

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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Number 9

Today

I know not what tomorrow may unfold,
Or where the roads, as yet untrod, may lead;
While time and tide move onward ever bold,
With no cessation in their daily speed.
The yesterdays I cannot readorn,
Or bygone years I never can relive,
And future happenings are yet unborn,
But NOW is ever here with much to give.

I have TODAY—the precious gift—ornate
With four and twenty golden hours that shine,
Reflecting joyous moments that await
Beneath the skys divine. And this is mine
To use and cherish as I wend my way,
With thanks to God, for giving me TODAY.

—Selected.

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ZION'S ADVOCATE

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Editorial

A LIVING CHURCH

"Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." 2 Corinthians 3:6.

"I am come that they might have life, and that they might have it more abundantly." John 10:10.

No one will question the statement that, during the ministry of Christ and his disciples, in New Testament times, there was evidence of divine power; nor that obedience to the principles of the gospel DID then bring contact with God. Indeed, we have often heard expressions of a longing to have lived then, when angels came to earth, when God spoke directly to his people, where the prophets of God ministered to the spiritual needs. The sick were healed, the dead were raised, miracles were performed, and there was speaking in unknown tongues, discerning of spirits; in short, everything that manifested God's interest in his work.

When Christ was about to leave this world he called his disciples to him and commissioned them on this wise: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Mark 16:16-18.

It is nowhere recorded that there ever was to be a cessation of this order, or that Christ has ever returned to revoke it. Furthermore, subsequent to his ascension the church continued to enjoy these several spiritual gifts. In 1 Corinthians 12, the Apostle Paul enumerates nine of these gifts, as follows; faith, wisdom, knowledge, miracles, healings, prophecy, tongues, interpretation of tongues, discerning of spirits. He tells us that ALL of these are ministered by the "one and the selfsame spirit, dividing to every man severally as he

will." In other words the Church of Christ in olden New Testament times was a LIVING CHURCH.

In view of all that has been said above, it is strange that some today tell us that these things were placed in the church merely to get the work started, and call that period the dispensation of the gospel of Christ, and so these things are not needed now. They do however, segregate the three mentioned gifts, "faith," "wisdom," and "knowledge," which they tell us we may still enjoy. Why this inconsistency, when the apostle tells us that they were ALL ministered by the ONE AND THE SELF SAME SPIRIT? Why should we be in need of the three mentioned more than any of the rest? All were enjoyed when the church was a living church, and should the church again become a living church, they might ALL be enjoyed again. The Bible makes no provision directly or prophetically that this living condition in the church should EVER have an end if the people of the church continued in their faithful contact with God, and the fact that these things **did** cease, is ample proof that the beautiful church with its life giving powers as demonstrated in the New Testament times, DID really go into apostasy. And that being true, it would be much more important that these manifestations of God's power be NOW enjoyed, than it would be to try to justify the departure and apostasy, by saying they were just to get the word started, and that we do not need them now. In short, why should we want faith, wisdom, and knowledge to be the ONLY evidences of life in the Church of Christ now?

Some years ago, while doing missionary work among the Six Nations Indians near Brantford, Ontario, there was an attempt made by the ministers of the various sectarian churches operating on the Reserve, to hinder and destroy our work, even to the extent that an organized movement was started, and on a certain Sunday there were to be special speakers drafted to speak in every church on the Reserve simultaneously, against us and our work, with the intent of driving us off the Reserve. One of them whom I contacted, (himself an Indian Baptist minister), came to me and demanded that I drink strychnine, and fondle a rattlesnake, to prove to him and all of the other Indians that I was really sent of God. I countered by asking him if the words of Christ which he used as his basis for his demand, and found in the last chapter of Mark, were really the words of Christ. He hedged in every way, but finally admitted that they were. Then said I, "You, a man professing to be a minister for Christ, simply prove your infidelity by demanding that I, whom you denounce as an imposter, must prove that Christ meant what he said, or that he was himself a deceiver and an imposter, by suggesting what he did in this last commission he ever gave to his disciples. It is rather up to you to make this demonstration, if you would have me believe that you are really a minister of Christ, that is, if this is the test by which you measure men claiming to be God's servants."

Then, looking him straight in the eye, I said, "Yes, sir, should the emergency arise, where my life was endangered through no fault of my own, by the things mentioned by the Master, I DO have faith that God would protect me, if I was in the line of duty enjoined by the Master, because I have often witnessed some of

these very things, but to put on a side show for your benefit, as you suggest, when you have just proven your infidelity and disbelief in the words or power of Christ, would be the quickest way I can think of, to play into the hands of the devil, because Christ himself had that same experience with his Satanic Majesty on the mountain top."

Just today's daily paper carries the story of the death of the pastor of the cult in Virginia who was bitten by a rattlesnake in just such an exhibition, of fanatical zeal. No, God does not work that way, but he does protect his people from any and all evil, when they are living up to the requirements.

Reverend William Eddy in Northwestern Christian Advocate, 1855, in a note on spiritual gifts, has this remarkable statement to make: "It will not do to say that these gifts were restricted in their bestowment to the apostles and early Christians. All will allow that what Paul says of charity, or love, 'the more excellent way,' 1 Corinthians 13, applies to Christians in all subsequent time; and yet he immediately exhorts them to 'covet earnestly the best gifts.' The truth is, the church needs these gifts at **this** day, to battle against error in its various forms. She needs them to preserve in her own mind the idea of the spiritual, the supernatural. She needs them as ornaments to supercede her jewelry. Let her 'covet earnestly the best gifts.' "

John Wesley has this to say in Servon 94: "It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian. . . . The cause of this was not, as has been commonly supposed, because there was no occasion for them, by reason of the world becoming Christian. This is a miserable mistake, as not a twentieth part was at that time nominally Christians. The real cause was that the 'love of many had waxed cold' and the Christians had no more of the Spirit than the heathens. This was the real cause why the gifts of the Spirit was no longer retained in the church, because the Christians had turned heathen again and had only a dead form left." Evidently Wesley believed that the church should be a living church if it was to function as God had designed. Yet today those who profess to be followers of the great Wesley, are among the most bitter opponents of the claims to a restored gospel in our time.

It is no difficult task for people of today, professed Christians, to accept the fact of marvelous things transpiring in the far distant past, because evidently it is so far in the remote past that no one can prove that it did not happen. But, should it begin happening today the wierd awfulness of it would soon manifest itself, and the best Christian would become a skeptic. Why, take for instance the miraculous and glorified virgin birth of Christ, with angel visitation, and all connected with it, and which is extolled in song and story at every Christmastide; remove it from the far distant past, and have it occur today, I wonder how many people, who now loudly proclaim their devotion to Christ, would believe it? No, it was all right for those things to happen in Bible times, but not now. Ah! sad admission. Yes, a

living church IS needed today, and such the church of the restoration professes to be. God grant that we may measure up, in practice as well as theory.

B. C. FLINT.

MISSIONARY NOTES

The Editor Afield

On July 22, with my companion, we again boarded our old gospel chariot, and started northward to continue our missionary work in the northern part of our field, our first stop being Lamoni, Iowa. Here we were domiciled in the congenial home of our old Wisconsin friend, Randall C. Robinson, and his good wife and her sister, Sister Martha Lester. Brother Robinson is the son of Elder W. P. Robinson, for years our associate missionary while in the Reorganized Church. Brother Randall is the leader of the group of protesting saints in Lamoni, and we were asked to meet with them and be the speaker in their little east side church on Sunday evening. We also spent the time pleasantly and profitably in the homes of the Ballantynes, Midgordens and Ramshaws. We also visited our old Whitmerite brother, C. A. Wickes. All of these good folks belong to the Advocate family, and all made us very welcome. May God bless them.

Also, while in Lamoni, we had a very heartbreaking experience. Our readers are all familiar with our story, as to how we were first brought into the gospel of the restoration as a boy, and the experience that has been published a number of times of the visit I made as a boy, in the dark of a February night, to father's old barn in southern Wisconsin, to pray for guidance as to what was right and what was wrong; (because my early religious training had been to cause me to despise the gospel of the restoration) and of the light that shone, and the voice that spoke, and told me that the gospel restored was true. The companion of my boyhood, who was a part of that experience, and who a few months after me, also accepted the gospel and was baptized, was a young man by the name of Peter Muceus, who had recently come to this country from Norway. He later became a faithful minister of the gospel and spent the greater part of his life as a missionary to Norway. He now lives in Lamoni, and Sister Flint and I visited him and found him to have lost his mind completely. He does not even know his own name nor does he recognize his own wife who now cares for him so tenderly. He very pleasantly greets all who visit them, but knows no one. Finding him thus, struck a pang to my heart, because I so vividly remember the strength of character that was so much a part of him in our early boyhood association. How inscrutable are the ways of providence! We are certain, however, that the good God above will remember and reward the many years of faithful service in the cause of Christ, rendered by our brother during a lifetime of service, and that there will be a brighter day when the mists have cleared away, and we all come into our own.

From Lamoni, we came on to Newton, Iowa, the home of our dear old Sister Walker, and her daughter Sister Tucker, who live together, also the Neufarths. These few isolated saints made us very welcome and

we preached for them each evening until over the following Sunday. Sister Walker is nearing the eighty year mark in life's pathway, and is among the old faithful ones, as a mother in Israel. Sister Tucker is a worker in a war plant. Yet in spite of the fact that these dear saints are isolated and have struggled for years to sustain life, they have faithfully laid aside, one from her old-age pension, and the other from her factory labors, their tithing. However, because of the conditions that have prevailed which has caused discouragement, they did not know just where and how to pay their tithing. We were however, able to encourage them with the thought that NOW our office was running smoothly, and we sent in their accumulated tithing to our Business Manager, Bishop W. B. Davis. Surely God will reward such faithful service. We are satisfied that while on this trip much more tithing will come into our hands to be forwarded down to our office. We have already sent in over \$400.00. In short, the work is onward in all parts of the field. Just yesterday, here in Milwaukee, Wisconsin, we had the pleasure of baptizing a fine young boy, the son of Brother and Sister Harry Hutchison.

From Newton, Iowa, we came direct to Madison, Wisconsin, to attend to some of our personal affairs and to visit our oldest daughter, who became a widow last April; also our son Orville, and Sr. Flint's brother Albert, who is a prosperous merchant in our capitol city. From Madison we came on to Milwaukee and are at present domiciled in the beautiful home of Brother and Sister Ray Hunholz, and their sweet little daughter Susan. Here also lives Brother and Sister Harry Hutchison, and their son Junior, Sister Pearl Mager, Sister Amy Gould, and the Sister Johnson whom Brother Yates recently baptized on his trip here to meet with that political group.

Yesterday we had some very good meetings and also had the baptism of our young brother, Junior Hutchison. We expect to preach each evening this week and perhaps over next Sunday. Our new Sister Johnson, whom Brother Yates baptized, and who is the head of the group studying economics, to whom Brother Yates lectured, attended our service yesterday and has requested me to also address this same group, and to preach at her house on Wednesday evening. She seems to be a very fine spiritual sister, as can be gathered from the beautiful letter she wrote Brother and Sister Yates and appearing in the July Advocate. We may have some interesting experiences to report following our contact with this interesting group.

From here we expect to visit Oconto, Black River Falls, Sparta, Montfort, and all other points in our field. In short, we expect to be very busy in the mission field for the balance of the season, and will edit the Advocate in transit. We hope our readers will remember us at the throne of grace, and also that they will write us letters that can be published.

The reports coming from each of the points mentioned above, seem to indicate a very busy and profitable season before us for the Church of Christ. God grant that it may be so, and that we may faithfully and humbly carry on as he would have us to do. Since my experience at the Ball Clinic at Excelsior Springs last

spring, my health is so much better than it has been for years that I feel very much encouraged, and better able to endure the strenuous life of a missionary. Of course, I have with me my dear companion, who not only shares my work in every way, (not preaching, of course), but those who know her, know her deep devotion to the cause of Christ, and also her splendid ability in conversing on gospel subjects; and she cares for my general health in a way that no one else could possibly do. In fact, without her companionship, I doubt very much if I could carry on in missionary work as I am now doing.

We expect to have some more interesting items for our next issue, and possibly for this one if it should be late in getting to press.

B. C. FLINT.

STEADFAST IN FAITH

Ogden, Utah, July 4, 1944.

Dear Advocate Readers:

Today I have the privilege of being once again in the home of Brother and Sister DeGroot, here in Ogden. Owing to the conditions of war, and so few of the ministry, during this dark period in the history of the world, being able to do much traveling in missionary work, these dear people here do not often have a missionary to come to their home. This is of course true, not only of Brother and Sister DeGroot, but of the people of faith in Christ and his gospel, everywhere. But we are happy to learn that our brother and sister have not forsaken their faith in Christ, and that they are still endeavoring to do their part in forwarding so great a cause as the Latter Day Restoration of the gospel. The following notice, as published in the Ogden Standard-Examiner, will show to the church just how our brother and sister are managing to carry on, even without much missionary help:

"Church of Christ (Restored April 6, 1830) with headquarters on the Temple Lot, Independence, Mo.— Sunday school meets at 468 River drive with Mrs. John De Groot as superintendent and Mrs. Fay A. Stines, teacher, and John De Groot, Bible instructor. Lessons will be found St. John 3. Anyone wishing to enroll is welcome. Bring your Bibles. No donations. People of any denomination are welcome to attend."

We commend our brother and sister for their unflagging zeal to continue to hold aloft the banner of faith in Christ, and of obedience to him, as the one and only means of salvation, unto eternal life.

Yours sincerely,

JAMES E. YATES.

Post Script. Brother DeGroot himself wishes to be not misunderstood, in that he agrees with the various separated parts of the Church in the testimony of all, that the Latter Day Restoration of the gospel is true. He believes however, that the Church of Christ (Temple Lot) is in error in some things. And we do know that it is true that many earnest and sincere people are not free from all error at the present time, so that we should all be very charitable to each other.

Sister Alida DeGroot requests the comfort which letters from the brothers and sisters of the faith could give. Please address her at 468 River Drive, Ogden, Utah.

AUDITOR'S REPORT

August 5, 1944.

Bishop Walter B. Davis,
Church of Christ, Temple Lot,
Independence, Missouri.

Dear Sir: In accordance with instructions received from the Auditing Committee, I have made an audit of the cash receipts and disbursements for the Church of Christ, Temple Lot, Independence, Missouri, for the period from March 16, 1943, to March 15, 1944, and submit as my report the following statement.

Cash Receipts and Disbursements, from March 16, 1943, to March 15, 1944. Exhibit "A."

Comments

The cash receipts were verified by examination of the stubs of receipts issued during the period under review and tracing the amounts into the bank after checking their proper entry in the cash book.

The cash disbursements were verified by auditing the checks drawn and paid during the period and by examining the petty cash slips and receipted bills.

The cash on hand at the close of the period was deposited in the First National Bank, Independence, Missouri, on April 17, 1943, as shown on the bank statement and cash records.

Respectfully submitted,
ROY A. GUYTON, C. P. A.

EXHIBIT "A"
CASH RECEIPTS AND DISBURSEMENTS
From March 16, 1943 to March 15, 1944

Receipts		
Advocate Subscriptions		\$ 467.87
Offerings		620.62
Tithing		2,957.30
Sale of Tracts		16.00
Special Funds:		
Dining Hall Committee		11.76
Sunday School Quarterly, Donations and Subscriptions		59.15
Repayment of Loans		50.33
Temple Fund		80.50
Total Receipts		\$4,263.53
Disbursements		
Printing of Advocate	\$ 716.38	
Advocate Postage and Mailing	69.39	
Elders' Expense	97.50	
Elders Family Expense	1,660.00	
General Church Expense	181.01	
General Office Expense	82.82	
Special Funds:		
Dining Hall Committee	20.00	
Total Disbursements		2,827.10
Excess of Receipts over Disbursements		1,436.43
Cash on Deposit in Bank, March 16, 1943		2,448.61
Cash on Hand and in Bank, March 15, 1944		\$3,885.04
Distributed as follows:		
Cash on Hand		\$ 49.89
First National Bank, Independence, Missouri		
General Fund	\$2,081.17	
Temple Fund	1,753.98	3,835.15
Total		\$3,885.04

Editor's Note: Due to unavoidable delays this report has just reached us for publication. A semi-annual report will be available soon.

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.

NAME OF THE CHURCH

By Willard J. Smith

Chapter Ten

Again I call attention to the statement found in Mosiah, Chapter 11:94-104.

94. "And it came to pass that after Alma had taught the people many things, and had made an end of speaking to them, that King Limhi was desirous that he might be baptized; and all his people were desirous that they might be baptized also.

95. "Therefore Alma did go forth into the water, and did baptize them; yea, he did baptize them after the manner he did his brethren in the waters of Mormon."

96. "Yet, and as many as he did baptize did belong to the church of God; and this because of their belief on the words of Alma. . . . Therefore they did assemble themselves together in different bodies, being called churches, . . .

100. "And thus, notwithstanding there being many churches they were all one church; yea, even the church of God.

101. "For there was nothing preached in all the churches except it were repentance and faith in God.

102. "And now there were seven churches in the land of Zarahemla.

103. "And it came to pass that whosoever were desirous to take upon them the NAME OF CHRIST, or of God, they did join the churches of God; and they were called the people of God."—Book of Mosiah, 11:94-103.

Will the reader please take notice of the fact that all these people who were desirous of taking upon them THE NAME OF CHRIST or of GOD, joined the church which was called "the church of God?" But who was this God in whose name the church was called? **Was it not Christ himself** seeing that these people acted conjointly in taking upon them the name of Christ OR OF GOD? Christ was the only God then known. Hence, let us look a little farther along in this same chapter and see what is concealed therein? And we very soon discover that a large number of Church of God people turned away from the faith; and Alma went before the Lord and plead with him to be shown how to deal with these recalcitrants: And,

122. "The voice of the Lord came to him, saying: . . .

125. "Yea, blessed is this people who are willing to BEAR MY NAME; FOR IN MY NAME SHALL THEY BE CALLED; AND THEY ARE MINE.

129. "For behold, THIS IS MY CHURCH; whosoever is baptized, shall be baptized unto repentance.

130. "And whosoever ye receive, shall believe in my name; and him will I freely forgive:

131. "For it is I that taketh upon me the sins of the world; for it is I that hath created them; and it is I that granteth unto him that believeth in the end, a place at my right hand.

132. "For behold, IN MY NAME ARE THEY CALLED! and **if they know me** they shall come forth, and shall have a place eternally at my right hand."—Ibid, 11:122-132.

Please note that in verse 103 quoted above the name there specified is called Christ, or God, while the name Jesus was not given to him until hundreds of years after the days of Alma. (See Matthew 1:20, 21; Luke 2:21, 25-30.) Alma further says, and makes plain the name in which we are called. Hear him:

62. "Behold, I say unto you, that the good Shepherd doth call you; yea, AND IN HIS OWN NAME he doth call you, which is the name of CHRIST;

63. "And if ye will not hearken unto the voice of the good Shepherd, to **the name of which ye are called**, behold ye are not the sheep of the good Shepherd.

64. "And now if ye are not the sheep of the good Shepherd, of what fold are ye?

65. "Behold, I say unto you, that the devil is your Shepherd, and ye are of his fold; and now who can deny this?

66. "Behold, I say unto you, Whosoever denieth this, is a liar and a child of the devil."—Alma 3:62-66.

Alma also continues his instructions, thus: See Alma 21:45, 46, 51.

45. "Yea, all those who were true believers in Christ, **took upon them gladly**, THE NAME OF CHRIST, or CHRISTIANS, as they were called, because of their belief in Christ, WHO SHOULD COME; and therefore, at this time, Moroni prayed that the cause of the Christians, and the freedom of the land might be favored. . . .

46. "And he said, Surely God shall not suffer that we, who are despised because we take upon us THE NAME OF CHRIST, shall be trodden down and destroyed, until we bring it upon us by our own transgressions. . . .

51. "Or, in other words, if they should transgress the commandments of God, or fall into transgression, and be ashamed to take upon them THE NAME OF CHRIST, the Lord should rend them even as they had rent their garments."—Alma Cpt. 21:45, 46, 51.

Beginning now with what is generally termed the New Testament part of the Book of Mormon, opening with the Book of Nephi, the son of Nephi, who was the son of Helaman, on page 600 (Authorized Edition), which announces his appearance to Israel on the east-

ern continent, and the signs displayed here at the time of his crucifixion, resurrection and ascension, and the wonders thereafter during his visitation of his people here. And noting the terms employed by those writers appointed by him to furnish us additional light on many passages of scriptures, which we call "A New Witness for God." And outlining the work of himself in the organization of, and the establishing of his church here upon this continent. And as we find the name "Christ" separately and alone mentioned nearly a hundred times; and the name "Jesus Christ" made use of about twenty-five times; and the name "Jesus" alone, on nearly every page, and sometimes a half dozen times on a single page, and the name of the church being frequently mentioned, we should be enabled to learn the name by which the church was called back in those days. And the first reference regarding the name that I have been enabled to find is in Nephi's quotation from the 52nd chapter of Isaiah quoted in the 9th chapter of 3rd Nephi, 77th verse, which is as follows:

"Verily, verily, I say unto you, that **my people shall KNOW MY NAME**; yea, in that day they shall know that I am he that doth speak."

And as according to both Isaiah and Nephi it is quite necessary that we should know the name of the Lord by which we shall be called in the last day, (as also affirmed by King Benjamin, and that wonderful servant of God, the high priest Alma, whose statements are written above), it seems to me to be quite necessary that we fortify ourselves with divine assurance in regard to that particular name. For I have this moment of writing a book before me specifying some 76 names and appellations by which Christ was called in different parts of the Scriptures, besides the name Jesus, a few of which names I herewith give, as follows:

Behold, a virgin shall conceive, and bear a son, and shall call his name **'Immanuel,'**—Isaiah 7:14; "His name shall be called **"Wonderful," "Counselor," "The Mighty God," "The Everlasting Father," "The Prince of Peace,"** Isaiah 9:6; **"The Bright and Morning Star,"** Revelation 22:16. **"The Man of Sorrows,"** Isaiah 53. **"I am the Good Shepherd,"** St. John 10:11. **"King of Zion,"** St. Matthew 21:5. **"God manifest in the Flesh,"** 1st Timothy 3:16. **"I am The Way—The Truth and The Life,"** St. John 14:6. I am **"The Bread of Life,"** St. John 6:35.

I cite there few names among the many as bestowed upon Christ besides the name "Jesus," to any of which he was as justly entitled as He was to the name of Jesus, and also to impress the thought of the superior quality of the name "CHRIST" as the name ABOVE ALL OTHER NAMES. It is the **"Onama to huper pan onama,"** (the name above every name), the name made manifest by revelation to the apostle Peter when Jesus asked his disciples, "Whom say ye that I am?" "And Simon Peter answered and said, THOU ART THE CHRIST, THE SON OF THE LIVING GOD!" "And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. . . . Then charged he his disciples that they should tell no man that he was Jesus THE CHRIST." St. Matthew

16:15, 17, 20. In this we have our Father in heaven manifesting to the ancient apostles that that wonderful man with whom they were associated and knew as Jesus, was actually and truly THE CHRIST OF GOD, whom the house of Israel for hundreds of years had been looking for in watchful expectation, and for whose appearance they continuously prayed. And as the time arrived for his preordained apprehension and cruel death, the Trial Judge arose and said: "I adjure Thee by the living God, that Thou tell us whether Thou be THE CHRIST THE SON OF GOD." Jesus said unto him, "THOU HAST SAID."

Thus God the Eternal Father as also his Only Begotten Son testify that His name was, and is THE CHRIST, the same name that we are enjoined to take upon ourselves when entering into covenant with Him at the time when we are baptized into Christ, that as his covenant Bride we maintain that sacred name when arising with him from the watery grave, and always holding sacred the name of Christ as our New Covenant name, we have become "dead to the law by the body of Christ, that we should be married to another even to him who is raised from the dead, that we should bring forth fruit unto God." Romans 7:4. And as members of Christ's mystical body and possessing his name, thus constituting his Bride, the church, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for YE ARE ALL ONE IN CHRIST JESUS," (Galatians 3:28), bearing his name, and walking after the manner of his life.

I shall now proceed in my examination of the church as expressed by Christ and his disciples during the first 400 years of the Christian era here on this continent, and, endeavoring to keep in mind the instructions already gathered and written above by the chief spiritual instructor and advisor, Alma; and also by King Benjamin, that:

"In his own name he doth call you, which is the name of Christ" (Book of Mormon, page 317), "For he shall know the name by which he is called; for he shall be called by the name of Christ." Book of Mormon, pages 224, 225.

I also wish to quote once more from Book of Mormon, page 672, which speaks of the disciples of Jesus when they first began their ministerial labors, that they "Began from that time forth to baptize and to teach as many as did come unto them: . . . and they did do all things, even as Jesus had commanded them. And they who were baptized in the name of Jesus, were called THE CHURCH OF CHRIST."

Brother Luff, will you please tell us whether or not that church was properly named? Those disciples who did the baptizing they did the baptizing and all that they did do in the name of Jesus even as Jesus had commanded them, and they were called the Church of Christ. Now if they were not called right, or were improperly named, or should have had the name **Jesus** attached thereto, will you, as an apostle of Jesus Christ please have all this changed and corrected, and printed in the future publications of the Book of Mormon in an understandable way; so we, the common people, may be able to understand their meaning? For I confess that I myself, with hundreds of others, cannot under-

(Continued on page 138)

The Standard Bearers

STORIES OF THE RESTORATION A Miracle at Buffalo

In our last story we told of the command that was given to various local churches in New York and Pennsylvania being commanded to move bodily to Kirtland, Ohio.

In this story we will tell of some wonderful experiences that overtook them on the way. This will be taken from Mother Smith's history entitled, "Joseph Smith the Prophet, and his Progenitors," which was written by the mother of the prophet, Joseph Smith, and which has always been referred to as "Mother Smith's History."

The account follows: "Soon after my husband and Joseph left for Kirtland, William, being one of the teachers, visited the church; and calling upon each family, he remained with them until each individual belonging to the house had prayed in his hearing.

"When the brethren considered the spring sufficiently open for traveling on the water, we all began to prepare for our removal to Kirtland. We hired a boat of a certain Methodist preacher, and appointed a time to meet at our house, for the purpose of setting off together; and when we were thus collected, we numbered eighty souls. The people of the surrounding country came and bade us farewell, invoking the blessing of heaven upon our heads.

"A few minutes before we started, an old brother by the name of Humphrey arrived from Potsdam. This man was brought into the church by Don Carlos, at the time that he visited his grandfather in company with my husband. At this time, Brother Humphrey was the oldest man who was an elder in the church, and Don Carlos the youngest.

"On account of Brother Humphrey's age, I wished him to take charge of the company, but he refused, saying that everything should be done, just as Mother Smith said; and to this the whole company responded, "Yes." At this instant, one Esquire Chamberlain came on board, and asked me if I had what money I wanted to make my family comfortable. I replied that I had an abundance for myself and children but he might, perhaps, find some on board who stood in need of assistance. "Well," he said, "here is a little money, and you can deal it out as you like and handing me seventeen dollars, he left the boat. Soon after this we pushed off and under fine headway.

"I then called the brothers and sisters together and reminded them that we were traveling by the commandment of the Lord, as much as father Lehi was, when he left Jerusalem; and, if faithful, we had the same reason to expect the blessings of God. I then desired them to be solemn and to lift their hearts to God continually in prayer, that we might be prospered. We then seated ourselves and sang a hymn. The captain was so delighted with the music that he called to the mate, saying, "Do, for God's sake, come here and

steer the boat; for I must hear that singing." He afterwards expressed his pleasure and surprise at seeing such an appearance of devotion among us stating that his wife had refused to accompany him, on account of her prejudice against us, which he very much regretted.

"At the approach of sunset, we seated ourselves, and sang another hymn. The music sounded beautiful upon the water, and had a salutary effect upon every heart, filling our souls with love and gratitude to God, for his manifold goodness towards us.

"The services of the evening being ended, I inquired of the brethren concerning the amount of provisions which they had on hand for the journey; and, to my surprise, I ascertained that we had on board, beside twenty grown persons, thirty children, who were almost destitute of food. This was unaccountable to me at first but I afterwards learned that they had converted their substance into clothing, expecting that those who were in better circumstances would support them, as well as defray their traveling expenses; those, however, from whom they expected the most assistance, disappointed them; consequently the burden was thrown entirely upon my shoulders. From this time forward I furnished the whole fifty persons with food from day to day.

"I soon discovered among the mothers, a kind of carelessness with regard to their children, even when their lives were in danger. So I called them together, and endeavored to impress upon their minds the importance of doing their duty to their children; that in such a place as this, especially, they ought to keep them constantly by their side; that they should consider that children were given them for a blessing, and if they did not treat them as such, they would be taken from them. Still they were negligent, and excused themselves by saying that their children were disobedient. I told the sisters that I could manage their children, and if they were not better controlled by their mothers, I should take the control of them.

"I then called the children around me and said to them, "Now, children, mark what I say to you. When I come upstairs and raise my hand you must every one of you run to me as fast as you can. Will you do as I tell you?" "Yes," they replied, with one unanimous voice. And they strictly kept their faith to the end of the journey.

"On getting about half way to Buffalo the canal broke. This gave rise to much murmuring and discontentment which was expressed in terms like the following:

"Well, the canal is broke now, and here we are, and here we are likely to be, for we can go no further. We have left our homes, and here we have no means of getting a living, consequently we shall have to starve."

"No, no," said I, "You will not starve, brethren, nor anything of that sort; only do be patient and stop your murmuring. I have no doubt but the hand of the

Lord is over us for good; perhaps it is best for us to be here for a short time. It is quite probable that the boats can not leave Buffalo harbor on account of the ice; if so, the town must inevitably be crowded with families, in which case it would be next to impossible for us to get into a comfortable house. Are we not in far better circumstances in our present situation?

"'Well, well,' returned the sisters, 'I suppose you know best; but it does seem as if it would have been better for us to have stayed where we were, for there we could sit in our rocking chairs, and take as much comfort as we pleased, but here we are tired out, and have no place to rest ourselves.'

"Whilst this was passing, a citizen of the place came on board, and after inquiring what denomination we belonged to, he requested that if there were any preachers on board, a meeting might be appointed in the neighborhood. I introduced him to Elders Humphrey and Page, who appointed a meeting for the next day, which was held on a beautiful green, bordering on the canal, and of sufficient size to accommodate a hundred persons. They listened with attention, and requested that another meeting might be appointed for the succeeding day, but as the canal was repaired by eleven o'clock, we proceeded on our way, and arrived in Buffalo on the fifth day after leaving Waterloo.

"Here we found the brethren from Colesville, who informed us that they had been detained one week in this place, waiting for navigation to open. Also, that Mr. Smith and Hyrum had gone through to Kirtland by land, in order to be there by the first of April.

"I asked them if they confessed to the people that they were 'Mormons?' 'No, indeed,' they replied, 'neither must you mention a word about your religion, for if you do you will never be able to get a house, or a boat either.'

"I told them I should tell the people precisely who I was. 'And,' I continued, 'if you are ashamed of Christ, you must not expect to be prospered; and I shall wonder if we do not get to Kirtland before you.'

"While we were talking with the Colesville brethren, another boat landed, having on board about thirty brethren, among whom was Thomas B. Marsh, who immediately joined us, and like the Colesville brethren he was decidedly opposed to our attending to prayer, or making known that we were professors of religion. He said that if our company persisted in singing and praying, as we had hitherto done, we should be mobbed before the next morning.

"'Mob it is, then,' said I 'we shall attend to prayer before sunset, mob or no mob.' Mr. Marsh, at this, felt considerably irritated. I then requested Brethren Humphrey and Page to go around among the boatmen, and inquire for one Captain Blake, who was formerly captain of a boat belonging to my brother General Mack, and who, upon my brother's decease, purchased the boat, and still commanded the same. They went in search of the man, and soon found him, and learned from him that his boat was already laden with the usual amount of passengers and freight. He said, however, that he thought he could make room for us

if we would take a deck passage. As this was our only opportunity, we moved our goods on board the next day, and by the time we had fairly settled ourselves, it began to rain. This rendered our situation very uncomfortable, and some of the sisters complained bitterly because we had not hired a house till our boat was ready to start. In fact, their case was rather a trying one, for some of them had sick children, in consequence of which Brother Page went out for the purpose of getting a room for the women and sick children, but returned unsuccessful. At this the sisters renewed their complaints, and declared that they would have a house, let the consequences be what they might. In order to satisfy them, I set out myself, with my son William, although it was still raining very fast, to see if it were possible to procure a shelter for them and their children.

"I stopped at the first tavern, and inquired of the landlord if he could let me have a room for some women and children who were sick. The landlord replied that he could easily make room for them. At this, a woman who was present turned upon him very sharply, saying, 'I have put up here myself, and I am not going to have anybody's things in my way. I'll warrant the children have got the whooping cough or measles, or some other contagious disease, and if they come, I will go somewhere else.'

"'Why, madam,' said the landlord, 'that is not necessary; you can still have one large room.'

"'I don't care,' said she, 'I want 'em both, and if I can't have 'em, I won't stay—that's it.'

"'Never mind, said I, 'it is no matter; I suppose I can get a room somewhere else, just as well.'

"'No, you can't though,' rejoined the lady, 'for we hunted all over town, and we could not find one single one till we got here.'

"I left immediately, and went on my way. Presently I came to a long row of rooms, one of which appeared to be almost vacant. I inquired if it could be rented for a few days. The owner of the building I found to be a cheerful old lady, near seventy years of age. I mentioned the circumstances to her, as I had before done to the landlord.

"'Well, I don't know,' said she; 'where be you going?' 'To Kirtland,' I replied.

"'What be you?' said she. 'Be you Baptists?'

"I told her that we were 'Mormons.' 'Mormons!' ejaculated she, in a quick good natured tone. 'What be they? I never heard of them before.'

"I told you that we were "Mormons," I replied, 'because that is what the world calls us, but the only name we acknowledge is Latter Day Saints.'

"'Latter Day Saints!' rejoined she, 'I never heard of them either.' I then informed her that this church was brought forth through the instrumentality of a prophet, and that I was the mother of this prophet.

"'What!' she said, 'A prophet in these days? I never heard of the like in my life; and if you will come and sit with me, you shall have a room for your sisters and their children, but you yourself must come and stay with me and tell me all about it.'"

(To be continued)

THE NAME OF THE CHURCH

(Continued from page 135)

stand them in any other way than the way I have written of them in this article, and be honest with myself; nor do I believe you can.

Following along in this chapter (Book of Mormon, pages 672 and 673), we read of these same disciples referred to in the above quotation, being gathered together and "were united in mighty prayer and fasting," and "Jesus came and stood in the midst of them," "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. 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? Have they not read the scriptures, which say, You must take upon you the name of CHRIST, WHICH IS MY NAME? Get it brother, **The name of Christ WHICH IS MY NAME!**" Honor bright, now Brother Luff, is his name Christ, or is it not? "For **by this name** shall ye be called at the last day. Note, by t-h-i-s; **this!** THIS NAME! **CHRIST.** It is the name we take upon ourselves when entering into covenant with the Lord before baptism, and arising therefrom to walk in newness of life we retain that name, and are thus members of the mystical body of Christ, the invisible church called the Church of Christ, or the Bride, the Lamb's wife.

And to call the Bride of Christ by the descriptive masculine term "Jesus," would be as much out of place as to call my wife by the descriptive or masculine term "Willard." These are both called given or Christian names given us by our parents. When Christ was born in Bethlehem, and "Eight days were accomplished for the circumcision of the child, **his name** was called JESUS, which was so named by the angel before he was conceived in the womb." Luke 2:21. Not so with the name "CHRIST." This name is not a given name. It is patronymic, and means, "The Anointed One." It was derived from the Father of our Lord, and conferred on "The faithful and true witness, the beginning of the creation of God." (Revelation 3:14. Thus the name CHRIST being patronymic, derived from the beginning of the world, was conferred upon the Son of God, "The only begotten Son of God," by his eternal Father at the time of his anointing.

Chapter Eleven

On page 35 of his pamphlet, Brother Luff seems to think he has made a wonderful discovery in that he says:

"It is not anywhere commanded that the church shall be called **by** the word Christ, but **in** the name of Christ. The whole question resolves itself into this: What is the name of Christ?"

Why, Brother Luff! The name of Christ is "CHRIST!" Did you not just read where Christ himself said, "Ye must take upon you the name of CHRIST? WHICH IS MY NAME?" And don't you believe him? Do you think he was just fibbing a little when he said that? That he was trying to hide his name? And that he did not tell the truth when he said that? When he

said, "Ye must take upon you **the name of Christ which is my name.** If Christ was not his name, then he told a falsehood! And if he told the TRUTH, why is it you do not believe him? As we have shown place after place that Christ was his name hundreds and thousands of years before the appellation Jesus was added to his original name. He was named Christ, God's well-beloved Son before the creation of this world; and as said by an angel to Nephi, "His name SHALL be called Jesus Christ, which prophecy was not fulfilled until about the time of his entrance, here in earth-life when the angel appeared also to Joseph, the reputed father of our Lord, and said unto him: "Fear not to take unto thee Mary thy wife; for . . . she shall bring forth a son, and thou shalt call his name JESUS, for he shall save his people from their sins." Matthew 1:18-21. And this name was given him also to distinguish him from others here. That his name is Jesus Christ from that time forward is not denied; but it is the name of his bride, his church, the Lamb's wife unto whom the name Jesus is denied as a part of her lawfully entitled name!

Brother Luff seems to think we make a mistake when we assume to call the church **IN** the name of Christ instead of **BY** the name," etc.

I now pass on in search of the name in which the ancient Nephites under the direction of Jesus Christ called the church; and the first place I come to where the name is specifically stated in what is frequently called the New Testament part of the Book of Mormon is in the Book of Nephi, chapter 13:36, page 678 where I read:

"And they were converted unto the Lord, and were united unto **the Church of Christ**, and thus the people of that generation were blessed, according to the word of Jesus."

Again: 1. "And it came to pass that the thirty and fourth year passed away, and also the thirty and fifth, and behold the disciples of Jesus had formed **a Church of Christ** in all the lands round about.

2. "And as many as did come unto them, and did truly repent of their sins, were baptized in the name of Jesus; and they did also receive the Holy Ghost." Book of Mormon, page 681.

28. "And from that time forth they did have their goods and their substance no more common among them, and they began to be divided into classes, and they began to build up churches unto themselves, to get gain, and began to deny the **TRUE CHURCH OF CHRIST.**"

40. "And it came to pass that in this year there arose a people who were called the Nephites, and **they were true believers in Christ;** and among them there were those who were called by the Lamanites, Jacobites, and Josephites, and Zoramites.

41. "Therefore **the true believers in Christ,** and the worshipers of Christ, (among whom were the three disciples of Jesus who should tarry), were called Nephites and Jacobites, and Josephites and Zoramites.

42. "And it came to pass that they who rejected the gospel, were called Lamanites, and Lemuelites, and Ishmaelites; and they did not dwindle in unbelief, but they did wilfully rebel **against the gospel of Christ.**" Ibid, page 685.

51. "O ye polutions, ye hypocrites, who sell yourselves for that which will canker, Why have ye polluted the holy church of God?"

52. "Why are ye ashamed to take upon you **the name of Christ?**" Ibid, page 709.

35. ". . . If they will but serve **the God of the land, who is Jesus Christ** who hath been manifested by the things which we have written." Ibid, page 717.

1. "And now I speak concerning baptism.

2. "Behold, elders, priests, and teachers were baptized; 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 up and cleansed by the power of the Holy Ghost, they were numbered among the people of **The Church of Christ.**" Book of Mormon, page 762.

I now wish again to say, I have, since first starting to write this manuscript, gone through the Book of Mormon twice, very carefully, making note of every place where the word Christ, or Jesus Christ, or Messiah, is found, and I have learned that the term "Christ," alone by itself occurs 284 times. The combined words JESUS CHRIST in 63 places; the word Messiah, which is the Hebrew word of Christ occurs 32 times; and neither it, nor the term Jesus-Christ is even as much as once made use of in connection with **the name of the church.** And while the word Jesus is found in scores of places standing alone, it is never used in any way with reference to the name of the church. And where the name of the church is specifically given, it is given as **The Church of Christ.** True, there is one place in the New Testament part of the Book of Mormon which I have previously quoted where the church is spoken of as the Holy Church of God, but the next verse shows that the God referred to was Christ of whose name they were ashamed. See Book of Mormon, page 709. In fact Christ himself was the only God known to the house of Israel. It was he who gave them their law. See Book of Mormon, pages 643 644. Hence the one peculiar thing to be considered here is: If the term Jesus was or is essential to the right name of the church, why? I ask in the name of all that is holy: WHY this eternal suffocating, soul-crushing silence throughout the entire 777 pages of that Holy Book containing the FULLNESS OF THE EVERLASTING GOSPEL regarding this matter? Why, the name "The Church of Jesus Christ" never has been spoken within its 777 pages not even once, nor even so much as hinted at? But nay, verily, wherever Christ or any of his disciples make any mention of the church, calling its name, it is always called by the name of the Church of Christ; the Church of Christ, over and over again, ever and anon, the Church of Christ! And speaking of his children whom he had spiritually begotten, it is always "The children of CHRIST, his sons and his daughters; but never by the name of the Children of Jesus Christ.

Yes, we are to pray in the name of Jesus Christ. Baptize in the name of Jesus Christ, bless the children in the name of Jesus Christ. Ordain all of the ministry in the name of Jesus Christ. Return thanks to God for all our blessings, and pray over our work whatever we do in the name of Jesus Christ; and do all that we "DO" in the name of Jesus Christ. This I most firmly believe. But Brother Luff seems not to have awakened to the fact that to "DO" all those things which are specified for us to "DO" in the name of Jesus Christ requires physical action! TO DO is to accomplish by action. To produce as an effect or result! To bring to an end by action. But the name of the church is not brought about in that way! No physical act is required; but it is the result of mental concession! It is effected after this manner:

When an individual requiring baptism applies therefor, in order to the "doing" thereof, he, the applicant, enters into covenant with Christ to take upon himself the NAME OF CHRIST, after which the one to DO the baptizing acts upon the authority of Jesus Christ, when the applicant as a pliant, non-resistant lifeless creature—dead with Christ—in the hands of the minister, who buries him in the likeness of Christ, and assists him to arise from the watery grave in the likeness of Christ, a new creation—a member of the mystical body—THE CHURCH OF CHRIST—arising to a "newness of life: still and forever to bear the name of Christ which he took upon him by covenant; and receiving from the Lord of glory the seal of his adoption, he is thus translated from the kingdom of darkness into the kingdom of God's dear Son. **The naming of the church is therefore in the observance of the required agreement in the earnest mental performance at the time of making our covenant between Christ and ourselves at the waters of baptism in order to the remission of our sins.** And our partaking of the name of Christ is not done by any act of our own, but the placing of the name is done by Christ himself when we humbly submit to his ordinance. And those members thus bearing the name of Christ, constitute the Church of Christ; and the only way we could constitutionally avoid calling them The CHURCH OF CHRIST, would be to in some way or another get them to renounce the covenant they made with Christ and apostatize. **Hence, the calling of the church by its true name is simply the recognition of the covenant name taken upon ourselves at the time we became sons and daughters into the kingdom of God.**

Hence we read:

"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." (Verse 16.) Note the fact that these same disciples has baptized a number, **"And they who were baptized in the name of Jesus, were called The Church of Christ."** (Not should be called), but they WERE CALLED The Church of Christ. They had already taken upon themselves in their covenant of baptism the name of Christ—their church name—hence, why should "The people murmur and dispute because of this thing?" Those disciples did not ask for "The name whereby we shall **name this church,**" but

for **"The name whereby we shall call this church."** The Church of Christ was already named before there was any such thing as a physical organization, and it consisted of those few or many who before being baptized had taken upon them the name of Christ, after which they were **baptized into Christ;** and arising from the watery grave wherein they **went down into death with him, bearing his name,** they also arose from the tomb of death, "a new creation" in the likeness of his resurrection; still bearing his covenant name, the name "Christ." Hence,

"Where there are six or more regularly baptized members, any one of which is an elder, **there the church exists**" in a physical form. See General Conference Minutes for 1918, page 2610.

Hence Joseph Smith and Oliver Cowdery on the 15th day of May in 1829, with David Whitmer and two or three others, after taking the name of Christ upon them, were baptized into Christ; and bearing the name whereby the church should be called which they had taken upon them when making their covenant with Christ, they came forth as the nucleus of his church, and were at that time known by the name, "The Church of Christ," though it was not "regularly organized and established agreeably to the laws of our country" until the 6th day of April, 1830. But it retained the name, The Church of Christ over on the Golden Shore.

I believe it will be quite generally conceded that there are in the Godhead three persons in unity, the Father, Son, and Holy Spirit; and these three are one, not one person, but one in purpose, each in union with the other so that union constitutes a perfect accord or absolute harmony like the harmony of the violin strings when in perfect tune; hence, throughout the whole system of heaven there obtains among angels and archangels, Seraphs and Seraphims and all other grades of celestial beings that same perfect harmony which exists between the Father and the Son to the extent that often times when they there fall upon their faces before the throne in adoration and praise to him who sits upon the throne, our spiritual sense oftentimes catch the faint murmuring strains of their anthems of praise and wonderful song as their adoration and thanksgiving of Holy, Holy, Holy art thou, Lord God of Hosts, great and marvelous are thy works thou King of Saints, reverberate from dome to dome throughout the vast empire of heaven arising from the church of the Lamb of God, the Church of Christ, the General Assembly or Church of the Firstborn, "Which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect." Supplemental to this I follow with these words:

"There is one body" or but one church; "and one Spirit," the Holy Spirit; "even as ye are called in one hope of your calling" the hope of salvation through Christ; "One Lord," Jesus Christ; "one faith," the whole plan of salvation; "one baptism" into Christ; "one God and Father of all, who is above all, and through all, and in you all."

It therefore remains that if there be but one church, "body," and one faith, that the church being the church of the Lamb of God, CHRIST, the General Assembly and church of the Firstborn, (not only the Firstborn from

the dead, but **"the firstborn of every creature"** "the faithful and true witness, the beginning of the creation of God," [Revelation 3:14], that that church is universal throughout the vast realm of space, the same principles the same worship; **the same name as in heaven so on earth; hence, when we enter into covenant with Christ and take upon us his name, there is simply the consent of our minds given to our entrance into the spiritual realm or church which Christ himself has named perhaps millions of years ago.** Thus we may call the name of the church but have nothing to do in the naming of it.

THE EVERLASTING COVENANT

(Continued)

By Apostle James E. Yates

The Everlasting Covenant, which contract God made with certain of his servants because of their deeds of righteousness, was also called a covenant of peace. That covenant contained certain glorious promises. It also contained warnings of judgments to be meted out to those servants who are parties to the covenant, but who may ignore its specifications.

The blessings promised in the covenant were to be contingent upon obedience to the commandments of God. The chastisements and punishments included in the divine and everlasting covenant were as certainly guaranteed therein, as were the blessings promised in that covenant. These blessings, or chastisements, as the case of righteousness, or unrighteousness might require, were specifically stated in the covenant, together with the provisions upon which either the one, or the other, was to be enjoyed, or suffered.

Those included in the covenant or contract, were such servants as, Abraham, Isaac, Jacob, Moses etc. Their descendants also, were to be made beneficiaries of the divine contract, and upon the same terms.

It is called the everlasting covenant because that therein God has made the unalterable avowal of the conditions of the covenant, and of the consequences attached to the adherence to its provisions, or to the failure of men to do so. So, we read in the scheduled provisions of God's everlasting covenant, "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul shall abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant; I will also do this unto you; I will even appoint over you terror consumption, and the burning ague, . . . that shall cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it.

"And if ye will not be reformed by me by these things, but will walk contrary to me, then will I also walk contrary to you, . . . and will punish you, . . . And I will bring a sword upon you, and shall avenge the quarrel of my covenant, when ye are gathered together in your cities.

"I will send the pestilence upon you; and ye shall be delivered into the hand of the enemy. . . .

"And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste.

"And ye shall perish among the heathen, and the

land of your enemies shall eat you up.

"And they that are left of you shall pine away in their iniquity in your enemies lands; and also in the iniquities of their fathers shall they pine away with them." Leviticus 26:14-39.

The Covenant of Peace

The world of mankind today needs to learn more about the covenant of peace. The souls of millions of suffering humanity now begin to think more and more about a possible world peace.

Instinctively we are being brought by our mass sufferings to inquire: Is peace possible? If so, upon what terms may its blessings be acquired?

The word of God gives the answer. God's covenant of peace, is included in the everlasting covenant, the divine contract with the nations through their righteous ancients who represented God among men by means of the everlasting priesthood. This was the sacred ministry given from heaven, unto the ministrations of peace and prosperity, for all who are righteous and obedient unto God, in all nations. The human violations of this divine "covenant of peace" assures also the fury of God's cursings of war, among all nations as a result of wickedness. It is a scientific result based upon certain unalterable principles. Please note the following scripture:

"And the Lord spake unto Moses saying, . . . Wherefore say, behold I give unto him my covenant of peace." Numbers 25:10-12.

To whom was this covenant of peace promised? It was, in this instance, to Phinehas, the son of Eleazar, a righteous man. This covenant of peace was based upon the practical principle of righteousness being put into operation and thus made effective. That degree of righteousness necessary to bring about the specifications for peace, in the contract given of God, must in all cases meet the divine requirements. The whole of these requirements are included in the structural framework of the everlasting covenant. These specifications provide for God's ministrations by righteous men, and for the welfare of needy humanity, through the humble ministry of an "everlasting priesthood," truly authorized to render divinely acceptable service unto peace and prosperity. Please note the word of the Lord: "Behold, I give unto him my covenant of peace; and he shall have it and his seed after him, even the covenant of an everlasting priesthood," etc.

And why was this covenant of peace given?

"Because, he was zealous for his God," etc. Numbers 5:12, 13.

This covenant of peace administered through the service of an everlasting priesthood, provided for that priesthood to be bestowed, not merely for the clothing upon men with robes of authority, but rather that by proper use of that divine authority true service to God and humanity might be rendered. When any man, or men, vested with that divine authority to minister and to serve as God hath provided that service to himself and to humanity shall be rendered, shall so far forget the purposes of that priesthood commitment in such a manner that he prides himself in the authority which may have been committed to him from heaven, rather than to take his pride in the true service which he can ren-

der, then woe be to that man's priesthood. For the provisions of the everlasting covenant specify that chosen administrators of service by divine commitments of holy priesthood shall either use that authorized ministry to the glory of God and to serve his fellow man, or lose its essence and heavenly power to his own shame and final disgrace, if he continues negligent in those duties for which the holy priesthood is bestowed upon men.

Mankind should not be forgetful of these essentials as they seek peace, or seek to understand the true meaning of God's "covenant of peace."

Note again: How was this "covenant of peace," as promised in the word of God, to apply? Answer: Through the ministrations of the "everlasting priesthood." Why? Answer: Because of need for righteous service, and necessary official administration, by means of said "everlasting priesthood."

To whom was the promise, or "covenant of peace" to be extended? Answer: "And he shall have it, and his seed after him," etc. Numbers 25:13.

Has God changed in his word concerning peace and its foundations? Answer: No. "I am God, I change not."

Repentance, Obedience, Forgiveness, and Peace

"If they shall confess their iniquity, . . . with their trespass which they have trespassed against me, and that also they have walked contrary to me; . . .

Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember." Leviticus 26:40-42.

When ancient Israel was in the midst of great sufferings, and of the curse of God upon nations that disregard his laws, they complained against God. They protested that they had not neglected to worship, and that they had been diligent to keep their religious fasts, etc.

Their complaint toward God was: "Wherefore have we fasted, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?" Isaiah 58:3.

So God answered their complaint in the following words to the prophet, Isaiah:

"Behold, ye fast for strife and debate, and to smite with the fist for wickedness; . . .

"Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out of thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee, the glory of the Lord shall be thy reward.

"Then shalt thou call, and the Lord will answer; thou shalt cry, and he shall say, Here I am. . . .

If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day;

And the Lord shall guide thee continually, and sat-

isfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not.

And they that shall be of thee shall build the old waste places; thou shalt rise up the foundations of many generations. . . .

Then shall thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isaiah 58:4, 14.

Those are some of the glorious things promised in the everlasting covenant. They are to be enjoyed by the people here in this present life, when men and nations obey the fundamental laws of the covenant of peace.

Note further the sure and excellent features of God's contract to those who obey him:

"Thou shalt also suck the milk of the Gentiles. . . . and thou shalt know that I the Lord am thy Savior and thy Redeemer, the mighty one of Jacob.

"For brass, I will bring gold, and for iron I will bring silver, and for wood, brass, and for stones, iron; I will also make thy officers peace, and thine exactors, righteousness.

"Violence shall no more be heard in thy land, wasting or destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. . . .

"Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.

"A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in its time." Isaiah 60:15-22.

What a "covenant"! What glorious promises! What a mighty Testator, the Great I Am! Who dare challenge it! Literal fulfillment! What intelligent and understanding mind would not desire to participate in the blessings of that sure covenant? Let us all then labor on in righteousness until that great day. If we live till then, we live unto God; and if we die, the power of the first resurrection for all the people of the Lord is also certain.

Note Again Some of the Sure Promises

"But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also, shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

The cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den.

They shall not hurt, nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isaiah 11:4-9.

That these great promises contained in the everlasting covenant may the more be impressed within our souls as we re-read them, the author of this article has placed particular emphasis thereupon.

Let us conclude this present study, with this additional word of the Lord to the prophet, Isaiah:

"And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

"Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation.

"Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name. Declare his doings among the people, make mention that his name is exalted.

"Sing unto the Lord for he hath done excellent things; this is known in all the earth. Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee." Isaiah 12.

The covenants of the Lord are eternal. His word shall stand, even when the mountains have fallen.

A BIT OF ENCOURAGEMENT FOR THE CHURCH OF CHRIST MEMBERS

Since there has not been anything in the Advocate lately with reference to our material progress, we feel the saints generally will be pleased to learn that, in spite of the discouraging experiences through which we have been called to pass during the last two years, the situation is very encouraging.

Concerning the Advocate itself, the funds keep coming in for the continuance of the paper, in the form of an Advocate fund; and much is coming to me as the editor directly; and, of course, absolutely unsolicited because I have tried to direct all funds into the regular channel. However, since my occupancy of the editorial chair, I have sent in over \$400.00 to the Advocate fund, and this is entirely independent from subscriptions, and they are manifesting a very healthy growth. Every missionary trip that we take, we receive a goodly number of subscriptions, and many of them are new ones.

Added to all of the above, our very good business manager, Bishop W. B. Davis, also receives splendid financial support, so much so that while he gets Advocate funds direct, both as subscriptions and contributions to the fund, he also receives tithing and other funds so that the missionary allowances are much in excess of what they have been at any time since we have been engaged in missionary work. True there are not quite as many missionaries actively engaged in the work as formerly, due to war conditions, and the adverse campaign that has been waged against them, by some among us who sought to discredit the work of the missionary arm of the church.

In all of the above we believe that we can see the hand of God at work, sustaining and strengthening the work of his church, to the intense encouragement of all. Another thing worthy of note is, that in addition to the splendid support the missionaries and their families

are receiving, as compared to other years, our little white church on the Temple Lot has been receiving a couple of coats of paint that wonderfully improves the looks of our Temple Lot property, and adds to its value. In short, in spite of war, discouragement, and anxiety, the work of the church is upward, and we are finding more calls for preaching than we are able to fill. God is abundantly blessing our efforts in the interests of his cause. To him be the glory.

B. C. FLINT.

EXTRACTS FROM LETTERS

1383 Victoria Ave., Lincoln Park, Mich.
August 7, 1944.

Dear Brother Flint:

I have been going to write to you for some time, to tell you just how much I have enjoyed reading the Zion's Advocate. I have received so much spiritual food that I look forward for each month's paper.

I am new in the work and there are so many things that I do not know concerning the restoration of this church. Yet in my heart and mind I know it is the true Church of Christ.

My prayers are for all of God's children and for the building of his kingdom.

Your brother in Christ,

E. H. PODHOLA.

TALENTS

By H. S. Hansen

There is no parable more fitting for us to bring to mind now than the one about the man who, after giving six talents to his three servants, three to one, two to another, and one to the other, went away for a time; how after coming back, found that two of the servants had made their talents earn more talents, and the other had just buried his. And their Lord rewarded the two for their good and faithful work, and the other was condemned and cast out for his procrastination.

Have you ever really stopped to think what you are doing with the talents your Lord has given you, to all of us of the Church of Christ? The Lord has entrusted his church into our keeping, and yet are we developing it with the best of our ability? How many of us can say we are giving the full support we should or could in time, spirit, and materials. We are warned all through the Bible, the Book of Mormon, and revelations. We can only expect to be rewarded to the degree in which we show our interest and desire; or the way we are developing our talents.

If you had a vineyard or orchard and after giving it all the loving care that you could, and still there were vines or limbs which bore no fruit you would soon cut them away from that which was bearing and relegate them to a fire. So it is with the Lord's vineyard. We learn in 1 Peter 3:9. The Lord is not slack concerning his promise as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.

He has shown us the way, extending his arms of mercy; giving us every opportunity of working out our salvation. To remain in God's vineyard we must bear

fruit. And we know not the hour or the day of his coming when he shall come to prune his vineyard.

Today we stand aghast whenever certain difficulties arise in the church. But tragic as this seems it is mild compared to the way we have left the progress to the twelve and a few faithful members.

Some talents that come to mind which we have almost buried, are tithing, the building of the temple, the storehouse, and the everything-common plan. The longer we put this off the harder it will be to attain that which I know we would all like to see come to pass. But much as we all want so to see this come about, there is that which I would call a key talent. That is your love of God and zeal to serve him. We must seek God with all that is in us. Make the talents of love, forgiveness and humility grow with all sincerity. Then dear brothers and sisters we will have found the key to make all that is good and pure open to us. Let us double and redouble these talents that we may put words into action. Now is the time to trim our lamps and be sure there is oil in them.

ABOUT THE TEMPLE

In the Voice of Warning for June appears a very fine article on the temple, written by Brother T. S. Bronson, an apostle of the Fettingite group.

However, since it contains matter that applies specifically to the history that has been made on the Temple Lot in recent years, and which directly involves many of us of the ministry of the Church of Christ, we feel that a friendly review of that part of the article will be in order. Not for the purpose of controversy, however, but that the acts may be analyzed according to the history of the case.

Near the bottom of the page in the first column of Brother Bronson's article appears this statement: "The excavation started, but in July of the same year the Lord commanded baptism, of which I have spoken in previous articles which many refused and SO STOPPED THE WORK; (emphasis mine.—B. C. F.), not God's fault but man's. . . . This great work stopped because men refused to obey God's voice and plead with him as Nephi did, (as has been stated in previous article) and go to baptism."

We are a little surprised at the lack of logic in the above statement, because the facts of the case are, that while there is nothing but indifference, through the interpretation placed upon so-called messages to Otto Fetting, that there was a **COMMAND** to be rebaptized, the leading men charged with temple building and a goodly number of the members **WERE OBEDIENT TO THIS SUPPOSED COMMAND TO BE REBAPTIZED**. Otto Fetting, T. E. Nerren, and Walter Gates were the Temple Plan Committee, and they **WERE ALL REBAPTIZED**, and they in turn baptized a large number of the membership. Why then did God not reward this wholesale obedience with the custody and charge of the Temple Lot on which the temple is to be builded? Strange conduct on the part of God, to thus allow the very ones directly charged with the work, and who **WERE** obedient to this supposed command to be rebaptized, to banish themselves from the spot on which they were to build, and to leave the custody and ownership

to still remain in the hands of those who were disobedient to this supposed command, and which our brother charges was what caused the work on the temple to stop.

Now let us just look at this charge from the other side. Since the only digression from the tranquil going forward with the excavation work, which up to that time seemed to be pleasing to God, to Brother Fetting and to the Messenger, was this NEW supposed command to be rebaptized, is it not more logical to assume that it was **that** new experiment that was responsible for the stopping of the work? Or putting it another way. Have we any assurance that had there been no dividing of our forces by the attempt to force upon the membership of the church, this interpretation of the twelfth message, and require them to be rebaptized, that the work might not have gone on unhampered? Or putting it still another way. Why did not the obedient ones, who were so directly involved, go on and build the temple and leave the disobedient ones to their foolish (?) fate? In short, What caused the division? And when that is answered, you will have an intelligent reason as to why the work was stopped, if it really was the work of God in the first place. Is the number involved so important that it can hinder God?

This is the first time in all of the dealings of God with men, that we have any record of, where those who are obedient to God's commands are rejected, and the disobedient ones rewarded. And what kind of complaint can our good brother make if we in turn say, "If you folks had not determined to go on and misinterpret the language of a certain so-called revelation, and then because the rest of us rejected that interpretation, you left us and went out, and left us without a temple plans committee, and would not play the game unless we played it your way, that the work on the temple **WOULD NOT HAVE STOPPED?**" O, how easy to say to the other fellow, "You did it, you are to blame." But you do not stop there. You say "it was not God's fault, but man's," and we are the men. Well when you can show that God ever so commanded in that connection, we will listen to you. You merely THINK he so commanded. You so interpret certain language. Well, we do not interpret it that way, and for the very good reason that it is unscriptural.

Well, Brother Bronson, we enjoyed your article anyhow, and we have nothing but the best of good will towards you and your brethren, and hope that our analysis will not grieve you too much. Come again, the Advocate columns are open to a friendly discussion of our history.

THE EDITOR.

NOTICE

That splendid article by Elder I. M. Smith that appeared in the Advocate a year ago, entitled, "The Atonement of Christ, and the Final Destiny of Man," is now in booklet form and can be had for 20 cents each or \$1.25 per dozen.

Send all orders to Elder B. C. Flint, 209 South Crysler Street, Independence, Missouri.

FORGIVENESS

By Angela Morgan

Hate is a poison worse than death.
 "Forgive! Forgive" our Father saith.
 "Forgive!" Christ breathed upon the cross—
 But to our shame and to our loss
 We scream revenge with bombs and guns;
 We goad our peoples and our sons
 From scarlet sea to crimson shore
 To hate the more! To hate the more!

Shall we who fight for Christian truth,
 Shall we who barter all our youth
 To prove that Christian lands are best,
 Plunge into chaos with the rest?
 Or, how shall hating Christians prove
 That men are one, and God is love?
 "Father, forgive them" Thus he cried,
 Even when he was crucified.

EVIDENCE OF THINGS

"Faith is the assurance of things hoped for; the evidence of things not seen." Hebrews 11:1 (Inspired Translation).

"When the Son of man cometh, shall he find faith on the earth?" Luke 18:8.

"Contend earnestly for the faith which was once delivered to the saints." Jude 3.

From a simple analysis of these quotations one must conclude that faith was once delivered to God's people; that it is available; that God desires to find faith among us when He comes again.

If we were to ask ourselves, "Do I have faith," without doubt all who read these words would answer, "Yes; I believe in God, and I believe that Jesus Christ is the Son of God."

That is faith, yes; but how did you receive the assurance of these facts? It could have been no other way except by "evidence" in one form or another—evidence of things not seen, unless you are one of those specially blessed ones who have **seen** the Lord with your own eyes.

Then we must conclude that faith requires evidence; or, that faith is built upon evidence. Then, undoubtedly, the more evidence the greater the faith; and the greater the faith the greater its working power—even to the removing of mountains.

When the Son of man comes will He find faith upon the earth? That depends upon you and me, who have the evidence. Are we guilty of **concealing evidence?** No matter how insignificant and trivial in one's own mind an experience may appear to be, if it demonstrates in the least degree God's mercy, love, or power, it is **evidence**, and should be dutifully attested to that others may be increased in faith—that He may find faith on the earth.

Write your evidence to the Advocate and feel God's smiling approval. That is the least me way do for Him and for each other.

MARION SPRAGUE,
 Associate Editor.