of every part," and what does it do? "maketh increase of the body unto the edifying of itself in love." And the Doctrine and Covenants says "that faith also might increase in the earth."

Under the existing systems, when the church was organized, faith, such as was once delivered to the saints, was an impossibility, because they did not recognize or believe or sense certain fundamentals necessary to the development of faith. The main reason for the introduction of this work was that faith might increase in the earth. Now, that means, as the scripture says, the "faith once delivered to the Saints." "That mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers."

God Selects His Own Ministry

I do not know what you are going to make of this. I know what I make of it. I make this of it and I do not care whether or not you agree with me, that God always did claim the right to select his own ministry, and he always claimed the right to call and qualify his ministry, and he always claimed the right to use them in accordance with his own will and purpose, and the idea of our making ministers for him is rather a mistake. God may surprise us in the future, as he has done in the past, but he will always act like himself. There are certain indications in the revelations of the Doctrine and Covenants that certain ones are called; yes, the sons of certain ones are called. But to be called and to be chosen is two different things. Many are called but few are chosen. There may be many called and there may be few chosen. You will notice as a rule that God chooses those who are trying to make something out of themselves, to use their talents and acquire more talents for the service and the use of the Master. That is usually where the calling comes—where the election comes, too.

I don't believe that we can make ministers for God. I sometimes think, and you cannot keep me from thinking—I wake up most every night and for hours I lay thinking about the present condition of the church and the world.

David and Goliath

I read to-day a story in the Old Testament Scriptures that I think is quite fitting when applied in the right way. It is about that shepherd boy, David. You remember the Israelites had war with the Philistines and among them there was a big fellow, a giant. He was a twelve-footer, or more than that, and he was strong, of course, accordingly. He was armed as a warrior and he had all the weapons that were common to warriors in those days. He came out in front of his camp every morning and challenged the Israelites to come out to battle, and all the Israelites were afraid of him. Finally, this little fellow David came along and he was surprised that the Israelites were afraid, and he offered to go out and fight the giant. They took him to Saul, who said to him, "Why, you can't fight him!" He thought David couldn't fight such a giant as he was such a little fellow and the giant was so big and so well armed. But David said to him that he had had a little tussle with some animal out in the field and that he whipped a lion and a bear. Saul asked him how he did it and he replied, "God was with me." When Saul heard that he said, "All right, we will let you fight the giant." They then brought forth all the weapons and things that are necessary for a successful warrior to wear and they fixed him up in good shape, but he couldn't wear them, they absolutely didn't fit. So they took the paraphernalia all off him and he went out to the brook and gathered some little stones, his natural weapons, and went out to fight with the giant. You all know the result.

Wrong Method in Preparing the Davids

I sometimes feel that is just the way we are trying to fit out our missionaries: we must fit them out with all the paraphernalia of a minister according to the world, so as to appear respectable, so as to meet them on their own ground, so as to meet them with their own arguments. That is not the Lord's way, and if it was, why did he establish this work? Because people were doing the wrong thing and were going the wrong way, he wanted them to turn around. That is why he established this church. How did he do it? He called his ministers, and instead of choosing a university-bred professor or something like that to lead his people, what did he do? He chose little David. Isn't that strange? It is just the way God used to do. He chose a young man about fifteen years of age; and he didn't tell him, "Now, you go to college or a university and study psychology, and homiletics, and all of those things, and after so many years come along and I will use you." He put him in a school, and I wish many of us could go to the same school. He told him, "At the end of each year you go to a certain place and there a messenger will meet you and he will open your understanding to certain passages of scripture that will have a bearing on the work that I want you to do."

So much has been said and written about education the last couple of years! But to me it is very much like beating the air. So far as education is concerned, this church always believed in education, and to say that we must get away from the idea that God cannot use an educated man, is bagging the question, but foremost in our lives must operate the education that come from on high, from Jesus Christ, the Master Builder, through the influence of the spirit of revelation, that we may understand the work that he wants us to do among men. These other things sometimes are in the way, and I would to God that every man that is called to the ministry of this church would look inside of himself and discover the natural ability that he possesses, and say, "O God, take me just as I am and help me to develop the natural ability that is in me, and use me as you want to use me in thy service. I may not be according to some other peoples

ideas of a minister, but I will serve thee according to my ability."

Eloquence Not Essentially Effectiveness

What was it that made certain ministers of this church such a wonderful success in bringing people into the gospel years and years ago when they could hardly read their texts? They were worse off than I was. It was trying to do this, trying to feel their littleness, trying to realize their responsibility as representatives of Jesus Christ, as preachers of the truth, and they felt their dependence to that extent that they sought diligently and they obtained the spiritual aid without which no man can preach the gospel of Christ.

We have a man in the church to-day, a seventy and a successful missionary, who is worse in language than I am: he is very faulty in pronunciation. I once heard a man say that that very defect was that man's best asset. "God works in mysterious ways his wonder to perform." That man brings more people into his church than our eloquent preachers. I am simply calling attention to the fact that God had his own weapons, and if he selects such individuals to reach a certain class, why should we discourage it?

Everyone has his place in the church. There is plenty of room for work and plenty of room for expansion for everyone if they will just work in accordance with the mind and will of God. Let Christ be the Master Builder of his church, not only the one who founded it, but let him continue as the Master Builder, and let us not try by our own human ingenuity to dethrone Jesus Christ, the Master Builder of his church, in dispensing with the light and power of the Holy Ghost, because without them we are no more than any other church. Our work, and our distinctive work in the world, is not to compete with other people along the line of the sciences and all those things. Our distinctive work is to reveal the saving truth of Jesus the Christ and reveal his character in our lives, preach the truth as it is in Christ and lift up the warning voice of the gospel to a dying world, that those who will may be saved, and in this we must have the power of the Spirit, for preaching without the power of the Spirit, though it may be done eloquently, is not preaching the gospel. I wish you could get away from the idea that because a person makes a nice speech and tells the truth he is necessarily preaching the gospel. He is not. (Read Doctrine and Covenants 50: 5.)

Change Needed in Delegate System

"Upon this rock I will build my church." There are many things that I would like to say, but I see the time is passing very rapidly. I would not like to say anything that might be reflective on any individual. I am not dealing with individuals; I am dealing with the work of Christ as I see it. I want you distinctly to understand that I have been trying to study that work ever since I came into the church, and this year it will be forty years ago. I was young and desirous of knowing the truth, and I do not believe that God misled me or suffered me to be misled; hence my convictions as to what this work is, its principles, the spirit of it, have reached the very bottom of my heart, and anything that is contrary to those convictions would be very hard to accept.

Now, there are a number of things in the law of God to the church that we do not make use of to-day. We say sometimes after the General Conferences that the people had an opportunity to express themselves, to speak their minds and throw all possible light upon every subject that came up. I have never made a speech in General Conference yet. I have yet to make my maiden speech on the conference floor. It may come this spring. I don't know. But I have been very observing and I have watched movements whenever I have

been present and I have noticed this, that sometimes members who do not understand the depth and the importance of the questions coming before the conference are appointed delegates just because they are going to conference and they want a seat on the floor. They have no business there. They are simply taking up room that ought to be occupied by somebody else who knows something. I have noticed, many times, that men who are apt at airing themselves will use hours and hours of the conference time, which is always very valuable, and when they have tired out the people, some one hurries to get up and move the "previous question." The previous question carries, and we are told that everybody had the privilege of saying what he wanted to! I have observed that in conferences. Perhaps the best arguments, the soundest reason, were never heard.

Besides, our delegate system is wrong. Let me tell you, in some way in every important move that is made by the church the consensus of opinion of the Saints and the ministry should be had. What are our quorums for? No man has any right, if he has any regard for his fellow servants who are as intensely and deeply interested in the work of Christ as he is, to throw matters before an audience, half of which may not understand or sense the meaning of them, instead of placing those matters before the quorums where the law places them. What is this quorum organization for? I will tell you.

Something took place in the church about 1836. It is called a general assembly. The revelations were adopted as the word of God to govern the church. That, of course, was important, but let me tell you there is a problem before this church to-day of equal importance and that is, How may we proceed to carry out the building up of Zion? How may we carry out the laws even relating to stake organizations, which are not being carried out? Hence, we might, so far as that is concerned, as well have remained as districts. The laws pertaining to stake organizations are not being carried out. In this instance, away back there, the matter was placed before the different quorums of the church. That was building in accordance with the mind of Christ, because the law specifies that this, that, and the others quorums are equal in their decisions in matters pertaining to the church. Read section 104 carefully. After these quorums had had this matter under consideration, the Presidency, the Twelve, the seventies, the high priests, the bishops, the elders, priests, teachers, and deacons, considering and discussing this matter, they brought in a decision which was unanimous and which was confirmed by the conference and accepted as the rule to govern, as the law of the church.

Now, if we do anything worth while along the other line, it should come about in the same way.

Settling Things Right

I don't know, but some seem to think that our next conference is going to be a sort of a stormy time. Let me tell you, we can afford to be calm, we can afford to study and read and think and pray, which we ought to do, and behave ourselves as Latter Day Saints should do. We can afford to await developments, and we can afford to adopt the saying that I believe is universally accepted in this democratic country of ours, that "nothing is settled until it is settled right," and though it may be settled wrong and may go on wrong for a while, it will finally be settled right.

Now, so far as our last General Conference was concerned, there was nothing of importance settled. Absolutely nothing! After the noise that we made up there at Lamoni—well, it may have to be all gone over again. It ought to be all gone over again, and then it will be settled right and this church can move on. We must reach the harmony of thought, of feeling, of desire, of action contemplated in the celestial law, not

the mind of some individual or some individuals. That is not the basis of union for this church. The basis of union for this church is the celestial law, and that is the only lasting union or the only union worth while. Anything other than that is simply temporary; it is not permanent; it is not lasting. We should recognize Christ as the Master Builder of this church, the directing influence, that through the influence of his Spirit we all may come to that unity, then we can go ahead. Wouldn't that be nice?

The quorums should assemble; the quorums should discuss; the quorums should decide; and then you will have no trouble in getting the right kind of a vote from the people, because they know that the combined wisdom of the different quorums that Christ has chosen and selected and indorsed by his Spirit must be right.

Redemption of Zion as a Problem in Education

BY FLOYD M. McDOWELL

"We shall never be completely endowed with the Spirit of God unless we make every effort to inform ourselves to the utmost in our chosen fields."

Meaning of Terms Used

It is a recognized fact that most controversies arise out of a disagreement as to the meaning of the terms involved, and that when the definitions are given the controversy ends. Of no problem is this more true than the problem of "education" as discussed from the viewpoint of our church. To the writer nothing could be more helpful at present than to get our church people to see more clearly just what the term "education" means in its true sense.

In this article, the "Redemption of Zion as a problem in education," we mean by the term the "Redemption of Zion," the complete working out of the Zionistic plan as provided in the law of God to this church. This would include all the work necessary to bring about the realization of this goal and would include the missionary as well as local effort.

By the term "education" as used in this article we mean that process of change, growth, or development which must take place in order than we both individually and collectively will not only be willing to work for the attaining of the above goal, but also will be willing to live together in Zion in peace and harmony after it is once established. In this sense education includes whatever methods within school or out, in the pulpit or press, in Sunday school, or Religio, in study or recreation, that will bring about this necessary change. The problem of education, then, is one of controlling these agencies in such a way as will most completely and speedily bring about such a change.

The reader must certainly admit that the church is not ready as yet to work as a unit for the redemption of Zion. He must certainly admit that individually we are not prepared for the task we *must* accomplish, and that neither are we ready to live together in peace and harmony under Zionistic conditions. In other words a change must be brought about, and this task, that of bringing about this change, is fundamentally a problem of education in the broad sense which we have defined above.

It is the thesis of this paper that without this education we shall never redeem Zion, or in other words, the redemption of Zion absolutely requires in us a change which can only be brought about by education in the true sense of the term.

How Is Zion to be Redeemed?

As a point of departure for this discussion we may well

ask, "How is Zion to be redeemed?" To this there are three possible answers:

1. God is to do it all.
2. We are to do it all.
3. We are to do all we can, and then ask God's help for the rest.

When put in this form the first two contentions certainly seem absurd. There is absolutely no proof to be found anywhere that God is going to bring down Zion "ready made" for us like a piece of clothing from a mail order house. Notwithstanding this fact, the writer frequently hears the statement "Oh! we shall never redeem Zion until Christ comes to do it for us." Most of our people would admit at once that they did not expect God to do it all, yet in actual practice it seems as though we are continuing to hope that somehow, some way, the work which we have been called to do will be done for us, and all we will have to do will be to move in and occupy. This point of view must be changed and that speedily if the goal of our dreams, the redemption of Zion, is ever to be realized.

The second plan, that of man doing it all, is equally absurd. We do not believe that man alone without the divine help can work out these conditions. Through the countless ages of the past man has attempted many times in his own strength to bring about the much talked of and dreamed of Utopian conditions, but all to no avail.

The writer believes that *religion and the guidance of the Divine Being expressed through his Holy Spirit is absolutely essential to a solution of our social ills.*

The third of the above methods must then be accepted as correct. *Man must do all within his power to work toward the desired goal and in doing such seek divine guidance and help.*

As a people we have been very severe in our condemnation of the sectarian world for their view that Jesus did it all. We have constantly pointed out that man must work out his own soul's salvation through compliance with the teachings of Christ. Yet it appears that when we as church people are face to face with the solution of the problem for which this church was established, that we are willing to say: "Let Jesus do it for us," and each day neglect the personal preparation and effort which we must make before we are deserving of asking God for help.

It is absolutely impossible for the writer to conceive how some of our church people, through the pulpit and press, continually attempt to discourage those who are making the effort to train their talents and to make of themselves "Workmen that need not be ashamed." How long, Oh! how long, are we going to continue to ask God to furnish for us what we can furnish and should furnish for ourselves? How can some of our leading men in the face of the instructions in the church books, that we should study all good books, that we should study languages and nations, that we should study the law of God and of man, that we should study things above the earth and under the earth, continue to use their efforts in the opposite direction? Such can only be explained by a complete misconception of either the meaning of the redemption of Zion, or the meaning of education, or both. The writer is convinced that throughout the church there has been and still is on the part of many of our people a gross misunderstanding of both of these problems.

In the remaining paragraphs of this article let us endeavor to see just how closely the work of the redemption of Zion is allied to the problem of education.

The Problem of the Ages

In the first place the problem that we must solve in the redemption of Zion is identical with the historical problem of