

# 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, November, 1944

Number 11

## *Don't Quit*

When things go wrong, as they sometimes will,  
When the road you're trudging seems all uphill,  
When the funds are low and the debts are high,  
And you want to smile, but you have to sigh.  
When care is pressing you down a bit,  
Rest, if you must—but don't you quit.

Life is queer with its twists and turns,  
As everyone of us sometimes learns,  
And many a failure turns about  
When he might have won had he stuck it out.  
Don't give up, though the pace seems slow—  
You might succeed with another blow.

Often the goal is nearer than  
It seems to a faint and faltering man.  
Often the struggler has given up  
When he might have captured the victor's cup,  
And he learned too late, when the night slipped down,  
How close he was to the golden crown.

Success is failure turned inside out—  
The silver tint of the clouds of doubt—  
And you never can tell how close you are,  
It may be near when it seems afar.  
So stick to the fight when you're hardest hit—  
It's when things seem worst that you mustn't quit.

—Author Unknown.

## CONTENTS

Editorial .....	Page 162	The Standard Bearers .....	Page 166
Missionary Notes .....	Page 163	My House .....	Page 167
Letters .....	Page 164	The Name of the Church .....	Page 168
Independence Items .....	Page 165	Home .....	Page 171
Michigan News .....	Page 165	Is Christ Divided .....	Page 174
A Terrible Accident .....	Page 165	Soul-Life Sustenance .....	Page 175

## ZION'S ADVOCATE

Official Publication of the Church of Christ.

Headquarters on the Temple Lot, Independence, Mo.

EDITOR IN CHIEF, B. C. Flint, 209 S. Chrysler, Independence, Missouri.

ASSOCIATE EDITORS, Margaret Wheaton, 1101 W. Orchard, Independence, Mo.; Marion Denham Sprague, 424 E. Walnut, Independence, Mo.

PUBLISHED MONTHLY BY THE CHURCH OF CHRIST. Entered as Second-Class Matter May 14, 1929, at the Post Office at Independence, Mo., under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.00; 6 months, 75c. In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.25.

Send all subscriptions for the Advocate, Tithes, Offerings, Consecrations and Donations to the Temple Fund and Storehouse to The Church of Christ, (Temple Lot), Box 472, Independence, Missouri.

## Editorial

### THANKSGIVING DAY

Thanksgiving Day, in the year of our Lord, Nineteen Hundred Forty-four. What does it mean, and what can we make it to mean?

It is true that we still have the fruits of the soil in abundance, for which to give thanks to a beneficent Providence. We have our glorious American Republic for which to thank God and the founding fathers, who designed this land to be a land of liberty and justice, and freedom to all men. And according to the Book of Mormon, we can retain that liberty and freedom just to the extent that we seek to keep the laws of God, but there is where our danger lies. There is nothing in the prophecies of either the Bible or the Book of Mormon that even hints at the idea of the world, in the closing scenes of the Gentile era, growing closer towards God. The warning of the Master of men was that we were to discern the "signes of the times," and "when there were wars and rumors of wars," that then would be the time of the setting up of Christ's righteous government over all the earth, and when "THESE THINGS" began to come to pass "then know the end is near, even at the door." He also says: "When ye see these things come to pass, then lift up your heads and be lifted up, for your redemption draweth nigh."

The thing, then, for which we of the latter day restoration should be the most outspoken in our thanksgiving to God should be for the true light of the gospel of our Lord and Savior, Jesus Christ. The reason for this is found in the thought that in the gospel is contained the POWER of God unto salvation, and as we noticed in our editorial recently on "POWER," that the power of God is in reality the only power there is, because by it all things are motivated, and by it all things ARE. True, men and devils exercise power to destroy, but since by God all things are created, these anti-agencies must use God-given power even in doing wrong, because God has given them the right of free agency. And, that in itself being a God-given blessing, should lead us to thanksgiving for even the privilege of doing

wrong if we so choose. But that is not the thought we wish to emphasize. Through God's power, man's very existence is assured. He may make and unmake nations. He may even destroy himself from off the earth by using his intelligence in the making of engines of destruction and he may blaspheme God and defy Him to do His worst, and the natural results will follow; but the moment he repents, and turns his attention to the kind of life that God designed him to follow, because he was made in the image of God, and it was intended that man should learn to become God-like through natural processes, then all of the powers of God will be at hand to restore conditions back to a normal and peaceful state. This is merely God's nature at work. It is the power of God unto salvation, and salvation means a reinstating in man's life of the thing for which he was created. So, in all of our thanksgiving this year, let us first THANK GOD for the gospel, that He has so kindly restored to earth in these latter days, and which, when applied to our lives, will bring us joy, peace, satisfaction, and the assurance that God still lives, and is able and willing to meet man, and lead him into green pastures of understanding and happiness. The antithesis of this is the following: selfishness leads to jealousy; jealousy leads to hate; hate leads to war; and war is death and destruction of men and nations. It has no part in God's plan for man's betterment or salvation. So when we are giving thanks we MUST look beyond the now, with its sorrows; its heartaches; its carnage and death, to the results we hope to attain by an application of the principles of the gospel of Christ. True, we are living NOW, and it is the NOW that is ours to use, but in the use of the NOW, if we keep close to God and heed His warnings, and let the gospel be the guide by which we live, the future will take care of itself and peace and prosperity will return to earth. Nothing that war can do will destroy God's sunshine, His rain, His giving germination to seed and fertility to soil, so when these things, themselves blessings from God, are returned to their natural purposes and uses, instead of producing death and destruction, they will produce life and peace. This IS GOD'S PROGRAM for a lasting peace among nations. Will men apply this program?

So much for the philosophical aspects of the theme of thanksgiving, and in which the material mechanics of the thing is discussed as either being retarded by man's foolishness, or enhanced by man's proper use of natural power. We will now give a brief history of the idea of a "Thanksgiving Day."

"Thanksgiving is a legal holiday in the United States, where it is generally observed as a day upon which to return thanks to God for the blessings of the year. The custom is reputed to be of great antiquity, having been borrowed as some declare from the Mosaic law. This, however, is doubtful, notwithstanding the Hebrews were accustomed to celebrate a plenteous harvest by public festivals and acknowledgements. The custom of celebrating national and local festivals became established in the earliest periods. The escape of Leyden was made the occasion for praise services, and the discovery of the Guy Fawkes plot was observed by thanksgiving services in England up to within a comparatively recent period. Some are inclined to the be-

lief that the custom in the United States was imported into this country from Holland, where the "Harvest-Home" festival is an annual feature.

"However this may be, the origin of Thanksgiving Day in the United States is due to the early settlers of New England. Throughout the colonial days in that section, they were of annual occurrence, and during the Revolutionary War congress repeatedly recommended the setting apart of a day to be devoted exclusively to thanksgiving and prayer. At the close of the war, upon the adoption of the constitution and at other periods in the early history of the nation, national thanksgivings were recommended and celebraed. A noticeable feature in this connection, is the fact that Thursday, the day always selected by the New England governors, has been adopted universally throughout the United States as "Thanksgiving Day."

"From New England the custom gradually extended into the Middle States, the Western States, and finally into the Southern States. Prior to the Civil War the proclamations of Thanksgiving were issued by the governors of the several states. During that period, the national executive appointed days of thanksgiving, as also of fasting and prayer, and the precedent thus established has been adopted by succeeding administrations since the close of hostilities.

"Thanksgiving Day is now celebrated by union services among the Protestant churches, and since 1888 by reciting prayers for the State and Nation in those of the Roman Catholic faith. In the homes of citizens, without respect to religion, faith, or church affiliation it is made a day of merriment and feasting, at which families long separated are re-united, and ceremonies of a social character prevail."

Werner's Universal Encyclopedia, Vol. 8, page 5772.

Thus we see that while the nations of men, have from time immemorial seen fit to return thanks to Almighty God for temporal blessings received, and upon various special occasions, yet the need for thankfulness in spiritual things seems to have become engulfed in a kaleidoscopic, conglomerate mass of idolatry, superstition, infidelity, and commercialism, to the extent that the real goodness of God in sending His son into the world to be man's example, savior, and guide, is lost sight of in the mad scramble for existence due to the inventive genius of man in his ability to devise means to control the good things of earth so that the few revel in ease and plenty, while those who are the real producers through toil, and are the vast majority of earth's mortals, must struggle for the very things that God has so bountifully endowed this old world with power to produce for man's sustenance. It should therefore be a day of thanksgiving, according to the old-time pattern mentioned in the extract from the encyclopedia, when the system of selfishness and greed now in operation in the world, and which is entirely responsible for the condition of war and strife now in existence, shall have been brought to a close, and the righteous kingdom of our God and his Christ shall be finally established

upon the earth and HIS will done on earth as it is done in heaven.

Our hopes and our prayers and our labors are to that end, and then will we be enabled to enjoy a REAL Thanksgiving Day. Let us celebrate thanksgiving of this year in that hope.

B. C. FLINT.

### MISSIONARY NOTES

In our last we were at Black River Falls, Wisconsin, and had just baptized three more fine people.

From there we went to Sparta, Wisconsin, where the Marquette and Brockman families live. Here we were unable to hold any meetings because of the absence of Sister Marquette in whose home we usually hold our meetings. So after visiting the few members there, we came on to Grant County, Wisconsin, where we have quite a membership scattered throughout the county, but who are so scattered that it was impossible to hold regular services except on Sunday, which we did.

At Montfort, we have the Joe Matthews and John Davies families, where the missionary always finds a royal welcome, and which have been our missionary homes in that locality for years.

Then at Oak Ridge six miles east of Lancaster, Wisconsin, where Brother Wheaton held his depute with L. G. Holloway, back in 1927, we have the William Matthews family and their connections, most of whom are members. Here we held our Sunday service and had a nice house full to talk to, and blessed three babies, children of Ruby Tindall, and Virgil Matthews, both members of the William Matthews family, and the little child of Clinton Matthews, a son of Joseph Matthews.

We then went to Madison, Wisconsin, where we had recently sold our home, and while visiting at the home of our oldest daughter, Virgie Culp, who became a widow last April, we closed up our affairs there, and, loading our few remaining belongings that were stored in the attic of our home there, we returned to Independence; and having bought the property at 209 South Chrysler Street, Independence, Missouri, we are now full-fledged Missourians. We have a nice apartment in the house here with our children, Elder K. J. Smith and family, which consists of his wife, (our daughter Edna) and their two children, Alexander and June.

Just before we left Montfort, Wisconsin, we received the news that our little June had broken her leg by being thrown from a bicycle. The leg is now nicely healed and the cast is off.

Being a resident of Independence, it will now be easier for us to care for our editorial work on the Advocate. And, in this connection, we wish to say a word in appreciation for the fine increase in subscriptions that is coming regularly, and for the fine financial support that is coming constantly to pay our printing bill. Thanks, and God bless you all.

B. C. FLINT.

## Letters

Caledonia, Ontario, September 11, 1944.

Editor Zion's Advocate,  
Independence, Missouri.

Dear Sir and Brother:

I was surprised to see my letter in the Advocate. I hope it will do some good. I think the Advocate is getting better with every issue. We can sure call it "The good little missionary," it contains such a lot of good things. It is too bad that it does not get into more homes.

One of the motives for our letters is to prove the Bible to be the inspired word of God, and I believe it. I also believe the Book of Mormon to be a true record of the Nephites, and the inspired word of God.

Weather has been good here this season and the crops look very good.

I am still enjoying the peace that passeth understanding. Bless God for his saving and keeping power. I must close, wishing you God's richest blessings and grand success in your work.

D. TAYLOR.

(The above letter is from the Lamanite brethren in Ontario.—The Editor.)

153 Connecticut St., Highland Park 3, Michigan.

To the Saints:

It has been a long time since I have written a letter to you all, so here I will do just that.

First of all I wish to thank all who so kindly remembered our son Clyde in special prayer. He writes that he is all over the disease that had fastened itself upon him. He also asks me to thank all the brothers and sisters in his behalf for the chain letter written him from the Michigan state conference. He sure enjoyed and appreciated those letters. He has asked me to write to him a long letter from home at Christmas time, sitting in front of our tree. He writes, "Don't worry about boxes." Let us all write to our boys in this manner.

We still love this gospel of the Church of Christ. There is none better. I enjoy reading the letters in the Advocate. Let us have more of them as they help us very much and we need that spiritual help from our brothers and sisters.

Remember us, dear saints, in your prayers. Also remember our Clyde and our five grandsons in this war.

Your sister in gospel bonds,  
MABEL BURNS.

P. S.—We also wish to announce the birth, on September 13, 1944, of a fine baby boy, born to our son and his wife, Mr. and Mrs. W. Ivan Norgrove. They also have a sweet little girl, Sharon.—The Proud Grandparents.

13 Belmont Terrace, Devoran Truro,  
Cornwall, England, September 1, 1944.

Dear Brother Flint:

I am just making up my mind to write you these few lines to let you know that I am still alive and firm

in the true gospel, and I thank God still, that I ever went to America, for it was there that I received the real truth. Now I am alone and no dear saints to talk to, but there is one that I can go to for comfort, to keep me steadfast, and that is my dear Lord and Savior, Jesus Christ. However, I can tell you that it is pretty hard with no church to go to Sunday after Sunday; and I can not go to man-made churches now, where my Savior is not at par, but at a discount. I have tried to talk to some of them, but it seems no good. They are conformed to their way of believing. It seems hard for them to receive the latter-day gospel, as they have their own ideas grafted into them pretty strongly.

I need your prayers and sympathy to help keep me steadfast and immovable, always looking up to the dear Lord for his kind help, to aid me to be faithful to the end of my life, and then I do hope to go with the dear Lord and Savior Jesus Christ to be with him and all of the saints that have gone on before, and especially with my dear companion. I thank God for Lucy Smith, the mother of the prophet, Joseph Smith, as she was the means of leading me to accept the true gospel in these last days. (I presume that Brother Dingle refers to Lucy Smith's writings.—Editor.)

Well Brother, I hope that you and Sister Flint are well. I do read the articles with love and pleasure, in the dear little Advocate. They all do me good, . . . now we do get some real good sensible reading. How I do enjoy your articles and also those of Brother Willard Smith. I do believe that brother was a good, honest, God-fearing man, now gone home to his great reward.

Well, Brother Flint, I have tried, in the past, to buy some American dollars to send over to you from the bank to pay for the Advocate but the bank would not sell to me because the English government is taking all the American paper money for their own use. I do hope when this awful war is over that I shall be able to get some American paper money to pay for my little Advocate again.

Well, dear Brother Flint, I hope that our little Church of Christ is now getting on all right. I do hope that peace and harmony now prevails.

I should have written you before, but I did not get the Advocate for a long time, but I see that you have sent me the June and July issues of this year. I would send you a Pound note for the Advocate, but I am afraid they would not give you much for it, because the dollar is up now. They charge too much for the Pound over here, but over there the Pound note is not worth very much, only \$3.60. That is not enough.

Well, dear brother, give my kind regards to all of the dear saints over there and tell them all to pray for poor old Brother Dingle.

I remain your brother in the true gospel,  
JOHN DINGLE.

Dear Brother Flint:

I just received the sample copy of your church paper. It is a fine little paper. The "Open Letter" to the saints in Wales gets my vote. It is very touching. The writeup on "All Things Common" by William An-

person can be nothing but good. I have met Brother and Sister Anderson and have always found them very friendly.

Your letter is being given careful consideration. It is deep and requires much humble thinking. Thanks for the Advocate.

Your brother,

L. M. THORNTON.

West Plains, Missouri.

### MICHIGAN NEWS

#### Wyandotte, Michigan

An all-day meeting was held here September 24. The first meeting was a prayer service; at 10 a. m., Sunday school. Brother R. Housh of Detroit preached at the 11 o'clock morning service. A pot-luck dinner was served at noon.

In the afternoon the time was divided between all the ministers present, each giving short sermons or talks. After supper Brother V. Peacock, also from Detroit, gave us the evening sermon. A very spiritual day was enjoyed by all, and each of us received encouragement to advance in the work of our Lord.

#### Belding, Michigan

Brother and Sister Ted Hoskins of Belding, have a new baby son, born September 21. They have named him Frederick Arnold.

STATE REPORTER.

### INDEPENDENCE NEWS

The Independence news reporter has been roaming over the country and consequently has lost out on the home front, but if it will be permitted I would like to report on the Phoenix (Arizona) group. I do not know whether they have a reporter or not—perhaps I am inquiring—if they do not have they should have one for such a lively most earnest group should let the rest know of their doings. Their little church was filled the Sunday I was there, and such a lovely group of young folks, with five or more to be added the next Sunday by baptism. It is such a thrill to see the young responding and saying, "Here am I, send me."

Sister Helen Rogers is an earnest and efficient superintendent of the Sunday school and Brother Keith, her husband, a fine teacher of the adult class. Brother Robert McClain, of Saint Louis, Missouri, fills in just right in taking care of the young folks class. Brother James E. Yates preached an instructing sermon on baptism and its preparation. It was grand to meet them all again. Phoenix is so beautiful.

I spent a week or so with Brother and Sister R. R. Robertson in Salt Lake City. They have no group there, but they would be happy if there was one. They look forward to meeting with the saints in conference, and for the peace and spirit that they hope will attend.

The beautiful warm Sunday of October 15, here in Independence, a sweet young maiden and her brother were led into a calm lake to be baptized unto Christ by Brother Archie Bell, of Ava, Missouri. They are the son and daughter of Brother and Sister J. M. Case. Brother Leslie, a fine young man, was confirmed at the edge of the still waters, beneath the warm October sun where all was peace and quiet, by Brother Bell and Brother

Arthur M. Smith. Sister Mary Emma was confirmed in the church at the evening prayer service by Brother William F. Anderson and Brother B. C. Flint. Their parents are very happy, and so are we.

Sunday, November 5, a spiritual sacrament service was presided over by the presiding elder, Brother William F. Anderson, and Brother W. J. Williamson, of Andalusia, Alabama. A gift of tongues and the interpretation was given which was encouraging and appreciated.

A bountiful feast was prepared in the diningroom and a happy assembly partook of earth's good things. In the afternoon we met again in the upper room and sang the good old hymns and listened to the beautiful instrumental music of the faithful Denhams. In the evening a nice prayer meeting was enjoyed, then a short song service, and the evening preaching by Elder Williamson. In his inimitable way a most inspiring sermon was rendered. It was a day of good things.

METTA L. ANDERSON.

### A TERRIBLE ACCIDENT

On October 27, the little grandson of Brother and Sister Roy Frisbey was shot while playing in the back yard with some other boys, both of whom were older than he. As is so common now all over our country, these children were playing war, and one of the boys had found a .22 caliber revolver, and they were having a real war when the revolver proved to be loaded and the little fellow five and one-half years old, Bobby Hines, was shot. The bullet just missed his heart, and passing through his liver and spleen, lodged in the large artery that feeds his right leg, and there is now grave danger that even should the main wound not prove fatal, there is the possibility of the little lad losing his leg.

He was rushed to the Independence Hospital, and the bullet was removed. We were called to administer. We found the child in terrible pain even though under the influence of opiates, but he has since rallied; and while at the first no hopes were entertained that he would live, he is now progressing favorably and our continued prayer is that God will save the life of this beautiful little child. Yesterday afternoon Brother Wm. Anderson also visited the hospital, and at the Sunday evening prayer meeting last night, this case was made the subject of special prayers, to which all responded.

This incident is a striking example of the evils of war. It shows that this evil is not confined only to the actual participants, but children being natural imitators, and hearing nothing much but war talk in these strenuous times, they try to come as near to the real thing as possible, and such accidents as the above are the result. It may be good military policy to instill into the minds of our children the war spirit, but we feel that if the war spirit could be completely eliminated from the people of the world, that it would go a long way to promote the lasting peace that we hear so much about. Hence we feel that it is a crime against God and civilization for people to encourage the war spirit in our children by allowing them to play war, and furnish them with the make-believe implements of war. Let us become civilized and Christian at heart.

# The Standard Bearers

## STORIES OF THE RESTORATION

### The Land of Zion Indicated

In our last we told the story of the miracle at Buffalo, where the saints were led by the hand of the Lord from the eastern country to Kirtland, Ohio, and where after having been held fast in the ice at Buffalo, they were miraculously delivered, and the citizens expected to see them all drowned.

We will now take up a matter that is outstanding to all believers in the message of the restoration, and that is with reference to a place that is one day to be Zion, the city of Zion where the returned wanderers of the house of Joseph are to build the temple of the Lord.

It was after the saints had arrived in Kirtland that the revelations were given for them to eventually go to Missouri, and there prepare a place and a people for the coming of the Lord when he shall come to set up his righteous kingdom over all the earth.

We will first quote from a number of the revelations that were given in Kirtland concerning this matter.

First, to an assembly of the elders in Kirtland in June, 1831, this was given: "Behold, thus saith the Lord unto the elders who he hath called and chosen in these last days, by the voice of his Spirit, saying, I the Lord will make known unto you what I will that ye shall do from this time until the next conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, which are a remnant of Jacob, and them who are heirs according to the covenant. Wherefore, verily I say unto you, let my servants Joseph and Sidney take their journey as soon as preparations can be made to leave their homes, and journey to the land of Missouri. And inasmuch as they are faithful unto me, it shall be made known unto them what they shall do; and it shall also, inasmuch as they are faithful, be made known unto them the land of your inheritance." B. of C., chapter 54:1-4.

Later in this same revelation they, with others, who were to accompany them, were told that they should preach on the way, and they were also told what they should preach, "And let them journey from thence preaching the word by the way, saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter, through the prayer of faith." Verse 8.

Still later in the same chapter we read: "And thus, even as I have said, if ye are faithful, ye shall assemble yourselves together to rejoice upon the land of Missouri, which is the land of your inheritance, which is now the land of your enemies. But behold I the Lord will hasten the city in its time." Verses 43 and 44.

There are several very interesting things to be noticed in these instructions, and which are vital to the work still before the Church of Christ even after they have obtained the land and are now in peaceful possession of the Temple Lot. The first is that faithfulness

and obedience are enjoined. Second, in their preaching by the way they were to preach NOTHING but the gospel of salvation, even though their mission had to do with the building of a material Zion. Third, they were warned that the land that was to be their inheritance was still the land of their enemies, and fourth, they were told that the Lord would hasten the city IN ITS TIME.

In the next revelation they were told that the place of Zion in Missouri was, "unto the border of the Lamanites." In short, just at the gateway to the great unexplored west of that day.

Now we will revert to the story of the preparation for this journey as told by the mother of the prophet. She is continuing the story from where she told of the miracle at Buffalo, and after they had arrived in Kirtland. She says: "We remained two weeks at Morley's then removed our family to a farm which had been purchased by Joseph for the church. On this farm my family were all established with this arrangement, that we were to cultivate the farm, and from the fruits of our labor, we were to receive our support; but all over and above this was to be used for the comfort of strangers or brethren, who were traveling through the place.

"About this time Joseph was requested by Parley Pratt and his company, who were then in Missouri, to send some elders to assist them. He inquired of the Lord, and received the revelation contained in the Times and Seasons, volume 5, page 416, in which Samuel H. Smith and Reynolds Cahoon were appointed to go together to Missouri. They departed immediately on their mission. Before they had proceeded far, they called at a town, the name of which I do not remember, where they found William E. McLellin, who was employed as a clerk in a store. After making a little inquiry, they found that Mr. McLellin was anxious to hear them preach, and that he was willing to make some exertion to obtain a house and congregation for them, for the name Latter Day Saint was new to him, and he felt curious to hear what the principles of our faith were.

"So, by his interposition, they soon had a large congregation seated in a comfortable room. They preached that night, and the next morning they pursued their journey.

"Shortly after they left, Mr. McLellin became very uneasy respecting his new acquaintances; he felt that it was his duty to have gone with them and assisted them on their journey. This feeling worked so strongly in his breast as to deprive him of rest all the ensuing night; and, before morning, he concluded to set out for Missouri, at the hazard of business, character, and everything else. Accordingly, after settling with his employer, he started in pursuit of Samuel and Brother Cahoon. He passed them on their way, and got to Missouri, and was baptized before they arrived there.

"On their route, Samuel and Brother Cahoon suffered great privations, such as want of rest and food.

At the time that they started for Missouri, near fifty others also set out for the same place, all taking different routes. When they arrived, they dedicated the spot for the Temple."

A number of other revelations were given at about this time, all dealing with the matter of Missouri as Zion, and the place for the Temple of the Lord that is to be erected to the house of Joseph, upon the land of Joseph, as spoken of in both the Bible and the Book of Mormon.

These interesting stories, are wonderful sidelights on the history of that early period of church history. With our modern methods of travel, and the other facilities for carrying on missionary work in our day, as compared with that of those pioneer ambassadors for Christ is truly illuminating. True, the age in which work is done varies very little in substance. So while those early men of God moved out in faith to meet the primitive conditions then prevailing, the men of the present find the forces of evil as adamantly determined to thwart the progress of the work as those men were caused to meet. The method of attack is different, that is all. Thirty years ago, in our early ministry we, too, met and endured the most difficult situations, such as being denied shelter, going without food, and other such experiences, and today we meet another, and perhaps more aggressive form of opposition in the indifference and lethargy of the people as to things spiritual.

In this story and the revelations given concerning it we see where those first visitors to the land of Zion were told that if obedient and faithful they would be told WHAT they were to do, once they arrived in the land of Zion. We will now follow them and see what it was that they were to do, and the manner in which they were to operate. In a revelation given in Missouri in August, 1831, we read, "Remember this which I tell you before, that you may lay it to heart, and receive that which is to follow. Behold, verily I say unto you, for this cause I have sent you that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also, that you might be honored of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand." B. of C. 59:7, 8.

Later they were further counseled as follows, "And I give unto my servant Sidney (Rigdon) a commandment, that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit unto him"; etc. Verse 63.

Still later, "And let my servant Sidney consecrate and dedicate this land, and the spot for the temple, unto the Lord."

Here we learn more of what it was that they were to DO after having arrived at the place for the temple, and the beginning of the city of Zion. The history of that memorable event as it comes down to us, and the solemnity that filled the souls of those men of God in their efforts to carry out the requirements of God comes to us as echoes out of the past which beckon us on to the accomplishment of the unfinished task that was given, not to them alone, but to all who have named the name of God and have been baptized into Christ

under the great evangel of these latter days. The heritage they have left us is not only the eventual realization of the hopes that burned in their bosoms for the redemption of Zion, but also the finer realization of the sacrifices they were willing to make in order that we may labor on until the final accomplishment of the work.

### MY HOUSE

My Father won't care if my house be small,  
Or if it be square or round;  
My Father won't care if it's painted at all,  
Or if, from the weather, it's browned.

My Father DOES care what goes on within;  
He wishes to keep it serene;  
He wants to keep out all evil and sin;  
He wants it kept spiritually clean.

My Father won't care if my house isn't stone,  
He won't care if it's logs, brick, or wood.  
He's interested in the "soul" he shall own.  
He wants that soul strong, kind and good.

My house—as you know—is nothing but ME.  
God built it and gave it a "soul,"  
He gave it a "mind" and placed "conscience" there,  
So MYSELF could have full control.

It means much to me that My Father won't care  
If my house be of logs, brick or wood,  
It means—the responsibilities here  
Are mine—to keep influences good.

He knows I'd be weak and likely to sin;  
He strengthens me, then, on my way;  
I'm striving that He will beckon me in  
When we come to the Great Judgment Day.

I'll try to do all I can to please Him  
Who furnishes me with my all,  
So my "house" will be clean in every way,  
When He issues the great final call.

My Father provides so full and complete—  
I'm unimportant and small,  
But I'll try in my way to show Satan defeat,  
If at one of my doors he should call.

My one only aim is to, some glorious day  
When comes the selection of "GOOD";  
In that holy place, hear my Father's voice say,  
"She did **well**, the BEST that she could."

EDITH MUTH.

We are certainly glad to welcome Sister Muth to our pages with her bright cheering poems. She is one of our new members, recently baptized at Black River Falls, Wisconsin. She is the author of the poem, "What the Pine Tree Saw."—The Editor.

# 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

(Concluded)

### Chapter Fourteen

In connection with these thoughts I went through the Book of Commandments and the Doctrine and Covenants together, and I find both books affirming that by revelation given in Fayette, New York, June, 1829 before the church was officially organized, it was called by the Lord, **"The Church of Christ."** And as before quoted David Whitmer says,

"In June, 1829, the Lord gave us the name by which we must call the Church, being the same as He gave to the Nephites. We obeyed his commandment, and called it, **The Church of Christ** until 1834, when through the influence of Sidney Rigdon, the name of the church was changed to "The Church of the Latter Day Saints," **dropping out the name of Christ entirely**, that name we were strictly commanded to call the church by, and which Christ by his own lips makes so plain."—Whitmer's Address, page 73.

"He said the arguments and reasons which Rigdon produced for changing the name of the church were that the church might be clearly distinguished from all other churches, some of which had names similar to the church of Christ, saying: 'We are the saints of God, and these are the Latter Days.' **The Lord has revealed it to me that the name of the church must be changed to The Church of the Latter Day Saints.**"—Testimony of J. J. Snyder in ADVOCATE, October 15, 1925.

I not only find an **agreement in regard to the name, "The Church of Christ"** as being recognized of God in both the Book of Commandments and the Doctrine and Covenants in every revelation contained therein during the lifetime of Joseph the Seer, and wherever the official name of the church is called of God through the prophet it is always called THE CHURCH OF CHRIST until we reach section 110, and that is not a revelation but a letter of instruction to the church on the question of baptism for the dead. And then, for the first time in the Doctrine and Covenants, on September 6, 1842, the following salutation is given: **"To the Church of Jesus Christ of Latter Day Saints, Sendeth Greetings."** I pause here to ask of my readers, How does this harmonize—coming as it does almost on the eve of the martyrdom of the prophet of God—with the undisputed revelation of **November 1, 1831, to the Church of Christ**, saying:

"Yea, even my servant Joseph Smith, jr., might have power to translate through the mercy of God, by the power of God, the Book of Mormon; and also those to whom these commandments were given might have power to lay the foundation of **THIS CHURCH**, and to bring it forth out of obscurity and out of darkness, THE

ONLY TRUE AND LIVING CHURCH UPON THE FACE OF THE WHOLE EARTH, WITH WHICH I THE LORD AM WELL PLEASED, SPEAKING UNTO THE CHURCH COLLECTIVELY AND NOT INDIVIDUALLY: **for I the Lord cannot look upon sin with the least degree of allowance.**"—Preface to the Book of Commandments, paragraph 5.

And remember, Brother Luff, these words were spoken to THE CHURCH OF CHRIST away back in **November 1, 1831**. They were not spoken to Sidney Rigdon's "Church of The Latter Day Saints," notwithstanding they swiped these words with the entire preface to the Book of Commandments, and cutting the capitals from the name and reducing them to lowercase letters to help hide the theft, they published it as the preface to their changed revelations for the Doctrine and Covenants of the Church of the Latter Day Saints. Nor were they spoken to "The Church of Jesus Christ of Latter Day Saints," for it was not until the 26th of April, 1838, that that transmogrification took place when changing the name of "The Church of The Latter Day Saints" to "The Church of Jesus Christ of Latter Day Saints." And the late Joseph Smith, the prophet; and Heman C. Smith, (one of the Quorum of the Twelve Apostles), appointed by the church to write its history—these leading men of the church declare of this purported "Revelation," of April 26, 1838, (a part of which is quoted above), "On this date a revelation was given which among other things **settled definitely the name of the church.**"—Church History, volume 2, page 151. And one would naturally wonder how it happened that the Lord was so remiss in his obligations to the church that it actually took him over eight years to **FINALLY** get the right name. For, "There is no question as to the church having been called the Church of Christ for the first four years of its existence. That is everywhere admitted."—See the Name of the Church, page 5. But by and by the dear Lord became somewhat dissatisfied (?) with the name The Church of Christ which he first gave, on account of so many calling their churches by that or a similar name, (?) and he therefore gave a revelation (?) to Sidney Rigdon, (one of the First Presidency of the Church), that "THE Church's name must now be changed to The Church of The Latter Day Saints." And one would naturally now begin to think, "Surely the dear Lord has got it right now;" but NO; after four more years another change is in waiting, and the good Lord (?) now says: "Unto all the elders and people of my church of Jesus Christ of Latter Day Saints, scattered abroad in all the world; for thus shall my church be called in the last days, even **The Church of Jesus Christ of Latter Day Saints.**" C. H. 2, page 151. And this church unto whom



this name was given, emigrated to the Great Salt Lake Valley in 1846-7, taking this name with them, to which they still cling as the official name of their church; while a few men of that denomination floundered around, going from one faction to another until in 1852, when another revelation was given resulting in the gathering together of a few of the old members of the old church who refused to follow the Salt Lake contingent, and eventually organizing themselves into a separate church which they called "The New Organization." And as it grew, the name also grew into: "The New Organization of The Latter Day Saints into which Joseph Smith, the son of the Martyr came on April 6, 1860, and which is now called, "The Reorganized Church of Jesus Christ of Latter Day Saints," of which Joseph Smith the prophet and president of the church in his evidence given in the famous Temple Lot suit said:

"I do not know of any church referred to in the Book of Mormon that is called the Latter Day Saints. I do not believe there is any church referred to in the Book of Mormon called The Church of Jesus Christ of Latter Day Saints, or the Reorganized Church of Jesus Christ of Latter Day Saints. . . . We adopted the word **reorganized** as a kind of distinctive title from that of the church in the Utah valley at Salt Lake or Deseret. We did not get it by revelation, nor out of the Book of Mormon, nor the Book of Doctrine and Covenants, nor out of the Times and Seasons, nor the Millennial Star. We did not get it out of any of these, Colonel: we got it from the apparent necessities of the times, and our disposition in regard to it. I cannot give you the date when the church was first designated as 'the **Reorganized Church of Jesus Christ of Latter Day Saints,**' at a **adopted at our conference.** I do not know that any title had been agreed upon in 1860, at the time I became connected with it."—Abstract of Evidence, Temple Lot Suit, pp. 65-68.

Now turning to Church History, vol. 3, p. 709, we find,

Articles of Association adopted by "**The Reorganized Church of Jesus Christ of Latter Day Sants,**" at a general meeting of the members of said church, held at Plano, in the county of Kendall, in the State of Illinois, on the 21st day of October, A. D. 1872."—Ibid 3, page 709.

Turning now to Section 131, Doctrine and Covenants, and there we find **President Joseph Smith on the 14th day of April, 1914,** delivering his last revelation to the church in these words:

**"To the Officers, Delegates and Members of the Reorganized Church of Jesus Christ of Latter Day Saints in Conference Assembled: Greeting."**

And yet in the face of all this evidence naming the Reorganized Church of Jesus Christ of Latter Day Saints, each and every letter and syllable of which is as essential in all its parts as any other part to ITS genuine legal name, beginning with the revelation of April 26, 1838, and down through conference approval and the act of jurisdictional legislation in its incorporation; and by the final acknowledgment and final greeting of the prophet and president of the church in his last message of inspiration to his people wherein he makes use

of the whole ten words comprising its name—"The Reorganized Church of Jesus Christ of Latter Day Saints"; and yet Brother Luff dogmatically affirms: "The words '**Reorganized,**' and '**Latter Day Saints,**' simply **'are explanatory'** and do not annul or vitiate the title to which they are appended. The primary and all important appellation stands unaffected.—**it is the Church of Jesus Christ, and THAT ONLY.**"—The Name of the Church, page 45. And yet, your church history on page 151 of volume 2 declares that your prophet, seer and revelator did, on the 26th of April, 1838, deliver the word of the Lord which positively declares: "For thus shall my church be called in the last days, even **"THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS."** If the term LATTER DAY SAINTS is but an "appendage, an unimportant appellation," why in the name of all reason and common sense did the Lord give it out as a prominent part of the name of the church? If that purported revelation of April 26, 1838, was divine, and it is published as such in your history—what better right have you to do away with, or cut off therefrom those four last words: "**Of Latter Day Saints,**" than some one else has to do away with the preceding five words?—"The Church of Jesus Christ?"

#### Chapter Fifteen

Now one or two more brief points which I wish to notice before I close. On page 42 of your pamphlet, you say:

"I do not and have not claimed that the words 'The Church of Christ' is not acceptable. I believe they are insofar as they identify Jesus as the Christ meant; but when they are used, the word Jesus properly belongs with them to indicate what Christ they refer to."

But supposing I turn your own point of argument against you and demand of you **what Jesus it is you so persistently call for to be identified with the Christ, as there are many thousands of people who claim that our New Testament Jesus never had an existence.** You cannot bombastically hurl Jesus of Nazareth at me, for it must be proven; (as it is seriously questioned that such a personage ever lived), and there must be certainty in this matter. I have a long article before me now which I have had for over 40 years which deny in toto that he ever had a living existence here; and for fear we might become attached to the wrong Jesus, as there are hundreds by that name, we demand your specified Jesus. It will not do to cry out, "Jesus of Nazareth," for,

"Unprejudiced minds are rapidly becoming convinced that the story of the Christian Jesus as it has come down to us through the line of prestcraft had its origin with Eusebius and his colleagues, who were of the same ilk as himself. There is not a scrap of evidence in existence and never was outside of the New Testament or independent of the claims of Christian writers to prove that the Christian Jesus ever existed."

"What is claimed is that **Apollonius of Tyana** was the Nazarene or the Jesus Christ of the Christians, and that his life and teachings were appropriated by Christian writers who suppressed the name of Apollonius and used the name Jesus Christ instead to hide the truth."—The Light of Truth, April 28, 1894.

"**APOLLONIUS,** surnamed Tyanaeus (from his

birthplace), born at Tyana, Cappadocia, Asia Minor, about 4 B. C., died about 97 (?) A. D. A Pythagorean philosopher and reputed magician and wonder-worker, whose life and supposed miracles have often been compared with those of Christ, 'He studied first in the Greek schools at Tarsus, and was led to the adoption of the Pythagorean philosophy. This he combined with the legerdomain practiced in some of the Asclepeia, and a journey to the old seats of magic in Babylonia and Persia, and to the confines of India, initiated him into the theurgic practices of the East.' His life by Philostratus, which is largely, if not wholly fabulous (and which was doubtless written for a controversial purpose), presents striking similarities with that of Jesus. Divine honors were paid to him in the third century, and his bust was placed by Alexander Severus in his lararium with those of Abraham, Orpheus and Christ."—The Century Dictionary and Encyclopedia.

### Spirit Testimony

#### Damas, a Greek Historian of the First Century.

"I know personally the truth of what I say. I know the evidence exists that will support all that I will say, and I know that Apollonius my Master or Teacher, was the Jesus Christ of the Christians."

#### Eusebius of Cesarea:

"Christianity had its origin with and was founded by Apollonius of Tyana. All the epistles and gospels are in reality the creation of Christian priests. Some were named as early as the second century and some not until the fourth century. The original (if there ever was an original) Jesus Christ was a Hindoo god known under the name of Christos, or Krishna, the modern way of spelling to disguise the truth."

#### Pontius Pilate, Procurator of Judea:

"There never was brought before me such a man or so-called God as the present system claims. There was a Jesus Ananias, who was tried before me for highway robbery and was crucified by my soldiers, but of the now renowned Jesus I know nothing whatsoever."

#### 'Rabbi Wise of Cincinnati.

Several years ago a brief account was given in the **Better Way** (a Cincinnati Journal), of the visit of this gifted and learned rabbi to Jerusalem for the purpose of investigation and study. Among other things he desired to ascertain if the gospel account of Christ's trial was true, and if he was condemned to be nailed to the cross according to the records. The learned rabbi, it is claimed, searched diligently the records of the court of Pontius Pilate, which are preserved, for the trial of Jesus of Nazareth, but it was not recorded. He found the records of all sorts of criminals, both of high and low degree, but the name of Jesus of Nazareth was not there and never had been."

"**Rabbi Schindler of Boston**, the eminent Biblical scholar says:" that "all who even superficially have read the history know that the Christian religion has developed from Jewish and Pagan sources, **and that the supposed author of it was a myth.** It is well known that there is no contemporary evidence in regard to him, that if he has lived he was not known at all, and has not been the great ideal of a man which the Unitarians wish to make him."—The Light of Truth, April 28, 1894.

But now, Brother Luff, your argument would be just fine were it the identification of Christ that was the primary consideration; but it is not. It is the name of Christ's Bride that is under discussion. And Jesus pointing out the method of identification after he had said, "Ye must take upon you the name of Christ which is my name," gives us a further introduction to what Christ he referred to by saying:

"And how be it my church, save it be called in my name? For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, **IF IT SO BE THAT THEY ARE BUILT UPON MY GOSPEL.**"

Here, then, is the grand and final test! People may call themselves by the name of Christ; but if they are not built upon the gospel of Christ, and teach and live the gospel of Christ, then they are not the Church of Christ in fact. You, nor any other individual never saw any person who claiming to represent the Church of Christ, but who was in fact a false Christ, or a false prophet who taught THE GOSPEL OF CHRIST; but invariably when the doctrine of Christ were presented to them they had some excuse to get away. The gospel is as poison ivy to them. But present the gospel to one who may be making extravagant claims, and immediately he becomes interested, and ceases his extravagant claims if he is really honest and in search of the truth. But I think I had better leave this matter here and return to my main line of thought, as I must bring my argument to a close, as I have gone beyond my intended limits now. So after quoting the above from the Book of Mormon, page 673, verses 19, 20, please read the following from David Whitmer's pen where he says:

"In June, 1829, the Lord gave us the name by which we must call the church being the same as he gave the Nephites. We obeyed his commandment, and called it The Church of Christ."—Address, page 73.

And in your pamphlet you acknowledge that:

"There is no question as to the church having been called The Church of Christ for the first four years of its existence. That is everywhere admitted."

Then hearken unto what is accepted by all factions of The Restoration Movement to have been a revelation from God concerning that church as being "The only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually."—Preface to the Book of Commandments.

One more thought found in your pamphlet on page 31 and onward. Here you call attention to Moroni, chapter three, and quote, "They prayed to the Father in the name of Christ." Then you substantiate that by turning to chapter four, verses 3 and 4, "They did kneel down with the church and pray to the Father in the name of Christ, saying: 'O God the eternal Father, we ask thee in the name of thy Son JESUS CHRIST,' etc., then ask, "What have we here? Proof conclusive that when they said 'In the name of Christ,' they **meant** in the name of Jesus Christ." But it was The Church of Christ praying to Jesus Christ her Head it being particularly specified by Jesus himself that "They"—the

Church—should pray unto the Father in the name of Jesus Christ; which I have been trying to point out to you throughout this investigation: It was "They" (The Church), who thus prayed, **as we do, in recognition of Jesus Christ as the divine Head of the Church; for He so commanded.** But He also **equally specified** that this worshipping God-fearing Church should be called by the name of Christ.—Book of Mormon, pages 224, 225; verses 8, 11, 12, 13, 18.

"And it came to pass **that they did do all things as Jesus had commanded them**" (and yet you deny it and don't believe it?—W. J. S.) "And they who were baptized in the name of Jesus. were called THE CHURCH OF CHRIST." Hence why do you not come out plainly in the open and acknowledge your infidelity here, and plainly assert, "I don't believe it" or else acknowledge you have been mistaken? Also your statement that **"They used these phrases interchangeably"** is not true, in their speaking with regard to the name of the Church. And if this is not what you wished to convey, why did you use that statement at all, as no one disputes that the word Christ and Jesus Christ is used interchangeably when speaking of Christ himself. But not in a single instance throughout the entire accepted word of God—the Bible or Book of Mormon—do we find those words used interchangeably when applied to the church. And all this is practically conceded in your statement that: "Proof conclusive that when they said, 'In the name of Christ,' they **meant** in the name of Jesus Christ."—Pamphlet, page 31.

That is to say: They did not **mean** exactly what they **said**, nor did they **say** exactly what they **meant**. They **said one thing and meant another thing**. Fine philosophy that, (?) splendid logic, (?) But this is a complete giveaway of your contention; an acknowledgement that they could not anywhere find where the Nephite Church was anywhere actually called The Church of Jesus Christ, hence, "When they said 'In the name of Christ,' they **m-e-a-n-t meant** "In the name of Jesus Christ! (?) Well that's the same old argument used by our Poedo-Baptist friends—"Down into the water does not mean right INTO, but just close by! And He came straitway up out of the water, simply means He came up straitway FROM the water." Wonderful, isn't it, when one fully understands what all these things really do mean? But, say, Brother Luff—honestly I would much rather have just one passage where Jesus or one of His disciples told us in plain words exactly what He **meant**, than to have a hundred places where he said what He did not mean or did not mean what He did say.

So come, Dear Brother, and find just one place where Jesus or one of his Nephite disciples said **precisely just what he meant, and meant exactly what he said**, and in this straight forward manner just once called his church, **"The Church of Jesus Christ,"** and you will greatly gratify this writer; besides furnishing the various doubting communities with a long felt want, and secure forever our unfading favor. And remember, just one place is all we ask.

(The end.)

## HOME

By Apostle J. E. Bozarth

My purpose in writing on this subject is to picture to my readers HOME as it should be and not as so many places called "home" really are. God laid the foundation for home in the creation, or in the beginning of the world. When he made man in his own image, "And God said, Let us make man in our image, after our likeness . . . and let them have dominion over every creeping thing that is upon the earth."

Genesis 1:27 reads: "So God created man in his own image, . . . Male and female created he them." Verse 28, "and God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth." Note the plural words "us" and "our" in the above quotation. **Us** and **our**, meaning two or more beings. Who were they? Turn to John 1:1, 2, and we read, "In the beginning was the word, and the word was with God, and the word was God, the same was in the beginning with God. All things were made by him: And without him was not any thing made that was made; In him was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

This life and light, then, was in the beginning and it was to be the light of men and it was to be the life of men. However, the greater part of the race have rejected this light and life, and it has greatly effected the home life since soon after the beginning of time. Do I hear some one say in what way has it done this? The answer! The Pharisee seemed to be wondering a long this same line, when they came to Jesus, and saying unto him, "Is it lawful for a man to put away his wife for every cause? And he answered and said unto them: Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain (two) shall be one flesh. Wherefore they are no more twain but one flesh. What therefore God hath jointed together, let no man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?" Note the answer and observe it well. "Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so." We see then it never was in the mind of God for a man to have but one wife living at the same time, unless the marriage covenant is broken. And it was because of the breaking of the plan of God in regard to home life that brought death upon the whole human family save the eight souls, and also all the entire animal creation. Read it in Genesis 6th chapter: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; they took them wives of all which they chose (Genesis 6:1, 2). And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually (verse 5). . . . And God looked upon the earth. And, behold, it was corrupt; for all flesh had corrupted his way upon the earth. (Verse 12.)

Well what is God going to do about it? "And the Lord said, I will destroy man whom I have created from the face of the earth"; (verse 7). The 6th verse says that "it repented the Lord that he made man on the earth, and it grieved him at his heart." . . . The Inspired Translation says that it repented Noah, and what could Noah do about it? Nothing! Then how could he repent of a thing that he had nothing to do with? God and Christ was the creative power and the cause of the creation. They, and they alone could change the conditions, and did as we have shown in the above quotations. Home can never be home where there are more than one woman as wife and queen of the house. So I will try to picture for you HOME as God wants it to be.

"How blest the sacred tie that binds,  
In union sweet, according minds!  
How swift the heavenly course they run,  
Whose hearts, whose faith, whose hopes are one!

Together both they seek the place  
Where God reveals his lovely face.  
How high, how strong their raptures swell  
There's none but kindred souls can tell.

Home! How sweet, how tender the word! How full of associations which the heart loves! How deeply interwoven are the golden filaments of these associations with all the fibers of our affectionate nature, forming the glittering web of the heart's golden life! Here are father, mother, brother, sister, companions, all the heart loves, all that makes earth lovely, all that enriches the mind with faith, and the soul with hope!

Home! What word can be more sacred and holy? It represents the Eden of our earth and gives us the purest and sweetest idea of future existence. It comprises all the blessedness and joy which our imagination can conceive, or our fondest hopes can realize. Here are linked, by one common tie, the joys and the sorrows of a household; and here we find love, patience, forbearance and an untiring devotion to the home interests.

What is the sweetest, tenderest word of earth; the most affectionate word of human utterance; the word which carries the heart around the whole circuit of love at one sweep, and you have the subject. Have you the word? Ask yourself. "Is it husband, wife, father, mother, brother, sister, child, friend?" These words are brimful of tenderness. But is there not one word that means as much as all of them; that mingles in its chalice of sweetness the richness of this whole family cluster? Yes, there is, and that word is Home. Ask the men who are far away in foreign wilds fighting and dying in this bloody war, and all because the world has become so steeped in sin of all grades that God will allow the wicked to slay the wicked until the earth is almost empty. There are thousands of good men dying because of the corrupt leaders. So the sweetest word on mortal tongue to those men is home, and had the world accepted the teachings of our Lord, all those who have died and all who will die before this most horrible war of all wars is ended, could be

now in a home like God intended they should have. Ask the lone traveler, when far away telling the old gospel to a dying and sinful world, the word the very utterance of which unseals the fountains of his heart, and he will tell you it is "home." Ask the brave mariner, tossed upon the deep amid a thousand perils, where storms, and billows, and thunders move him not, what word will all but unman him, and make him a very child; and with quivering lips, and with loving forms floating before his tearstained vision, he will tell you it is "home."

It is here that the husband and father should find rest and recreation from the toils and cares of a perplexing life, and the wife and mother finds her greatest earthly enjoyments, and her greatest sorrows, temptations, and trials. Here the mind finds rest; the heart's turmoil becomes quiet, and the spirit basks in the peaceful sunshine of domestic love. Happy is the man who can find solace and poetry at home. Warm welcomes from loving hearts; fond glances from bright eyes of wife and children, the thousand little arrangements or his comfort and enjoyments that silently indicate the thoughtful care of loving hands, with like tokens of affection and sympathy, constitute the poetry of home, and reconcile the father to the toils, and the anxieties, the wear, and the mortification which he undergoes to meet the exigencies of life, to secure those things which are necessary to make his home comfortable. Home! a magic word; a sound that falls on the ear like the sweet strain of a lute as it is wafted by the gentle evening breeze. What is home? Ask the young man who has left home to seek one of his own; his eyes brighten, his soul is animated as he sighs, "Home." Ask him if he thinks of home, and he will tell you that every evening speaks of it as the orb of day sinks behind the western hills, and casts its farewell rays on some eastern cloud, pointing him to the land of his birth. Yes, he thinks of home, as it still hangs in imagination over the place of his birth, and in a moment he seems to be there. O how sacred is the thought! How he delights in the reverie! He is lost in memory! Every loved scene of his childhood flits across his mind. He sees his father's dwelling; the grove of whispering pines is animated. Who forgets the parent's last look, the parting kiss, the loved one's tear? The splendid mansion or the lowly cottage, fertile plain or barren rock, all are hallowed as we look back upon them through the vista of years. It may be that the footprints of decay are there; that the village church is crumbling, the walls of the paternal dwelling are sinking to ruin, and around them the woodbine is clinging; yet there, and wherever the grass waves over the graves of our sires, there is home. There we began to live; there we love to linger. Ask the temptest-tossed mariner where is home? A smile plays over his time-worn brow, a tear glistens in his eye, his bosom heaves with the rush of youthful thoughts, as he points to the dim horizon where the sea and cloud blend together, and he answers, "There." And in the howling of the storm and whistling of the gale he thinks of home. Here misfortune can not extinguish the order of affection nor chill the tender sympathies of domestic life. The world may frown and assume its most menacing attitudes,

and long list of ephemeral friends who bask in the beams of another's prosperity, true to their own nature, may drop off and disappear with the decline of health and the decay of fortune. But still the tender sympathies, the sacred associations, and soul-ennobling inspirations of home remain refreshing as a spring of living waters, and unvarying as the evergreen that retains its beauty through all the year. Here the toils and calamities of life are forgotten. The sympathetic smiles of an affectionate companion and the mirthful prattle of innocent children, dispel every gloom of misfortune, and arouse the man of sorrow from the stupor of grief. He sees that while the great world without neither rewards his industry nor pities his disappointments, he has a world of his own in the tender combinations of domestic life, here a stranger does not intermeddle with his joy. Here, while he is soothed by the kindness of his companion, encouraged by her counsel, and strengthened by her cooperation, he stands against the rushing flood of the world's care and turmoil, and maintains himself amidst its depressive casualties, with all the magnanimity of a man who knows and feels that he has a wife and children. How sacred is that home where every word is kindness, and every look affection, where the ills and sorrows of life are borne by mutual effort, and its pleasures equally divided; and where each esteems the other the more worthy; where a holy emulation abounds to excel in offices of kindness and affectionate regard; where the livelong day, the week, the month, the year, is a scene of cheerful and unwearied effort to swell the tide of domestic comfort, and overflow the heart with home-born enjoyments. But all of this could never be if a second bride was brought into the home, for this was never intended to be in family life. When we turn to the book of Jacob, chapter 2:32, we read: "For behold, thus saith the Lord, This people began to wax in iniquity; they understood not the scriptures: For they seek to excuse themselves in committing whoredoms, because of the things written concerning David, and Solomon his son. Behold David and Solomon had many wives and concubines, which thing was abomination before me, saith the Lord. Wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm that I might raise up unto me a righteous branch from the fruit of the loins of Joseph."

Notice what God led these people out of Jerusalem for! It was that he might raise up a righteous people. Then note the following: "Wherefore (or for this cause), I the Lord, God, will not suffer that this people shall do like unto them of old. (Verse 35.) Wherefore, (or for this reason) my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women." May I ask again, "Why did the Lord lead this people out of their homeland?" The 34th verse answers this question once and for all. "That I might raise up unto me a righteous branch from the fruit of the loins of Joseph." This is the Joseph who was sold into Egypt. Then why add the 39th verse? It destroys the effect of almost the whole chapter. If it is left out there will be no break in the teachings of it.

God has told us in verse 34 how this righteous seed would be brought into being. Why change now and go against all that he has said about it? In verse 44, the Lord said, "And ye have come unto great condemnation: for ye have done these things, which ye ought not to have done." And in verse 54 the Lord says in speaking of the Lamanites, "They are more righteous than you." Verse 55, "For they have not forgotten the commandments of the Lord, which was given unto our fathers, that they should have, save it were one wife: and concubines they should have none." Verse 56: "**And now this commandment they observe to keep; wherefore because of this observance in keeping this commandment**, the Lord will not destroy them, but will be merciful unto them; and one day they shall become a blessed people." All of this shows us a horrible picture of the people of God after they departed from the law governing home and home life.

Home may be the humblest hovel on earth; where heart meets heart, in all the fondness of a full affection; and wherever that spot is found, there is an exemplification of all that is lovely and of good report among men. There is a bundle of delight bound up in the sweet word home. The word is typical of comfort, love, sympathy, and all the other qualities that constitute the delights of social life. Were the everyday enjoyments of many of our intelligent and affectionate families faithfully portrayed, they would exceed, in moral heroism, interest and romance, most of the productions of the pen of fiction. The social well-being of society rests on our homes; and what are the foundation stones of our homes but women's care and devotion? A good mother is worth an army of acquaintances. For this reason men should be very careful in selecting a wife to help make a home. And a true-hearted, noble-minded sister is more precious than the "dear five hundred friends." Those who have played around the same doorstep, basked in the same mother's smile, in whose veins the same blood flows, are bound by a sacred tie that can never be broken. Distances may separate, quarrels may occur, but those who have a capacity to love anything must have at times a bubbling up of fond recollections, and a yearning after the joys of by-gone days. 'Tis home where the heart is; where the heart's dear ones are; where it loves to linger and repose; where associations cluster, sweet with beautiful memories; where hopes in a bright train come tripping and singing of a "good time coming," of happy days and lovelit faces yet to be enjoyed; where sweetness breathes as naturally as fragrance from a wild flower. There, there is home. Every place which is called home is not home. The world is full of staying places, but not so full of homes. There is many a gilded palace and seat of wealth, many a house of luxury and place of worldly comfort, that is a world-wide distance from home. People live there, and shine, and smile, but are far away from home. Their hearts long and pine for their homes, even if they are but humble cottages. Where affection rears its cottage or palace, prepares the frugal meal, and smooths the pillow of rest; where kind words are always spoken, and good deeds are always performed. "Oh, give me a home where the buffalo roam, where the deer and

the antelope play, where seldom is heard a discouraging word, and the skies are not cloudy all day."

Where forgiving love and weeping sympathy are the guardian household gods, there is home. It is a place which rudeness would be ashamed to enter; where an unkind word would be like a clap of thunder; where the impulses of passion are unhallowed intruders; where impatience, petulance, coarseness, vulgarity, reproach, slander, and all kindred evils, are like hawks in a dovecoat or wolves in sheeps' clothing; for, where such dwell, they drive away home. They never dwell in home. When they are in our dwelling places, they turn out home. When they come in at one door, home goes out at the other. Into the heart's home they can not intrude.

A Christian home! How pleasing the thought! How much does it convey to the mind? Out from such a home goes naught but health and happiness to society. Out from such a home flow streams of social purity and vigor that are the life-current of the body politic. Such homes are evangels of heaven, preaching righteousness to the community, a living righteousness imbued with the power of God. In them are nursed the messengers of peace, the oracles of wisdom, and the conservators of virtue, liberty, and religion. They are the schools of public virtue and wisdom, of general intelligence and morality. They are the securities of peace in the community, the safeguards of a nation. A stronger defense are they than a thousand blazing artilleries. Would you bless the world? Secure to yourself such a home. Would you show the fruits of a noble patriotism? Live in such a home. Would you do a good thing for yourself, your wife, and your children? Establish for yourself and family a Christian home. Thus will you open a fountain where streams shall be blessedness to the world, whose bow shall be a token of promise to humanity, and whose flow shall be a song to God.

### Old Homes

"Old homes among the hills! I love their gardens,  
Their old rock fences, that our day inherits;  
Their doors round which the great trees stand like  
wardens;  
Their paths, down which the shadows march like  
spirits;  
Broad doors and paths that reach bird-haunted gar-  
dens.

"I see them, gray among their ancient acres,  
Severe of front, their gables lichen-sprinkled,  
Like gentle hearted, solitary quakers,  
Grave and religious, with kind faces wrinkled  
Serene among their memory-hallowed acres.

"Their gardens, banked with roses and with lilies—  
Those sweet aristocrats of all the flowers—  
Where springtime coins her marigolds in showers,  
And all the hours are toilless as the lilies.

"I love their orchards where the gay woodpecker  
Flits flashing o'er you like a winged jewel;  
Their woods whose floors of moss the squirrels  
checker

With half-hulled nuts; and where in renewal,  
The wild brooks laugh, and raps the red wood-  
pecker.

"Old homes! old hearts! Upon my soul forever  
Their peace and gladness like tears and laughter;  
Like love they touch me, through the years that sever,  
With simple faith; like friendship, draw me after  
The dreamy patience that is theirs forever."

### IS CHRIST DIVIDED?

Can the various churches who accept Jesus as being the Christ, being separate organizations with various and distinct laws governing each, constitute members of the body of Christ, and as a grand whole, be the body or church of Christ?

We think not; else Christ's statement regarding another power, that "a house divided against itself cannot stand," must presage the failure and destruction of the church of Christ.

As shown in Daniel 2:44, the kingdom or church of Christ set up in the latter days, is never to be destroyed, nor let to another people. It is not to be formulated by human wisdom, nor to be the result of human creation. It is to be so markedly outside of the usual method and origin of churches and human institutions altogether, that the prophet in looking down into the future, by the light of inspiration, said of it: "It was cut out of the mountain without hands." See Daniel 2:45.

As churches now exist, aside from three or four claiming apostolic succession, one man has as good a right to organize a church as another. In fact, if the idea often expressed were true, that different forms of religion are necessary to suit and be adapted to the varied dispositions of people, one man, if good at evolving ideas, would confer a favor upon religion and the human race, by inventing and starting as many different forms of religion as his ingenuity and abilities in that line would enable him to contrive, each one different from the other, would not each one be equally the church of Christ? Of course it would, upon the common ground so often taken, that all who believe in Christ, and become churches, and the church of Christ, or a part of it. The church formulated tomorrow with but a few members, may consistently demand equal respect, if teaching good morals, as one formed several hundred years ago by some other man.

That being true, the church of the restoration, even if it made no claim, aside from human origin, is as equally safe an institution as others; yes safer, for if it be safe to take Jesus as the exemplar and divine, the people whose peculiarity consists in persistently following him in all his teachings implicitly, can there be accommodated, and must surely stand a better chance of having assimilated more of his likeness, when he comes in his triumph, than those whose peculiarity caused them to prefer assimilation to some man-made ideas, when they might as well have chosen those made and taught by God and Jesus Christ his son.

If any of these institutions go further, and claim divine origin, their claims deserve consideration. How should they receive it? By the divine plan. See Isaiah 8:20. "To the law and to the testimony, if they speak

not according to this word **it is because** there is no light in them."

There can be no excuse for failure to apply this rule with the scriptures in our hands. If we ignore it, we may expect to be deceived, and no man who is not set in his own way, and who is honest, should fear the test.

When we consider that we must all stand before the judgment bar of God hereafter, we should be anxious for a test whereby we may be confirmed in the truth, or apprised of our error now, for error can never finally benefit any one.

Jesus himself invited the application of this rule to his claims and work; he did not fear the results, neither need any of his true servants, honestly desiring to follow him. That rule, if rigidly and faithfully applied, can justify no two different religious systems as being of God. It will justify but one, and that one will be established in strict harmony with the everlasting gospel requirements in every age. The church established by Christ eighteen hundred years ago, being of divine origin, is the pattern, and the church of Christ in any age, will ever conform to it, in form and doctrine, until the work of the church is done on earth as at present existent and the church militant becomes swallowed up in the larger and more perfect development of the church triumphant, and the resurrection of the dead, with its infinite scope and glorious possibilities.

All institutions of human origin must then fail. "Every tree that my Father hath not planted shall be rooted up," Jesus said, and he knew.

The utter impotency of man-made institutions is shown in Matthew 15:9: "But in vain do ye worship me, teaching for doctrine the commandments of men." To the extent that men individually do right, God will reward them individually. But to say that he recognizes their churches collectively, as being the body and church of Jesus Christ, is to answer in the affirmative Paul's question, (1 Corinthians 1:13), "Is Christ divided?"

### SOUL-LIFE SUSTENANCE

#### That Which Sustains Our Soul-Life, or Spiritual Life and

#### Individual Responsibility for Choice of Worthy Thought-Substance, to Be Digested into Soul-Quality of Spiritual Life

##### Synopsis of Sermon

Delivered at the Church of Christ in Phoenix, Arizona, on Sunday, October 29, 1944, by Apostle James E. Yates.

Text: Hear, O earth: behold, I will bring evil upon this people, even the **FRUIT of their THOUGHTS**, because they have not hearkened unto my words, nor to my law, but have rejected it.—Jeremiah 6:19.

##### As a Man Thinketh

Context: For as he **THINKETH** in his heart, **SO IS HE**.—Proverbs 23:7.

This does not mean that if any man **thinks** himself to be right, that he therefore **is right**.

But it does mean that the sum and substance of **thinking**, and his conscious or unconscious digestion of

such **THOUGHT MATERIAL**, whether **good** or **bad**, is that which determines what kind of a person any individual is.

For the **sum** and **substance** of our **THINKING** comprises the **form**, **quality**, and **limitations** of all **soul-life**.

Soul-life is the **essence** of the inner life.

Spirit-life is the inner-substance-being, the **personal individual unit of life**.

It is composed of thought-cells having limited **thought-reach** and **power**.

##### "When He, the Holy Spirit is Come"

The **Holy Spirit** is an individual, personal unit of holy life sent from God to make intimate contact with regenerate human life, for the purpose of "leading" and "teaching" individuals who are obedient, "**into all truth**."

It is impossible for that **intimate contact** and perpetual fellowship to be made with the **Holy Spirit**, without first having yielded obedience to the primitive, or **initial** and fundamental commandments of God.

Faith, repentance, baptism, and official laying on of hands of God's authorized ministry for the **gift of the Holy Ghost**, are basic, and **primary** fundamentals, unto soul-life regeneration from sin, and from which to proceed unto **eternal salvation**, and ultimate celestial life.

Prayer may be either conscious, or unconscious **thought-reach**, for **life substance**, **life-sustenance**, and **life-strength**.

Many people who never attempt to pray—in the usual definition of the term—do experience a **sub-conscious reaching-out** by the soul, for **increased betterment of life**.

Their life also thus seeks **increased power of expression** of life.

But since definite choice of **best thought-material to feed the soul**, and to be digested into all finest **soul-substance**, is an **individual choice** given us by our Creator; thus it is that **CONSCIOUS PRAYER** becomes not only a privilege, for **increased soul-quality-life**, but a **God-imposed duty** as well.

The **thought-exercise** of asking of God in **conscious prayer** for those richer things of our **soul-desire**, thus becomes even a more potent power for soul-sustenance, and for increased spiritual strength, than can be obtained by the mere **sub-conscious** reaching out of the soul for the increase of life.

Furthermore, conscious sincere prayer for the welfare of **OTHERS**, aside from **SELF**, is one means whereby even greater blessings may be obtained for ourselves.

For he who really **prays for**, and **seeks the welfare of others**, has found God's true and scientific method whereby the **richest diamonds of spiritual values**, may be also obtained for self, especially so, if after obtaining such within his soul-possession, he is anxious still, that the **luster of those spiritual diamonds** shall enhance the joy, and illumine the souls of others.

#### Repetition of True Worship as Necessary for the Soul, as that Physical Life Requires Daily, and Continuous Supplies of Food

Thus it is that **repetition** of **worship**, of **conscious prayer**, of the singing of the **inspirational hymns**, of

noble music, contributes through **correct thought-processes**, and the power of individual thought, which is God's means for **soul-progress**, to **fruitful increase in spiritual life**.

But the text says that God will "bring evil upon this people, even the **FRUIT of their THOUGHTS**," when our thoughts and consequent deeds are evil.

#### As a Man Thinketh

In conclusion: "As he THINKETH in his heart, SO IS HE."

He who fills the capacity of his thinking by frivolous thoughts is a **frivolous man**.

He who fills the capacity of his thinking, by evil thoughts, becomes a **wicked man**.

He who fills the capacity of his thoughts, by **indifferent or careless** thinking concerning his God and the commandments for obedience necessary unto eternal life, forfeits the one and only means which God and his Christ and our Redeemer has supplied for **our soul-salvation**.

Therefore the commandment of God, through his word, to all those who accept this **true science of life** through the gospel of our salvation is:

"Finally brethren, whatsoever things are true, whatsoever things are HONEST, whatsoever things are JUST, whatsoever things are PURE, whatsoever things are LOVELY, whatsoever things are of GOOD REPORT; if there be any VIRTUE, if there be any PRAISE, **think on these things.**"—Philippians 4:8.

Let all the Church of Christ do these things, and the **blessed benefits promised**, beginning **here and now**, will surely be enjoyed by all who are obedient unto the commandments of this true science of spiritual life, given unto mankind from God, through Christ.

And remember, even God himself, can reach none of the creatures on this earth who are made in the image of **his great self for their salvation**, in any other manner than through **his gospel science of correct thought processes**, without violating his own law.

That he can never do.

Therefore, we must choose for ourselves **his ways**, for our own salvation.

#### CHURCH ITEMS

We had a baptismal service here in the Land of the Sun, on Sunday, October 15.

Six of our young people were baptized. Those baptized were young Hubert Yates, Robert Willard, Patricia McIndoo, Sharron Caviness, Ronald Yates, and Marline Yates.

Ministers officiating at the water were, Elder Oren A. Caviness, Hubert A. Yates, and the writer. This to accommodate casual preferences of the young people desiring that their fathers, of the eldership here, officiate. It was beautiful to have it so.

My dear companion, Vida E. S. Yates, was able to attend the services at the water, sitting in the car where she could see all, and enjoy the singing of the hymns, and the offering of the prayers. The first hymn used was the one of her own composition: "The Old, Old Path."

During the singing of the hymns, numbers of persons not far distant from the scene who were not mem-

bers of the church assembly gathered on the shore of that shaded stream, were attracted by the singing, and they drew near enough to be touched in heart by the solemnity of that sweet morning hour.

After the baptisms, we drove to our Church of Christ chapel here, where a brief song service was engaged in.

The newly baptized young people were then all seated facing the church assembly for their confirmation by the laying on of hands of the ministry, or the gift of the Holy Ghost.

In addition to the elders who had served at the water, Elders Keith Rogers, E. Leon Yates, and Robert McClain, assisted in the ordinance of the laying on of hands for the gift of the Holy Spirit.

That sweet and blessed "Comforter" was given in power. Every soul present was touched and impressed by the solemnity of the occasion, and all hearts made happily responsive to its glory and to its inner spiritual light.

At this same service also, little Diana May Patterson, was presented before the Lord for blessing, even as the Lord Jesus took up the little ones in his arms and blessed them in ancient times.

The grandfather, Elder Oren Caviness, and the great-grandfather, the writer, officiated for Diana May as presented at the altar by the young mother, Mrs. Lorraine Caviness Patterson.

The whole of the divine services made the day one of joy and blessing, for all the assembly of the Church of Christ here.

Sincerely your brother in the faith of our Lord Jesus, who is Christ our Redeemer,

JAMES E. YATES.

#### ALL TRUTH

There has come to our desk the October and November numbers of "All Truth," the little mimeographed monthly put out by the Michigan saints, and edited by Brother C. W. Morgan. The little sheet contains some very interesting and profitable matter.

Thanks, Brother Morgan.—The Editor.

#### GOOD NEWS FROM APOSTLE JAMES E. YATES

Writing from Arizona, Apostle Yates sends in six dollars as Advocate subscriptions, with others promised. He also reports six baptisms. Some of these were baptized by himself and some by the local Phoenix brethren.

We are glad to hear from you again, Brother Yates. Come again.

The sad news has just reached us of the still birth of the daughter of Cpl. and Mrs. George J. Johnston, born October 27, 1944, at the Decatur County Hospital, in Leon, Iowa. The baby was named Mary Louise after her great-grandmother. Stewart Funeral Home had charge of the graveside services conducted by Elder Charles Ballantyne. Burial was at the Rose Hill Cemetery in Lamoni, Iowa.

The Advocate wishes to extend to Cpl. and Mrs. George J. Johnston deepest sympathy over their loss.