

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."—Nephi 3:124.

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The Test of True Discipleship

"By this shall all men know that ye are my disciples, if you have love one to another." St. John 13:35.

This was the rule laid down by the Master himself. A disciple is a follower, or learner. The name was, at times, applied to members of the Quorum of Twelve Apostles, but in most cases has a general application.

There are some facts and truths which cannot easily be obscured nor concealed from general observation. Such is the case of the true disciple of Christ Jesus. He may be a very humble, backward and obscure individual, but that love he has received, through obedience to the Gospel will shine out continually, witnessing in accordance with the above test, that he is truly a disciple and a follower of the Blessed Son of God. There is no need of any self-advertising. The truth of his love-lit life will attest his real characteristics. He has "*Been with Christ and learned of him*". How wonderful that the love of Christ can be made manifest in the daily walk of those who have received of his grace. Many are seeking for Jesus in various directions, and fail to find him till they chance to come in contact with some of his humble disciples who demonstrate by their constant manner of living the beauty of the way to Christ.

The test consists of one word: *Love*. "*Love one to another*." All mankind know and appreciate something of the power of love, especially natural love. And while natural love is deep and wonderful, it can not compare to the love that God and Christ had for the world of mankind. Jesus said:

For if ye love them which love you, what reward have ye? Do not even the Publicans the same? Matt. 5:46.

In the ordinary sense love is reciprocal affection. We love those who love us. But the love that

tests our discipleship is deeper, wider and stronger than any natural reciprocal love. The wonder of natural love, I believe is due to the fact that all true love is a reflection of God himself in the works of his creation. But the love we are now speaking of, gives to others when we do not receive from them. It extends even to those who are our enemies. That is the kind of love Jesus had for the world of mankind.

Why should the disciples of Jesus have love one for another? Because they each have found him who first loved us, and gave himself for us. This love is also shared by the Father of our Lord, as is evidenced by the following:

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

Since the disciples of Christ have sensed and have partaken of that great love which Jesus had for the world, it is not strange that they have become like him in that their love goes out to all mankind and desire that all might learn of this wonderful Savior and through obedience to his truth be placed in a saved condition. One disciple of Christ loves another disciple of Christ, because he knows that disciple loves Jesus his Lord. They are both of the same kind. Both have received the same enlightenment, so there is no power that can prevent their loving one another, unless it should be their own unfaithfulness.

The whole duty of man is contained in the one word, *Love*. This is indicated in the First and Second Commandments, given for the guidance of men.

"Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul; and with all thy mind, and with all thy strength. This is the first commandment.

And the Second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other

commandment greater than these." Mark 12:30, 31.

True there are other commandments, but other commandments are merely to guide and instruct us in the keeping of these two great commandments.

"Our neighbor" is not always he who lives next door to us. Our "Neighbor" is he who does the works of Christ by giving help and succor to those who are in need of it. The "Neighbor" to the man "that fell among thieves" was "He who showed mercy on him". See Luke 10:30-37.

As long as the disciples of Christ continue to love their Lord, their love for each other will abide. But when their love for Jesus declines, even so their love for each other will begin to wane. We cannot afford to slacken our love for Him who first loved us.

H. E. M.

EDITORIAL ITEMS

Are we all working for the success of *Zion's Advocate*? Loan your copy to your friends and neighbors to read, and solicit them to subscribe for it. We appreciate your contributions, but what we need most is short pithy communications, well concentrated and boiled down. Write carefully and plainly on one side of the sheet of paper only. If you have a typewriter, all the better, but *be sure and double space your writing*. Our printers want it thus. And if you wish still further to help the work of the Editor, count the number of words in your communication and set the figures down on one corner of your manuscript. This will save us a great deal of work, and much time. Sometimes our time is very precious.

On January 6, Walter L. Gates, C. L. Wheaton and H. E. Moler, members of the Quorum of Twelve, acting under the authority of the other members of the Quorum met

and equally shared by each disputant.

Respectfully submitted,
C. L. WHEATON.

LETTERS

Omaha, Nebr.
1-1-1928.

H. E. Moler.
Dear Brother:

Because of misunderstanding I desire to make these statements in the columns of the Advocate.

On arriving at Sagel, Idaho, called there to administer to Brother Daniel Macgregor, he told me that he had received a revelation through a brother, whose name I cannot recall at this time, telling him that he would be healed and he told me also that an angel had appeared at his bedside with burial clothes. This was told to me before I administered to him. On Wednesday night at prayer meeting at Daniels' house the gifts of the Gospel were enjoyed, tongues and the interpretation came through me and these were the words that were spoken to Daniel.

"Thou art in my hands and I will do with as seemeth me good, your work isn't finished yet," this is the part of the tongue that was delivered to brother Daniel and his work wasn't finished yet, because he went to Sandpoint the next Sunday and attended the services there. In the sacrament meeting he administered the law as to who was worthy to partake of the sacrament, and spoke in prophecy as Sr. Macgregor stated in her last writing in the paper and sang in tongues and gave the interpretation. And was permitted to live until he returned to Port Huron and proof read his articles on the changing of the revelations. And attended to other business as to church government with Brother Fetting. Then he made the statement, "I have fought a good fight and have kept the faith," therefore he was ready to go.

He also was visited by the heavenly messenger while there, which was the longing desire of his heart.

Now, brother, I would like to have this published as there is a story on foot that I had prophecied that he would be healed. Sr. Macgregor has a number of my letters stating to her that I have received nothing either one way or the oth-

er as to his recovery, so let us pray on in faith.

Your Brother in Christ,
THOS. B. NERREN,
5023 North 24th St.,
Omaha, Nebr.

From Providence

Providence, R. I.,
392 Pine St., "The Holbrook",
Jan. 1, 1928.

This first Sunday of the New Year, and month, is all we could wish for; the weather is mild, the ground free from snow and ice, and the beautiful sun is shining. It fills our hearts with joy and appreciation to our Heavenly Father for his loving care during the year just gone, and creates within us a greater desire to serve our Master, as we never have served him before.

We were blest in our Sacrament service this morning by the presence of the Holy Spirit, which was in our midst, and one brother was called to the office of Elder in the Melchisedec Priesthood. This was Brother James Mackinnon of Pawtucket, R. I. The words accompanying this prophecy were very encouraging. We are much encouraged, and are interested in the Gospel, and we look forward to an ingathering as was promised by the Lord. May we all strive to live worthy of these blessings, and forget the mistakes of the past year, and live nearer to God this present year.

May God bless us with his Holy Spirit, and give us that peace "That passeth all understanding," is my prayer for the New Year.

The Benevolent Order of Elks have a Motto which is well worth copying and putting into practice: "*The faults of our brothers we write on the sand; their virtues on the tablets of love and memory.*" Let us look for the good. And in our paper, THE ADVOCATE, let it publish to the world the Gospel of Christ, which is peace and love, and tell the "*Old, Old Story*", and the restoration of the Gospel, and by this means we shall be able to lead souls to Christ.

Your Sister in Christ,
A. M. HARVEY.

A Mislaid Letter

402 Hawthorne Ave.,
Royal Oak, Mich.,
October 8th, 1927.

Dear Brothers and Sisters:

I just want to relate a dream I had about three weeks before transferring from The Reorgan-

ized Church to the First Church—The Church of Christ.

The Dream

I thought I was at one of my daughters' home and a lady was very sick, even unto death, through confinement. She lay in a darkened room, in fact it was darkness inside the house and outside. There was a streak of light just over her head and touching her bed, but in no way touching the lady. I saw such misery expressed in her face as I have never seen in all my life; it was terrible agony. In the next room stood three doctors, and I came out of the sick room and told them that that woman wanted assistance and that immediately. They paid not the least attention to the lady, or to anything I said.

I left the room and went out, and as I did so I looked at the lady again, and she looked just like my second daughter. My heart was like lead, it was so heavy with sorrow.

This is the way I have interpreted the dream: The bed represents the Gospel; the lady the Church and something that was very near and dear to me (the daughter), but I left everything and I have left the Reorganized Church. The pain and misery she was going through, was the condition the Reorganized Church is in; no peace anywhere. The streak of light on the bed was the light of the Gospel, but the light was not in the Church. The three doctors represent the Presidency, which I never could rightly understand. They turned into a sort of a statue of blackness, which I believe is true, as they cared nothing about the Church or myself individually.

Last Saturday evening I was transferred into the Church of Christ. This was October 2.

Although I have received many blessings, many heartaches, in that church. I have also received I feel now perfectly contented to do whatever my Heavenly Father desires me to do and be. I feel to thank him for this blessing of bringing me up higher; this is a school. My first class was the Baptist faith; my second was the Reorganized Church. My third is the same faith and the same Gospel I was baptized into, but I have just gone into another room where I am receiving a much greater knowledge and more faith in the Gospel than before.

I want to be instrumental in helping the Reorganized Saints to see where they can find peace once more for their poor sick souls. Many do not know where to go or

what to do; ashamed to take anyone to their Church, but, oh, how I would love to have them come to hear the Gospel again, as it was when I first heard it. I believe the Church of Christ is the first and true Church. May God's blessing rest upon it and its saints.

Your sister,
MYRA C. NEALE.

Centralia, Wash.,
Dec. 13, 1927.

Zion's Advocate,
Independence, Mo.

Christmas Greetings and a Happy and Prosperous New Year to you.

While there's not very much for a correspondent to write, yet I felt a final report for 1927 would not be amiss, more especially since at our last business meeting, another was added to our number by transfer. Sr. Mary Le Grave of Langly, Wash., a lady we may well be glad to welcome to our ranks, and for years a personal friend of the writer. To the best of my belief she has never heard a sermon by a C. of C. preacher, but has very carefully investigated and weighed the evidence on both sides, through reading. It took quite awhile to get her, but she is well worth waiting for.

Our group here is carrying on about as usual. Keeping up with our payments on the church property, and our regular church services, in a spirit of brotherly love and good-will; also sharing our pastor and other elders with neighboring towns as conditions permit. We are preparing a Christmas treat and program, as usual, but often think sadly of three who will not be with us this year, as last. Our Bro. Dan, Sr. Cox and Bro. Brunton. But we are thankful for the ones who remain.

Bro. Premo has been laid up with neuritis since Nov. 2nd, part of the time bedfast, during which time our gloom and confinement was greatly lightened and comforted by the loving ministrations and kindly visits of our church people and relatives. In fact, we feel that our church people are indeed relatives, and very close and dear ones. Not only did they visit us and bring words of cheer and lovely flowers, but they sent more substantial offerings—groceries, fruit, money. They are certainly not of those who only pray that the needy be warmed and fed and clothed—they go ahead and see to it that it's done. May our Father

bless every one of them abundantly.

Perhaps I am taking too much of your time. Wishing you every good thing for the coming year.

Your Sister in the Gospel,
MAY PREMO.

R. 1, Box 47.

To the Readers of the Advocate
"Happy New Year"—An old, old saying, and yet it always gives me a new thrill each year, as I think of the possibilities which lie ahead, always another chance to make good.

And as I've been thinking of my plans for the New Year a story keeps coming to my mind, of a species of birds which live, I believe, in the Ural Mountains in Europe. They are very rare, but when found are associated together in large flocks. At certain times they have been seen to have a sort of activity or display that might be likened to our military maneuvers, with this difference, the leaders of these activities, who are located in distant trees, are invisible to the human observer.

By some means these leaders give orders which are obeyed by each bird at the same instant. Sometimes they are flying in close formation, wings almost touching, then at an order they break that formation and take an other position at a greater distance apart, each equal distance from the other. Each bird is always watching the leader and takes his directions from him. Those who have observed this wonder in nature say it is a very inspiring sight.

Of late I have been thinking how wonderful it would be if we, as a group of workers for Christ, could so keep our spiritual eye on Him, our great law-giver, and have our hearts so in touch with the Divine Spirit, that we would each be able to discern His will in all things instantly and obey without question. Then we would, indeed, be free from sorrow and confusion.

We know that as a family we each one have our disagreeable traits, but do we each keep telling the others about the unpleasant habits? No! Rather we speak of the pleasing things that go to make better character and pleasant companionship. This should be true in our relations with other churches. Let's talk about their worth-while points. They all have them.

The time is so short in which to preach the glad tidings of great joy to all people, that we ought not to waste any of it worrying about

what others believe, who do not agree with us.

When we sit addressing the wrappers for the Advocate, our mind runs ahead to the time when the postman brings the paper to your door, and you eagerly tear the wrapper off and cast it aside without a thought of the time and care it has taken to get it safely to you. But if you did stop and think you'd likely ask yourself if you were doing even that much to make it possible to have our little missionary every month, or often-er, as so many have wished for. I'm sure if you knew how the business manager often wonders how he is going to pay the printer, you would make a greater effort to get new subscribers, or as one Sunday-school has done, send in a regular contribution.

We feel we have made many friends during the time we have been handling the paper, and hope some time to meet them all. Sorry we could not have more time to answer the correspondence and inquiries which came, but our time was so crowded. And now it seems imperative that we give it up altogether, and turn our attention to duties long neglected.

May the Advocate grow to be self-supporting, and may the honest hearted soon be brought together in peace and joy, is my New Year wish.

ENCY E. JAMISON.

Omaha, Nebr.

12-19-1927.

Greetings! From the Omaha Church.

It has been some time since the Omaha church has sent you a word from our busy place and this being the time when all hearts should be happy we want to pass on to you the glad feeling that has come to the hearts of the members of the Omaha church of recent date.

Fean B. Vianney said, "It is always springtime in the heart united to God. Troubles melt away before prayer, as snow before the sun." As children, we have our little differences and difficulties and become fretful and oftentimes disobedient, I fear, and then we are sorry and want to forgive and forget, but that does not always come readily because of our human frailties, and then I believe every sorrowing child goes to God in prayer and asks Him to send the healing balm to cure all our ills. This is what happened with us, and now we are able to smile

through our tears and be glad for God's great understanding Love.

Those who have never had the privilege of meeting Elder T. B. Nerren will please accept this unlooked for introduction to him, and we trust that every hand will be extended to him in glad greeting when he comes among you, for we have realized that truly Brother Nerren is one of God's servants, unmistakably sent of God among the children of His Kingdom to pour the balm of peace and the pure love of God into their hearts. The wonderful messages that he brought to us while among us we, as a people, trying to serve God at this place, will never be forgotten, I know. Thomas Kempis said, "God walketh with the simple, and revealeth himself to the humble: he giveth understanding to the little ones, openeth the gate of knowledge to pure minds, and hideth His grace from the curious and proud." I believe that we can indeed dedicate as it were this little verse to Elder Nerren. The former part of it is more than fitting to the brother because we know perfectly that God has revealed himself to this brother more than once and opened his understanding regarding many things of which the brother could not possibly know, had not the things been revealed to him from God. As he met the various people he was able to discern their weaknesses and their strength also without having to be told. And so we have been glad to have him come among us and point out our weaknesses to us that we may the better be able to overcome them. I believe he will have a message from the Father of Light to everyone who will listen to his humble, yet firm, instruction. Our meetings have been filled with a wonderful Spirit of peace and blessing since his advent among us, and we are all thanking God that He heard our prayers and sent the brother to us.

The beautiful little verse of Longfellow is worth reading and thinking upon.

Let nothing disturb thee,
Nothing affright thee:
All things are passing;
God never changeth;
Attaineth to all things:
Who God possesseth
In nothing is wanting;
God alone sufficeth.

Now we can read that little verse and realize how true it is, for all things we believe, which disturbed our hearts and minds are passing. Truly God never changes,

and by our patient endurance and forbearance one with another we shall attain to those things which mean for our Spiritual uplift. We can also see how useless and un-Christian it is for us to seek revenge, to return evil for evil. Is it not true that revenge is a common passion; it is the sin of the uninstructed. The savage deems it noble; but Christ's religion, which is the sublime civilizer, emphatically condemns it. Why? Because religion ever seeks to ennoble man; and nothing so debases him as revenge.

When we shall come to Zion, and stand before God, it will then plainly appear that of all the myriads whose radiant faces shine like stars in the firmament there, not one from earth has come up except by the mediation, the patient instruction, and the forgiving love of the Redeemer; and we shall turn and say, "Not unto us, but unto thy name, be the praise of our salvation, forever and forever!"—H. W. Beecher.

Our Saviour gave us the pattern to follow, His great love for His fellow creatures, and His willingness to forgive even though they nailed Him to the tree and spat upon, He could say, "Father, forgive them, they know not what they do." Can we do likewise? I hope so. Christ carried the cross and hung upon it for our sakes. Can we carry the cross and, if necessary, hang upon it for the sake of our brothers and sisters? If thou carry the cross willingly, it will carry thee. If thou carry it unwillingly, thou makest it a burden to thee, and loadest thyself more; and nevertheless, thou must bear it. If thou fling away one cross, without doubt thou shalt find another, and perhaps a heavier.

What are our crosses? Trials, misunderstandings, unforgiveness, anger, selfishness, headiness, high-mindedness, deceit, back-bitings, uncharitableness, sickness, poverty, death, etc. These are all crosses which we find among God's children. Now, of the last three I know there is not one of God's children who would not be willing to do all he could to help the sufferer endure these trials, but how many are willing to do all they can to help bear these other crosses? They are more serious than the latter three named as they destroy the blessed Spirit of the Divine, crush out the Love of God from the hearts of the children of God. How can we help carry these crosses?

I believe we find the answer in the quotation from Kempis. "God is able to do more than man can understand. "Blessed is that simplicity that leaveth the difficult ways of dispute, and goeth on in the plain and sure path of *God's Commandments*." Two of God's commandments, Love your neighbor as yourself; another, Do good unto those who spitefully use you. And may I add this thought: they serve God well who serve His creatures. Let us supply ourselves with Christian graces. Christian graces are like perfumes, the more they are pressed, the sweeter they smell; like stars that shine the brightest in the dark; like trees which, the more they are shaken the deeper root they take, and the more fruit they bear.

We are trying to supply ourselves with the Christian graces here at Omaha, and we find they are very helpful and the sweet fragrance that they waft about us is conducive to our Spiritual uplift and makes us glad that God sent one among us to point out more clearly where we could find the solution for all our afflictions, spiritual or otherwise.

May peace be unto you all, is the wish of the Omaha people.

Your Sister,
M. O. DERRY,
5023 North 24th St.

An Iscariot

I
And so I said, "I will do it,"
Then I trembled, for
The Fear was on me.
But I said, "He is God;
He will deliver himself,
For what thing is there that He
cannot do?
He is God."
And a new thing took me, and held
me:
"He is God,
And I will sell God—
Sell Him, for what He will bring—
Fools' money!
Has ever man thought to do such
a thing?
But I, Judas,
I have thought—
I will sell God!"
And so I laughed;
The idea seemed to me a good one.

II

"They will think they are buying,"
I said.
"But He will escape them.
They will think they are buying,"
I reasoned,
"But though they should bind Him,
hand and foot—

Which they could not, for He, be-
ing God,
Would be gone—gone from them,
like a flash of lightning—
But if they could," I thought,
"And hold Him with all their
power,
They can never know,
They, who have never felt the
value of the thing they
have purchased."
And so I laughed again—
Laughed—laughed—!
Who would catch the Sun with an
iron net?
Who, being blind, would carry the
Rainbow in a water-jar?
Who, being as these Pharisees,
would buy God with gold or
silver?
Fools!
Fools!"

III

There stands a lily, all white and
gold—radiant!
While I look at it, white or gold, it
flashes up to burn me.
No—it is cool and sweet, but I am
burning.
It is like Him.
I will have you, Lily, I will have
you.

You cannot escape me. There, I
have reached for you;
You are mine.
I will hold you in my hands, crush
you,
Crush you, until all of your frag-
rance is mine.

IV

Oh, Lily,
My poor, pitiful Lily!
And that is what they have done
to Him.

V

Oh, you cold, hard pieces of sil-
ver—
Thirty pieces!—thirty—for my
Master—
Oh, Jesus, my Lord!
Thirty pieces.
How can I bear it?
My Pretty Thirty,
I will crush you—crush you—
You will be a white pulp in my
hand;
You will trickle from my fingers,
Water—

VI

Water for blood—!

VII.

Christ! My Lord,
I thought they could not take you
I thought—thought—
What have I thought?
What have I not thought.

VIII

Thirty pieces—there you are—
Thirty pieces.

Cold, hard—hard—
And they laughed in my face,
Laughed!—As I had laughed.
Oh, my Master!
But You were God, and You are
dead—
And I—
Thirty hard pieces of silver—
How can I bear it!

IX

"So you have sold your Lord for
thirty odd—
Cheap rating, indeed,
When we would have given hun-
dreds to have had Him,
If you had stood, and held your
prices firm.
Too late.
Bargains can't be undone, and that
is all
We paid, and all you get.
No?

You bring us back the money,
stained with blood?
You bring it back, so late?
Why, that's unkind.
You should have given it back at
first,
Then, when it was not spoiled,
How can we touch money stained
with blood?"

X

A curse on them!
They, and their righteousness.
What have I done, more than they,
to suffer so?
They? How can they suffer,
Who have not known God?
I had rather be Judas than they—
They, with the world besides,
With all the skies thrown in, yes,
and that poor little crushed
gold-hearted flower—

Rather be Judas, I say—
Yes, even he,
For sake of that first long sight
of HIM,
Coming down through the olives,
When I seemed,
I seemed, to see the Light of
Heaven glowing
About His face, and knew Him,
God.

I looked then,
And that sight cooled my flesh,
like mountain-snow
To one sick of a fever.
There He came, and I—
I sold Him, in the end, for these—
Dull, dirty, gray-white ore,
Muddy with sweat.
How is it? They seemed bright
enough this morning.

XI

Why was it?
I forget.

XII

Maybe it was the idea that gold
Is to be gathered—gathered—
And stored,
And kept.

Gold has been called a precious
thing;
Men have desired it.
And I—
I should have gathered it—
I should have held—
Held, from their clutching, more
than they all.

XIII

Maybe that was it.
Gold.
Gold?
But this is not gold.
Silver.
Yes, that is it—dirty—gray—
At last I will be rid of you!
There go!
That cliff is high enough,
And steep enough,
And the rocks at the bottom are
hard enough,
To crush out your life, I think.
Crush the life out of it?—
Silver?
Or life from a rock?
Or a Priest? Or a Pharisee?
I will look.
Over the cliff—down—down—
that is too far.
I cannot see.
I have lost you at last—
Lost you, Silver!
Lost you!

XIV

There it is—there—
Thinking to shine at last, are you?
So far away—?
Spattered there—there on the hard
rocks.
So the life is not out of you—
No?
But I forgot—metal, and rocks,
and priests;
Priests, and metal, and rocks—
Pharisees—priests—
And I am Iscariot—I—and you—?

XV

So?
I can not be rid of you,
I can not—
My splendid Thirty Pieces?
Then I will follow you,
Down, onto the hard rocks—
And you and I shall visit Hell to-
gether.
What? I had forgot—this rope—
This was for—what purpose—
I do not remember.
Silver, I am coming—coming—
Dizzy—I am dizzy.
I cannot think.

XVI

But Christ Jesus My Lord,
Are you there, in the white clouds,
waiting?
And you have forgiven me? My
Lord, what I have suffered!
Silver, you will not have me, after
all.

I spring, but this rope will hold me, hold me from you—

XVII

My Lord and my God!

DOROTHY FERN SEIBEL.

What Latter Day Israel May Expect

A general HOUSE CLEANING—Renovations

All things become as new.

Time grew on apace, when the Great Master thought to come forth to make inspection of his house, but, behold! when he came, he found serpents eating the carcasses of many of his workmen, and other men officiating in their stead, men who had not been called by My Spirit, thus saith the Lord, but, who, through false leaders, and doctrines of devils, were again led astray, wandering again into by and forbidden paths.

And then we see him with bowed head, **WEeping for his children**, "OH, HOW OFT I WOULD HAVE GATHERED YOU, AS A HEN GATHERETH HER CHICKENS UNDER HER WING, BUT YE WOULD NOT." Oh, why do you let him cry in vain! Ye blind, **LEADERS OF THE BLIND?** Know Ye not that ye shall fall into the ditch together, and become lost to all righteousness?

The hands of **TIME AND ETERNITY** move steadily on. The half hour hath sounded, and the call has come for other men to act as **OVERSEERS OF THE GREAT BUILDING**, which has been so long in construction.

Out of Israel hath he chosen an **HUMBLE PEOPLE**, a people who were not tarnished with the guilded follies of Mammon, and to them he hath given the same pattern as hath been given to each of his progenitors.

And to these he hath said: "Go ye now forth, and call other men to assist thee, and **BUILD MINE HOUSE**, that, perchance, I may, when I return again, have a house wherein I might lay mine head.

"I go, but I shall return again. Be of good cheer, and **CEASE NOT to follow the instructions**, which I have given you, and, Lo! I will not be far from each one of you: Behold, my friends, I will not leave you so long again, but will meet with you oft, and talk to you, lest the evil one come in, as he has done in days gone by; for, Lo! the **SABBATH** draweth nigh, so, go to thy work, with a will, and have

mine house ready when I return, which will be just as the morning sun begins to show her face over the eastern hills, and the cocks crow, telling the early hour of morning hath arrived.

"When I return I will reward every man according to his work. Every man whom I have authorized through my servants, whom I have set as watchmen, and overseers, over my house, shall receive recompense according to their labors; but, to him **WHOM I HAVE NOT CALLED**, but took honor upon himself, "**TO STEADY MY ARK**", shall also receive his reward, so let each man take heed to himself, prepare himself a fit vessel to appear at my table, when I come to my Kingdom, and I will sit at the table, with all my faithful sons and daughters, and there in my kingdom rejoice with them, and I will then never more leave my children to be tossed about from pillar to post; but we shall all rejoice together in love and thanksgiving, and my children shall then have learned the **LESSON OF CHARITY**, which is the *sum total of all virtues*, which is the fulfillment of all my laws and designs, which I promised to my workmen when my house was in preparation."

ETHALENA SMITH.

Another Falsehood Afloat

January 9th, 1928.

Dear Sister:

Your letter of yesterday at hand and contents noted. The matters that you call my attention to is somewhat of a surprise to me. This is the first time that I have heard such a thing advocated in the Church of Christ and would be glad to get more details on the subject.

You say, "We heard yesterday at the Chapel in Omaha that one man had been placed in the church as a sort of spiritual overseer over all the Churches of Christ."

I wish to unqualifiedly state that there is not one particle of truth to such a statement. It is deplorable that such statements as that should be circulated, for it has only one purpose and that purpose is to destroy the progress of this work and cast suspicion upon those that are doing their best to build it up.

There has never been any General Conference action or Quorum of the Twelve action that would justify any person making such a false and unwarranted statement. I have attended every conference

and Quorum of Twelve meeting that has been held in the last fifteen years and know from positive knowledge that such is not the case, and challenge any person to produce the proof to the contrary.

The Church of Christ stands unqualifiedly at this day as they have for years on this subject, namely:

"We believe in the same church organization as existed in the days of Christ and his apostles. The highest office in the church is that of an apostle, of whom there are twelve, who constitute special witnesses for Jesus Christ. They have the missionary supervision and the general watchcare of all the churches."

The above is quoted from the Articles of Faith and Practice of the Church of Christ. This is in harmony with the reference you make to 3 Nephi, 12 Chap., concerning the twelve Jesus chose. I had the pleasure of defending this position in two public discussions in Wisconsin recently. I for one stand unqualified for that position, and if ever the time comes that this church takes any other stand upon this question I will use the last breath of my body to contend against the innovation, for it is heresy just as much today as it was when the church went into apostasy in the 5th century.

I will consider it a favor if you will kindly inform me as to who is advancing such doctrine and under what circumstance such assertions were made. Surely it could not have been by any well informed member of the Church of Christ?

Your brother in Christ,
CLARENCE L. WHEATON.

A Plurality of Gods: Whence Comes the Doctrine?

By M. H. Gore.

The doctrine of a plurality of God's is of the devil, He first taught it in the Garden of Eden. See Gen. 3:5: "*Ye shall be as God.*" The witch of Ender, when inspired of the devil saw "*God's ascending out of the earth.*" 1. Sam. 28:13. Idol worshippers believed in many Gods. See Exodus 32:1, and I. Cor. 8:5. The Book of Abraham, given to Joseph Smith, through the inspiration of the Devil, teaches that men become Gods. Men are being worshiped more, in our day, than the true and living God. There are only a few of the human race today who are

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not man-worshippers. Even the Reorganized L. D. S., in 1925, slid entirely off the *foundation of apostles and prophets, with Christ as the head of the corner.* (See Eph. 2:20) and gave puny mortal man *Supreme Directional Control.*

No wonder the angel spoken of in Rev. 14:7, said: "*Worship him that made heaven and earth, and the sea, and the fountains of waters*" and said it with a loud voice, too. Dear Saints, let us heed that voice.

Those of us who had nothing to do with the bringing in of the "*damnable heresies*" in these last days, are under no obligation to accept it, much less support it. Even though I had been instrumental in assisting to bring about "Supreme Directional Control," I surely would want to repent of it now.

There is no use in trying to reform those apostate factions with a name as long as the moral law. God himself, was never able to reform ancient Israel, only by destruction and captivity. Let us go back to the true foundation as first laid in 1829-1830 by an angel, which was the *Church of Christ.*

History of the Organization of the Church of Christ, at Ellenboro, Wisconsin

During the summer of 1927 Elder B. C. Flint and his wife opened up the work of the Church of Christ in Grant County, Wisconsin, later his work was supplemented by that of Elder James E. Yates. Several members were converted to the Church of Christ from the ranks of the Reorganization. Other success followed in other parts of the State, which aroused the fighting blood of some of the Reorganized Churches lead-

ing men in this district. Elder L. G. Holloway stepped into the conflict in an attempt to stem the tide of membership into the Church of Christ, by sending propositions for a debate to Elder B. C. Flint. Owing to the fact that Elder Flint was compelled to return to his work he forwarded the propositions to the Quorum of Twelve and they were signed by Apostle Clarence L. Wheaton, for the Church of Christ.

Arrangements were made to hold the discussion in the Hyde Hall at Lancaster, Wisconsin, to begin November 6th, 1927, which was to be continued for ten nights of two hours' sessions each. Representative groups were present from far and wide, some coming from Ontario, Missouri, Iowa, Madison, Wisconsin, Milwaukee, Delevan, Platteville, Soldiers' Grove, and Plano, Illinois. The discussion was full of interesting history and argument concerning the merits of each side's views. The Church of Christ's position was well defined, while that of the opposition was confined almost entirely to the defending of First Presidency and Lineal Priesthood.

After the discussion Apostle Wheaton was requested to hold some meetings in the vicinity of Lancaster. Permission was obtained to hold services at the Ellenboro School House, about eight miles from Lancaster, where on the previous Sundays Apostle H. E. Moler of Holden, Missouri, had preached to an interested group of people, at the first of which Apostle J. F. Curtis, of the Reorganization, Elder Holloway's Moderator in the debate, asked permission to talk, and made an attack upon the Church of Christ. He was soon put to silence by questions that were put to him concerning the church he represented that he could not answer to the satisfaction of those present. One of the townfolk, who is not a member of either church, predicted that if Curtis' defense was the best they had that the Church of Christ would come out ahead in the debate.

At the conclusion of the meetings in the school house, announcements were made that we would organize the members of the Church of Christ in that vicinity into a local church. Accordingly on Sunday, November 19, 1927, the little group assembled about 1:30 in the afternoon at the Ellenboro school house for the purpose. Elder Wheaton opened the day's exercises by taking two candidates

for baptism down into the water for baptism. A goodly gathering of members and townspeople gathered at the water's edge for the purpose. The newly baptized members were: Misses Fern Matthews and Sylvia Matthews, cousins. Repairing to the place of services the exercises of the day were resumed. A splendid prayer and sacrament service was enjoyed by all, with Elders Clarence L. Wheaton and James W. H. Simmons in charge. The two newly baptized members were confirmed and sacrament administered to them. Several fine testimonies were given by the brethren and sisters, which were expressive of the determination of those present to press on to the mark of their high calling in Christ.

A short business session followed with the following results:

First. Resolved that we shall proceed to organize ourselves into a local Church of Christ.

Second: Resolved that we call this the Ellenboro Church of Christ.

Third: Resolved, that we proceed to elect officers.

At this juncture Apostle Wheaton suggested that we call upon the Lord to give us direction as to who should be set aside to the office of an Elder. This request was complied with and several engaged with him in prayer. The Spirit of God rested upon us and the gift of prophecy was given, through Bro. Wheaton, which pointed out to us that Wm. Matthews should be ordained to the office of an Elder and that others would soon be called upon to help share the ministry with him. Brother Wheaton made some remarks upon the matter and called upon Brother Matthews for an expression of his feeling in the matter. These brethren then withdrew from the assembly and left those remaining free to discuss the matter unhampered by their presence, the following resolution prevailed by unanimous vote of all members present.

Resolved, that Brother Wm. Matthews' call to the office be received and that his ordination be provided for.

He was ordained to this office by Elders Clarence L. Wheaton and James H. Simmons.

It was then resolved that Elder Matthews should act as pastor of the Ellenboro Church of Christ.

Resolved that Brother F. L. Manuel should act as Secretary of the Ellenboro Church of Christ.

Resolved that Brother Harry

Hartnett act as the financial agent of the Ellenboro Church of Christ.

Resolved, that we have our next services on Sunday, November 26, at the Ellenboro School House at 1 o'clock for Sunday-school and 2 o'clock for Church services.

Those present of the Church of Christ were: William Matthews and wife, Francis L. Manuel and wife; Harry Hartnett and wife, Sister Inae Atkinson, Sister Matilda Matthews, Fern Matthews, Sylvia Matthews and many others interested in the work of this church but not yet affiliated with it.

At the close of this part of the day's exercises Elder Wheaton took as his text the 12th Chapter of Romans and preached a short sermonette, exhorting the members to show by a God-like life that they are worthy of the respect and confidence of the community of which they form a part. The services were then concluded with a benedictory prayer by Elder Wheaton and the little group of members bid good-bye, some of them returning home, others going to distant places to carry on the work in the missionary activities of the church. The friendships that were thus formed will never be forgotten.

We appreciate the kindness of Mr. Clark and his daughter Francis for their hospitality and kind care of the Elders who were preaching in Ellenboro, also Mr. Parrish, a member of the Ellenboro School Board, for the use of the school building, and others too numerous to mention.

What Is Death?

Written by
"The Village Blacksmith."

"Defender of the Church of
Christ."

Does death mean a cessation of life, or the total annihilation of man?

The following questions with their answers will help solve this mystery.

First: What is life; when, and where did it begin?

Is there more than one life?

What does it take to constitute life?

Is there more than one death?

What does it take to constitute death?

What does the resurrection mean?

Is there more than one resurrection?

What does the term "The Spirit of Man" mean?

What does the term "the Soul of Man" mean?

Does the spirit of man have form?

Does the spirit of man live on after death?

Did the spirit of man live in a pre-existent world?

Can the spirit of man live, and exist, independent of the body?

Does the spirit of man remain conscious after death?

Who, or what, was the cause of death?

Death is one subject that should interest all mankind, because sooner or later the high and the low, the rich and the poor, all are destined to be laid away, when life ebbs out; that question all mankind are forced to agree upon; but on the above named questions, there are various opinions.

It is one thing to believe a thing and quite a different thing to prove it, is it not?

They say "one point well proven is worth a thousand assertions." Believing this to be correct, we will quote the greatest authorities on these questions that ever graced this earth.

Who is there that would not like to know if their friends, who are dead, still remain conscious, and can look back on their lives, and recount their successes and mistakes? You may ask, Can this be proven? Our reply is: Let the reader act as judge and jury, and the writer will take the part of a lawyer in this case, in collecting the evidence, examining the witnesses and making the points.

First, we make a few assertions, then for the proof.

God created the spirit of man in heaven long before He created man in the flesh, then after this world was formed, He created a body for that spirit, made out of the earth, then He put breath into that body, which caused life to that body. And the three component parts united—the spirit—the body—and the breath, constitute the soul of man; and man complete then, becomes a living soul. For proof of this read Job 34-14 and Heb. 10-5.

So that man complete while living is composed of two distinct personages. The spirit of man is called the "inner man," and the body is called the "outer man." See II Cor. 4-16. "Though our outward man perish, the inward man is renewed day by day."

Job 10-11 says, speaking on this

very point: "Thou hast clothed me with skin and flesh, and fenced me with bones and sinews."

Paul says also, Eph. 3-16: "He was strengthened by his spirit in the inner man."

Jesus said in Math. 10-28: "Fear not them that kill the body, and are not able to kill the soul, but fear him that is able to destroy both soul and body in hell."

In Job. 32-8 we are told: "There is a spirit in man, and the inspiration of the Almighty giveth him understanding."

Let me digress here to answer those who affirm that "we do our thinking with our brains."

It is true the brain plays a very important part in the making up of one's intellect. Just as strong muscles make some men more powerful than others; but when a man dies his brain is still in his head, yet he cannot think with it. And why? Simply because the two other necessary parts have left the body. Namely, the spirit and breath have departed.

Now back to the point:

Paul says, I. Cor. 15-44: "There is a natural body and there is a spiritual body."

Second: Here follows some points that our spirits existed before we were born into this world; and by the way, if our spirits could live prior to the creation of the body, it logically follows that spirit can still live and exist after the body returns to the dust.

In Gen. 1-27 we are told: "God created man in His own image." This was the spirit creation of man. For in the very next chapter it plainly says: "There was not a man to till the ground." Gen. 2-5.

Then verse 7 reads: "The Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul."

The first chapter speaks of the creation of the spirit, or spiritual creation, and the second chapter speaks of the creation of the body.

Job. 38-7, speaking of the pre-existence of man, says: "When the morning stars sang together, all the sons of God shouted for joy."

For proof that those "morning stars" were angels, read Rev. 1-20: "The Seven Stars are the angels of the churches."

This event was prior to the creation of the world, and took place in heaven, for in the Book of Jude we read how at that time there was war in heaven among

the angels, and Satan, who at that time was called Lucifer, a son of the morning, and ranked high as an angel of light, a great star there, and became jealous of God's power, and started a rebellion, and one-third of those angels joined him in his jealousy, till God no longer permitted them to remain in Heaven, and they were cast out and from that time on the devil and his sympathizers, those other fallen stars, are going to and fro in this earth, waging their warfare against God's work, and as a part of their punishment have never been permitted to inhabit bodies (permanently) and are constantly trying to get possession of bodies of men and women. From that time on Satan's work has been destruction and death, while God's work is construction and life. God gave agency to angels to choose right from wrong, just as He gives agency to men in the flesh, and with the proper use of agency comes reward for right doing and punishment for wrong doing.

But just as Satan's bad work ended in heaven, so shall his bad work end in this world. And as God's only begotten son met Satan on the battlefield here on earth and conquered him, by not yielding to his temptations. We look for the return of Christ. For we read in I Thess. 4-16: "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first." Then follows a thousand years of the reign of peace on earth, and Satan and those fallen stars, and all those who in the flesh are followers of Satan, will be cast into prison, and at the end of this thousand years and a little season. Then follows the general resurrection, or second resurrection, when the rest of the dead will be called to answer at this final judgment, and everyone will be judged—rewarded or punished. The 20th Chapter of Rev. proves all these assertions; read it.

Returning to the point, we read in Ecc. 12-7: "Then shall the dust return to the dust, as it was, and the spirit shall return to God, who gave it." To return to God, means to go back to God, does it not?

When God Himself was speaking to Jeremiah, 1-5, He said: "Before I formed thee in the belly, I knew thee, and ordained thee to be a prophet." "There was a man sent from God, whose name was John."

Christ also was sent from Heaven to do a work for Him, and

when His work on earth was "finished," he died, was buried, rose from the grave, and *Returned* to God.

Paul in Heb. 2-14, says: "For as much then, as the *children* are partakers of flesh and blood, He also likewise took part of the same." You see we were all called children before we were born.

Because you and I cannot remember the pre-existence state does not prove we did not exist, no more than because we cannot remember when we were but one year old, does not prove we were not living. Even Christ Himself in his infancy could not remember pre-existence, for the Bible says of Him: "In His humiliation, His judgment was taken away."

Here is proof our spirits have form. Zech. 12-1: "The Lord God formeth the spirit of man within him."

In Dan., 3rd Chapter, is recorded a story of three Hebrew boys, who were cast into a raging furnace of fire, because they refused to worship at the shrine of an idolatrous King, and when the King gazed into the furnace, expecting to see those boys annihilated, he said he saw four men, "and the form of the fourth was like the Son of God."

The Bible says: "God is a spirit," yet God has form, and Christ was the express image of God's person.

Angels are ministering spirits, yet they have form, and Paul says: "Be not forgetful to entertain strangers, for thereby you may be entertaining angels unawares." Heb. 13:2.

Death then is simply the departing of the spirit from the body, and Paul compared death to taking off an old suit of clothes, and the resurrected body to the putting on of a new suit of clothes, or an immortal body, a body that is no more subject to pain, disease, sickness and death. II Cor. 5-1. Here is Paul's exact words: "For we know that if this earthly house of this tabernacle were dissolved (this mortal body), we have a building of God, a house not made with hands, eternal in the heavens, for in this (body) we groan, earnestly desiring to be clothed upon with our house, which is in heaven." That is what we call the natural death, or temporal death.

International Bible students and some others who are so zealous in circulating literature, and advocating the theory that "death" means a complete ending of life, and that there is no such thing as life be-

tween death and the resurrection object very strenuously to the term spiritual life, and spiritual death, and declare there is no such thing. This theory is fast spreading its wings, practically undermining the truth, and is calculated to mislead and deceive; for those who advocate this theory proclaim there is no future punishment at death and laugh at the idea of hell as a place of punishment, and declare that when the word hell is used in the Bible, it merely means the grave. Let us examine this theory:

First, as to whether there are such things as spiritual life and spiritual death, we call on some Bible witnesses: Christ speaking on this question in Luke, 15th chapter, related one of the most pathetic stories ever written. He speaks of the downfall and wandering into dissipation of a wayward, prodigal son. He is called a "Son," had been "born again," had been alive in a spiritual sense of the word, and as he made up his mind to reform, and return to his father's house, or services of God, some of the "Elder Brothers" (church members, no doubt) became jealous, because there was prepared for his return a welcome party, and Jesus, who is always a friend to the penitent, who become contrite, gave his reply: "It was meat that we should make merry, and be glad, for this, my son, was dead, and is alive again." Jesus again on one other occasion makes this very plain by his wonderful illustrations to emphasize the truth, said to a young man who had been called by him to do some church work, and who made an excuse that he first wanted to attend a funeral before he was prepared to do the work. Our Saviour's reply was: "Let the dead bury the dead, come, thou, follow me." Now Jesus did not mean that one corpse was to go and bury another corpse, did he? He simply meant let those who are spiritually dead look after the funeral work.

Paul, speaking on this same point, said, I Tim. 5-6: "She that liveth in pleasure, is dead, while she liveth."

God said to Adam, Gen. 2-18: "In the day that thou eatest thereof, thou shalt surely die." And Adam did eat, and did not die the natural death for ages after this, which is proof God had reference to a spiritual death.

Again Jesus says: "If a man keep my saying he shall never see death."

John 11-26: "Whosoever liveth

and believeth in me, shall never die."

If these texts do not prove that there is a spiritual death, that follows disobedience and a spiritual life that follows obedience, then language does not mean anything, does it?

To escape the force of all these texts, our International Bible students try to explain away all Christ's parables by saying "they were only parables." A question let me ask: Do you think Christ would teach parables that are misleading and misrepresent the truth?

"What if some did not believe, shall their unbelief make the word of God of none effect. Yea, let God be true, though every man be found a liar."

Now here follows proof that both the spirits of the righteous and ungodly will be conscious between death and the resurrection. When Christ and two thieves were nailed to their crosses, one of the thieves acknowledged his guilt, no doubt had been another of those poor fallen prodigal sons, because he said to Christ: "Lord, remember me when thou comest into Thy Kingdom." Jesus answered: "Verily, verily, I say unto thee, today thou shalt be with me in Paradise." In II Cor. 12-1-3, Paul relates an experience he had of how he was permitted to visit Paradise, the "third heaven," and he tells "whether he was in the body or out of the body, he could not tell," but what he saw and heard he was forbidden to tell.

Christ took Peter, James and John up on the Mount of Transfiguration (Matt. 17.3), and while there, Moses and Elias, two of the past dead prophets, visited them with a message, and they were still conscious and living. In Luke, 16th Chapter, is related the story of a rich, selfish, ungodly man, who died, and his spirit went to a place of torment and misery; he was still living, and conscious, so much so that his earnest request was while in conversation with Abraham, who was in Paradise, that Lazarus be sent back to earth to warn his friends to repent and live better lives, lest when they die they should be consigned to this state of torment." The answer of Abraham was: "They have Moses and the prophets, and if they do not believe them, neither will they be persuaded, if one rose from the dead." In other words, this means if a person will not believe the written word of God, even if some

one was permitted to return to this world to tell the conditions of the future life. That type of people would declare they never had been dead.

Paul says: "Faith comes by hearing." But Satan and his followers always challenge for a demonstration by wanting to see miracles, but God never did gratify sign-seekers, in fact He says, "it is an evil and adultrous class that seeks for signs."

As to the assertion that hell merely means the grave, that's just another of Satan's tactics to bewilder and drag men down in disbelief in the written word of God. The devil has done most of his misleading work in the pulpit in the past, and works by extremes, for instance, on this question of hell. Books have been printed and sermons preached, picturing God as some huge monster, who has prepared a literal fire pot to burn the masses for all time to come. This picture of God and photograph of hell is growing stale now, hence Satan sees this theory will no longer work on this enlightened age, and now his tactics are, he jumps to the other extreme and inspires his teachers to preach "There is no life beyond the grave." That doctrine, well grounded into their minds, it follows by reason of natural logic that there will be no such thing as future punishment at death. Satan counts it a great victory when he has succeeded with this very plausible doctrine. In this he is trailing down into disbelief millions who preach that "Millions now living will never die." When to the point—millions are now dead and don't know it.

On this question of hell—here are the facts, as written in the plain word of God, "The wicked shall be turned into hell, and all the nations that forget God." Ps. 9.17.

Question? If the term hell means the grave, let us try out this logic on the above text and see how it would read:

The wicked will be turned into the grave, and all the nations that forget God. Now let us carry out this style of logic to its end and ask the question, Where do the righteous go at death? Do they not also go to the grave? Everybody knows that everybody must die and return to the dust, which is just another name for the grave. Which do you prefer to believe? Those Bible authorities we have quoted, who declare there will be a separation of the good

and the bad at death, or Satan and his hosts, who ridicule all laws of justice and judgment and pooh-pooh the mortality of the Soul?

The meaning of the term Hell, pit or prison, or future punishment, evidently means a condition of separation, which will come in the end of life, and the punishment for the ungodly will doubtless be a separation from those whom they will long to be with, who have deserved and received a well-earned inheritance. In other words, hell means "to want something you cannot get."

Finally summing up: First: Death means separation. Second: Satan was the cause of death. Third: The triumphant victory of the life of Christ, while dwelling in the flesh over Satan's temptations, gave him power over Satan, sin, death, hell and the grave, and made provision for the salvation of all mankind from the grave by reason of a first resurrection for His followers at His coming, and finally culminate in a general resurrection a thousand years later for all prisoners. The gates of hell will be opened and every one will be judged and rewarded for all the good done in life, then every knee will bow and every tongue will confess that Christ is Lord to the glory of God and all nations will do homage to his greatness and to all who appreciate his atonement, He will be like the Rose of Sharon. The lily of the valley, the bright and morning star for He rose triumphant over death, then will be the complete fulfillment of Paul's statement, "Death is swallowed up in victory."

The vital question after all is not so much to learn all about the first and second death, but where are we preparing for?

Our purpose in writing on this subject is to offset the false doctrines advanced by Satan and his host of fallen spirits, that are either influencing men, or if not, controlling them in their blind zeal to twist the Scriptures and teach theories contrary to the teaching of Christ and His Apostles. The vital question with us all is what must I do to be saved?

Death to those who are in tune with God is but a welcome passport to a better world. But on the other hand, to those who are dead spiritually, death is a dark and horrible picture.

The first death is the natural death. The second death is a dismal spiritual death. The first

birth is the natural birth, the second birth is a spiritual birth. The first Resurrection is a glorious Resurrection for the righteous. The second or general Resurrection will be a Resurrection and Judgment, not so grand.

Paul said: "Some men's sins go beforehand to judgment, and some men's sins follow after."

Evidently those whose sins go beforehand to judgment are those whose sins have been cancelled by reason of a genuine repentance and a reformation of life, having their sins washed away by obedience to all the principles of the Gospel of Christ, these are they whose names are written in the Lamb's Book of life as sons of God, who have been born again, having been baptized by immersion after repentance, and who have been baptised with the gift and power of the Holy Ghost.

Jesus said: "Except a man is born again, he cannot see the Kingdom of God."

Fullness of Truth the Stamp of Divinity

By Samuel Wood

While it is true that the Articles of Faith and Practise of the Church of Christ are neither infallible nor conclusive, nor is there any new philosophy contained therein, nor are these fundamental truths new to the Church of Christ, which for years has held to them even though in times past they were but vaguely comprehended, it is also true that as they now stand, adopted by a general conference of the church, they transcend in fullness and in beautiful simplicity any statement of faith ever adopted by any conference of believers in the Restoration; and, perhaps, constitute the most complete statement of the basic principles of Christianity ever contained in a document of this kind.

Various religious, social and political organizations have incorporated in their creeds, epitomies and platforms many of these truths, but the stamp of Divinity is the *fullness of truth* as set forth in the Articles of Faith and Practise of the Church of Christ.

The truths contained in our statement of faith are as old as man is old. They have been repeated over and over again—sung by the poets, preached by the prophets, and pondered by the sages of the past. Nay, they are a part of the Divine Plan, formulated before the world was. But men from the beginning have re-

fused to accept them in their entirety, and this has proven the fatal flaw of every civilization.

When I first read the Articles of Faith and Practise I rejoiced to know that the Church of Christ had so magnificently expressed itself on the fundamentals of the Gospel of Christ. Its a wonderful statement of the Christian Philosophy.

A lesson for the whole church to learn, AND PRACTISE, is, that as children of the Most High God we can well afford, and we MUST render unto every man his just dues.

God Our Strength

Man, in his weakness, needs a stronger stay,

Than fellow-men, the holiest and the best;

And yet we turn from day to day,

As if in them our spirits could find rest.

Gently untwine our childish hands that cling

To such inadequate supports as these,

And shelter us beneath the Heavenly Wing,

Till we learn to walk alone with ease.

Help us, Oh Lord! with patient love to bear,

Each other's faults, to suffer with true meekness;

Help us each other's joy and grief to share,

But let us turn to Thee alone in weakness.

—George Cummins.

Man

What is man that thou art mindful of him? or the son of man that thou visitest him? For thou hast made him a little lower than the angels and hast crowned him with glory and honor. Psalm 8. 4, 5.

Man was the highest creation of God. Of the most excellent of all God ever made, man was the finest and best. He was made in the image of his Maker, allowed to choose and act for himself to his own enjoyment or detriment, and to the honor or dishonor of God, and given also power over all other creations that had been created for his sole benefit. Magnificently perfect without want, in need of nothing whatsoever, knowing no bounds, feeling no weaknesses, as free as the birds, as swift as the wind, and as pure as the lily.

His place of abode was the Garden of Eden, a Paradise on Earth, an environment filled with God. He walked and talked with his maker. Death unknown, sorrow never thought of, there he dwelled with the woman in rapture and bliss, for nothing marred the joy of that happy pair, until

What a sad thing to write, UNTIL—until sin came. Days of bliss, gone. Peace, banished, purity, sullied. Paradise, Lost. Life, so full of heaven, gone. Limitations, discord, weakness, what a change. God no longer a visitor and friend. Even the earth became an enemy to man. He had failed, and in turn, everything seemed to fail him, God had said it would. Poor man, once so rich, now so poor. From all, to a realization that even the least of joys meant working by the sweat of the brow, and forever with memory of the had been, and the greatest of all losses constantly in attention as he handled, toiled and grappled with new found problems every day. Awakening each morning to the sense of limitation, lying down at the close of the day conscious of God's absence.

Evolutionists tell us a very different story. They would have us believe that man is nearing his real perfect state, that he has been progressing year by year, from stage to stage, from life to life. Man was but a speck at first, known as protoplasm. This minute speck of life, after years and years, evolved into a greater life, and yet greater, through insect and animal stages, and at last became to the highest stage, that of MAN.

But is this true? If Evolution means anything, it has always meant gradual change. What does evolve mean? Have evolutionists a different meaning to place on record which means different to gradual change, unceasing development? Why stop at man. Why not go on with the process. If the process stops, then the term evolution must look for a new name, it can never cease, and be true to the name it bears. Examination of any theory will not harm the investigator, but extensive study need not be accorded, for at every turn loopholes can be seen in the principles of the subject advanced. All the physical purity in the world will not give man that wonderful divine status had in the beginning, when he was created a little lower than the Angels and was crowned with glory and hon-

or. Evolution is known as the Chain of Missing Links. There is no missing links. The idea is incomplete, it has never been anything more than a surmise, and a poor one at that. On the other hand, God is true. Man was made in His Maker's image, perfect and superb, but lost his high estate through sin, but by the grace of God, and the Gospel of Jesus Christ, he is able to ascend by obedience to that glorious state of Holiness that he once enjoyed.

Is man today a little lower than the Angels? If man is at the height of Evolutionary Glory at this time, then he is a poor specimen to be held up as a product of millions of years' systematic growth and improvement.

Is man today a blessing, a power for good, and worthy to be called God's highest creation? Or is he in the majority a little better than the things of the lower creation, that God said he should have dominion over? Does man today command the love and respect of God, or of his fellowmen. Does the animal world love him, or is he mistrusted and hated by one and all. Man doubts God because of his own deficiencies, he is doubted by his own fellowmen, and beasts even steer clear because they know his cruel ways. Money, position and pride are his gods, and he makes slaves of his own people. He yokes them unjustly, causes them to toil to his satisfaction for the least possible wages, and accumulates wealth at their expense, for his own worldly glory. Whilst workmen suit his whims and fancies, and do not cross him in any way, all is well, but woe be to the man that shows his manhood when nefarious deeds and deals are put over. Starvation, aching hearts and sorrow do not cause him a single thought. The worker is often as bad. The least work he can do each day for his wages is his thought day by day, and often his hardest day's work is to dodge the work he should do. Evolution cannot solve this problem of the differences in men, and their antagonism. But the Gospel of Jesus Christ can. It can bring man to once again love His Maker, his fellowman and his dumb friends. Eden may once more be his condition, where death is unknown. Seventy years is the length of man's days now, and then it is often a pitiful last few years, filled with sorrow and gloom. Man just after the fall lived over 900 years, what has evolution to say to that. I guess it

will say it is untrue, but proof is a fine weapon for argument.

Life cannot be figured up by man, he can take life, he can mar his own and that of his fellows, but cannot give it. He can make the lives of men and beasts most miserable and dejected, so that they would sooner die than live, but the glorious life wherein he may enjoy the wondrous bliss that is man's portion, is unknown except to a few, and those who have attained to that condition and are attaining were not and are not the mighty, the wealthy, the educated, but the humble truth seeker, who when truth was found humbly applied his life to its fulfillment, step by step, and day by day, and by obedience to the Will of God, found that spark of Everlasting Life once more entering into the old frame, which gives him to know beyond the shadow of a doubt, that by continually keeping the Law of God before him he would once again have the pleasure of Divine Life, and be even in a better condition than he was before the Fall, for will he not be able to love, cherish and know the full meaning of Satisfaction. Full redemption and complete Salvation has been won by few whilst here below, but it can be done, for the new strength that a Child of God receives each day because of some law well kept, that in the past had been broken, testifies of this.

We believe that the City of Enoch and the Prophet Elijah found this happy state, not by Evolution, but by the Principles of the Doctrine of Christ. Let us now look for a few moments to other evidences which will either prove for God or against Him. Do they speak of God and perfection, or Evolution and gradual progress?

The sun shone just as brightly on the first day that the Lord said, "Let there be light," as it does today. It has lost none of its grandeur, or gained any added beauty in the process of time. It shines no brighter, but has forever kept its sameness since its appearance and natal hour. Its companion orbs are still in the sky, functioning as always, ever bespeaking of their Creator, who placed them there in a state of perfection, for the benefit of man, the man who was made a little lower than the angels. Though man lost his station, yet God has in no way withdrawn his magnificent works from them, burdens have been given by reason of sin. but the same personal handiwork of the God of Heaven remain to bless man on his journey, and

inspire him to seek for the Love of Him, whose love they have lost.

The reason we argue and do not understand God, is because of our imperfection and lack of knowledge. Man today is not the man that God made. God made a perfect man, a man of capabilities, unhampered by frailty. My God is a God of IDEALS, and ALL IN ALL. Man is so weak he is but an inventor. Idea follows idea, invention follows invention, and after years of toil, he has an Ideal which helps him and his fellows to forget their limitations. But is it an Ideal, will it stand the test? Man has exhibited superfine ingenuity, but the finer his works, the greater he exhibits his weakness, for later we will show that if man worked God's way instead of his own, he would not require Aeroplanes, Railroads, Newspapers, Telephone and Telegraph systems, Guns, Ships, Houses, Radios and innumerable other things, which today are thought wonderful and almost worshiped by their users. Man sets his own pace, walks the road he will, climbs his self-made mountains, maims himself, and then tries to overcome his own stumbling-blocks. Limited by his own limitations, bound by his own chains, and so obstinate that even sometimes God ceases to strive for his good. Anything, however grotesque of his own, is better than God can provide for him. He sows that which he reaps in expectations of a greater gathering. Sometimes he succeeds. Made by clay, for use of clay, then back to clay goes both the inventor and invention. How can an imperfect creature create anything perfect? How can anyone perfect create anyone or anything imperfect? Where would consistency come in?

Man fell from perfection, and God offers him that happiness once again. Evolution states that man came from nearly nothing, and of a necessity must return to nearly nothing. If this is not true, why Protoplasm and the grave? Which of these two offers the most satisfaction. One is true, the other never will be. One is proven, the other disproven. One is a perfect chain, the other is full of missing links. Which will you have? From nothing to nothing, or from Perfection to Perfection? Obliteration or Everlasting Life? No object in view, no purpose, no looking forward to the sublime life, no fight to fight, no crown to gain, no Gospel to Love, no Christ to pattern after. Ah, yes, thank God

Life is a reality. Divine, unencumbered, unfettered, supremely free, and full of rapturous delight. God IS, and ever shall be. His Works declare Him good. His Plan deals with Perfection, and His Justice speaks of His Love.

Man in the beginning was told to have dominion and subdue. He was able, until through disobedience he was subjected to those things that he was once master of. He has since that time known insufficiency, and has tried his own way to subdue the elements to make up for his losses, **INSTEAD OF ACCEPTING THE PLAN OF THE GOD OF LOVE AND BY OBEDIENCE GAINING ONCE MORE A CONDITION WHICH WOULD BE EVEN MORE EXCELLENT THAN THAT FORMERLY HAD BY MAN.** A higher plane, wherein he can know God, and love Him, for has Man not tasted of the Tree of Knowledge of Good and Evil, and does he not know the bitter and the sweet, harmony and discord, joy and sorrow, peace and war, and shall he not in that happy condition of reinstatement, be able by experience, to know just the value of the Love once spurned, the sweet joy of reconciliation, and the valuation of Virtue. It is through the Gospel only that these experiences can come. A Gospel of Power by obedience. Ordinances that become stepping stones into the presence of God. It can be proven to any man's satisfaction, if he will only try it out, **WITHOUT FAIL IT STANDS THE TEST.** Rigid may be your examination, we recommend you to its innermost recesses, and the deeper your study of it, the more convinced of its wonderful and masterful perfection will be your final summing up, and eventually basking in its divine rays, you will happily be working for the benefit of others.

Man is wonderful as he is, but he might be divinely wonderful if he would. In the beginning he could call the lower creation to him, they were his friends. They alighted on his arms and shoulders. Today if man wants a bird, he picks up his gun, and brings down a poor shattered thing, bereft of life, torn by shot, once beautiful, then repulsive. Obedient to his call. NO. Brought down against its wish, scared of his one time friend, who oftentimes loves to kill him for sport. Which is the better way, I ask you. Men's modern way, or the way God designated.

Adam required no radio, he

could hear the chorus of Heaven. The shepherds on the plain, required no invention that man had made. Today the radio, telegraphic and telephonic apparatus would be busy, if a Prince was born to a Great Earthly Kingdom. Now listen to God's way. When the child Jesus was born in a manger, the hosts of Heaven came down, praised and glorified God, gave their message and did it God's way. No static in the air, the music sweet and clear, the message filled with hope and joy. Glad tidings toward men of good-will.

Adam at first lacked nothing. Everything was done God's way. No distance, God was there. No sweat, no toil, no disappointments, no death, no losses, no dissatisfactions. No steam power or horse bridled need fetch his goods for miles, he did not know the meaning of distance. He was not bound to a spot and forced to walk to another as we are today. God was his, and he was God's. He was a little lower than the Angels, beauty adorned his brow, love filled his heart, and peace his mind. Perfect motion blessed his movements. Sin caused his death, and lost for him Paradise, and all that went with it. Will not Holiness through the Gospel once again restore it?

Did not disobedience bring sorrow and shame. Can we not see today that if only we would be obedient, our joy would return, and all the miserable things of life disappear.

Why linger for trifles, why hesitate when it means so much. God stands at the back of His Own Plan. We have tried man's way, now let us try God's. Man and Evolutionism offers nothing, God offers all. The Gospel practised as portrayed by Christ will bring back that great restoration of all things, Harmony between God and man, and man and man. Friendship with all. Then, indeed, the lion and the lamb shall lie down together.

We shall understand how man was created, and why God Loves Him so much. Christ's Love will be a wonderful revelation, and why He was willing to leave the Regions of Glory, and suffer such an ignominious death will be an enigma no longer. We shall, however, understand and feel how despicable we were, knowing so little and feeling we knew so much.

Man was made **A LITTLE LOWER THAN THE ANGELS.** The Bible says so. Let God be true. Let us prove otherwise if we

can. Let us see if His Plan Works. And if we find it does, let us be men. **REAL MEN.** God offers, it is your fault and mine for non-acceptance. Prove to the world that God lives, loves, and desires the Hosts of His Highest Creation to honor and glorify Him, the giver of all good, and the source of **ALL LIFE.**

A little lower than the Angels. Higher than that when we get back again. Arch Angels, Priests and Kings. Your opportunity, your privilege, through the Gospel. Shall we accept, shall we try, others have succeeded, why not **YOU** and I.

J. W. H. SIMONS.

What's in a Name?

(Con'd. from January Number)

Then, says one, you do not think Jesus, "The sweetest name on mortal tongue," should have place in the name of His church? Believe me, dear reader, I would not for all this world, if I could, say one word to detract from the luster of that precious name, the name of Him who hath purchased my redemption, but may I ask: Why the tenderness and sweetness of that name inheres in its sacred use? Is it not the character of the individual, Christ, inhering in the name which constitutes its real sweetness rather than the name itself? Does not the character of the Christ give beauty and permanency to the name, rather than the name sanctifying the sweet child of Mary?

While it is true the angel said to Mary: "Thou shalt call His name Jesus," and the Nephite Record on page 142 says: "His name shall be Jesus Christ, the Son of God," yet will you please note the future tense—his name shall be Jesus—Thou shalt call His name Jesus! Jesus therefore was the name to be given to the Messiah at his birth into human life. Jesus was to be his common name among men during his lifetime, but was not his pre-existing name—the official name, denoting his kingly authority and mediatorial position as the Servant of the Lord.

The name Jesus is the proper name of our Lord, and the name Christ being added thereto identifies Him with the long-looked-for promised Messiah. The name Jesus comes from the Hebrew *Jah* which signifies "saves," or "a saviour." It has the same meaning as the name Joshua, and was quite a common name when Christ was here (see Col. 4:11) and is the

Greek form of the name Joshua. Eusebius says: "The name Jesus means the salvation of God. For Isoua among the Hebrews is salvation, and among them the son of Nun is called Joshua; and Iasoue is the salvation of Jah, i. e. salvation of God.

The name Christ, however, is not a mere appellative to distinguish our Lord from other persons named Jesus, but is an *official title* answering to the Hebrew word Messiah and signifying the anointed or consecrated one—three terms of similar import — Messiah, Christ, the Anointed—denoting the supreme dignity and authority of the Son of God of whom the ancient prophets testified should come, and for whose appearing the true hearted sons of Israel were looking; hence the message of Andrew to Peter: "We have found the Messiah, which is, being interpreted the Christ." St. John 1:40-41.

From the prophetic announcement of Daniel we extract the following: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the *Messiah the Prince* shall be seven weeks, and three-score and two weeks: the street shall be built again, and the wall, even in troublous times; and after three-score and two weeks shall *Messiah* be cut off, but not for himself." Daniel 9:25-26.

That this is a plain reference to the Son of God I presume none will deny; and please note the official title by which He is called is the *Messiah!* And also please remember that this same Messiah testified to the Jews: "Is it not written in your law, I said, Ye are gods? If he called them gods unto whom the word of God came, and the Scriptures cannot be broken; say ye of him, *whom the Father hath SANCTIFIED*, and sent into the world, Thou blasphemest; because I said, *I am the Son of God?*" St. John 10:34-36.—"For Him hath God the Father sealed."—6:27; and we are assured both by prophetic and apostolic declarations that this *Sanctified and sealed* Son of God was *Anointed* of God "with the Holy Ghost and with power"—Acts 10:38—and he finally declared: "All power is given unto me in heaven and in earth"—Matt. 28:18—and the Father: "Hath committed all judgment unto the Son: that all men should *honor the Son, even as they honor the Father.*" St. John 5:22-23. And the Apostle Paul prayed that:

"The God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and *revelation* in the *knowledge of him*: the eyes of your understanding being *enlightened*; that ye may know what is the hope of his calling, what the *riches of the glory of his inheritance* in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the *working of his mighty power, which he wrought in Christ* when he raised him from the dead, and set him at his right hand in the heavenly places far above *all principality*, and power, and might, and dominion, and *EVERY NAME THAT IS NAMED*, not only in this world but also in that which is to come: and hath put all things under his feet, and gave him to be *the head* over all things to the church, which is his body, the fullness of him that filleth all in all." Eph. 1:17-23.

Note that statement of Paul to the Hebrews in connection with the above Scripture, that God hath in these last days spoken unto us by his Son, who: "When he had *by himself* purged our sins, sat down on the right hand of the Majesty on high; being made *so much better than the angels*, as he hath *by inheritance* obtained a *MORE EXCELLENT NAME* than they." Heb. 1:1-4. Mark: his name is more "wonderful" than the names of the angels—and that he is exalted at God's right hand above *EVERY NAME* that is named in *this world or in the world to come*, and that God the Father hath said of Him:

"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, *hath anointed thee* with the oil of gladness *above thy fellows.*" Can we not, therefore, dear reader, grasp something of this *wonderful name*, and thus comprehend the great Apostle Paul in his declaration to the church at Phillippi—Phil. 2:9—that:

"God hath highly exalted him and given him a name which is *above every name*"—*onoma to hyper pan onoma*—the "NAME ABOVE EVERY NAME" on earth, in heaven, or in the world to come; the supreme dignity and authority God hath conferred upon him, throughout the eternal existing ages; no name to compare with the grandeur of that wonderful name comprising all the harmonies of the eternal worlds.

That name — that wonderful name above every name—above

the name of the angels, archangels and seraphims of heaven was not the common name—Jesus—given the child of Mary to distinguish Him from others called by the same name, but it was the wonderful name as declared by Himself after His exaltation "Ye shall take upon you *my name* which is *CHRIST.*"—Nephi 12:18—and in the revelation God gave to Peter, that: "Thou art the *CHRIST.*" Matt. 16:16. The name Christ signifies *Anointed*, the Messiah, the Consecrated one, the triumphant Son of God. "*Onoma, to hyper pan onoma.*" *THE NAME ABOVE EVERY NAME*—and the name in which His church is called—being called by the above specified name—Christ—therefore: *The Church of Christ*; Jesus forming no part thereof.

Please note the thought now that the church being called in the name of Christ, could not be legally called the Church of Jesus Christ, as Jesus Christ is not the bridegroom's original name. The name Jesus being an appellation to distinguish him from others of the same name is not part of the legal name, would not, if so signed by the bride, be a proper or legal indenture authorizing a bill of sale. To illustrate:

When my wife and I were married she took upon herself my name. Now, Willard J. Smith is my name. The name Smith being the generative or legal name, while Willard J. is the Christian name given me at birth to distinguish me from other people who were also called Smith. But I have a piece of property for sale, and my wife is also anxious that we sell it; and fortunately a buyer comes, arrangements are made, and we proceed to have the deed drawn up, and we go before a properly authorized Notary—the deed is drawn, handed me to sign and I write my name: Willard J. Smith. My wife then signs it Mrs. Willard J. Smith. Is her signature legal? No! Why? Because she has assumed to write a part of my name to which she is not legally entitled. She has a right to the *ancestral* name Smith but my Christian name *she has no right to—IT IS NOT HERS.* She has a Christian name of her own which her parents gave her at the time of her birth. What then is to be done? Why let my wife sign her own name as it is—Rachael C. Smith, and the Deed is authorized and will never be questioned if properly notoried. The proper signature of my wife as also of my own name

is essential to a legal transaction in order that it be valid; hence my own signature—Willard J. Smith and my wife's signature—Rachael C. Smith answers the purpose of the law; but Mrs. Willard J. Smith will not pass for my wife's name as Willard J. forms no part thereof. She is entitled only to the name Smith.

So, too, with the Church. The Church is "the bride, the Lamb's wife"—Rev. 21:9—and: "I have espoused you as a chaste virgin to Christ." 2 Cor. 11:2; and "Christ also loved the church, and gave himself for it" — Eph. 5:25; "Wherefore, my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to Him who is raised from the dead." Rom. 7:4; Married to Christ—the name Jesus not being given her as that is Christ's Christian name; and she, the Bride, the Church, the Lamb's wife, "*must take upon you*" (her) "*the name of Christ.*" Nephi 12:18. "And none were received unto baptism, save they took upon them the name of Christ," Moroni 6:3: "Therefore ye shall call the church in My name." * * * "the name of Christ which is My name"—Book of Nephi, p. 673.—"And they who were baptized in the name of Jesus, were called *the Church of Christ.*" Ibid., p. 672.

The Church of Christ is the only legal name for Christ's bride. The name Jesus does not belong to the church as a portion of her name any more than the name Willard belongs to my wife as a part of her wedded name, but my wife may do her trading, all her shopping and other work in my full name, having the bill and various accounts sent to me—to Willard J. Smith, and signed by her as Mrs. Willard J. Smith, purchaser, and I'll pay the bills without any question in the matter. So, too, those of the membership of the Church of Christ, and those in authority to administer in the ordinances thereof should pray to the Father, or administer in her ordinances in the name of Jesus, as they are thus acting for the church, the body of Christ, the mystical bride bearing his name—The Church of Christ.

Also as the record informs us that the Son of God was he who gave the Law, and it was He who was the representative of the Father—the one who appeared to Moses in the burning bush, and directed Moses in his work, then that wonderful name, "I Am That

I Am" (the self-existent one) must—in some sense, if Paul was right—be centralized in that glorified name, the Christ of God, who hath been given a name above every name, and is highly exalted above all in heaven or in the world to come as the chief among ten thousand and the one altogether lovely.

In considering the name of Christ, no language is sufficient to express the origin or dignity of that wonderful name. Eusebius referring to this thought says: "Even the divine spirit in the prophecies says, Who will declare his generation? For as no one hath known the Father, but the Son, so no one, on the other hand, can know the Son fully, but the Father alone, by whom he was begotten. For who but the Father hath thoroughly understood that Light which existed before the world was—that intellectual and substantial wisdom, and that living word which in the beginning was with the Father, before all creation and any production visible or invisible, the first and only offspring of God, the prince and leader of the spiritual and immortal host of heaven, the angel of the mighty council, the agent to execute the Father's secret will, the maker of all things with the Father, the second cause of the universe next to the Father, and the Lord and God and King of all created things, who *has received power and dominion with divinity itself, and power and honor from the Father.*"

How beautifully this harmonizes with the before quoted passage from the writings of the Apostle Paul in that he says—"God * * * hath in these last days spoken unto us by his son, whom *he hath appointed heir of all things, by whom also he made the worlds, who being the brightness of his glory, and the express image of his person, and upholding all things by the word of His power, when He had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee. * * ** But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity, therefore God, even thy God hath anointed thee with the

oil of gladness above thy fellows." Heb. 1:1-9.

Please note the thought that unto the Son, He, the great Jehovah, the Uncreated One, the Father of our Lord Jesus Christ, saith: "Thy throne, O God, is forever and ever;" not only actually recognizing Him as above all others who might be called god, but also anointing Him with the oil of gladness above His fellows; thus we find Him called God, even the Son of God, the *Anointed one of God*—The Christ of God; for the meaning of the title Christ, or *Christos* (Greek), is the Anointed One of God; and this anointing came to Him by *inheritance*, because He *loved righteousness and hated iniquity*—"when He had by Himself purged our sins" and "Sat down on the right hand of the Majesty on high." It was then he became entitled in the fullest and most absolute sense to that wonderful name, "the name which is above every name," above "Every name that is named, not only in this world, but also in that which is to come."

It is true that the Son of God was called Christ from unknown antiquity; but if I may use the term for want of a better method of expression, He was called Christ—the Anointed One of God—prospectively; or as the Apostle has said: "When he had by Himself purged our sins he sat down on the right hand of the Majesty on high." He was Christ—or The Anointed One of God when the morning stars sang together, and all the sons of God shouted for joy, in the *same sense* as Abraham was the Father of nations even before his son Isaac was born. "Neither shall thy name any more be called Abram, but thy name shall be called Abraham; for a father of many nations have I made thee."—Gen. 17:5.

Paul speaking of this says: "God calleth those things which be not as though they were"—Rom. 4:17; and of Christ He was reckoned as "The Lamb slain from the foundation of the world."—Rev. 13:8, and God, speaking of Himself, says:

"I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done."—Isa. 40:9-10.

at the Temple Lot building at Independence, Missouri, to sit as a Court of Elders to hear charges preferred by Bishop J. V. Roberts against Apostle T. J. Sheldon, notice having been given to all the parties concerned in the case. Bishop Roberts failed to appear to prosecute the charges either in person or by counsel. Apostle Sheldon appeared promptly prepared for his defense. The charges were heard, Brother Sheldon speaking in his own defense, and answering all questions put to him by the Court. The Court found the charges unsustainable, and that there is nothing against Apostle Sheldon. We publish this statement so that the members of the Church may know the truth relative to Apostle Sheldon's standing.

Brother E. H. Fairbrother, of Oregon City, Ore., writing in reference to ZION'S ADVOCATE, says, "I look forward each month to receiving it; I like it very much, as I think it manifests the true Spirit of Jesus Christ. My name is still on the books of the Reorganization, but I don't believe in the present program of that church."

Elder C. E. Bozarth is preparing an examination of the report of the Holloway-Wheaton Debate, as reported by Elder J. F. Curtis in the SAINT'S HERALD, which will no doubt appear in ZION'S ADVOCATE in the near future. Those who remember how he examined one Bishop Clark's attack upon Daniel McGregor, will well expect something quite interesting.

Elder C. L. Wheaton was billed for DeKalb, Illinois, for Sunday, January 15, where he intended to begin a series of meetings. From there to Michigan (Possibly to Wisconsin) and then on East to Providence, Rhode Island. His itinerary as planned will keep him busily engaged until time for the April General Conference.

The TORCH OF TRUTH for January, has just come to hand, issued this time from Phoenix, Ariz., containing twelve pages of interesting matter pertaining to the Latter Day Work, and the Church of Christ in particular. Again we hear from Brother and Sister Yates, as also from Brother R. M. Maloney. All these contributions are interesting, but more especially the article entitled "Sacramento Situations"; this is fine.

On Sunday, January 15, an Apostle of the Reorganization was heard to preach a sermon in which he emphasized the thought that "We were depending too much on divine power to carry on the work of God." Said he, "Some have believed that the redemption of Zion would come by supernatural power. This is a mistake; there is nothing supernatural about it, we have to do it ourselves." How history is repeating itself! The Jews reasoned along the same lines when Christ was here on earth. Hitherto, Latter Day Saints had been taught to believe that "the redemption of Zion should come by power". And in one of the revelations the Lord is made to say, "I do not require that ye shall fight the battles of Zion, for I will fight them for you." Now witness the change. The evidences of an apostacy come from the utterances of their own representatives.

Ordination of Apostles in the Church of Christ

The following letter of inquiry is received from Brother Roy L. Diamond:

Eagle City, Oklahoma,
December 27, 1927.

Mr. H. E. Moler,
Holden, Mo.

Dear Brother:

In ZION'S ADVOCATE of November, 1927, p. 162, you say that Daniel McGregor was the "first Apostle ordained in the Church of Christ for a great many years." Kindly inform me of the name or names of the Apostles ordained in the Church of Christ prior to the year 1926.

Enclosed find stamped envelope for reply.

Very respectfully,

ROY L. DIAMOND.

Our reply is as follows:

Holden, Mo., January 3, 1928.
Mr. Roy L. Diamond,
Eagle City, Okla.

Dear Brother:

I am in receipt of your inquiry dated December 27, 1927. The names of the Apostles ordained in the Church of Christ, which took place on May 17, 1863, are as follows: Granville Hedrick, David Judy, Jedidiah Owen and Adna C. Haldeman. These together with John E. Page, who was an Apostle in the days of Joseph the Seer, made a Quorum of Five Apostles at that time. Those ordinations

took place at the home of Elder William Eaton, which I think was in Livingston County, Illinois. Apostle John E. Page was the spokesman at these ordinations. The Quorum of Twelve was not filled at that or any subsequent time that we have any record of. Neither were there any more ordinations to the Apostolic office until April, 1926, that I am aware of.

H. E. MOLER.

Elder Wheaton Still in the Ring, as the Following Will Show:

January 1st, 1928

Elder J. W. Peterson,
St. Joseph, Missouri.

Dear Brother:

In harmony with the understanding had between us at the meeting that we attended last evening I take this opportunity of submitting the following propositions to you for public discussion of vital questions pertaining to the respective churches we represent:

First: Resolved that the Quorum of First Presidency, consisting of three presiding High Priests, after the order of Melchisedec is the leading Quorum of the Church and as such takes precedence over all other quorums.

.....Affirms
C. L. WHEATON Denies

Second: Resolved that the Quorum of Twelve, consisting of Apostles, is the leading Quorum of the Church organized by Christ, and as such takes precedence over all other quorums, and has the oversight and watch-care of all the churches that compose the Church of Christ.

C. L. WHEATON, Affirms.
.....Denies.

The Bible and Book of Mormon to be the standard of evidence; all other matter to be considered on its merit, and may be considered by mutual consent of the disputants.

Hedges seven rules of controversy to be the rules to govern said discussion.

Place of discussion to be in one of the meeting places of the Reorganized Church in St. Joseph, Missouri, lasting for four nights, beginning Monday, January 2nd, and lasting till January 5th. The time to be two hours to each session