

# 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.

Volume 21

Independence, Missouri, August, 1944

Number 8

## *Zion's Advocate*

Our Advocate comes with a message of cheer  
And joy to all people, in this world so drear;  
Its pages all filled with a message of peace  
For spiritual uplift, and from sin, release.

It tells us the story of Jesus our Lord  
And asks us to love him, and be one in accord.  
'Tis the forces of evil that leads us to strife,  
The gospel of Jesus gives eternal life.

Then hail to our Captain, our Priest, and our King!  
Through all the bright ages His praises we'll sing.  
When the toil and the turmoil of this earth is o'er  
We'll dwell in his presence with joy evermore.

Then why be discouraged; why weep and despair?  
This life is the gateway to peace over there.  
When this world is cleansed, and made bright and  
new,  
The lion and lamb will dwell peacefully, too.

—ANONYMOUS.

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## ZION'S ADVOCATE

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## Editorial

### POWER

"For I am not ashamed of the gospel of Christ: for it is the POWER of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, 'The just shall live by faith.'" Romans 1:16, 17.

"For our gospel came not unto you in word only, but also in POWER, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." 1 Thessalonians 1:4.

"And Jesus came and spake unto them, saying, All POWER is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." Matthew 28:18-20.

"And as many as received him, to them gave he POWER to become the sons of God, even to them that believe on his name." John 1:12.

"What if God, willing to show his wrath, and to make his POWER known, endured with much longsuffering the vessels of wrath fitted to destruction." Romans 9:22. (All emphasis mine.—B. C. F.)

The POWER of God! Who can comprehend it? Who can compute it? Man, because he HAS achieved, because he has developed, because he has created, has come to exaggerate his importance, his ability, his knowledge. He has come to think that HE is the master architect, and the world today lies at his mercy; and what a picture.

Man DOES have knowledge; he does have ability; he does possess POWER; but he has woefully lacked in his attempts to exercise that power, and ability, and knowledge. The texts we have used plainly show that ALL power is resident with God. Man merely fashions according to the POWER that God gives him. Man cannot MAKE air to breathe. He cannot give life once

that spark has flown from the human soul. He can only work in harmony with God's laws. Any attempt to create laws of his own has ever ended in disaster. Yet men will boast themselves. They will manipulate; they will devise; and they will deny the power of God and even claim to be infidel. What folly! Without God and his power, man becomes as nothing. True, even man's agency to repudiate God and his power is one of the attributes with which God endowed man. It is the right of choice that makes mankind men and not machines.

Now our first text says that "The gospel" IS the power of God unto salvation, and salvation means the final overcoming of all things; and the last enemy to be overcome is death. If, then, the gospel is the POWER of God unto salvation, it must necessarily begin with man's comprehension of God and his responsibility towards him and all things connected with his creation, and man's relationship thereto. This thing alone refute's man's boasted power to do this of himself. It was man, not God, who fell. On the other hand it was God, not man, who made provision for man's salvation and the redemption of all of God's creation, as the scriptures so plainly teach. And Jesus himself says that "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." John 3:16.

Did God, through his Son Jesus Christ, have POWER to do this? Yea verily, but on whose terms? Certainly not man's; and that too in the face of man's very evident estimate of himself and his own power. No, it is all dependent upon the POWER of God and our obedience to His requirements.

The restoration of the gospel of these latter days is in existence, because God designed to again manifest his POWER in the interest of his crowning glory of creation, mankind; made in his own image. Without God's power ruling and controlling it, the restoration becomes merely **another** human organization. For over one hundred years now, this restoration has existed, and God's power has been very deeply in evidence. Yet there is schism, there is division, there is factionalism. Why should these things be? In latter day revelation we are told, "The works, and the designs, and the purposes of God CANNOT BE FRUSTRATED, neither can they come to naught, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said: Therefore his paths are straight and his course is one eternal round. Remember, that IT IS NOT the work of God that is frustrated, but THE WORK OF MEN; for although a man may have many revelations, and have POWER to do many mighty works, yet, if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of HIS OWN WILL, and CARNAL desires, he must fall and incur the vengeance of a just God upon him." (All emphasis mine.—B. C. F.)

What better analysis of our checkered history for the last hundred years can be found, than this gem from latter day revelation. In short, it scarcely needs the prestige of a claim to being of divine origin, since it is so obviously a truth that cannot be gainsaid.

Yet, even today, we find the propensity to ride hobbies and put forth pet theories as persistent as ever. There would be as little difficulty today to destroy the church of the living God by forcing her to be committed to strange ideas as there has been at any other time in the last hundred years. Anyone with a hobby can get a following, and might even force the church to adopt their hobby, by getting a favorable vote in conference and the referendum. Factionalism among us proves this to be true, and also vindicates the adage, that "Vigilance is the price of liberty." It is hardly to be credited that this statement is true in the light of our past experience and history, and the further fact that we claim divine origin and direction. If we really believed as fully as we profess to do in the divine leadership of our Master and King, why should we become so concerned about getting our theories enacted into law to govern the church? If they ARE divine, and God is the author of them, all the powers of earth and hell combines cannot frustrate nor prevent their being enacted into law and becoming the rule of faith of the church. On the other hand, if they are merely human and prompted by the dictates of our OWN WILLS, the sooner that they fail of accomplishment the better. The safe path lies in following the path of the old Jerusalem gospel, and refusing to become disturbed by the agitation of some hobbyist who is determined to put over his program even if it wrecks the church, and further destroys and scatters the saints.

The commandments of God are not enforced by official dictum nor the administration of magistrates, but by the gentle leadings of the Spirit of God in the heart. When that principle rules, love will be the force that directs, and not some law enacted at a general conference.

Let us look at the world of today, and in so doing we will find a lesson of value on what the untrammelled loosing of man's will will do to the civilization of the world today. Today, all of the wealth of science, of learning, of development is being directed into one channel and that channel is the ultimate destruction of the human race from off the earth unless checked. The whole world is on fire, and man is responsible. We point to some outstanding criminal as being the real and only culprit. We are fighting HIM and what he stands for. But, in reality are we doing that, or merely fighting for the survival of our own peculiar idea of justice and right?

Is mere victory our goal? If so we may well restore empire, and destroy democracy. If we SAVE empire and fail to give freedom to humanity, ALL of the best blood of our boys will have been shed in vain. Yes, man may and does exercise POWER, but under any and all circumstances can it over-ride the POWER of God? Is it possible that because of man's heart wandering from God, that God's power in rebuke and punishment is the real force back of the dark picture that presents itself to us? Is it not possible that the destructiveness of war may be the cleansing battle axe of Jehovah? Not that there is any divinity in war, but there can be a demonstration of God's power in rebuke, as notice in the text from Romans 9:22, which reads, "What if God, willing to show his wrath, and to make

his POWER known, endured with much longsuffering the vessels of wrath fitted to destruction." May not the armies of the nations now pitted against each other be the "vessels of wrath" mentioned? Certainly they are "fitted to destruction."

However, we will let God's word explain itself on this point. In Isaiah 24:1-6 we read, "Behold, the Lord maketh the earth empty and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest, as with the servant, so with his master, as with the maid so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; FOR THE LORD HATH SPOKEN THIS WORD. The earth mourneth and fadeth away, the world languisheth, and fadeth away, the HAUGHTY people of the earth do languish. The earth also IS DEFILED UNDER THE INHABITANTS THEREOF; **BECAUSE THEY HAVE TRANSGRESSED THE LAWS, CHANGED the ordinance, BROKEN THE EVERLASTING COVENANT.** Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned and few men left. (Emphasis mine.—B. C. F.) Are there any details missing in this picture of our present war? Every class of humanity are numerated. The statement is made that "THE LORD maketh the earth empty," etc. The priests of the day are no better than the people. The earth was defiled under its inhabitants, and we are told the reason. It is because they have transgressed the laws of God. Have changed his ordinances, and broken the everlasting covenant. Could this prophecy fit any other period of world history better than it does the present? Does not the world languish? Are not our "haughty" leaders becoming non-plussed? If not why all this clamor about what the after war peace shall be like, and who shall dictate it? In short, we are proposing to enforce the peace that we dictate at the point of the sword. We are proposing to police the world. We might ask by whose authority are we proposing to do this. We opine that if this world conflagration is God's rebuke to humanity for their transgressions, as indicated, then it would naturally follow that THERE CAN BE NO PEACE without HIS POWER being made manifest. We NOW know that the so-called "peace-makers" at the Versailles peace table were not in reality peace-makers, but war-makers. Let us beware that history does not repeat itself. Already the preservation of empire fills the air with its demands. This should cause those of the household of faith to look well to their standing with God, that we be not overtaken in any type of alliance with the world that will detract from our place in the sun.

This restored gospel did not come into the world with the thought of its being absorbed by the world, but that it might be indeed the true light from heaven, to guide mankind to that higher and better type of peace. that the Prince of Peace came to this earth to embody.

Man's power to destroy by using his talents to invent, may now be at the height of its demonstration, but the only POWER that we should be in fear of, is the POWER of a just God, and in that fear we may come to

understand so that we may associate ourselves with that power as the children of God, and so be enabled to encompass ourselves about with the pure gospel of Christ, which is the POWER of God unto salvation.

B. C. FLINT.

### MISSIONARY NOTES

On the third of June, Sister Flint and the editor boarded the gospel chariot and started for the hills of southern Missouri, our first destination being Houston, where Brother Bozarth had recently organized a local church after baptizing three more adults and ordaining Brother Paul G. Mercer to the office of elder, and who was then chosen pastor of the new local. Sister Anna Keeney was elected secretary.

When we were within one hundred fifty miles of our destination the main leaf of our rear spring broke in two places, and we had to travel the rest of that distance without any rear spring, simply riding on the shock absorbers, which made the riding about as comfortable as riding in an old-fashioned farm wagon without springs. We stopped at every Ford garage on the way down, but war conditions had so depleted the stocks of repairs, also the active workmen, that we could not find a spring anywhere, and we were in Houston over a week before we could get that car repaired. So much for the trip.

We reached the hospitable home of Brother and Sister Mercer about supper time and received our usual royal welcome. An all-day service was announced for the following day (Sunday), Sunday school and preaching in the morning, and preaching in the evening. We remained there for the following two weeks preaching nightly to fair attendance, visiting in the day time, and also getting out copy for the next issue of the Advocate. The local there now numbers about sixteen active members. Two families of Starks, parents and son, the Darrahs, Sister Kirkwood right near the little new community church building, and the Keeney family over near Licking.

The Monday following the last Sunday at Houston, we went over to the Keeney's for a visit, but Sister Keeney had announced services in their school house for Monday evening, so we started in and to our surprise there were twenty-five present the first evening. So while we "visited" we also preached every evening, closing the following Sunday evening; and the interest of those who came did not abate, and we had nearly the same ones throughout the week.

On Monday we went farther west to Ava, the home of Apostle A. M. Smith, and the Bell families. Here we began meetings on Wednesday evening, and continued throughout the week, closing Sunday. Here we found Brother Archie Bell in charge as pastor, and without any desire to flatter we believe he is about the best and most active shepherd of a flock we have met with anywhere. And the flock seem to respond to the efforts of their pastor. We spent the week visiting with the two Smith families, A. M., and his son Alex. The two Bell families, Archie and Harvey, and also their par-

ents who live in a nice little new bungalow near the Harvey Bell residence; also Brother and Sister Eugene Gould who now live on Alex Smith's place. They all made us very welcome and we enjoyed our stay with them very much.

Added to the above pleasure we got a long distance call from our old pal and missionary associate, Apostle A. M. Smith, announcing that he had reached Independence on his way home from his nine months' experience near Fairbanks, Alaska, and about which he wrote so interestingly to his niece "Inez" and published in a recent issue of the Advocate. He told us that he would be in Mansfield, the nearest rail center to Ava, on the midnight train Saturday evening. So Sister Smith and Georgia came up to Bells' in the evening and they all went to Mansfield to meet the returning wanderer. It sure seemed good to see him again and to have him with us in our services on Sunday.

However, he brought us some distressing news from home that our children here in Independence had been keeping from us. Our daughter Edna, (Mrs. K. J. Smith) had, nearly a week before his arrival, gone into the basement to get some boiling water and with a pailful of it stumbled and fell, deluging herself and scalding her arm and hip so badly that she has been in bed and under the doctor's care even until now. Nearly the whole area of her right hip was so badly scalded that she has been unable to be about, and the doctor says she will have to be still for yet some time. This news caused us to cut our stay short and hurry home to care for the family until our daughter is well enough to care for them herself. We expect to get up into Iowa and Wisconsin within the very near future.

The Independence saints have experienced a very pleasant association with our young brother, Lieut. Richard Wheaton, son of Apostle C. L. Wheaton, who has spent a number of months in actual combat service from England over France and Germany, and has won a number of citations and medals for honorable service. He has been home on furlough. He attended service Sunday and a standing ovation was given him, with the singing of America.

Saturday evening his aunt, Sister Marion Sprague gave a reception in his honor, to which some sixty persons gathered, in welcome to a returned hero. From Independence he goes west to the state of Washington to make a short visit to his parents who now reside there. It was a real pleasure to have our young brother with us and not only that, but to see that the horrors of war have not, in any way, made our boy any less the fine upstanding Christian that he was when he went away; and that, too, notwithstanding the very rigorous experience as a bombardier that he has passed through. God grant that all of our boys may also return to us as unspoiled as Richard Wheaton has. Our only regret, so far as he is concerned, is that this was only a furlough and that he must return to active duty in a few weeks. God bless and protect him and all of our boys is our prayer. Our Billy boy, Cpl. W. A. Sheldon is now in Italy. We have heard from him also lately.

THE EDITOR.

## Letters

### FROM THE LAMANITES

Caledonia, Ontario, Canada.

June 11, 1944.

Editor Zion's Advocate, Independence, Mo.:

Dear Sir and Brother: I wish to say that the last copy of the Advocate is a real treat. The article, "The American Home," is quite a sermon in itself. I intend to get a slide made of it, as I have a lantern. It contains quite a number of words for a slide, but I have hymn slides with nearly as many words.

I want to say that it is very good of you to keep sending me the Advocate when it is so far over-do, and I do not think I will be able to renew my subscription, because we are not allowed to send money out of the country.

I would like to take my stand in the church, but since the headquarters are in the States, and not Canada, I cannot do as I would like.

Mannasseh is to be a people by himself and a "great people." We look forward to the time when we will be one united Israel, and the Jews will accept Christ, and a nation will be born in a day. Ephraim and Manasseh be together and one king over all.

The Church of Christ on the Temple Lot is the church that should take the gospel to the ends of the earth. It has all the way-marks of the early Christian church. We are the people God intends should do the work. We are his servants as well as his battle-ax. I would like to see the church get established in Canada. There is a great work to be done. The Restoration church is not doing much on the Reserve. I do not attend their services any more (This reference is to the Bickertonites and Fettingites, who have worked among the Lamanite saints.—Editor), but I heard that there were none but themselves and the elders. The last time I was at Harry Loft's he told me his minister was there the Sunday before and there was no one came. Harry was alone the last time I was there, but I heard since that his housekeeper was back.

The Barnhardt's are well. I suppose you heard that Peter Adams had passed on? He died early in the spring.

I am sending you some British-Israel literature. Thought you might like to read it. It might help you in your work.

The country here looks good now as we have had plenty of rain and there are prospects for good crops this year. Well I must close. Hoping for you God's richest blessings, and great success in your work.

D. TAYLOR.

Editor's Note: We greatly regret the passing of Brother Peter Adams. He was a very fine brother, and refused to be stampeded by the various groups who visited the Reserve. We believe he held the office of priest. He was fearless in defense of the gospel, and was so well posted that he was qualified to meet all comers. It was his constant delight to tell the gospel story and to discuss it with whoever would listen to him. He was a Mohawk, and had been raised as a Catholic, but later in life united with the Episcopal church, the prevailing church on the Reserve. He was

fairly well educated and had been a school teacher. He was a carpenter by trade, and was respected by all who knew him. A good man has gone to his reward, and we feel his passing as a personal loss. We are sorry that we did not have notice of his passing in time to give him a regular obituary notice.

### MICHIGAN STATE CONFERENCE

The annual State Conference was held at the home of Brother and Sister Ted Hoskins of Belding, Michigan. They had a large farmhouse for sleeping accommodations, and our tent was about fifty feet from the house. All services were held in the tent.

On Friday, June 23, 1944, there were only a few gathered. The men worked until 9:00 p. m., putting up the tent, so it was not until 10 p. m. that a small prayer meeting was held. Brother Ivan Inch was in charge.

#### Saturday June 24, 1944

At 11:15 a. m. our first preaching service was held with Brother E. M. Orton speaking, assisted by Brother C. W. Morgan. Around 12:30 p. m. dinner was served. Our business meeting commenced at 1:45 p. m., and continued until 5:30 p. m. Our state officers are as follows:

State Chairman: Brother Ivan Inch; Vice Chairman, Brother Willard Graves; Secretary-Treasurer, Brother Glen McNaughton; State Missionary, Brother E. M. Orton; Chorister, Sister Betty Morgan; Recorder, Sister Lorraine Burns; Reporter, Sister Marion Housh.

Supper was served at 6 p. m. The young people held their business meeting at 6:30. Brother Arthur G. Smith was elected as our State Leader. Brother Ed Podhola is his assistant. Brother Harold Graves was elected Secretary-Treasurer.

The evening service at 8:15 p. m. was divided into short sermons given by Brother V. Peacock and F. Maley.

#### Sunday, June 25, 1944

First meeting was a Priesthood prayer meeting at 6 a. m. Brothers Orton and Morgan were in charge. At 7:15 a. m. the prayer meeting was continued for all. Breakfast was served at 8 a. m. down the road at Brother and Sister Dick Hoskins. Continuing on at 9 a. m. the Young People's expression service was held. Sunday school began at 10 a. m. Instead of regular classes, short talks were given by local Sunday school superintendents. At 11:15 Brother Ivan Inch preached, assisted by Brother John Reid. The Young People sang as a special, "The Old Rugged Cross."

After a very delicious chicken dinner, song service got under way with Sister Betty Morgan in charge. The state orchestra played a few selections, and there was also some solos sung. Then each local that was represented sang a song as their part.

Brother Orton preached at 4 p. m. Supper was served at 5:30 p. m. After this many started their journey home filled with the fellowship and love of God from another conference. Brother Morgan was to preach the sermon in the evening.

Many saints were gathered from Muskegon, Grand Rapids, Flint, Wyandotte, Farwell, Detroit, Keego Harbor, Sand Lake, Ottawa Lake, Toledo, Ohio, and many from Belding.

STATE REPORTER.

# Original Articles

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

## THE NAME OF THE CHURCH

By Willard J. Smith

(Continued from last month)

### Chapter Seven

Brother Luff employs and capitalizes the word "ALL" when quoting from Book of Nephi 12:16, large edition, while the fact is the word "All" does not appear anywhere in that paragraph, neither anywhere in the entire instruction which Christ there gave with regard to the naming of the church. "I-T" does not spell ALL. Nor do we find the word "ALL" anywhere within the 12th verse and the closing of the 19th verse, large edition, (Authorized Edition, 14—26th verse). That portion of the text quoted should read:

"Therefore whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name."

Now please make note of the following fact as stated in the chapter from which the above is quoted:

14. "And it came to pass that as the disciples of Jesus were journeying AND PREACHING THE THINGS WHICH THEY HAD BOTH HEARD AND SEEN, and were BAPTIZING IN THE NAME OF JESUS, it came to pass that the disciples were gathered together, and were united in mighty prayer and fasting.

15. "And Jesus again shewed 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?

16. "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 this matter.

17. "And the Lord said unto them, Verily, verily I say unto you, Why is it that THE PEOPLE should murmur and dispute because of this thing?"—Emphasis mine, W. J. S.).

I pause here to call attention to the fact that it was not the disciples who were doing the disputing, but it was the people—the common people—like some in our day who continuously dispute the instructions given by the priesthood and try to run the church. The priesthood in the above narrative were out in the mission field "preaching the things they had both heard and seen," and there is nothing in the above narrative from which we may infer that they were in any way divided among themselves in regard to the name of the church; for,

10. "It came to pass that the disciples whom Jesus had chosen, began from that time forth to baptize and to teach as many as did come unto them; and as many as were **baptized in the name of Jesus** were filled with the Holy Ghost.

11. "And many of them saw and heard unspeakable things, which are not lawful to be written: and they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another.

12. "And it came to pass that they did DO ALL THINGS EVEN AS JESUS HAD COMMANDED THEM.

13. "**And they who were baptized IN THE NAME OF JESUS, WERE CALLED THE CHURCH OF CHRIST.**"

Brother Luff, in answer to your question on page 28 of your pamphlet, it is clearly stated here in the 13th verse as above quoted, that those who were baptized in the name of Jesus were called "THE CHURCH OF CHRIST." Not The Church of Jesus Christ, but "THE CHURCH OF CHRIST!" The same Christ that told the Nephites "Ye must take upon you THE NAME OF CHRIST, WHICH IS MY NAME, for by THIS NAME" (not some other name, but by THIS name, the name "CHRIST") "shall ye be called at the last day." This Christ who thus spake to the NEPHITES as above quoted, is the same CHRIST who inspired Joseph Smith the Seer to serve as his amanuensis to read off to Oliver Cowdery the very identical exact words which he spake to the Nephites, when Joseph, "putting the Urim and Thummim in his hat, and put his face in the hat, drawing it closely around his face to exclude the light; and in the darkness the spiritual light would shine. A piece of something resembling parchment would appear, and on that appeared the writing. One character at a time would appear, and under it was the interpretation in English. Brother Joseph would read off the English to Oliver Cowdery, who was his principal scribe, and when it was written down and repeated to Brother Joseph to see if it was correct, then it would disappear, and another character with the interpretation would appear. Thus the Book of Mormon was translated by the gift and power of God, and NOT BY ANY POWER OF MAN." No! "NOT BY ANY POWER OF MAN," but by the power of THE Christ who existed thousands of years, and perhaps millions of years as a spirit being before Jesus Christ ever became a recognized factor in earth life. And you have this matter pretty fairly worked out wherein on page 41, of your pamphlet, speaking of Christ you say: "Part of Him came from heaven and part was produced on earth. The name **Christ, representing the heavenly**, and the name **Jesus representing the human**, were given of God who sent him. The combination represents in name: 'God manifest in the flesh.' The church is the" (**mystical**) "body of Christ."—Pamphlet, page 41. Too bad you left out that word "**Mystical**." And just here I wish to say, There is but one true genuine Christ within the whole known universe of God, and he and his

church may be understood by the divine test which he gave when here: "IF IT BE CALLED IN MY NAME, then it is my church, IF IT SO BE THAT THEY ARE BUILT UPON MY GOSPEL."—Book of Mormon, page 673, paragraph 20. One more test which I used in meeting this false Christ proposition was this:

A certain lady evangelist who made the claim that she was the woman represented in the 12th chapter of the Revelation, succeeded in baptizing a certain minister (whose home was in Rockford, Illinois), by the name of George J. Schweinefurth in 1888 or 1889. And because of her begetting of him in baptism, she claimed that he was the "man-child," the Christ, spoken of in the fifth verse of that chapter; and who was eventually to "be caught up to God and to his throne." He swallowed the bait and believed it, and fully expected to finally be "taken up to God and to his throne," and his successor to be appointed at about the time of his translation. Two families of Chatham, Ontario, saints were caught in the net—two brothers and their wives with their children, and Elder Frank Liddy and his wife, myself and Sister Lyddy's sister, Dolly, went one Sunday to hear the eldest of the brothers preach, after which a testimony service was given over to all present, in which I, of course, with my associate company took part and applied the above test, after which I was invited one evening to take tea with the elder brother (who by the way was named to be Schweinefurth's successor), and spend the evening with them, which I did; and after we had got pretty well warmed up to our argument I not only showed the absolute folly of a symbolic woman bringing forth a literal child, but he should be recognized by the wounds in his side: "And they shall look upon me whom they have pierced,"—Zechariah 12:9-14, "And one shall say unto him, What are these wounds in thine hands? Then he shall answer: **Those** with which I was wounded in the house of my friends."—Zechariah 13:6-9. And I saw that night before I left that I had broken the back of their delusion. All professed Christs will fall under either or both of these tests, as there is but one TRUE CHRIST who is named Jesus Christ the Son of God; and whose espoused wife is named The Church of Christ. And when showing himself to the brother of Jared, he said unto him, "Behold this body which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh."—Book of Ether 1:81. And be it forever remembered that the Christ of God is he who prophetically announced "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts of men: Therefore, behold, I WILL PROCEED TO DO A MARVELOUS WORK AMONG THIS PEOPLE, EVEN A MARVELOUS WORK AND A WONDER: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."—Isaiah 29:13, 14.

Will the reader please notice that in the above paragraph the Lord Christ declares HE will do that work, that marvelous work, showing plainly that Joseph Smith was simply the instrument in his hands of

passing out to his amanuensis the words which Christ showed to him as **the identical words which he spake to the Nephites**, together with their writings, and getting them printed and bound in a presentable way unto the world. But, to proceed with my originally intended argument.

18. "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; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day.'"

Please note the phraseology here: "Ye must take upon you THE NAME OF CHRIST, WHICH IS MY NAME!" But HOW am I to take upon myself the name of Christ? Answer: 2. "Behold, elders, priests, and teachers were baptized; and they were not baptized, save they brought forth fruit meet that they were worthy of it; neither did they receive any unto baptism, save they came forth with a broken heart and a contrite spirit, and witnessed unto the church that they truly repented of all their sins.

3. "And none were received unto baptism, save they took upon them THE NAME OF CHRIST, having a determination to serve him to the end.

4. "And after they had been received unto 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."—Book of Moroni 6:2-4.

Thus it will be seen that the humble supplicants applying for baptism must renounce Satan with all his pomp, and enter into covenant with Christ to take upon them the name of Christ and serve him while life with them shall last—this covenant to be entered into verbally before baptism is administered; and the individual thus complying with these requirements, and receiving baptism at the hands of an authorized servant of God, arises from the watery grave cleansed and purified from all of his sins; and is a "new creature in Christ Jesus," a new creation; and individually a saint of God if he continues in his service.

#### Chapter Eight

When I was baptized by Elder John J. Cornish away back in 1878, I, with six other people, agreed to the following covenant pronounced by Brother Cornish: "Do you, each and every one of you here today agree before God and these people, to take upon you the name of Christ to serve him as long as life with you shall last, God being your helper?" To which we all responded, "I do!" And he then immersed us "In the name of the Father, and of the Son, and of the Holy Ghost." And while Brother Cornish has baptized about 1,500 souls, to every one of them he has administered that covenant before going down into the water with them; and I have done the same with about one thousand people whom I have baptized.

In connection with these thoughts permit me to call attention to the following scriptures as sustaining our position.

12. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

(Continued on page 122)

# The Standard Bearers

## STORIES OF THE RESTORATION

### Missionary Work Starts

Thus far in our young people's stories of the great restoration of these latter days, we have told of the labors, the trials, the wonderful directing power of God incidental to the bringing again into being the gospel of our Lord and Savior Jesus Christ, the great Latter Day Evangel.

We have told how God, acting like himself, went to the humble and unlearned for the material out of which to recreate in the earth the church of the living God; of the visits of angels; of the finding of a record new to the world of the people of today; yet old, in that it is the story of another branch of the house of Israel, and the ministry of Christ to them; a treasure beyond price, because it is an added witness to the divinity of Christ.

That all of this would be a strange story, in a world committed to the activities of our modern age, is to be expected. In the day in which it comes, God's work has ever been regarded as a strange thing. Jesus Christ, as the Son of God, the Messiah, the Savior of mankind, was sent into this old world in a strange way, at least so far as man's concept of things goes. But God's ways are not man's ways, so the very divinity of the work is vindicated, in that it is a strange work. The old prophet Isaiah, looking to our day, saw the Lord at work in a strange way. Hear him: "For the Lord will rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Isaiah 28:21, 22.

It was then to be expected that this strange new work of the restoration of the gospel, and the establishment of the Church of Christ would not be welcomed by the people of the world, any more than the first coming of Christ was welcomed by the Jews and the people of that day. But of his own ministry Christ says that "The common people heard him gladly."

So after the trials the mobbings and every type of persecution had done their utmost to prevent the work being established, the time had come that it should be taken to the world in a missionary way.

Of this early missionary activity we will let Lucy Smith, the mother of the prophet, tell the story. She says, "I mentioned, in a foregoing chapter, that when Emma and Joseph left Manchester, they went to Macedon. Here he commenced his ministerial labors, and continued for some time, to preach successively in this place, Colesville, Waterloo, Palmyra, and Manchester, till finally he sent to Pennsylvania for his goods, and settled himself in Waterloo. Soon after which a revelation was given, commanding Parley P. Pratt, Ziba Peterson, Peter Whitmer, and Oliver Cowdery, to take a mission to Missouri, preaching by the way. As soon as

this revelation was received, Emma Smith, and several other sisters began to make arrangements to furnish those who were set apart for this mission with the necessary clothing, which was no easy task, as the most of it had to be manufactured out of the raw materials.

"Emma's health at this time was quite delicate, yet she did not favor herself on this account, but whatever her hands found to do, she did with her might, until she went so far beyond her strength that she brought upon herself a heavy fit of sickness, which lasted four weeks. And, although her strength was exhausted, still her spirits were the same, which in fact, was always the case with her, even under the most trying circumstances. I have never seen a woman in my life who would endure every species of fatigue and hardship, from month to month, and from year to year, with that unflinching courage, zeal and patience, which she has ever done; for I know that which she has had to endure—she has been tossed upon the ocean of uncertainty—she has breasted the storms of persecution, and buffeted the rage of men and devils, which would have borne down almost any other woman. It may be that many may yet have to encounter the same—I pray God that this may not be the case; but should it be, may they have grace given them according to their day, even as has been the case with her.

"As soon as those men designated in the revelation were prepared to leave home, they started on their mission, praching and baptizing on their way, wherever an opportunity afforded. On their route they passed through Kirtland, Ohio, where they preached a short time, and raised up a branch of twenty or thirty members. Before leaving this place, they addressed a letter to Joseph, desiring him to send an elder to preside over the branch which they had raised up. Accordingly, Joseph dispatched John Whitmer to take the pastorship of the church at Kirtland; and when he arrived there, those appointed to go to Missouri proceeded on their mission, preaching and baptizing as before.

"In December of the same year (1830), Joseph appointed a meeting at our house. While he was preaching, Sidney Rigdon and Edward Partridge came in, and seated themselves in the congregation. When Joseph had finished his discourse, he gave all who had any remarks to make, the privilege of speaking. Upon this Mr. Partridge arose, and stated that he had been to Manchester, with the view of obtaining further information respecting the doctrine we preached; but, not finding us, he made some inquiry of our neighbors concerning our characters, which they stated had been unimpeachable, until Joseph deceived us relative to the Book of Mormon. He also said that he had walked over our farm, and observed the good order and industry which it exhibited; and, having seen what we had sacrificed for the sake of our faith, and having heard that our veracity was not questioned upon any other point than that of our religion, he believed our



testimony, and was ready to be baptized, "if," said he, "Brother Joseph will baptize me."

"You are now," replied Joseph, "much fatigued, Brother Partridge, and you had better rest today, and be baptized tomorrow."

"Just as Brother Joseph thinks best," replied Mr. Partridge, "I am ready at any time."

"He was accordingly baptized the next day. Before he left, my husband returned home from prison, bringing along with him considerable clothing, which he had earned at cooperating in the jail-yard.

"The latter part of the same month Joseph received a letter from John Whitmer, desiring his immediate assistance at Kirtland in regulating the affairs of the church there. Joseph inquired of the Lord, and received a commandment to go straightway to Kirtland with his family and effects; also to send a message to Hyrum to have him to take that branch of the church, over which he presided, and start immediately for the same place. And my husband was commanded, in the same revelation, to meet Hyrum at the most convenient point, and accompany him to Kirtland. Samuel was sent on a mission, into the same region of country, while I, and my two sons, William and Carlos, were to be left till the ensuing spring, when we were to take the remainder of the branch at Waterloo, and move also to Kirtland.

"It was but a short time till Joseph and Emma were on their way, accompanied by Sidney Rigdon, Edward Partridge, Ezra Thayre, and Newel Knight. When they were about starting, they preached at our house on the Seneca River; and on their way, they preached at the house of Calvin Stoddard, and likewise at the house of Preserved Harris. At each of these places, they baptized several individuals into Christ."

From here on Mother Smith's history takes us into Kirtland and the relating of some wonderful experiences there both good and bad, but since that has more particularly to do with local church work, and which we wish to deal with separately later we will leave her story at this point.

Her story thus far gives us a wonderful insight into the character of the people that God used in the bringing forth of this great restoration movement. It also lets in the light on the wonderful gospel background that is our heritage today. Had those early leaders been less endowed with courage, faith, endurance, and integrity this wonderful latter-day message would not be ours to enjoy today.

We are not hero worshipers, but we cannot but admire such a demonstration of faith and perseverance that here presents itself to us. Added to this the splendid tribute paid to the wife of the prophet Joseph Smith, by that prophet's own mother, is a gem in the literature of the church.

Then when it comes to manner in starting out on missionary work, what a lesson is contained therein for the ministry of today in the Church of Christ. They were directed of the Lord by revelation. They were to go out in faith, with the assurance that God would bear witness to the divinity of the message they were to

bear. They did not go out following the contentious atmosphere of a general conference, that had attempted to legislate on the things they were to teach. They went out like the disciples of old, and as commissioned by the Master himself, and their message was to be the message of life through Jesus Christ our Lord. They were to preach, teach, and baptize in the name of the Father, and of the Son, and of the Holy Ghost.

They had no assurance of remuneration of worldly gain of any kind. They went realizing that they might be even taking their lives in their hands, because they knew their work was a "strange" work. Their experience in it thus far had shown them that their message was and would be unpopular. They knew that the priests of the day would be arrayed against them. They knew that they must suffer persecution, and suffer all things for Christ's sake. Yet according to the story of their going forth we hear no murmur of dissent, no cringing in fear, no quarreling over place or position, no thought of self or the personal comforts the ministers of the day believed to be their due. No, they went out with only one thought and that thought was to speed the glad news of the gospel restored that had come to them in the power and ministration of the Spirit of the living God.

They had read the story in the Bible where Christ in sending out his ministry said, "Behold, I send you forth as lambs in the midst of wolves, be ye therefore wise servants and harmless as doves." Where he said that the time would come when "those who would kill you would think they were doing God's service," they fully realized that these things might readily be their portion. Yet they went out. Certainly they were no weaklings. They were no effeminate frocked ecclesiastics. But they were men of God, and God was with them and blessing their ministry. Even the honest in heart did not wait for them to come to them with their mission, but like in the case of Edward Partridge, the story shows that many were led by the Holy Ghost and came to them demanding admittance into the kingdom of God.

Later on, the story of these brave pioneers informs us that long before they reached their destination in Missouri, winter overtook them on the prairies of Illinois, then largely wild unsettled country with Indians as the principle inhabitants. Only a few of the intrepid white pioneers of the Daniel Boone and Abraham Lincoln type had done much to improve the vast expanses. Here these noble pioneers with the gospel light shining in their countenances and swelling in their bosoms, tell of the dire straits they were often reduced to. They tell of wading through snowdrifts up to their arm pits, no means of travel of any kind except walking, of being reduced at one time to a ration of raw bacon and water, made by melting the snow. They lived with the Indians and taught them the gospel, and endured all of the hardships that such a mission would entail, yet we never hear so much as a whimper of regret, or discouragement. O, these were men; they were human, they had their failings the same as all mankind; but they did their best as they saw their duty to God and their fellowmen, and NOW they rest from their labors. Are they assured of a glorious rest? Yea, verily.

## THE NAME OF THE CHURCH

By Willard J. Smith

(Continued from page 119)

13. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit;

27. "Now ye are the body of Christ, and members in particular." 1 Corinthians 12:12, 13, 27.

27. "For as many of you as have been baptized into Christ have put on Christ."—Galatians 3:27.

22. "Wives, submit yourselves unto your own husbands, as unto the Lord.

23. "For the husband is the head of the wife, **even as Christ is the head of the church**; and he is the Saviour of the body.

24. "Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.

25. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26. "That he might sanctify and cleanse it with the washing of water by the word.

27. "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish . . .

30. "For we are members of His body, of his flesh, and of his bones.

31. "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32. "This is a great mystery; but I speak concerning Christ and the Church."—Galatians 5:22-32.

"For I have espoused you to one husband, that I may present you as a chaste virgin unto Christ."—2 Cor. 11:2.

"Come hither, I will shew you **the Bride, the Lamb's wife.**" Revelation 21:9.

"Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and **his wife** hath made herself ready." Revelation 19:7.

From these and many other scriptures we learn that in order for a sinning human to become transformed from the dominion of Satan into the kingdom of God's dear Son it is essential that he renounce the devil and all his works, and take upon him the name of Christ by making covenant with Him, and being properly baptized into Christ. (Is it not a little peculiar that when referring to the Church the name Christ is always used, but never Jesus Christ?) We thus, as individuals (when properly baptized) become SAINTS, and collectively constitute the "Body of Christ," (see 1st Corinthians 12:27), not the physical body, but the mystical body, "The Church of Christ."

Just here I desire to notice briefly one statement which the brother makes which is virtually the basis of all his argument. On page 30 of his pamphlet he says:

"Before bringing further evidence as to **what is the name** of Christ, I want to examine those scriptures which Jesus said would have settled the matter for them and prevented disputations over the subject." He then cites us back to this same Book of Nephi, eighth chap-

ter, verses 40, 41, 42, and 46, and in chapter 9:6, 7 and 9, to prove the name of the Son of God to have been Jesus Christ; and that the disciples were to pray, baptize, administer the sacrament—"always in my name," and then going to the "9th chapter, verses 6, 7, and 9, and others, you will find that right under the immediate observance of the angels and Christ himself they did all these things in the name of Jesus. . . . **nothing varying from the words which Jesus had spoken and behold they knelt again and prayed to the Father in the name of Jesus.**"

Now my dear Brother Luff, I know that you have attended our services too many times not to know that there is never a prayer offered within the sacred walls of the Church of Christ that you are criticizing, never a sacrament administered, never a baptism performed that is not done in the name of Jesus Christ. This everyone knows to be a fact, who know anything about our services. So I ask you to point out any intelligent person belonging to the Church of Christ with whom you have had conversation who denied to you the name of the Son of God as being JESUS CHRIST. And again I ask you to deny that any person who will honestly and intelligently seek to become a child of the most High God, and who enters into covenant with the Lord to take upon him the name of Christ, and who by proper authority is baptized into Christ, is not performing all that work in the name of Jesus Christ.

The primary difficulty seems to be, you have not been awakened to the fact that it is not the Christ to whom we deny the Christian name Jesus, but what we do deny is that because his name—his human name, (as you say on page 41 of your pamphlet, "The name JESUS representing the human,) is JESUS, it is therefore the name of his Bride—The Church—the Body of Christ. "Now ye are the body of Christ, and members in particular." A mystical body, having a literal head, Christ himself? Does he also have a literal body? No wonder the apostle said, "This is a great mystery: but I speak concerning Christ and the CHURCH!" Because your name is Joseph Luff, therefore your wife's name must be JOSEPH LUFF, too. Logical, is it not? But now, let us go back to your criticism on page 30 of your pamphlet where you say, "I want to examine those scriptures which Jesus said would have settled the matter for them," etc.

Now, if by the words "For them," you implied those disciples were disputing over the name of the church, as they seem to imply, then I think you are wrong; for the reason assigned for those disciples having asked for "the name whereby we shall call this church" was, "For there are disputations among THE PEOPLE concerning this matter. And the Lord said unto them" (the disciples), "Why is it that THE PEOPLE should murmur and dispute because of this thing?" clearly showing the disputations to have been among the people, and not among the disciples.

Now go back with me in this same chapter, chapter 12 of the Book of Nephi, page 672, beginning with the 9th verse and reading to the 13th verse inclusive, of the Authorized Edition and we have the following brief history of the work of those disciples immediately after the ascension of Christ.

9. "Behold, it came to pass on the morrow, that the multitude gathered themselves together, and they both saw and heard these children; yea, even babes did open their mouths, and utter marvelous things, and the things that they did utter were forbidden that there should not any man write them.

10. "And it came to pass that the disciples whom Jesus had chosen, began from that time forth to **baptize and to teach** as many as did come unto them: and **as many as were BAPTIZED IN THE NAME OF JESUS** were filled with the Holy Ghost.

11. "And many of them saw and heard unspeakable things, which are not lawful to be written, and they taught, and did minister one to another; and they had all things common among them, every man dealing justly, one with another.

12. "And it came to pass that **THEY DID DO ALL THINGS EVEN AS JESUS HAD COMMANDED THEM.**

13. "**And they who were baptized in the name of Jesus, WERE CALLED THE CHURCH OF CHRIST.**"

Brother Luff, why step right out in the limelight and **demand** that as the above does NOT show the so-called CHURCH OF CHRIST to be "The Church of Jesus Christ," "**Then by all the obligations of righteousness the real authors of the above statement ought to answer our (your) question and tell the world, WHAT 'CHRIST' IS IT?**" As for me (and I speak also for the entire Church of Christ), we believe the above statement of the Book of Mormon, as quoted above, without any frills or silly interpretations of what it MEANS, but believe it as it reads. And if you will go back to pages 23 and 24, manuscript, you will find this matter pretty fully shown as to "WHAT CHRIST" it was.

The name of the church is here called by Nephi, and by the disciples of Christ, "**The Church of Christ**"; and it consisted of members who were baptized by those disciples who were authorized by Christ, who did "**all things even as Jesus had commanded.**" And they who were **baptized in the name of Jesus** were called the **Church of Christ!**" And the Church of Christ, my brother, is called, "**The Bride of Christ, The Lamb's Wife.**" In the 21st and 22nd chapters of the Revelation she is so called; and those chapters together with the 54th chapter of Isaiah presents the most beautiful picture of the glorified church called the Bride, the Lamb's Wife, that my mental powers have ever been able to grasp; and the term Church, Bride, or wife, is not, nor ever was called in the masculine gender. Jesus is masculine. Church is feminine; therefore the Church or bride of Christ has no more right to the name "Jesus" than your wife has to the name Joseph, your Christian name. However, your wife is entitled to the parental name of LUFF, as on the 24th day of May, 1873, she exchanged the parental name of Parker for that of LUFF, and did it in accordance with the laws of God and of the land; but in no case has she been lawfully entitled to wear the **brilliant, masculine name of "Joseph."** So, also, before being baptized into Christ the applicants for church membership by solemn covenant before baptism took upon them the beautiful name of Christ; and in the ceremony of this espousal they partook of his parental name being baptized INTO CHRIST, retaining the name wherein they made cove-

nant, and are called in congregational assemblies the Church of Christ. And this great law is beautifully referred to, and acknowledged by Brother Luff himself in his Autobiography, page 298, where he says:

"On the 11th day of March, 1887, I had been invested with additional responsibility and honor by the arrival of a brand new boy upon whom we fastened the name of Alma Clark in addition to the parental surname to be carried by him while he remains mortal."

Was not that "parental surname" his, inherently independent of any action on the part of either you or your wife? And before he was born was not he inherently surnamed Luff? And did you or your wife have to look up some book of names in order to get the name Luff for him? Or were you or either of you interested in the least in regard to that surname for him? Or could you have had it otherwise? I trow not! Therefore, "part of him came from heaven," didn't it? "And part was produced on earth." And the part which came from heaven which gave neither you nor your wife any concern regarding his name, was already named as a spirit being, while that part "representing the human" was by you and your wife called "Alma Clark." So, too, Brother Luff, it does seem that there is at least a little bit of the divine within us all, together with a great deal of the human, and that we are indeed "the offspring of God." So, too, Christ was both human and divine. "Part of him came from heaven, and part was produced on earth"; and what I object to is your determined effort to saddle off the **human name Jesus** (which you acknowledge as representing the human in Christ Jesus) upon the spiritual Bride of the Son of God; CHRIST.

The Son of God was called Christ away back yonder before the foundations of this earth were laid, and he tells us that "When HE, 'God,' appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in THE HABITABLE PART OF HIS EARTH: and my delights were **with the sons of men.**" Proverbs 8:29, 31. Hence, when the Son of God came here 1900 years ago his name had been called Christ for thousands of years—from the beginning of all of God's creative work; and the name Jesus was not given him until his entrance into this earth life nearly two thousand years ago when he left his ivory palace home in heaven and came down to this sin-cursed world to redeem mankind from the curse and sinfulness of sin and death.

### Chapter Nine

In the Emphatic Diaglott we are told that "The name," (Jesus) "is composed of 'Yah,' or 'Jah,' **I shall be;** and 'Shua,' (Powerful); 'I shall be **powerful.**'"

Hence he is 'mighty to save and strong to deliver,' and will "Save his people from their sins." Eusebius says, "The name Jesus means the salvation of God. For **Iasoue** among the Hebrews is salvation. And among them the Son of Nun is called **Joshua**, and **Iasoue** is the salvation of **Jah**, i. e., the salvation of God." "The name of Jesus" (Phil. 2:10) is not the name Jesus, but the name above every name, **onama to huper pan onama**, verse 9; viz, the supreme dignity and

authority with which the Father has invested Jesus Christ as the reward of his disinterested exertion in the cause of the divine glory and human happiness."

Eusebius also says:

"It is now the proper place to show that the very name of Jesus as also that of Christ, was honored by the pious prophets of old. And first, Moses himself, having intimated how exceedingly august and illustrious the name of Christ is, delivering types and mystical images, according to the oracle which declared to him, "See that thou make all things according to the pattern which was shown thee in the mount," the same man whom, as far as it was lawful, he had called the high priest of God, the self-same he calls Christ. And in this way to the dignity of the priesthood, which surpasses with him all superiority among men, an additional honor and glory he attached the name of Christ. Hence he evidently understood that Christ was a being divine. The same Moses, **under the divine Spirit**, foreseeing also the **epithet Jesus**, likewise dignifies this with a certain distinguished privilege. **For this name, had never been uttered among men before Moses**, he applies first to him alone, who, by a type and sign, he knew would be his successor after his death, in the government of the nation. His successor therefore, who had not assumed the appellation Jesus, (Joshua), before this period, being called by his other name **Oshea**, which his parents had given was called by Moses, Jesus, (Je-ho-shua, Joshua), Numbers 13:8." Eusebius chapter 3.

"The name Christ is an official title and is not a mere appellative, to distinguish our Lord from other persons named Jesus."

"Christ. A Greek word answering to the Hebrew word, Messiah, or signifying the anointed or consecrated one, the Messiah," "Anointed The—the English translation of the Greek term, "**ho Christos**," (the Christ W. J. S.) and is given to Jesus, God's Son, on account of his being anointed with the Holy Spirit to the sacred offices of prophet, priest and king. See Psalms 2:6; 14:7; 89:20; 110:4; Isaiah 61:1; Luke 3:21; 4:18; Acts 10:38.

An appellative is a descriptive and therefore specific term. A title is an official or honorary appellative, as reverend, bishop, doctor, colonel, (pronounced kernal), or Duke. This by the way of explanation of names, titles, etc. However the word "**name**" as before referred to is the simplest and most general word for that by which any person or thing is called. And I have gone through the Book of Mormon twice in search of a passage where the church is called "The Church of Jesus Christ," and have failed to find it anywhere in that book; and the first place therein where the term Jesus occurs is found on page 142, (Authorized Edition, which I shall use exclusively in the remainder of this investigation), and reads as follows:

36. "And according to the words of the prophets, and also the word of the angel of God, his name SHALL be JESUS CHRIST THE SON OF GOD." Mark the phraseology: It had not yet been so called, but "his name SHALL BE JESUS CHRIST THE Son of God." Hitherto he had been called in the Hebrew the "Messiah," which is Christ in that language, and had been

so called in the Book of Mormon no less than 26 times before the name Jesus had in that book been connected up with it, and 18 times before Nephi was told the final signification of that Hebrew word Messiah would be known among the Jews as Christ. And for this information see 2nd Book of Nephi 7:5, page 113.

5. "Wherefore, as I said unto you, it must needs be expedient that Christ (for in the last night the angel spake unto me that this should be his name), should come among the Jews, among those who are the most wicked part of the world. 6. "And they shall crucify him: for thus it behooveth our God. 7. And there is none other nation on earth that would crucify their God."

From this time on throughout the remaining 664 pages of the Book of Mormon the word Messiah occurs only 12 times, while the word Christ—the explanation of the word Messiah as given by the angel—occurs singly and alone 254 times; and the compound word Jesus Christ occurs in all 63 times; but not in a single instance does it refer to the name of the church, but always to Jesus Christ, the Son of God, or simply Jesus Christ as a person, or Jesus Christ the Redeemer, or the blood of Jesus Christ, and other similar phrases, **but never once to the Church of Jesus Christ** which seems so very strange if what Brother Luff says is true, that when Jesus said, "Whatsoever ye shall do ye shall do in my name," "**he meant** we should call the name of the church The Church of Jesus Christ." But permit me to ask, if he **meant** that, why in the name of reason and common sense did he not at least in one place in the 777 pages of the Book of Mormon where the name of the church is frequently called, why did he not in one place at least speak of it as The Church of Jesus Christ. But NO! Eternally NO! no, no! Not in one single place ANYWHERE in either the Bible or Book of Mormon can any such a phrase be found.

The word Messiah is a Hebrew word answering to our word Christ, and is so used wherever found in either the Bible or Book of Mormon. In St. John 1:41, we read, "We have found the Messiah, which is, being interpreted, The Christ." And in Chapter 1:20 of the Book of Mormon we read: "And he testified that the things he saw and heard, and also the things which he read in the book, manifested plainly of the coming of a Messiah, and also the redemption of the world." "And the Son of God was the Messiah who should come." 1st Nephi 3:25. I refer to this term Messiah to prove it always is used with reference to Christ himself, but never in any sense to the name of his Bride.

I now wish to call attention to the statement in the Book of Mormon referring to King Benjamin from whose sayings I wish to make an extract. The statement is made by the prophet Mormon:

"And it came to pass that I began to be old; and, having no seed, and knowing King Benjamin to be a just man before the Lord, wherefore I shall deliver up these plates unto him." Book of Omni 1:43.

"And it came to pass that after King Benjamin had made an end of teaching his sons that he waxed old; and he saw that he must very soon go the way of all the earth; . . . Therefore he had Mosiah brought be-

fore him; and these are the words which he spake unto him, saying: My son, I would that ye shall make a proclamation throughout all this land, among all this people, . . . for on the morrow, I shall proclaim unto this my people, out of mine own mouth, that thou art a king and a ruler over this people, whom the Lord our God hath given us." Book of Mosiah 1:14, 16.

17. "And moreover I shall give this people a name, that thereby they may be distinguished above all the people which the Lord God hath brought out from the land of Jerusalem; and this I do, because they have been a diligent people in keeping the commands of the Lord."

18. "And I give unto them a name, **that never shall be blotted out, except it be through transgression.**

93. "For behold, I have things to tell you, concerning that which is to come; and **the things which I shall tell you, are made known unto me, by an angel from God.**" Ibid 1:17-93.

I now pass from this wonderful promise as proclaimed by the angel of God to King Benjamin in quest of its fulfillment, and reading from the Book of Mosiah 3:8-15, we quote:

8. "And now, because of the covenant which ye have made, ye shall be called **the children of Christ**, his sons and his daughters.

9. "For behold, this day he hath spiritually begotten you; for ye say that your hearts have changed through faith on his name; therefore ye are born of him, and have become his sons and his daughters.

10. "And under this head ye are made free; and there is no other head whereby ye can be made free.

11. "**There is no other name given, where salvation cometh; therefore I would that you should take upon you THE NAME OF CHRIST**, all you that have entered into the covenant with God, that ye should be obedient unto the end of your lives.

12. "And it shall come to pass that whosoever doeth this, shall be found at the right hand of God, for he shall know the name by which he is called; **for he shall be called by THE NAME OF CHRIST.**

13. "And now it shall come to pass that whosoever shall not take upon them **the name of Christ**, must be called by some other name; therefore, he findeth himself on the left hand of God.

14. "And I would that ye should remember also, that **THIS IS THE NAME** that I said I would give unto you, that never should be blotted out, except it be through transgression.

15. "Therefore, take heed that ye do not transgress, that the name be not blotted out of your hearts."—Mosiah 3:8-15.

Please take notice of the name mentioned here throughout the entire line of instruction is CHRIST, and Christ alone. That the name Jesus does nowhere appear therein. And "let it sink down deep into your hearts," that our instructor here urges that the obedient children of our Lord "shall know the name by which he is called; for he shall be called by the NAME OF CHRIST."

(To be continued.)

## DENIAL OF GOD

By Cora M. Reynolds

I hold that few Latter Day Saints, or any other Christians, know enough about God to deny him. Therefore, consideration of the subject, "Denial of God," would be more presumption on our part, unless we consider it in the sincere, humble attitude of **desiring** to understand him and his plan of salvation better, that in such improved understanding we may **know** him better. 1 Corinthians 12:3 says, "No one can say that Jesus is the Lord but by the Holy Ghost." And Christ told Peter, "Blessed art thou Peter, flesh and blood hath not revealed this but my Father," etc.; referring to the testimony of Peter that Jesus was the Christ, the Son of the living God. Matthew 16.

We cannot even begin to understand God without the office-work of the Holy Ghost, and that will lead us to understand the workings of God and the plan of salvation, and if led steadily to that "unity of the saints," or perfection, will cause us to understand Christ, the Son; God the Father; and the Holy Ghost. In other words, to know God, you will **also** know the Trinity.

The office-work of the Holy Spirit is to lead us into **all truth**, and show us things to come. John 16:13-15.

I would that I had the power to rouse each one to search deeply, and **know for himself** all scriptures bearing on this subject. The growing spirit of anti-Christ should be a challenge to Latter Day Saints to seek Him for a personal testimony.

Page 217, verse 108 in the Book of Mormon, "Salvation cometh to none who rebel against God and knows that he is rebelling." Page 445 says that the unpardonable sin of denying the Holy Ghost is denying it after it has once had place in you, and **knowing** you deny it.

"To such, their torment is as a lake of fire," page 219, verse 129, "and whose soul has a consciousness of their own guilt and are encircled about by the pains of hell," page 353, verse 41.

If you really believe many are in a position to **know** God, read pages 434 to 437 of Alma's conversion. In verse 10 the Spirit of God showed him his sins until he was racked with the pains of hell, and verse 14, with the pains of a damned soul. Verses 15 and 16 he remembered the promise of a Savior, a Mediator, who would have power to atone. Verses 16 and 17, he called on that Mediator for release, and the rest of the verses bears testimony of a **knowledge** of God.

He was then in a position to **deny** God, if he so chose. But by so choosing he would also have chosen to become a son of perdition. Search closely from page 448 on to the end of the chapter concerning the choice of good and evil and its outcome.

Are there **degrees** of the Holy Spirit? I do not know, but I sincerely believe there are, else we would be filled with discouragement as Christian people the world over.

The Baptists have a portion to lead them into right living, or righteous paths. Likewise **all** Christians who truly turn from sin, and that includes Latter Day Saints who are satisfied with crumbs of God's bountiful gifts and spiritual food.

We, each of us, who seek God in even the least

degree, are being led by his Spirit. Those who diligently seek will **find**. Those who hunger and thirst after righteousness **will be filled**.

When greater power is bestowed on his priesthood we will be lifted up to **know** God. Now we are being led to know him. Some do; many, many do not.

### A STRIKING ADMONITION

Hear ye! Yea hearken and hear, ye whose hearing is dull and whose hearts are hardened in self-regard and self-sufficiency, wherein my work among you languishes. Know ye this—ye stand in peril and will be suddenly moved from your place except ye repent of your sins of commission and omission and with a broken heart and contrite spirit seek the Lord with all your heart, might and possessions. The time is short, ye are bidden to the marriage supper but ye are not ready; yea, ye stand in peril beyond your understanding because ye have little faith and trust much in the arm of flesh which ever faileth in times of crisis. Ye have been scattered heretofore and ye shall be scattered again except ye fully repent of your iniquities. Repent ye! Repent ye, and be saved; for I have no pleasure in your suffering.

In obscurity I have been preparing men who believe in miracles to the working of them, and they shall shortly come forth and tribulation shall come forth with them to separate the believing from the unbelieving. And from workers of miracles in my name shall Zion spring, saith the Lord Jesus Christ who soon returneth to reign over the just and faithful; and the wicked and slothful and unbelieving shall not be found, for the burning will have taken them away.

Look ye to yourselves, search my word and pray night and day that your shackles of unbelief be broken. Fast ye from worldly desires and acts, cleanse yourselves before your Lord and Savior that My Spirit may find an abiding place within you and Zion be found in your hearts. Hearken, hasten, prepare yourselves and give your all to your Redeemer who bringeth salvation to the righteous; and, behold, I come quickly; and if ye would be saved, lay hold of my word and make it part of yourselves and live unto me. Even so, Amen.

Given through Wm. J. Caldwell.

### LET THE CHURCH PUT ON ITS PERSONAL RIGHTEOUSNESS THAT WE MAY HAVE PEACE AND HARMONY

By Elmer Hunter

#### Shall We Continue in Sin That Grace May Abound?

Read 2nd Timothy, verses 24, 25, and 26, "In the last days perilous times." Now in the 23rd paragraph, "But foolish and unlearned questions avoid, knowing that they do gender strifes." See 1st Timothy 1:4-7. (Webster defines "strife" to mean contention, contest, struggle, quarrel).

2 Timothy 2:24, "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient," and the following two paragraphs 25 and 26 are accepted. In the third chapter of 2nd Timothy we read about the perilous times of the last days. The 9th verse of this chapter reads, "but they shall proceed no farther, for their folly shall be manifest unto all men, as theirs also were." See also Exodus 7:12.

Galatians 5:15 reads as follows, "But if ye bite and devour one another, take heed that ye be not consumed one of another. The 13th and 14th verses of this chapter tells us that we are to love and serve one another. We are to walk by the spirit and not after the flesh. Later, in the 22nd paragraph we are told that the fruits of the spirit are: "love, joy, peace, longsuffering, gentleness, goodness, faith," and on through the 25th and 26th verses.

Galatians 6:1 "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." Note that it says, "ye which are spiritual," restore such an one.

The church to put on its personal righteousness. See Truth Teller, Vol. 1, No. 1, page 4.

References on same from the Book of Mormon.

Jacob 2:4, 5; Mosiah 2:2, 3; 9:10; Alma 1:5; 2:4; 3:3; 16:22-25. Book of Mormon 4:1.

May this find a welcome in the hearts of those who desire to stand in holy places, when the chastening hand of the Lord comes that they will have put on the beautiful garments.

### INDEPENDENCE ITEMS

Our news items are very few this time. Some of our people are just returning from vacations, others are still away.

We are happy to see our Brother Charles Derry back with us all smiles and well after his operation.

Recently Richard (Dick) Wheaton all tall and dark and handsome in his fine uniform came to us for an only too short visit. What a wonderful thing it will be when our boys come back to us and their church, their experiences drawing them close to God and his church in this "beginning of the end."

We had a very nice gathering the other evening at the church; we were going to visit and eat ice cream and cake on the lawn, but the rain-clouds ordered us inside. We sang, recited, and listened to Brother Floyd Denham's fine orchestra.

Our church looks so fine

In it's new coat of white—

Makes us feel that we should

Make ours just as bright.

METTA L. ANDERSON.

### THE CURSE OF COVETOUSNESS

And who will be able to escape the wrath and judgments of the God of the Jews?

In introducing this subject let us acquaint ourselves with Webster's definition of the word. It means "inordinately desirous; excessively eager to obtain and possess, (especially money.) Avaricious." Now as our first warning against covetousness, we quote from Luke 12:5, "And he said unto them, take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Do you remember the story of the rich man spoken of in Luke 12:18, 19. He said, "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years. Take thine ease, eat, drink and be merry. But

God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided."

The application to this parable was made by Christ, thus. "So is he that layeth up treasure for himself, and is not rich toward God." Paul spoke of covetousness in this manner. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Colossians 3:5. Let us be careful and do not wade far out into the dangerous sea of this world's comfort. Take the good that God provides you, but say of it, "It passeth away, for indeed it is but a temporary supply for a temporary need. Never suffer your possessions to become your god."

To covet is a sin, Psalms 10:3. "For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." God was warning the people always that covetousness would lead them into many sins. Many times we try to justify ourselves for our desires, just as the Pharisees—but Christ's answer is the same to one and all. "Ye are they which justify yourselves before men; for that which is highly esteemed among men is abomination in the sight of God." Covetousness has led to many a man's fall all through time. Joshua 7:21 speaks of the sin of Achan. When he saw among the spoils a goodly Babylonish garment, and two hundred shikels of silver, and a wedge of gold . . . he coveted them and took them.

Judas' covetousness led him to betray the Christ. "And Judas Iscariot, one of the twelve, went unto the chief priests, to betray Him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray Him. Mar. 14:10, 11.

Judas betrayed, yea sold his Master for a few pieces of silver. Many of us are betraying Christ today, by our faithlessness. When we went into the waters of baptism we made Him a promise, and just how much of that promise are we keeping today? Is it because we have become covetous, seekers of wealth, wanting so much of the temporal things in life, and neglecting the spiritual because we covet riches, thereby betraying the love of Christ by putting his cause to shame because we prefer the temporal. That, too, was what Judas wanted. "This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous," etc. 2 Timothy 3:1, 2. In Mark the Lord has pointed out one of the dangers in riches when he said, "How hardly shall they that have riches enter into the kingdom of God?" He knew those who have riches; it was hard for them not to trust in them. Also in Timothy, "For the love of money is the root of all evil."

Could we but remember that all our blessings come of God—if we are prospered, and use our prosperity wisely and for good, then we have but to realize as is stated in Deuteronomy 8:18, "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth." Proverbs 3:9, tell us to "honor the Lord with thy substance, and with the first fruits of all thine increase." Some one may ask just how we honor the Lord with our substance. I believe the best answer is found in Christ's words: "Inasmuch as ye

have done it unto these ye have done it unto me." In another place which refers to you and I as well as to those with whom he was speaking. "You found me anhungered and you fed me, you found me naked and clothed me," etc. Christ considered that whatsoever kindness had been shown the needy, they had done the same to him. They had honored God with their substance. Are we doing that today? I believe I would be safe in saying that the needy find help from more non-churchgoers than from the professed Christian of today. Too often prayers are made to God to help the poor and the needy and we expect him to do it, whereas we of ourselves could give that assistance many times and fail to do it. There are those oftentimes living in our own vicinity who need help, do we give them that help? "Oh, but they don't belong to our church," says someone. Narrow-mindedness? Yes. It matters not whether they are one with us or who they may be if they are in need and we are able to give them assistance then it is our duty to do so. Just how are we to determine riches? Let us put it this way: several families may live in the same community, one has a few thousand dollars, another may have a thousand, still another a few hundred, others a good monthly salary, while some others have a little more than their actual needs. Then comes the man who does not have enough for his needs. According to this poor man's situation every one of the other men who had more than he has, was of course richer than he, and Webster says he who has an ample supply is rich. Now comes the test. Is the richer person willing to give the much needed assistance to the poorer man? "IF HE IS NOT COVETOUS THEN GOD WILL BLESS HIM." Warning is given to all in Ecclesiastes 5:13. There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. There is a certain charge given to all who prosper. "Charge them that are rich, (remember, riches means an ample supply of anything), charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to DISTRIBUTE, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Timothy 6:17, 19.

However it seems that in very few instances has the instructions found in the Bible by men of God, been heeded; for we see avarice, covetousness, everywhere—in homes, in churches, in our nation in every nation; why else the war? Everywhere we see an unreasonable desire after that which we have not and with a dissatisfaction with what we have. Dissatisfaction in homes, in the places of employment, in churches, all because of an anxious care about the things of this world. A capacity in getting which means too frequently some employ sinister and illegal ways of obtaining wealth. Then there is a tenaciousness among some in the keeping of it. It is a vice which prevails upon and insinuates into the heart of man, and for these reasons: it often bears a near resemblance to virtue; brings with it many plausible reasons, and raises a man to a state of reputation on account of his riches. There cannot be, as one observes, a more unreason-

able sin than this. It is unjust, and the covetous must harden themselves against many a plaintive voice. Covetousness promotes ungratefulness, and causes one to forget their former obligations and their present supporters. It is foolish; it destroys reputation, breaks the rest, unfits one for the performance of a duty, and is a contempt of God himself. Those who are afflicted by it remember the cautions respecting it in the holy scriptures; and how effectually it bars men from God, from real true happiness. OLLIE DERRY DeLONG.

### WEDDING BELLS

Sister Myrtle Martin, of Collins, Missouri, sends the following interesting item:

Collins, Mo., June 30, 1944.

Dear Advocate Editor:

Here is a little news item that might be of interest to quite a few of our readers.

Sgt. James W. (Jack) Martin son of Mr. and Mrs. James H. Martin, of Collins, Missouri, and Miss Betty Gentry, of Eldorado Springs, Missouri, daughter of Mr. and Mrs. Perry Gentry were united in marriage at the Post Chapel, Hondo Air Field, Hondo, Texas, May 20, 1944, at 2:30 p. m.

The single ring ceremony was read by Maj. Waldo E. Dunn Chaplain of the U. S. Army.

The bride wore a dusty gold suit with black and white accessories and a corsage of gardenias.

The groom wore the regulation uniform of the Army Air Forces. The couple were attended by A/C and Mrs. E. Harry Bennett, Jr., of Bloomfield, N. J.

Jack enlisted in the Army Air Force in October, 1942, and has received training in several different training camps. He is now entering pre-flight training at San Antonio, Texas.

Betty has attended Warrensburg Teachers' College, also South West Baptist Teachers' College, Bolivar, Missouri. She will teach in the Dunnegan school this next winter. For this couple we extend best wishes for a long and happy life together.

MRS. MYRTLE MARTIN.

The Advocate also extends congratulations and best wishes, together with a prayer for a long and happy married life.—Editor.

### JAMES EARL COLE

James Earl Cole was born September 7, 1883, at Bonner Springs, Kansas. He departed this life June 18, 1944, at Lees Summit, Missouri, at the age of 61 years, five months and eighteen days.

His early years were spent with his parents at the home near Bonner Springs, Kansas. At the age of 16 his parents moved to Missouri, locating on Blue Ridge, where they lived for some time. James assisted his father with the farm work. Later they moved to Raytown, Missouri. He learned the blacksmith trade with his father, working for the Portland Cement Company.

As a young man he worked in the gold mines at Royleite, Nevada, as a tool sharpener, working there till the death of his father, at which time he returned to Missouri, where he took charge of the home place, taking care of his mother until her death. After the death of his mother he went west where he secured work on a large dairy farm, having charge of the farm.

He was baptized at the age of sixteen, uniting with the Church of Christ (Temple Lot). He was not often where he could attend church services, but never lost faith in the teachings of his parents. He was ever ready to help those in need to the best of his ability.

He leaves to mourn his departure three sisters, Mrs. Lilly Bearden, of Provo, Utah; Mrs. May Namur, and Mrs. Grace Nace, both of Independence, Missouri. Two Brothers preceeded him in death.

Funeral services were conducted from the George C. Carson Funeral Home in Independence and was in charge of Elder Wm. F. Anderson.

### SOME QUESTIONS, WITH ANSWERS

Lamoni, Iowa, June 30, 1944.

Elder B. C. Flint,

209 South Crysler St., Independence, Mo.

Dear Brother:

As I am writing to you I am enclosing \$1.00 to apply on my subscription to the Advocate. Will you please see that this is properly applied, and oblige.

Will you please answer the following questions:

(1) Has anyone but an apostle in the Church of Christ (Temple Lot), authority to receive revelations that would be Constitutional Law to govern the church?

(2) Do you sustain men in the ministry who belong to fraternal or secret organizations?

(3) Do you, as a church, keep a history the same as God's people have done in all ages of the past, such as the Jaredites, Nephites, Jews, The Reorganized Church of Jesus Christ of Latter Day Saints? If so, I would like to have one. If you think proper, please answer through the Advocate. Signed, ISAAC CARLILE.

### The Answers

(1) The position of the Church of Christ on the matter of receiving revelations, is: "We believe that God will speak when, where and through whom He may choose." However, since the apostles are supposed to be the leading quorum of ministers, it is presumed that matters vital to the welfare of the church would naturally come through members of that quorum.

(2) Our Articles of Faith says: "We believe that ministry and membership should abstain from the use of tobacco, intoxicating liquors, and narcotics, and should not affiliate with any society which administers oaths and covenants in conflict with the law of God, or which interferes with their duties as free men and citizens." We try to conform consistently with this rule.

(3) By conference action we have provided a Church Historian. Just how much of the data covered by your question is kept, I am not able to say. The only printed history we have of recent date is a small pamphlet entitled: "A Brief History of the Church of Christ." I will try to find you a copy.

The best place to find a history of our work, is in our official publications, viz: The Truth Teller, (now almost unattainable), The Evening and Morning Star, The Searchlight, and Zion's Advocate. These have carried our General Conference enactments, and other matters of historical interest. There is also an old compilation known as the "Crow Creek Record," and John Whitmer's History. I do not know just what may be found of the latter in our church archives.

B. C. FLINT.