

# ZION'S ADVOCATE

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

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## A Call for Fasting and Prayer

December 4 to 11, 1932

*To the Churches of Christ, Scattered Abroad;*

### *Greeting:*

Whereas, the Council of the Twelve Apostles has set apart the period of December 4 to December 11, 1932, as a special season of fasting and prayer to Almighty God, for guidance and direction in the affairs of the church, and the responsibilities placed upon them by the Lord Jesus Christ,

And whereas, the call has been sent forth for the Twelve to meet in Special Session beginning December 4, 1932, at Independence, Missouri, for the purpose of considering the needs of the church, and seeking the mind of the Lord for direction and unifying of the Twelve, the ministry, and the whole church upon the major issues that confront us,

We therefore call upon the whole church to join with us in this special effort to obtain the clarifying word of the Lord.

For we are all aware of the fact that the whole world is passing through a most crucial time; seemingly our whole social, economic, and spiritual structure is in the balance, awaiting revaluations, reconstructions, and reformations that will free the children of men from the bondage which has surfeited and oppressed them. Human wisdom and human machinations have failed to establish equality and justice. Churches and their creeds have failed. Politicians and statesmen with their platforms, diplomacy, and treaties have not succeeded in correcting the evils that like cancer have eaten into the vital parts of our home, church, state, national, and international life; having allowed themselves to be polluted with greed and the gratification of ambitious desires, the consequences of which have brought disaster to the whole world, and suffering to millions who are groaning under the burdens that have thus been brought upon them.

The remedy for these evils can only be found by complying with the will and commandments of our heavenly Father, which is summarized in these few words:

"Jesus said unto him, *Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind*. This is the first and great commandment. And the second is like unto it, *Thou*

*shalt love thy neighbor as thyself.*"—Matthew 22:37-39.

In view of these facts, who can escape the conclusion that the responsibility rests upon the ministry and the whole church, as individuals and as a group, to arise to the occasion as true and valiant soldiers of a great Commander, and allowing the noblest impulses of our natures to predominate in dealing with these problems that confront us, blend our efforts together to that end that we shall be able to present to the whole world, to every seeker after righteousness, and to the membership of this whole church scattered abroad, a message of hope and clarity, that will be an inspiration to them all, that indeed a people may be prepared for the coming of the Lord. The Lord has said, ". . . in Zion, and in Jerusalem, shall be deliverance, as the Lord hath said, *and in the remnant whom the Lord shall call.*" For that reason the eyes of the Restoration are focused upon this place, and their prayers ascend to God that out of Zion shall come deliverance from the intolerable conditions of the earth.

This being true, do we have the faith and courage to lay aside our personal and petty differences, and undertake this task in all the earnestness and fervency of our souls, that we may see such a great and noble work accomplished?

It is to that end that we call upon the membership of this church, as well as those interested in this church of Christ, to join in a season of prayer that this end might be accomplished, and we offer to you the following suggestions, which we as the Twelve have imposed upon ourselves, for your observation during this period.

*We recommend to you that during the whole of this period, the following provisions shall be observed:*

Let each of you examine yourselves, according to the scriptures, and wherein you may remember that your brother or sister has a just grievance against you, be reconciled with them.

On the first day of the week, (December 4), which is the Lord's day, assemble yourselves together, if possible, in solemn prayer and sacrament service. Come together in meekness and humility, confessing your

duties; membership and their duties; church extension; and provisions for corporate meetings.

This being true, the same principle of law that would apply to the name of other associations would apply to the church:

"Names are necessary to the very existence of corporations. The corporate name has been said to be 'the very being of constitution; the knot of their combination; without which they could not do their corporate acts; for it is unable to plead or be impleaded, to take and give, *until it hath a name.*'—Cyclopedia of Law and Procedure, volume 10, page 150.

When this latter-day work was first established in 1830, it was given its corporate name by the "will and commandment of God," which was the *Church of Christ*, after the family or surname of Jesus Christ, of "whom the whole family (of God) in heaven and earth is named."—Ephesians 3:15.

We affirm that, if God is the law-giver to the church and it is evidenced in his statutes that he has given his church on earth a name, and if the name of a corporate body is of so much importance as to constitute the "very being of its constitution; and the knot of its combination," then neither the church nor any part of it has the right to change that name at their pleasure, as is clearly set forth in law:

"A corporation can not change its name at pleasure by mere corporate action, but it must have the consent of the state in the form of statutory permission."—Cyclopedia of Law, volume 10, page 156.

#### *How We Received Our Name*

About one hundred and forty-seven years before the coming of Christ in the flesh, Alma went forth to establish the church. After he had baptized a considerable number of followers, "by authority of Almighty God" (Mosiah 18:13), he formed them into one body, for mutual benefit and unified action, and in the absence of direct command gave them a name:

"And they were called the church of God, or the Church of Christ from that time forward."—Mosiah 18:17.

To some, the above names might seem to conflict, but we read in the scriptures that, Christ is "God manifest in the flesh" (1 Timothy 3:16), therefore, before his coming in the flesh, either appellation might aptly be applied to the church, in the absence of a direct command otherwise. After Christ was resurrected, and appeared to the Nephites, and had selected his twelve disciples, to go forth as special witnesses of him, and to build up the church, confusion and disputations did arise over the question, as the following scripture proves:

". . . it came to pass that the disciples were gathered together, and were united in mighty prayer and fasting.

"And Jesus again showed himself unto them, for they were praying unto the Father in his name; and Jesus came and stood in the midst of them, and said unto them: What will ye that I shall give unto you?

"And they said unto him: *Lord we will that thou wouldst tell us the name whereby we shall call this church;* for there are disputations among the people concerning the matter."—3 Nephi 27:13. Utah Edition. (Italics mine.—C. L. W.)

We pause here for a question: Does it not seem reasonable that, if the disputation over this question in those days was of sufficient consequence for Jesus to appear in person to settle dispute, that the answer he gave then would also apply now? Did he say: What difference does it make as to what name you go by, so long as you do as I have commanded you? And has time altered the seriousness of the situation? The same disputation confronts us today. We believe the answer he gave then applies to the same situation today. Here is what he said:

"And the Lord said unto them: Verily I say unto you, Why is it that the people should murmur and dispute because of this thing?

"Have they not read the scriptures, which say, *Ye must take upon you the name of Christ,* which is my name? For by this name shall ye be called at the last day."—3 Nephi 27:4, 5.

In view of this direct command of Jesus Christ to his disciples, who had made the matter a subject of prayer, it is our belief that from that time forward, even down to the close of the "last day" dispensation of time, that the church on earth was to be called the *Church of Christ*. For further proof of this fact we cite the following:

". . . And they were converted unto the Lord, and were united unto the *church of Christ.*"—3 Nephi 28:23.

". . . And behold the disciples of Jesus formed a *church of Christ,* in all the lands round about."—4 Nephi 1:1.

"And after they had been received into baptism, and were wrought upon and cleansed by the power of the Holy Ghost, they were numbered among the people of the *church of Christ.*"—Moroni 6:4.

When the Apostle Paul sent an official communication to the Romans he sealed it with this salutation:

"The churches of Christ salute you."—Romans 16:16.

#### *Why We Are Called the Church of Christ*

This church of Christ, is a remnant of the church restored under the hands of the Prophet Joseph Smith. We believe he established it by divine authority, in harmony with the will and command of God as set forth in the Bible and the Book of Mormon, as our citations from these two books so far proves.

According to the teachings of all divisions of the Restoration, we are living in the "last day" dispensation of time. This being true, then to be recognized as the true church, the Lamb's wife, we must bear his name, which is Christ, "for by this name shall ye be called at the last day," for *Jesus* is his given name, but *Christ* is his surname, or family name, which he imparts to his seed after him; as in the case of Joseph

Smith, sr., who was the father of Joseph Smith, jr., Alvin Smith, Don Smith, etc.

In section 20 above quoted, the name, *Church of Christ*, is referred to eight times; in the original version as published in the Book of Commandments in 1833, ten times. It is significant that in every instance after the church was organized, both in its publications and articles touching upon the doctrine and practices, it was referred to as the Church of Christ, until it was changed May 3, 1834, at Kirtland, to the "Church of the Latter Day Saints," leaving out all reference to Christ.

Much more could be said, but this should be sufficient to justify us in taking the position that, if we

ever succeed in lifting the condemnation that was brought upon the church in the early days, because of their "vanity and unbelief," and failure to "remember the former commandments," (Doctrine and Covenants 84), we must return to our first love, "the Church of Christ," and honor and glorify this, our spiritual mother among men, for by this name shall the true saints of God be called in the "last day."

Therefore, "the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."—Apostle Clarence L. Wheaton, of the Church of Christ, (Temple Lot), to the honest in heart of Latter Day Israel scattered abroad.

## The Mission of Christ and His Relation to God

By J. R. McClain

The story of man as it is revealed in the sacred records, and of God's dealings with him, apply to this life and are measured by time. Even the mission of Christ had a beginning and will have an ending as we shall see. Everything that has a beginning must have an ending, and applies to time.

We can not conceive of a thing having one end only. But somewhere there must be another end. There is a purpose and object for the beginning of anything, and when that purpose or object is reached, that is the end.

Eternity has neither beginning nor ending, and is not measured by time or space. "In the beginning" (Genesis 1:1 and John 1:1, 2), applies to the beginning of time and of creation. "The first day" (verse 5 and on to the seventh; the creative period; the story of creation in Genesis first chapter), pertains to the spiritual.

In the great plan that originated in the mind of God, the divine architect, he saw the end from the beginning. He saw all creation as it would be. "Every plant and every herb of the field before it grew." (Genesis 2:5.) In fact all created things—spiritual. Then follows the temporal or material creation—second chapter.

What is meant by creation? We read, "And the Lord *formed* man out of the dust of the ground (verse 7), and out of the ground the Lord *formed* every beast and every fowl of the air. (Verse 19.) So creation means formation. God did not speak the world into existence. It existed in chaos, "was without form and void." So God created it, gave it form.

And so it was with all created things. Some things were not created. "Intelligence, or the light of truth, was not created or made . . . the elements are eternal."—Doctrine and Covenants 90:5. God did not speak the world into existence, but formed or created it out of matter that already existed, which is eternal. That Christ, the Son, was with God, the Father, in the beginning. John tells us, "All things were made by him; and without him was not anything made that

was made." (Chapter 1, verse 3. See also Colossians 1:16; Hebrews 1:2; Ephesians 3:9.) That Christ was with the Father before the world was. (See John 17:5.) "Glorify thou me with thine own self, with the glory I had with thee before the world was . . . before the foundation of the world." (Verse 24.) Jesus said, "I was in the beginning with the Father, . . . Ye were also in the beginning with the Father; that which is Spirit even the Spirit of truth, . . . "I am the Spirit of Truth." Doctrine and Covenants 90:4: "Man was also in the beginning with God." "Intelligence, or the light of truth, was not created or made. Neither indeed can be." (Verse 5.) It was the material body that was created, and not the spirit.

As further proof of the above we read, "When the morning stars sang together and all the sons of God shouted for joy."—Job 38:7. And this, "Forasmuch as the children were partakers of flesh and blood he also himself took part of same."—Hebrews 2:14. Likewise in the same manner. A fleshy body was prepared for him (Hebrews 10:5), and so it is with all mankind according to the law of procreation, which only applies to the temporal body. As further proof that man existed before he had a body, read Jeremiah 1:4, 5 and John 1:6, 7. If Jeremiah and John preexisted, it is evident that all spirits preexisted.

As to man's preexistent state, but little has been revealed. That we have no recollection of our existence before we came in the flesh is no evidence that it is not true. It is said that a newly born babe is the most helpless and dependent of all creatures, having no judgment or reasoning powers; devoid of the natural instinct of the lower animals. It is "the inspiration of the Almighty that giveth them understanding." (Job 32:8.)

It was no less true of the infant Jesus. So it was said of Jesus "In his humiliation his judgment was taken away." (Acts 8:33.) As his body grew God inspired his mind, or spirit, to think, reason, and learn. So we read, "And I John saw that he received

not of the fullness at the first but received grace for grace . . . until he received a fullness." (Doctrine and Covenants 90:2.) So when we receive of his fullness we will know all about our preexistent state, or "first estate."

We read of "angels which kept not their first estate" (Jude 6), but just what that first estate was we are not fully informed. Peter referring to them says, "For if God spared not the angels that sinned but cast them down to hell, and delivered them into chains of darkness," etc. (2 Peter 2:4.) Evidently before they "sinned" they were angels of light.

In Isaiah 14 chapter 12-17, we read of the fall of Lucifer. "How art thou fallen from heaven, O Lucifer, son of the morning," etc. Jesus said, "I beheld Satan fall as lightning from heaven." (Luke 10:18.) Evidently Satan was once an angel of light, but fell. Lucifer's sin was rebellion, and pride of heart. We read, "For thou hast said in thine heart, I will ascend into heaven; I will exalt my throne above the stars of God. . . . I will be like the most high." (Isaiah 14:14.) Doubtless this all happened in the preexistent state.

"The earth was made for man, and abideth a celestial law." (Doctrine and Covenants 85:6.) "Marriage is ordained of God unto man . . . that the earth might answer the end of its creation and be filled with the measure of man according to his creation before the world was" (Doctrine and Covenants 85:6), so he was commanded to "multiply and replenish the earth" (Genesis 1:28), so when that is accomplished the marriage relationship will end. All will have received bodies that are entitled to them. "For after it hath filled the measure of its creation, it shall be crowned with glory" (Doctrine and Covenants 85:6), and all mankind that are still on the earth will be "changed in a moment, in the twinkling of an eye, at the last trump." (1 Corinthians 15:51, 52.)

In the great plan of the ages before the creation, God in his infinite wisdom and foreknowledge saw the end from the beginning, and he purposed to give man his agency to choose for himself, and to set good and evil before him; and also the results of obedience and disobedience. On account of man's free agency to choose for himself, God foreknew the possibility that man would sin, and the penalty was death. So it was necessary to provide a means for man's redemption or else the great plan of the universe would fail. Among all the sons of God in the spirit world, mentioned in Job 38:7 (evidently before the fall of Lucifer, and the other angels that kept not their first estate), one was sought to redeem fallen man who would make the necessary sacrifice according to the great plan of the ages God had arranged for his glory, and could not be changed. Someone of the Sons of God must make the atonement. It has been said that Lucifer said, "Send me and I will redeem man, and give me thy glory." (Inspired Version.) Of course that could not be, as that would destroy God's power and plan. He would cease to be God. Another Son, Christ, said, "Send me, and the glory be thine," (In-

spired Version) God, seeing that Christ would carry out the plan of the atonement to the very letter, chose him for the work. He would have to give up the glory he had with God, and take on himself the nature of man, be made a partaker of flesh and blood, take upon himself the sin of the world, and taste death for every man. In fact, do the will of the Father. Evidently Lucifer was not pleased, and stirred up rebellion among the angels, and there was war in heaven, Michael and his angels fought against the dragon, "and the dragon fought, and his angels prevailed not, neither was their place found any more in heaven, and the great dragon was cast out, that old serpent called the devil and Satan which deceiveth the whole world. He was cast out into the earth and his angels were cast out with him." (Revelation 12:7-9.) No doubt these are the angels who kept not their first estate. God having chosen Christ, (1 Peter 2:4) and rejected Lucifer (Hosea 4:6), they were enemies henceforth.

God so loved the world that he gave his only begotten Son. (John 3:16.) Jesus was called the "only begotten" because of his immaculate conception. (See Luke 1:36.) He was the only natural born Son of God, hence the only legal and lawful heir. "Thou art my son; this day have I begotten thee." (Psalms 2:7; Acts 13:13.) "Wherefore when he cometh into the world, he saith sacrifice and offering thou wouldst not, but a body thou hast prepared me." (Hebrews 10:5.)

So we see how God prepared a body for him, of the seed of Abraham, born of a woman. (Galatians 4:4.) We also may become sons of God, by the law of adoption. (Galatians 4:5; John 1:12; Ephesians 1:5.) The adoption of children, heirs of God and joint heirs with Christ. (Romans 8:17.) We are called the sons of God. (1 John 3:1.) "And if a son, then an heir of God through Jesus Christ." (Galatians 4:7.) So in every sense of the law we are equal with Christ in receiving our inheritances. So he calls them brethren. Christ called the Firstborn. "The first begotten," etc. (Hebrews 1:6.) "That he might be the firstborn among many brethren." (Romans 8:29.) So he is truly our elder brother.

Jesus said to Mary: "Touch me not, for I am not yet ascended to my Father, but go to my brethren (calls them brethren—J. R.) and say unto them, I ascend to my Father, and to your Father, to my God, and to your God." (John 20:17.) So here we see the truly adopted sons hold the same relationship to God that Jesus does. Howbeit Jesus Christ received such wonderful power, in fact all power: "For it pleaseth the Father that in him should all fullness dwell." (Gal. 1:9.) "That in all things he might have the preeminence." (Verse 18.) Possessed of the fullness of the Godhead. (Colossians 2:9.) "And the express image of his (God's—J. R.) person." (Hebrews 1:3.) Let us not lose sight of the fact that although he was God manifest in the flesh, Christ and God are two distinct personages. As it is clearly stated in the above reference, "he sat down

on the right hand of the Majesty on high." (Verse 3.) Webster defines *manifest*, "make known," "show plainly." Christ was "*chosen*" of God and "*sent*" into the world on a mission; and what was that mission?

Jesus said, "For the Son of man is come to seek and to save that which was lost." (Luke 19:10.) "I am come that they might have life." (John 10:19.) His mission was of a twofold nature, for we read, "Who is the Savior of all men, specially of them that believe." (1 Timothy 4:10.) Jude tells us about a common salvation. (Verse 3.) It is common to all. In Book of Mormon (page 106) we read, "For as death hath passed upon all men to fulfill the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall, and the fall came by reason of transgression; wherefore it must needs be an infinite atonement." (Verses 11 to 15.) Continuing on page 217:107: "For behold also his (Christ's—J. R.) blood atonement for the sins of those who have fallen by the transgression of Adam who have died not knowing the will of God . . . or who have ignorantly sinned." "For since by man came death by man came also the resurrection of the dead." "For as in Adam all die, even so in Christ shall all be made alive." (1 Corinthians 15:22.) "Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men to justification of life." (Romans 5:18.) "So death passed upon all men" (12th verse), and man became subject to him that hath the power of death, the Devil." (Hebrews 2:14.) "The prince and power of the air," the strong man referred to in Matthew 12:28.

There are two predominating powers in the world; the power of good and the power of evil; the power of Christ and the power of the Devil; one to save and the other to destroy. The Devil's power is greater than that of man. To extricate man from his power, that of death, it required one stronger than the Devil. It required an infinite atonement, a divine sacrifice. To satisfy the demands of justice all must die, or its equivalent. So Christ assumed the responsibility and took upon himself the sin of the whole world, and tasted death for every man; made the supreme sacrifice, that of himself, and died on the cross. "In due time Christ Jesus died for the ungodly, made his soul an offering for sin" (Book of Mormon 200:25). Thus entering the strong man's house, and came forth victor over death, hell, and the grave. It was said of him: "I will contend with him that contendeth with thee, and I will save thy children" (Isaiah 49:25). "For to this end Christ both died and rose, and revived, that he might be the Lord, both of the dead and the living." (Romans 14:9.) "Buried and rose the third day." (1 Corinthians 15:4.) Thus he broke the bands of death, and established the principle of the resurrection of the dead. Thus he declared, "I am the resurrection and the life," and to his disciples, "I have the keys of death and of hell." Thus paying

the debt that man could not pay, and satisfying the demands of justice, bringing man back to God or God's favor. This sacrifice or atonement applies to all mankind, regardless of whether he be good or bad. That there will be a resurrection of both the just and the unjust, see Acts 20:15; John 5:29. This is the common salvation Jude refers to, verse 6: "Not by works of righteousness which we have done, but according to his mercy he saved us." Titus 3:21: "Even when we were dead in sins hath quickened us together with Christ." "By grace ye are saved" (Ephesians 2:5.) "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God, not of works, lest any man should boast." (Ephesians 2:8, 9.) "Not by works of righteousness which we have done, but by his mercy he saved us." Saved us from the curse, Adam's sin, not our individual sins. Being justified freely by his grace through the redemption that is in Christ Jesus. (Romans 3:24.) It was a free gift, unmerited favor. So we see Jesus paid the debt, gave us a clean slate as it were. When he prayed to the Father just before the crucifixion, he said, "I have glorified thee on the earth; I have finished the work thou gavest me to do." "And now, O Father, glorify thou me with thine ownself with the glory which I had with thee before the world was. (John 17:4, 5.) Note he said, "I have finished the work"; and while in agony on the cross, when they gave him the vinegar, he said, "It is finished"; and he bowed his head and gave up the ghost." (John 19:30.) Note the language, "I have finished the work thou gavest me to do." This he said while in the garden, and seemingly the last word he said on the cross. "It is finished." What was "*finished*"? Everything that was required to redeem man from the fall. The Adamic sin. The great sacrifice was made. His blood was shed, which the atonement required. Jesus paid it all. He trod the "winepress alone." So the power of Christ was greater than the power of him that had the power of death, the Devil; and Christ was victor, having conquered death, hell, and the grave, making sure the power of the resurrection which places man back where he was before the fall. Man still has his agency and can choose life or death.

Christ did not atone for our individual sins. As it is written, "It shall no more be said, Our Fathers have eaten sour grapes and the children's teeth are set on edge, but every one shall die for his own sins." (Jeremiah 31:29, 30. See also Galatians 5:7, 8; and Romans 2:6.) Now let us see what is meant by the "special salvation" Jude mentions. Bear this thought in mind, that Jesus is the Savior of all men, specially of them that believe. We have already shown that all men were saved with a common salvation, without any effort on man's part whatever. Jesus paid all actions must be accounted for. Sin is transgression of law. "But sin is not imputed when there is no that debt, but by reason of our agency, our individual law." Therefore that we might enjoy a full salvation in the presence of God and his Christ, which is

the special salvation, that we might be made free from individual sins and become son of God; a way must be given, a plan instituted to bring about that happy condition. This duty was also delegated to Jesus to perform, so after his first mission was "finished," as we have shown, he soon began his second task.

Because of the obedience of Christ even unto death, we read, "Wherefore God also hath highly exalted him and given him a name which is above every name. That at the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:9, 10.) Note this name and power was given to him after his death and suffering (verse 8). Again we read, "Though he were a son, yet learned he obedience by the things which he suffered, and being perfect, he became the author of eternal salvation to all them that obey him." (Hebrews 5:8, 9). "To as many as believed, to them gave he power to become sons of God." (John 1:12.) "The author and finisher of our faith." Being the author and originator of our salvation through obedience to him, he had the right to state the terms and conditions which he did, and no one can change them. So he declared, "I am the way, the truth, and the light; no man cometh unto the Father but by me." (John 14:6.) And again, "All power is given unto me in heaven and earth." (Matthew 28:18.) "For the Father judgeth no man, but hath committed all judgment to the Son." (John 5:22.) "All things are delivered to me of my Father." (Matthew 11:27.) "The Father loveth the Son and hath given all things into his hands." (John 3:35.)

Angels and authorities and powers were made subject unto him. (1 Peter 3:22.) All this power and authority was conferred upon him "after" his suffering and death. A *special* work for him to do. So Peter on the day of Pentecost proclaimed to all the house of Israel that God hath *made* that same Jesus whom ye have crucified, both Lord and Christ (Acts 2:36), and if it were possible to make it stronger, further on we read, "Then Peter and the other apostles answered and said, Him hath God exalted with his right hand to be a Prince and a Savior to give repentance to Israel and forgiveness of sins." (Acts 5:29, 31.) Christ having obeyed the Father in all things, doing those things that pleased him, he qualified for the position the above scriptures portray.

It is not our purpose in this paper to enter into the details of the plan outlined by Jesus in his teaching, and that of the apostles, and authorized representatives as revealed in the scriptures of eternal truth. Sufficient to say, he is the *Author* and the *Finisher* of our faith, through obedience to his law. He is Alpha and Omega, the first and the last, the beginning and the end. As stated in the first of this article, anything that has a beginning must have an ending. So it is with the work of Christ. His first work had a beginning at creation and an ending at the cross. So with his subsequent work. It had its beginning and must

also have an ending, as we shall show. When did it begin? There has been and is now a question of doubt in the minds of some as to when the gospel work under Christ began. That it had a beginning I will give a few citations. In Mark 1:1 we quote "The *beginning* of the gospel of Jesus Christ the Son of God." This makes it clear that it had a beginning. The same writer in verse 2 refers to the coming of a messenger to prepare the way before him, as foretold by the prophets. It is evident this messenger was John the Baptist, and if so his work had something to do with it. So we read in Acts 10:37 that "it began from Galilee after the baptism which John preached," and Jesus makes it more definite after his resurrection. To his apostles he said, "Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." (Luke 24:46, 47.)

That makes it clear and by good authority when it began. The same thought is given in 2 Nephi, page 164, verses 7, 8. When will it end? We shall soon see. A prominent writer of the Utah Church (L. D. S.) in "Book of Testimonies," made the statement that Joseph Smith was a prophet of God and always would be. I challenge the statement. The mission of Christ will come to an end and consequently all the officers, including apostles and prophets, must cease. When we all reach perfection, and all see eye to eye, and come to a knowledge of the truth, why the need of apostles and prophets? It will not be any more brother teach brother, "for all shall know me, from the least to the greatest."

Now, when will Christ finish his work? Turn with me to 1 Corinthians 15, beginning with verse 24: "Then cometh the end when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him (God) and when all things shall be subdued unto him, then shall the Son also himself be subject unto him (God, J. R.) that put all things under him that God may be all and all." (Verses 24 and 28.)

Thus we find the Omega: The end of Christ's mission, and as Isaiah says, "When the Lord has performed his *whole* work." (10:12.) Having finished his work he gave up his kingship, lordship, and godly power and authority, and all rule to God the Father, and became subject unto God, the same as all who through obedience likewise became heirs of God by adoption, being equal with him, or as John says, "*Like him.*" (1 John 4:1.)

While Jesus Christ was in possession of this wonderful power in the performance of this finishing of his work, having been given all power and all rule, possessing the fullness of the Godhead bodily (Colos-



sians 2:9), because God had made him both Lord and Christ (Acts 2:36), and exalted him to be a Prince and a Savior, etc. (Acts 5:31), thus being "God manifest in the flesh." For it pleased the Father that in him (Christ) should all fullness dwell. (Colossians 1:19.) Being the brightness of his (God's) glory, and the express image of his person. (Hebrews 1:13.) What is he but a God? In fact, the Father calls him God. "But unto the Son he saith, Thy throne, O God, is for ever and ever." (Hebrews 1:8.) Here we find the Father calling Christ the Son, God. This is the key to the mystery, and helps us to understand why Jesus is sometimes called God. We must concede the fact that there is God the Father and God the Son. There is ample proof in both the Bible and Book of Mormon, as we shall presently show. But first we wish to examine some references which, if taken alone, would seem to teach us that Jesus Christ was the only God, and besides him there was no other, which position is *not true*, since we have found the key. Otherwise, we could not possibly harmonize the Scriptures. We would have both the Bible and Book of Mormon contradicting themselves and each other. We must study to "rightly" divide the word of truth, and when we do this we will find that they harmonize beautifully. That Christ is sometimes called God does not signify that there is but one personage in the Godhead. There is a divine trinity; God the Father, God the Son, and God the Holy Ghost. To the Son, this high and exalted name was given of the Father, a name which is above every other name, which is Lord (God) and Christ (Savior). The Lord Jehovah, which is above all other Gods, calls the Son God. That will enable us to understand Paul when he exhorts the elders to feed the church of God which he hath purchased with his own blood. (Acts 20:28.)

We know it was the blood of the Son that was shed, yet Paul calls him God; for the same reason that God the Father calls him God. In the same sense that the Church of Christ is sometimes called Church of God. (See 1 Corinthians 10:32, and 1:2; also 1 Timothy 3:5, and others.) Once more from the Bible doubting Thomas, after being convinced, "said unto him, My Lord and my God." (John 20:28.)

Now let us notice a few samples in Book of Mormon. I will use the "Authorized Version." Page 216: 102: "And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth." King Benjamin, by the eye of prophecy, foreknew that God the Father would exalt his Son, and give him all power, both in heaven and earth, so he calls him the Father of heaven and earth.

Abinadi makes it a little stronger on page 249. Referring to the prophecies concerning the coming of the Messiah, he says: "Have they not said that God himself should come down among the children of men," etc. (verse 13), and then quotes Isaiah 53d chapter. It should be remembered that the name of Christ was not used by the prophets of old. The term *Lord*, *Messiah*, *Immanuel*, and *God*, were commonly used when referring to the work of Christ. But the care-

ful student will observe that there is often a qualifying clause that enables us to see who it is.

As in Isaiah 51:22, "Thus saith the Lord, the Lord and thy God, (the name Christ is not mentioned. J. R.) that pleadeth the cause of his people." Evidently it is Christ that "pleadeth." Webster defines "plead," to urge, argue, entreat. If there was only one personage, how could he urge, argue, or entreat? See verse 13 in chapter 53: "Behold, my servant shall deal prudently: he shall be exalted and extolled very high."

Evidently this is God speaking concerning Christ, whom we have learned he did exalt. (Philippians 2:9.) You will also note that Abinadi quotes the entire 53d chapter of Isaiah. The last clause: "And he bore the sins of many (that was Christ) and made intercession for the transgressors. (Verse 27.) If only one personage, how could he intercede? Then Abinadi explains how Jesus Christ became the Father and the Son. "And because he dwelleth in flesh, he shall be called the son of God." (Verse 29.) "And having subjected the flesh to the will of the Father, being the Father and the Son; the Father because he was conceived by the power of God, the Son because of the flesh; thus BECOMING THE Father and the Son." (Verse 30.) I have capitalized two words to call attention. It would be impossible for one individual to conceive himself. One might beget another, but it would be impossible for one to beget himself. A man can not be his own Father, so this statement confirms the Bible story of the immaculate conception of Christ, see Luke 1:7. Note the language, "Thus becoming the Father and the Son." Jesus explained to Joseph Smith why he was called the Father, "The Father because he (God the Father. J. R.) gave me of his fullness, the Son because I was in the world and made flesh my tabernacle." (Doctrine and Covenants 90:1.)

So Christ became the Father and the Son, so he did not always hold that position. This exaltation applies only to Christ. God the Father conceived him and conferred this honor of being called by this high and holy name. It was a gift, "giving the Son power to make intercession for the children of men standing betwixt them and justice (verse 37). To stand betwixt, of necessity there must be two objects. More about this later.

On page 341, Book of Mormon, a controversy between Zeezrom the agnostic, and Amulek, the servant of God, begin at verse 69 and read. I shall not quote it all. In verse 93 Zeezrom asked, "Is the Son of God the very Eternal Father?" Amulek answered, "Yes, he is the very eternal Father of heaven and earth, and all things which in them is. He is the beginning and the end, the first and the last." (Verses 94, 95.) This all applies to God the Son, as we have already shown he had a beginning of power and will have an ending of power. The Supreme God, God the Father, has no beginning nor ending. Now read on page 628.

(Continued on Page 152)

## ZION'S ADVOCATE

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## EDITORIAL

### Far-fetched Theories

This seems to be a time of new ideas, new theories, and new hobbies. A new idea should not be rejected merely because it is new, neither should it be received and advocated until there is a careful and prayerful examination. Everything should be weighed in the balances of reason and truth. We should hold ourselves open to the reception of truth without jumping immediately and hastily to accept every new fancy that comes along. We should not be hasty in changing our position, but remain anchored solidly to our convictions until shown conclusively that we are in error.

It seems lately, however, to have become a kind of fad to take some new position, and ardently advocate the same to all who will listen. Just recently it has come to the ears of the Editor of *The Advocate* that some of our members are taking the position that Jesus Christ is God, and the only God, and the only Eternal Father. We fail to see how anyone familiar with the scriptures can take this fallacious heresy seriously, denying the other two personages of the Godhead—the Father and the Holy Ghost. That there is one God, but three persons in that Godhead, is clearly set forth in the Scriptures and quite generally accepted by all professed believers.

Not caring to enter into a lengthy examination of this question, we content ourselves by presenting just a few passages which touch vitally upon the matter. At the very beginning of the ministry of Jesus, and at its close, are two statements that should forever settle all bickerings upon this question. The first is at the baptism of Jesus contained in Matthew 3:16, 17:

"And Jesus, when he was baptized, went up straightway out of the water, and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him, and lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased."

In this passage the identity of the three persons of the Godhead are specifically presented. The Father speaks from heaven, acknowledging Jesus as his Son,

while the Holy Spirit appears in the form of a dove.

Then in the last commission Jesus sends forth the Eleven Apostles in the following words:

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matthew 28:19.

Here we find the three persons of the Deity specifically named—The Father, Son, and the Holy Ghost. How much plainer could language be made? Why the names of the Father and the Holy Ghost *if* Jesus is the only God? Why the superfluous and idle waste of words?

I do not know where these "Jesus-one-person-God" advocates get their ideas, unless it be from the Book of Mormon, page 341, where Amulek in his controversy with Zeezrom, states as follows:

"Now Zeezrom saith again unto him, Is the Son of God the very eternal Father? And Amulek said unto him, Yea, he is the very eternal Father of heaven and of earth, and all things which in them is."—Alma 8:93, 94.

Jesus was with his Father in the beginning and had a hand in the creation of all things (see Hebrews 1:2), and in that sense he also is the eternal Father (not of himself, but) of the worlds. So it is very proper to call him the very Eternal Father. But it is nowhere in any of the Scriptures stated that Jesus Christ, the Son of God, is the only eternal Father, for that would not be true. His Father is also the very eternal Father. There is a great difference between the meaning of the words *very* and *only*. If the Book of Mormon had used the word *only* instead of the word *very* then there might be ground for the position that Jesus is the one and only God. Jesus is referred to as the "Only begotten of the Father." Did Jesus beget himself?

Personally the *Advocate* Editor is a firm believer in Jehovah God, and in Jesus Christ whom the Father sent into the world to redeem mankind, and the Holy Ghost, our Guide and Teacher—thus the three persons is the Deity.

Why can we not settle down to constructive work on the things that are clearly taught in the Word, and that which we have learned to be true, instead of running after every fancy that floats around, spending our time and energies in that which provokes controversy and is of no benefit at all to the work of God, nor to the disciples of Christ? Let us work for the upbuilding of the Church of Christ which is built upon the plain revealed truth of God and not upon any speculation. May God so help us.

### Editorial Notes

*The Advocate Advocates:*

That members of the Church of Christ should make the church their first and greatest consideration, above all else.

That members of the church should hold themselves aloof from the vain and alluring pleasures of the



world, especially from those that are questionable in their character.

That our members should be prayerful continually—praying daily in their homes and in secret, thus preventing Satan getting a claim on our lives and conduct. Remember Satan is angry because “*he knoweth he hath but a short time.*”

That members of the church should attend all the services when it is at all possible to do so, remembering that when we absent ourselves from the services, we decline in our spiritual fervor, and soon become indifferent to the work.

That we should constantly be concerned about the

missionary work, making what contributions we may be able to make for its support.

That we should not forget the responsibility placed upon us by reason of the temple site being left in our possession, and not forget the work of the building of the Temple, and hold ourselves in readiness to do all that is in our power to do.

That we should not forget that we are living at the “*time of the end,*” and constantly be observing the signs of the times, thus storing up knowledge to aid us in the work and the service we should render to our God.

## A Sermon Brief

By Apostle James E. Yates

Delivered in the Church of Christ at Centralia,  
Washington

Theme: The Inspiration of a Worthy Purpose.

Text: Bread of deceit is sweet to a man; but afterward his mouth shall be filled with gravel.—Prov. 20:17.

In the hearts of men there are little innocent looking deceits, and big wicked ones. But they are all dangerous.

Where little fledgling deceits have their nests, the big vultures are coming in.

Those who practice little deceptions will not shut out the big ones coming their way.

The dust of cement sprinkled in your food would not only make “gravel” and grit in your mouth, but stones of death within your body. So it is with the common practice of deceit.

### *Bread of Deceit Fills the Mouth with Gravel*

This is rather a unique text. But it is a very apt illustration.

Let us trace deceit from its treacherous root to its bitter fruit.

Nothing can be more treacherous than willful deception.

The very worst elements of crime and evil lie essentially at the very core of all treachery. And deceit is the generative seed of it all.

Deceit purposefully speaks or assumes that which is untrue.

The practice of every *little innocent looking* deceit but drives to the point where big viper deceptions strike upon the right and the left; and their bite is sure and deadly.

It was a deceitful old bear I once saw in a large cage that pretended playful friendship with an unsuspecting little dog till he decoyed the little dog close enough that the bear could kill him in a savage manner.

There are many deceitful old bears in this world in human form who practice decoy by deceit till in more ways than one they fall upon their prey and kill.

A sham is always an imitation of something better. It is always cheap in quality, and costs more than the genuine.

Why practice any sham or employ any deception when the genuine and the true may be had for less expense and always has a thousand times more real value than the sham? But for all that, foolish folk *fools we mortals be!*

go right on deceiving and being deceived. “*What*

Deception always deals in counterfeits and never succeeds in substituting values equal to the genuine.

Most deception is transparent on sight to minds that have discernment.

While trying to fool others, deception makes the biggest fool of the deceiver.

All deception is sooner or later stripped to its vile nakedness. That ultimate end is only a question of time.

Then it is that the deceiver who may have enjoyed his bread of deception finds it turned to gravel in his mouth.

The parent who enjoys deceiving the train conductor about the age of little Johnny in order to save a small sum does not enjoy it so well when in later years big Johnny adds crime to the lying he learned from his parent, and adds ruin to deception by despoiling all of life's higher values.

Then it is that there is gravel in the mouth of disgraced parents, disappointed friends, betrayed wives, and orphaned children.

The most polite little deception has a certain very definite kinship with the most flat-footed lie.

Light-weight deception and heavy falsehood are both grown on the same stock. One is merely more mature than the other.

### *A Good Prayer*

“O, deliver me from the deceitful man,”—two of them: the one I may meet anywhere, and the one I may see in the mirror. The mirror man is most dangerous.

Deceitful people will also be unfair, unjust, treacherous, and wicked.

#### *Relationships, and Destiny*

Deceit, falsehood, lying, ungodliness, injustice, wickedness,—these are all intimately related.

All who become chronic victims of the terrible malady induced by these relationships, and receive not the *only cure for sin* by repentance and obedience to the Gospel of Salvation, have one terrible destiny at last, according to the word of God.

Outside the gates of the Holy City are "*dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie.*" Surely a terrible destiny!

To escape such a destiny, which lies in wait for all men like some great beast of prey, is a worthy purpose for everyone.

#### *Purpose, Aim*

A purpose that aims at the highest and best, commands an inspiration equal to its aim.

Any purpose that aims at less than the noblest and best, is not sufficiently high to command the highest and noblest inspiration from God. It will therefore surely be destitute of that greatest of all upward thrust in life.

Every purpose that chooses to acquire by deception, ultimately defeats its own aim.

A high purpose unfalteringly pursued is the ever-present guarantee of its ultimate success.

Would you achieve life's best successes? Would you enjoy heaven's most holy and most dynamic inspirations? Select the noblest purpose, aim high, and keep shooting!

(Address of Elder James E. Yates and wife till Christmas: 1022 South Tower Avenue, Centralia, Washington.)

### Why the Depression?

(*This is the second of the two articles by our Cutlerite brethren. The first appeared in our issue for last month.*)

Who can explain the reason for the world-wide depression today? What will people take for a standard to go by and a foundation to build upon toward recovery?

We hear plenty of argument set forth, the most popular being that of a faulty President, the Eighteenth Amendment, the World War, etc. We would endeavor to set forth our ideas of what has brought about these present conditions and let others judge for themselves. Being believers in the latter-day Restoration, we naturally turn to the Scriptures to guide us in forming opinions. We will accept the advice of Peter as recorded in 2 Peter 3:15, "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you for a reason of the hope that is in you," etc. We take special care not to set forth anything that we can not back up with the written word, for as Parley Pratt has said, "One scriptural proof is worth more than ten thousand opinions of men."

A New Jerusalem is spoken of in the 10th chapter of 3 Nephi and also in the 6th chapter of Ether. It is to be a holy city, where there will be no rich nor poor, and the place is told in sections 57 and 83 of the Doctrine and Covenants. The people in Joseph's day were commanded to buy all the land in Jackson County, and in the counties round about, that they might possess this land and have a place of safety to which God's people could come and find an inheritance. In the three books the Lord has made known his will as to how he requires his saints to live here. It is the same plan he taught when he was here in the flesh. He told his apostles before his death that when he went away he would send them the Comforter who would bring to their

minds the things he had taught them and lead them to all truth. He traveled with them in his ministry something like three years and a half, and when he was risen he taught his apostles forty days things pertaining to his kingdom. (See Acts, 1st chapter.) Certainly his disciples must have known what he required of them. Therefore we should give attention when we read in Acts 2:44, "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." The 4th chapter of Acts tells how they divided their goods after the outpouring of the Holy Ghost on the day of Pentecost. We see some of the things that the Comforter brought to their minds after their being with the Savior. The people on this continent did the same as the disciples at Jerusalem. They lived the law of union with their possessions as common property for two hundred years.

Now we are living in the last days and are looking for Christ's second coming, but where is that people prepared as Enoch's band was, to meet him at his coming? Think of all the different factions that have sprung up since Joseph Smith's death, each claiming the right to carry out the work that was only started during his life. Much time has been spent through press and the pulpit to prove who holds this royal priesthood and who has the plan of salvation. Yes, nearly ninety years have passed away since the prophet was killed, and the factions are more divided than ever. What is the reason, if all are led by the Comforter like Peter, James, and John? Why are they not bringing forth the same works, for the Savior said that by their works, or their fruits, ye shall know them; for a bitter fountain can not bring forth sweet water, nor can a sweet fountain bring forth bitter water.

What did Christ preach that those men back there

became different from others? He preached sacrifice. He called the rich young man to come up with all he had, didn't he? In one instance He said that he that would not forsake father, mother, wife, and children, houses and land, for His name's sake, was not worthy to be called his disciple. Peter's answer was, "Lo, not rebuke him, but said that all that made this offer we have forsaken all and followed thee." Christ diding would receive in this life one hundred fold, and eternal life in the world to come.

How many people see this plan of equality set forth in Christ's teachings? In Alma's day the people labored for their living, including the preachers, and on the Sabbath day when they gathered together they heard the pure testimony set forth by common working men who earned their living by manual labor as did Paul, who did not want to be dependent upon other people for his bread and butter.

Today people will turn down the Doctrine and Covenants and say the prophet Joseph fell into transgression, but if people would take this book and really live up to it, it would bring about a holy condition in any place that it was put into practice.

Is Independence today a holy city? Are the people in that city keeping God's commandments? and how many of the organizations are bringing their members up to the laws laid down in the Book of Doctrine and Covenants? How many have a storehouse for those that have more than is needful for their support to cast in for those that have not sufficient for their just demands? The Lord said years ago that there was sufficient in store to redeem Zion if the people would only come up with their money, but they would not, and in consequence were driven from the land of Zion by the enemy.

Section 101, Doctrine and Covenants, verse 2, states as follows: "And it is my purpose to provide for my saints, for all things are mine; but it must needs be done in mine own way; and, behold, this is the way, that I, the Lord, have decreed to provide for my saints; that the poor shall be exalted, in that the rich are made low, for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment." Don't miss one point in reading this, that the Lord was speaking to the members of his church.

Some people would have you believe that a tenth is all that is required of a member, but please show me one church that is coming up to those requirements.

Does the Holy Spirit prompt one man to do one thing and another to do something else? Do not the Scriptures say, in speaking to the church, "If you are not one you are not mine"? Section 70, verse 3, tells us, "Nevertheless, in your temporal things you shall

be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld." Stewardship and all things common are not an experiment when people are led by the Holy Spirit, but without it the natural mind, notwithstanding how hard it may try, will fail. For the natural mind is an enemy to God, and the ways of God are past finding out by man. How many people are willing and ready today to come with all they have and work together after being born again of the water and the Spirit, as Christ told Nicodemus, that they might all be alike and be of one heart and one mind. Think what a load the people could lift in Independence were they all able to lay aside their grudges and wickedness and pull together in making it a place of safety and in providing labor for their members and working in such a manner that the Sabbath could be kept holy and all these other commandments complied with.

Today people are in a state of depression just because years ago they refused to work to the plan that God gave them, and went so far as to kill the Prophet who was sent to this generation. Now the Lord sees fit to let men travel in darkness until they will hearken unto his precepts and come together and work for the benefit of Zion, for he that laboreth in Zion for money shall perish. The scattered children of Zion must repent of their evil ways and refrain from indulging in the sins of the world, and when they are willing to draw near the Lord, he will draw nigh unto them.

The Lord intends his church to be a self-supporting, independent body, separate from the world, and it can only be done in living to a celestial law. Otherwise he can not receive it unto himself. It is a favorite theme for some to lay all the blame at the rich man's door for the present conditions, but we find just as much woe pronounced on the poor man in the word of God as on the rich. The call of repentance is to all men. A wicked poor man is under as much condemnation as a wicked rich man. The only difference we have ever found is the amount of this world's goods they possess. The poor man, perhaps, hasn't had the ability or talents given him from the Creator to accumulate possessions in this life, or possibly he would not sacrifice unnecessary things; or he might have been like the prodigal son who spent all his substance in riotous living, and when the depression came it found him without resources. Jacob, the brother of Nephi, tells us it is all right to seek riches with the intent to build up the Lord's work.

We can only find about three different instances spoken of in the records where the people lived this order of all things common. The account of Enoch's band is first. A short history is given in the Inspired Translation, and barely a mention in the other versions. That is why we accept the Inspired Translation, on account of the additional light that is given on many different points that are omitted in the King James translation.

Was Enoch a man of God, ordained to act in his

name, or was he just an ordinary person, that followed all the enticements of the Evil One and did all manner of evil? Could his people be detected from the world's people through their mode of living and daily habits? or did they mix in with their ways and steal, lie, curse, swindle their brothers and sisters out of their living, and go on in the organization unmolested by those that were set to watch over them?

We know how the celestial law reads, but today we hear people that profess to be Christians make this remark, "I'll steal before I'll starve." There is a clear-cut promise mentioned several times in the Book of Mormon, "That inasmuch as my people keep my commandments they shall prosper in the land, and inasmuch as they keep them not they shall be cut off from my presence." To be cut off from his presence is to lose the Holy Spirit and follow after some other spirit.

Then does the true church that God owns as his need to be in debt and have poor in their midst without the bare necessities of life, while others enjoy all that the natural mind of man could desire, and hoard up riches for selfish purposes instead of casting all over and above his just wants and needs into the Lord's storehouse to become the common property of the whole church, every man seeking the interest of his neighbor and doing all things with an eye single to the glory of God?

The other people spoken of that had all things common were after Christ's day on this continent, and also at Jerusalem. What have been the results in every instance when men have kept this law? They were blessed with an abundance of all earthly things and with power to do miracles, even to removing mountains and turning rivers out of their courses. And the sick were healed, the dead were raised to life again, poverty ceased, and a general state of prosperity existed while men lived in a peaceful way, and for over two hundred years not a soul was lost.

We have concluded that God's Spirit unites people and Satan's spirit divides them, and if a people are able to live this order of things it is good evidence of the fruits of the Lord's Spirit. Does it seem unreasonable that God would teach his people the celestial law before his second coming so that they would be prepared to dwell in his presence through the thousand years reign? Yes, and in eternity? He promises us that their will be a holy city built before his second coming. Can unholy people build a holy city, or can the wicked dwell in heaven? The Savior's prayer was, "Thy kingdom come, thy will be done on earth, as it is in heaven." Then would not a holy city be heaven on earth when it is governed by celestial law? and if all are equal in the celestial heavens, is it not necessary to become equal on earth that we might be prepared to dwell with Christ and his angels forever?

We have had these laws written, laying before us all these years, and why is it there are so few of them kept? How can we fail to do our part and thus gain the promise of protection from God? The Lord has

told us that when his people observe to keep all his laws Zion will again come upon the earth, and they will escape the judgments coming upon the world. The only way to build against earthquakes and cyclones is to keep the commandments.

Our Savior and Maker deals with each individual according to his works, and as this earth's population is composed of individuals, will we not all be held responsible to some extent for the existing conditions?

Kind reader, what have you been doing to better conditions? Are you ready to obey these laws that you might help bring about a Zion here upon the earth? Are we justified in going on in sin because our fellow men are doing so?

Everyone that believes in this latter-day work should be working together with all their might, mind, and strength in helping to again bring back the conditions that have existed with three different groups of people since the fall of man.

Would this not stop depression and bring about better times than we have ever experienced? After all, who is to blame for hard times and who can change them?

*By Rupert Fletcher and Erle Whiting*

INDEPENDENCE, MISSOURI, 812 South Cottage.

*Editor Zion's Advocate:* As a result of the necessity for an operation for my wife, and subsequent return to the hospital, I remained at my home in California longer than I had intended, leaving there on the 20th of October, with Independence, Missouri, as one of the points that I intended to visit, trusting to opportunity, and to the directing influence of the Spirit, in the missionary work that I hoped to perform.

At Phoenix, Arizona, I spent the first Lord's day on my trip, preaching to them at both the morning and evening service. Here I found a very progressive and enthusiastic band of young people under the leadership of their pastor, Elder Keith Rogers. I say, "leadership." Perhaps it would be better to say that all of these young people are leaders, together with Elder Robers' father and mother, who are in charge of the cooperative store belonging to this group. Their new church is not yet complete, yet it is inclosed and furnishes a fine place for services in that lovely mild climate. One other thing I noticed about that new church was that it is very well constructed thus far, and will be a good building when completed.

My next stop was at Oklahoma City, where I was made welcome at the home of Brother R. M. Maloney. Brother Maloney's family was feeling keenly the effect of the depression and consequent unemployment, yet they were anxious to share their all with the visiting missionary, and my stay there was made pleasant indeed.

After occupying twice on Sunday at the mission in Oklahoma City, Elder Maloney and I prepared a missionary trip among the members of the Reorganization in the regions near Oklahoma City. We first drove to the University City of Norman, where we spent two days with the sister of Apostle Thomas Bar-

ton, Sister C. R. Etter, 915 South Ponca Street. Sister Etter has a fine family of young people attending school, and Brother C. R. Etter is a printer, having a well equipped shop where the finest work is turned out. Here we found a welcome by Brother and Sister Etter, and in Sister Etter, who is a member of the Reorganization and not wholly familiar with the ideals of the Church of Christ, we found an anxious and willing listener to our message.

On the following Saturday, with nothing but the church work in view and the assurance that we would at least have something to eat, we prepared to attend a Democratic rally and barbecue at El Reno, twenty miles west of Oklahoma City. When I first suggested this trip Brother Maloney's Irish Republican sentiments caused him to balk at the idea of a Democratic rally, but when I called attention to the eighteen thousand pounds of fine beef together with the other fixins that was to go with it his better judgment, that is, the recollection of the kind of beef the Canadian County farmers produce, caused him to think better of the proposition, and on Saturday morning we headed the old Pontiac towards the west.

Everybody seemed to be at the barbeque, and the lunch at noon was served cafeteria style in the "great wide-open." A band stand was erected in the center of the city and loud speakers carried the voice of the orators to all parts of the business district.

During the afternoon we met a number of members of the Reorganization who lived in the country and were invited to visit them. We stopped that night with a member of the Reorganization who lives near El Reno, and the next morning, Sunday, we headed for the neighborhood of the L. D. S. country church which is west of El Reno about seventeen miles. We were in time for the morning service, and during the class exercise our attention was called to a lesson in the Quarterly, which is edited by F. Henry Edwards, wherein the Book of Commandments is discussed in what is supposed to be an historical manner. Now, all that I wish to say in regard to this Gospel Quarterly lesson is that it is regrettable that the good people of the Reorganized Latter Day Saints Church are imposed upon by such gross misrepresentation of the facts of history by one whose opportunity for ascertaining the facts enables him to know better.

We did not discuss the question of the Quarterly lesson, but left it for another time. And here among these saints we were received in a kindly and brotherly manner, and at the evening service Brother Maloney was the speaker, by their invitation. This is the old stamping ground of Brother Maloney as a Reorganization missionary, and he was quite at home among these good people. After a few days visiting among the saints Brother Maloney returned home at a call for jury service, leaving the writer at the home of Brother Sanders, where I spent ten days helping them in the erection of a new house, after which I returned to Oklahoma City, thence to Independence to be present during the conference of the Twelve. We are

now waiting for the time of the meeting, hoping and praying that what we may do may be in harmony with the Divine will.

SAMUEL WOOD.

### Name of the Church

(Some time ago while visiting in the home of one of the old missionaries of the Reorganization who has grown old in the service of our Lord and Master, he handed me the following citations concerning the name of the church, which we believe will be appreciated by the readers of the *Advocate*; we suggest it is good stuff for your notebook.—A. M. S.)

#### *Name of the Church in Book of Mormon Times*

Book of Mormon, Authorized edition.

Alma, chapter 21:47, page 470.

3d Nephi, chapter 12:13-14, pages 672, 673.

3d Nephi, chapter 13:36, page 678.

4th Nephi, chapter 1:1-28-31, pages 681, 684.

Moroni, chapter 6:4, page 762.

#### *Church History (Reorganized)*

Vol. 1, pages 453, 454.

Vol. 2, pages 145, 149, 151.

Vol. 3, page 644. Statement made by W. W. Blair.

Abstract of Evidence:

Pages 123, 124.

David Whitmer's Address:

Pages 89, 90.

#### *Doctrine and Covenants (Reorganization)*

Section 16, Church of Christ, 1829.

Section 17, Church of Christ, 1830.

Section 19, Church of Christ, 1830.

Section 20, Church of Christ, 1830.

Section 42, Church of Christ, 1831.

Section 99, Church of Christ, 1834.

Section 104, Church of Christ, 1834.

Section 111, Church of Christ, 1834.

Section 70, Church of God, 1831.

Section 83, Church of God, 1832.

Section 104, Church of God, 1835, (see M. Star, vol. 15, pages 245, 246.

Section 99, Latter Day Saints, 1834.

Section 108a, Latter Day Saints, 1834.

Section 113, Latter Lay Saints, 1845.

Section 110, Church of Jesus Christ of L. D. S., 1842.

Section 111, Church of Jesus Christ of L. D. S., 1842.

Section 113, Latter Day Saints, 1845.

1914.

Section 131, Reorganized C. of J. C. of L. D. S., 1914.

### Of General Interest

News comes to us from Midland, Michigan, that the good feeling existing between the local church of the Reorganization and our pastor of the Church of Christ, is not altogether pleasing to the powers that be, and so the doors of the Reorganized Church have been closed against Francis J. Parkinson, the pastor of the Church of Christ at that place. This was done, we are informed, by Hubert Case. No doubt Brother Case felt he must protect his flock. But what a change, and how has the mighty fallen when they must take shelter behind closed doors, and protect their members as Catholicism protected its members all through the Dark Ages, by teaching them fables and feeding them upon the husks of untruth and ignorance!

Once the leading men of the Reorganization taught "Truth has nothing to fear from an examination before the public"; once they told their members to study all creeds; but now they fear to have the elders of the Church of Christ speak in their pulpits, lest some of their members be led astray. I wonder has the spirit of discernment so departed from their membership that they are not now to be trusted to choose between truth and error? Have they, the lay members, degenerated in their intelligence till their leaders must now protect them by keeping them in ignorance of the doctrine of the Church of Christ; keep them tied to the riggings of their fast sinking old ship by such lessons as we find in the *Gospel Quarterly*, Adult Grade, volume 8, number 1, page 34, lesson six, written by F. Henry Edwards, which is so full of untruth and misrepresentation, one wonders that a man of Apostle Edwards' standing would dare risk its presentation to the Sunday school.

But one can see the reason why it is covered up in this way, yet circulated among those who because of their faith in the author of this quarterly will accept that which is thus offered as the words of truth, without hesitation. Thus the seed of falsehood planted will bear its crop of disappointment, for many will be deceived by this cunningly devised lesson, which is so full of deception, falsehood and misrepresentation, that it would make the prince of darkness himself blush with shame. But enough about this. We are promised an article for the next issue of the *Advocate* treating with this very lesson, and we feel it will be full of good information. So do not miss it.

When Brother Wheaton's attention was called to this lesson in the quarterly, it was by a friend not a member of the Church of Christ, but one who because of his knowledge of the truth in this matter recognized the gross misrepresentation contained therein. Brother Wheaton called Apostle Edwards on the phone, asking him to occupy the Church of Christ pulpit in a lecture on this subject, Apostle Edwards to occupy one night and Wheaton the next; but Brother Edwards' excuses were many, the chief one was, he was leaving town, but we are waiting his return when we will again take up this matter with him. But watch the *Advocate* for the article on Lesson Six.

### Who Wrote This Article and Forgot His Signature?

In the matter sent us by the former *Advocate* Editor, Brother Leon A. Gould, there is a communication of ten pages written with a lead pencil on both sides of the sheet, but there is neither date, place, nor the signature of a name. As we have often stated we can not use contributions written on both sides of the sheet, but this communication contains some good things, and the brother, or sister, seems to be sound in the faith of the Church of Christ.

It seems that part of the communication has been lost as the writing on the last of the tenth page would indicate that there is more to follow. This communication gives numerous quotations from the Book of Mormon, and Doctrine and Covenants, also the Book of Commandments, showing the name of the Church to have been "The Church of Christ." We would be glad to hear from this brother or sister, hoping that they will write on one side of the sheet only, and be sure to sign their name, and give us their postoffice address. We like to use all the good things that come to us, and this communication did contain some good things.

Oh, that my lips would speak no evil,  
And my heart know no guile;  
That this earth was like an Eden,  
And I as a little child.

Now in this sublime condition,  
We can live and love;  
And the blessings shall be poured,  
Like manna from above.

So let us, dear saints, together,  
Tread the path that Jesus trod;  
Rejoicing in the Church of Christ,  
Let us then, have faith in God.

Vernon H. Burns.

Do not forget to write the Editor of *The Advocate* and tell him of any special blessings received by you or any of the Saints. Also of any special happenings that are taking place. Your brothers and sisters will be made glad to hear from you.

Again we say to contributors, Write on one side of the sheet of paper only. Write plainly, and if you have a typewriter, all the better, but be *sure and double space your writing*. We still receive contributions that are single spaced, which is a handicap for both editor and printer. Please remember this.



(Continued From Page 144)

"I was with the Father from the beginning. I am in the Father and the Father in me, and in me hath the Father glorified his name." (Verse 45.) "I am Alpha and Omega the beginning and the end." (Verse 48.) Page 632:14. Jesus declared himself to be the God of Israel and the God of the whole earth. In section 38, Doctrine and Covenants, a revelation given to Joseph Smith: "Thus saith the Lord your God, even Jesus Christ, the great I Am, Alpha and Omega, the beginning and the end." In Book of Commandments, 23:18, it says, "Which Father, Son, and Holy Ghost is one God." Also Book of Mormon, page 633, Jesus told them how to baptize in the name of the Father, and the Son, and of the Holy Ghost. (Verse 25.) The reason for this he explains—that the Father and the Son and the Holy Ghost are one, "and I am in the Father, and the Father in me, and the Father and I are one." Also page 634:38 reads, "and thus will the Father bear record of me, and the Holy Ghost will bear record unto him of the Father and me, for the Father and I and the Holy Ghost are one." Some conclude that the above scriptures prove there is but one person in the Godhead. We will now proceed to show the fallacy of such a position.

Paul tells us "there be gods many and lords many." But to us there is but one God, the Father and one Lord Jesus Christ. (1 Corinthians 8:6; also Ephesians 4:5, 6.) One Lord, one faith, one God and Father of all. In what sense do we understand God, Christ, and the Holy Ghost are one? Jesus makes it plain, when he prayed to the Father, "That they may be one as we are." (John 17:11.) Again, verse 21, "That they all may be one, as thou Father art in me and I in thee, that they may also be one in us . . . that they may be one even as we are one. So we see that in the same sense that God, Christ, and the Holy Ghost are one, so his disciples are one. Not one individual, but one in faith, in action, in purpose. Agree in one as we read: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in the earth, the Spirit, and the water, and the blood, and these three agree in one." (1 John 5:7, 8.) So it is the agreement that makes them one. Just as the marriage covenant makes husband and wife one, "and they twain shall be one flesh," yet two separate personages, so it is with God and Christ.

Now we wish to call attention to a few references that forever prove that God the Father and Christ his Son are two separate and distinct personages.

Jesus said: "I came forth from the Father . . . into the world; again I leave the world and go to the Father. I go unto my Father, for my Father is *greater* than I." (John 16:28.) Came from God and went to God. (13:3.) "I ascend to my Father and your Father, to my God and your God" (John 20:17). So, after the Lord had spoken unto them, he was received up into heaven and "sat on the right hand of God." (Mark 16:19.)

Therefore, being by the right hand of God (Acts 2:33) quotes David. "The Lord said unto my Lord, Sit then on my right hand." (Psalms 110:1.) The Book of Mormon agrees with the above, page 766: "Christ hath ascended into heaven and hath set down on the right hand of God. (Verse 27.) Page 774: "And may the grace of God the Father, whose throne is high in the heavens, and our Lord Jesus Christ, who sitteth on the right hand of his power until all things shall become subject to him." (Verse 28.) The above agrees with Stephen's testimony, "And behold I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:15.) When Jesus was baptized, the Spirit of God descended like a dove and lighted upon him and, "Lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased." (Matthew 3:16, 17.) Compare this with Book of Mormon, page 632. At the temple in the land Bountiful they heard a voice as if it came out of heaven (verse 4), "and it said unto them, Behold my beloved Son, in whom I am well pleased, . . . hear ye him." Almost the identical words recorded in Matthew 17:5: "A voice out of the cloud which said, This is my beloved Son, in whom I am well pleased."

How beautifully the two records harmonize! Once more, "It is the Christ that died; yea rather, that is risen again, who is even at the right hand of God, who also maketh INTERCESSION for us." (Rom. 8:34.) Compare Book of Mormon, page 251, "giving the Son power to make INTERCESSION for the children of men." (Verse 35.) One more proof. John tells us that he is our advocate. See 1 John 2:1. Moroni said he "ADVOCATETH" the cause of the children of men, page 766, verse 28. Perfect agreement. Paul informs us further that there "is one God and one MEDIATOR, between God and men, the man Christ Jesus." (1 Timothy 2:5.) Book of Mormon, page 251, says, "Having ascended into heaven . . . standing BETWIXT them an djustice." John says, "be tween," and Abinadi says "betwixt."

Moses was the mediator of the old testament, or covenant. (Galatians 3:19, Acts 7:38), so Jesus was the mediator of the new testament (Hebrews 9:15). The above scriptures harmonize beautifully and show that the work of a "Mediator" "Advocate," one who "intercedes," must of necessity and does stand between the one he pleads for and the one to whom he pleads. Read Hebrews 9:15. Moses stood between God and ancient Israel, so Christ stands between us and God.

Jesus prayed to the Father in the garden of Gethsemane (Matthew 26:39; also John 17.) In Book of Mormon, page 656, Jesus prayed almost the same prayer as recorded by John. Read verses 21 to 23. All this clearly shows that Christ and God are two distinct personages.

We conclude with this: Joseph Smith relates that in his first vision he saw two personages, one pointing to the other as his Son. (See Church History, page 9.) If we deny this testimony, it would destroy the very foundation for the claims for a restoration.

weaknesses one to another, that your minds may be open to the influences of the Holy Spirit.

During this period, let us refrain from hilarity, fleshly pleasures, and amusements of all kinds, that our thoughts may be concentrated upon the immediate purpose of this season.

Let your attire be plain, but clean, for personal cleanliness and neatness is a virtue before the Lord. Avoid a display of your fast, be sober and of cheerful countenance and ways, for fasting and prayer is rejoicing and prayer.

Let your meals be prepared in simplicity and singleness of heart, refraining from the use of luxurious and extravagant foods, which dull the reasoning faculties and lessen the keen perception and discernment of spiritual things.

We should not fast for strife and the mastery, but

rather that by plain reasoning and humbleness we might be united to that end that we might relieve the poor and the oppressed; to cause our light to shine in dark places; to impart of our substance to those who stand in need; to break the bands of wickedness, that we may be able to prepare a consecrated and devoted people for the coming of the Lord.

And in conclusion, dear saints, let us remember temperance, patience, and humility in all things.

Your brethren of the Twelve Apostles,

H. E. Moler, James E. Yates, E. E. Long, Clarence L. Wheaton, Wm. F. Anderson, Arthur M. Smith, C. Norris Heading, Samuel Wood, B. C. Flint, C. W. Morgan.

Issued this 21st day of November, 1932:

CLARENCE L. WHEATON, *Secretary.*

## The Name of the Church; Is It of Divine Origin

*By Apostle Clarence L. Wheaton*

It is the position of the Church of Christ that the name it bears is as important as the doctrine it teaches, in order that it might be in harmony with the will of God. Frequently we have this issue to meet when we come in contact with other churches, especially with other divisions of the Restoration of the gospel as revealed through Joseph Smith.

In some quarters it is argued that the name of the church is not so important as is its doctrine and practice, therefore we should not make this an issue in our preaching. To this line of reasoning we can not agree, for it is a principle of law as well as reason that all persons and associations be identified by the name they bear.

This point was brought forcefully to the writer's mind a number of years ago, when an acquaintance assumed his name for the purpose of purchasing a bill of merchandise on credit. When the acquaintance failed to make his payments, the writer received notice of pending legal action against him, and it was not till after the embarrassment of having himself properly identified, that the fraud was detected and the culprit brought to time, *which shows that here is something in a name.* Some individuals' names are synonymous with crime, while others are associated with the noble things of life.

So it is with the church. Its name identifies it with the purpose of its creation. In scriptures the church is spoken of as the "Bride, the Lamb's wife" (Matthew 22:2; 25:10; 2 Corinthians 11:2; Ephesians 5:23, 32; Revelation 19:7, 9), and it follows to reason that the bride or wife takes the husband's surname in wedlock. To change her name after marriage would indicate a breach, and would constitute grounds for divorce in the civil courts. Exceptions to that rule would only be by agreement when a nom-de-plume is assumed, as in the case of writers or actresses who wish to hide their true identity, but we would not argue that such exceptions should apply to the church

of Christ, for its very existence depends upon the fact that it can be identified as the true consort of Jesus Christ.

Another point worthy of consideration is that, while the collective body of believers in the doctrine of Christ is called the church or "the wife of the Lamb," by virtue of the fact that it is a collective body or association, it becomes a corporate body, having the rights and privileges of an individual to transact business, hold property, and dispense blessings in its own name. That the church organized on the sixth of April, 1830, through command of God to Joseph Smith, was so constituted is set forth as follows:

"The rise of the Church of Christ, in these last days, . . . being regularly organized and established agreeable to the laws of our country, and by the will and command of God."—Doctrine and Covenants 20:1, Utah Edition.

If the church was thus "organized and established agreeable to the laws of our country," then it follows to reason; inasmuch as the church is an ecclesiastic democracy (that is, a kingdom whose laws emanate from God and are consented to by its members), that on the date above mentioned, Articles of Association were entered into, by which means they were to be recognized as a corporate body in law. A careful consideration of the above revelation, as originally published in the *Evening and the Morning Star* for June, 1832, and June, 1833, and afterwards in the Book of Commandments, "*The Articles and Covenants of the Church of Christ,*" establishes this fact. This caption has been left off of this revelation in all editions of the Doctrine and Covenants. As originally published, the revelation had all the essential elements of Articles of Association, according to law, i. e., the corporate name, date of organization; by what authority it was established; its rule of faith; what constituted membership in the association; its officers and their