

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."—I Nephi 3:187.

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No. 5

These Are The Ones

—☆—

by

Nellie Walberg

The loveliest of flowers are oft-times hidden
And trampled to the dust by those passing by—
The kindest of thoughts are oft-times left unspoken
And a weary heart is broken and a life left to cry.

The greatest of love is oft made to suffer
While yearning to help, to lift or to bless;
But "love never faileth" is the promise of scripture—
Love that is needed for true happiness.

The dearest of friends are sometimes kept from our
reaching,
By the clutch of circumstance or unyielding pride;
But these are the ones for whom we are praying,
These are the ones for whom Christ died.

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EDITORIAL

THE CLEANSING PROCESSES

"Nevertheless, there was no law against a man's belief; therefore, a man was punished only for the crimes which he had done; therefore all men were on equal grounds. And this Anti-Christ whose name was Korihor (and the law could have no hold upon him,) began to preach unto the people, that there should be no Christ. And many more such things did he say unto them, telling them that there could be no atonement made for the sins of men, but every man fared in this life, according to the management of the creature; therefore every man prospered according to his genius, and that every man conquered according to his strength; and whatsoever a man did, was no crime." (Alma 16:12, 13, 18)

Korihor lived in a society much like our own. Today we are plagued with the egotism of the learned. We live in a world that magnifies the massive developments of science in many fields, such as medicine; travel; exploration in the earth, in the air, and in outer space. We have learned to control and manipulate the elements for benefit as well as for the complete destruction of God's creation. The state of living of man has been elevated to a position of such leisure and idleness that he has lost his proper perspective and relationship with his God and creator, Jesus Christ. His sensitive appreciation of life has been dulled with many sins that are multiplying rapidly in all walks of life. Conditions are not unlike that just prior to the time of the great deluge, when God saw fit to destroy all by water because of their intense wickedness, with the exception of eight souls. The scriptures indicate that, as it was in the days of Noah even so shall it be in the days of the coming of the Saviour. And, although he has promised never to send a flood upon the earth again, in the last days the cleansing process will be by fire. In all probability, he will bring down upon the wicked their learned scientific developments of destruction upon their own heads. The increase of knowledge today has brought with it an increase of Satanic forces. This is because of the shortness of the time left before the ushering in of that much looked and longed for millennial reign, when our Lord and Master Jesus Christ shall reign a thousand years, and Satan shall be bound. The conditions that are forcing their way in upon the churches today in many instances are Anti-Christ in nature, denying the very existence of God the Father, and His Son Jesus Christ.

The great and marvelous Restoration of the Gospel of Jesus Christ to the earth for the last time, better known as the Restoration Movement, has been ushered in under spectacular events of history, with man's direct contact with God the Father, and His Son Jesus Christ. It was unique from its inception with learned and brute forces opposing its continuation. After one hundred and thirty-eight years of struggle, with persecution from without and deception and division from within, we find the larger divisions partaking of in-

creases in the social sciences of the day and thus dwindling in the basic principles and beliefs of their progenitors. They are drifting with the tide of the times; that is, denying the immaculate birth of the Christ by a virgin, downgrading the teachings of the heavenly gift of the Holy Ghost, downgrading the laying on of hands for the healing of the sick in public, discounting the discerning of spirits, denying the gift of prophecy except by the consent of lineal inheritance, floundering in the great sea of misunderstandings, allowing themselves false and misleading statements in a vain and contemptuous attempt to re-establish issues of property rights which were decided long ago and sustained by the Highest court in the land. They are drifting in the sea of misunderstanding that will ultimately destroy them spiritually and temporally. They may come to rest on the island of unbelief and mortal woe of spiritual degeneration with the rest of the world.

We find ourselves living under a government that has forgotten the God of the land. It is engaged in the monstrous horrors of dealings where values are counted in human life and death, and where estimates of strength and weaknesses are counted by the numbers of dead and wounded found on the battlefields of the earth. Within the continental boundaries of the nation itself, we see the onrush of vicious strife among the races, wherein there are forces now arrayed against law and order and the authority to administer those laws. In some cases they seem determined to overthrow our government, which would fulfill the Book of Mormon warning that the people and the government of this promised land **must** worship the God of the land or be swept off, when they become ripened in sin and iniquity.

The religious people of the earth, in a great rush to amalgamate their forces under the leadership and beliefs of a common origin, are giving way to the pressures of the Spirit of Anti-Christ that is resident within their ranks. They are accepting new concepts of old dogma that will weld and create the great force spoken of in Nephi's vision as he saw the day in which we live, "And it came to pass that when the angel had spoken these words, he said unto me, Remember thou the covenants of the Father unto the house of Israel? I said unto him, Yea. And it came to pass that he said unto me, Look and behold that great and abominable church, which is the mother of abominations, whose founder is the Devil. And he said unto me, Behold, there are save two churches only: The one is the church of the Lamb of God, and the other is the church of the devil; Wherefore; whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations;" (I Nephi 3:217-222) "And it came to pass that I beheld the church of the Lamb of God, and its numbers were few, because of the wickedness and abominations of the whore who sat upon the many waters; Nevertheless, I beheld that the church of the Lamb, who were the saints of God, were also upon all the face of the earth; And their dominions upon the face of the earth were small, because of the wickedness of the great whore whom I saw." (I Nephi 3:226-228) And, if we

can qualify as the people spoken of as the church of the Lamb of God, then do we also qualify as that people spoken of, "They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, they have all gone astray, save it be a few, who are the humble followers of Christ; Nevertheless, they are led, **THAT IN MANY INSTANCES THEY DO ERR, BECAUSE THEY ARE TAUGHT BY THE PRECEPTS OF MEN.**" (II Nephi 12:16-17) Emph. mine KJS.

The spirit of doubt, that is a strong ally to the massive operations of the Atheistic and Anti-Christ movements today, has not passed by the Restoration peoples. We see evidences of it increasing from year to year, and we are caused to cry out in the fervency of our daily prayer; Oh Lord, how long will it be till the day of thy coming? Then comes to our comfort the sure promises of the scriptures, "And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he had shortened the days." (Mark 13:20)

Therefore as "watchmen upon the Tower", we will stand and lift our voices against the precepts of men that would break down the righteous barriers that have protected us from any move of sedition. That sedition which leads to the sin of Heresy, and the sin of Heresy into the broad way to Apostasy and oblivion. The day is late, and the time spoken of by Daniel the prophet is here. "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (Daniel 8:14)

We do not know the hour or the time of his coming, yet the signs are here upon us. Without a doubt the time is close at hand, even closer than we may think. We cannot afford to sit down and wait! The harvest is great and few there be to accomplish it. We must reap and not be found wanting. Let us not be like the five foolish virgins, that is without oil in our lamps when the bridegroom cometh. The world around us, even those in this promised land are suffering violence because they have forgotten the God of the Land, who is Jesus Christ; and they may fall and be swept off. Can we offer them, even those that will obey and hearken unto his voice, refuge and safety within the confines of the Restoration of the Gospel of Jesus Christ? Let's go out into the fields and find them, praying with all our might, mind, and soul. Oh God, have mercy upon our souls; teach us and lead us in thy ways. Amen.

K. J. S.

THE BLESSING OF A BABY

At the morning service the first day of Conference which was March 31st, Eric Lindsay Sarratt, son of Elder and Mrs. Roland Sarratt (June Carol Smith) was blessed by his grandfather Elder Kenneth J. Smith and Apostle E. Leon Yates. Eric has an older brother, Stephen Andrew.

OBITUARY

Harry Davis Mann, was born in Wellington, Missouri, on January 5, 1915 and departed this life at his home in Lee's Summit, Missouri, on January 31, 1968, after an illness of three days.

He was united in wedlock to Margaret C. Long, daughter of Elmer E. Long and Laura Long, on October 27, 1940. To this union came one daughter, Marlene Sue.

Harry was beloved by all who knew him. He was a loyal, dependable and true husband, father and friend. He was one of the righteous men of the earth, for whom the Lord has reserved a place. He was a firm believer in God and His Son, Jesus Christ, and fully accepted the Bible and the Book of Mormon as the two basic books of the Gospel.

The funeral service was held at the Carson Chapel in Independence, Missouri. Brother Richard Wheaton, Pastor of the Independence Local of the Church of Christ (Temple Lot), officiated, assisted by Brother Nicholas Denham. Sister Angela Wheaton and Sister Margaret Wheaton sang "Under His Wings" and "Beyond the Sunset".

His is survived by his wife, Mrs. Margaret Mann and daughter, Marlene, of the home; two brothers, Edward Mann, Las Vegas, Nevada and Marvin Mann, Houston, Texas; seven sisters, Miss Ruth Mann, Mrs. Ethel Mae Polacek, Miss Mary Mann, of all of Independence, Missouri and Mrs. Helen Shirk, Kansas City, Missouri, Mrs. Nellie Bomar, Kansas City, Kansas, Mrs. Alice Stanchik, Parkville, Missouri and Mr. Lucy Heer, Littleton, Colorado. One sister, Mrs. Eleanor Cooper, preceeded him in death.

Many friends and relatives miss the ready smile and friendship of this good man.

COLORADO REUNION

Again the time of reunions is here, and it is with expectation that we have looked forward to this joyous time when we will be able to meet together again.

The Colorado Reunion will be held on the 14th, 15th, and 16th of June. Our Church address is 3233 B½ Road, Grand Junction, Colorado.

All those who plan to come please contact as soon as possible one of the following members of the reunion committee.

John E. Bell
Route 1, Box 341
Palisade, Colo. 81526

Marvin E. Ely
Route 4, 236-32 Road
Grand Junction, Colo. 81501

MICHIGAN REUNION JUNE 15th AND 16th, 1968

The Michigan Reunion Committee wishes to cordially invite you to attend the Reunion which will be held at Hopkinsburg, Michigan, at the V. F. W. Hall, Saturday and Sunday.

There will be plenty to eat and sleeping accommodations for all. So come and enjoy our spiritual feasts with the saints in Michigan this year.

Hopkinsburg is approximately 10 miles north of Kalamazoo and 35 miles south of Grand Rapids, then 4 miles west of U. S. 131.

Elder George Brantner
Secretary of Reunion Committee
in Michigan

FROM THE EDITORIAL STAFF

The editorial staff of Zion's Advocate requests that material submitted be typewritten if possible (the original copy) and double spaced. This is required by the printer and your co-operation will expedite our work. Any material received that needs re-typing is subject to be delayed in printing.

The Advocate material received will be divided into departments and respective headings. Please send articles, copies of typed sermons, missionary reports, General Church notices, General Church reports and miscellaneous items to Kenneth J. Smith, Editor, 209 South Chrysler, Independence, Missouri 64050.

Send letters, Local Church reports, special reports, committee reports, Sunday School reports and notices, and United Workers reports and notices to Harvey E. Seibel, Associate Editor, 1914 South Osage, Independence, Missouri 64050.

Send Young People's Christian League reports and notices, poems, and notices of baptisms, blessings, births, marriages, and obituaries to Lovita M. Seibel, Associate Editor, 1101 W. Orchard Street, Independence, Missouri 64050.

Your observance of this arrangement will be appreciated.

IN HONOR OF A GOOD FRIEND AND NEIGHBOR

In the memory of one now passed over to his just reward of rest and peace a good neighbor and close friend of the family of Elmer Hunter has had a tree planted in a park in the city of Jerusalem; where trees are being planted in memory of friends and relatives. The family has received a beautiful card from the Council of Hadassah which reads "To make beautiful again, the Holy Hills around the Hadassah Hebrew University Medical Center" a plaque bears brother Hunter's name and inscription that the tree was planted in his memory. We feel this is a fitting memory of one whose quiet good friendship was genuine.

ORIGINAL ARTICLES

Original Articles are the opinions of the author and do not necessarily reflect the teachings of the church or the opinions of the editorial staff. Even though some articles may in some cases be interpreted as controversial in nature, we believe that such articles if written in an affirmative manner in which a belief or an opinion is expressed, and evidences presented to support that belief, said articles should be presented to the readers.

HERESY, (AND IT'S CURE)

Apostle Thomas E. Barton

Ha! is that a bad word. Does it have a rightful place in our language? Or has Satan so prejudiced our minds that we should not talk about it or even use the word.

Heresy is a belief different or contrary to the established belief of the church. We well know that during the Reformation people misused the word and burned those who had a belief that was different than someone else's belief. But to be a heretic in the true sense of the word one must have a belief that is different or adverse to the established belief of **the church**. My belief might be different than yours but that does not make me a heretic, but when my belief becomes different than the belief of the church then I'd be a heretic, and my belief would be heresy. If the belief of the church was wrong, I'd still be a heretic!

We assume that your belief (the belief of the church) is God given. And if that be true, then there is no place for heresy in the True Church of Christ. And when such heresy is permitted to continue, then the church could go into an apostasy.

Apostle Paul said, "a man that is an heretic after the first and second admonition reject." (Titus 3:10) That is, to reject would be to reject him in the church or cast him out. And if this is not done others will become affected by the same sin. If there is one rotten apple in a bushel of apples, all the rest of the apples will soon become rotten if the one bad apple isn't removed.

We don't like this "removal"—"reject" or this "casting out." Usually some hard feelings go along with it, but we either have to choose between keeping the church clean or the church will go into an apostasy.

The Cure

But all of these unpleasant things could be prevented. The Lord has made a wonderful provision and a marvelous promise, "ask, and it shall be given unto you: seek and ye shall find; knock, and it shall be opened unto you." (III Nephi 6:19) And in the Bible, James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him." (James 1:5)

Notice this is a definite promise. And you can rest assured that the Lord will do his part and more. James says, "giveth to all men **liberally**." (Emph. T.E.B.) That means that he will not be stingy but he will answer you and give a big measure. Rest assured that the Lord will never forget a promise that he makes. He is true and faithful.

The Lord gave a commandment in the Book of Mormon that prevents us from arguing about points of doctrine. He said: "And there shall be no disputations among you, as there hath hitherto been; Neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been." (III Nephi 5:29)

The above promise that the Lord will give knowledge and understanding and His forbidding arguing concerning points of doctrine, puts the proposition squarely up to the heretic. It is his place to get busy and ask Him for understanding.

A Caution

James goes a little farther (see James 1st chapter) and assures us that unless we ask in faith, nothing wavering, we shall receive nothing, "For let not that man think that he shall receive anything of the Lord." (James 1:5-6-7) The Lord is very much displeased with a person who comes to him with an idol in his heart, and tries to force the Lord to answer him according to his idol. Ezekiel says: "I the Lord will answer him that cometh according to the multitude of his idols." (Ezekiel 14:4)

It is therefore a dangerous thing to ask in unrighteousness. The writer suggests that a person who finds himself in conflict with established belief of the church that he make a special effort to keep all the gospel commandments as found in III Nephi fifth chapter beginning at 69th verse through the remainder of the chapter. To keep these commandments will bring blessing of the Holy Spirit and I can assure you that the Lord will answer you far beyond your expectation. And you will no longer be a heretic. The responsibility is upon you.

SERVICE A PROGRAM

By

Elder Thomas S. Maley

"Inasmuch as ye have done it unto one of the least of these . . ." (Matt. 25:40)

This partial quotation provides the key of Christian service.

No program evolved or devised in religious practice has dominance nor equality with that of service to those about us: succoring their spiritual and physical needs. The parable of the Master delineates service as the measure of acceptability of members of the "kingdom" (Matt. 25:31-46) ie; that group espoused to the cause of the great God of Sabaoth. Whatever success a designated Christian group may achieve, they will be finally measured by that service they extended to their

fellow men. All other success will wane before it. With this thought in mind, the programs and aims resolved by hopeful churches should have been shaped with service as the main factor, that of prime importance.

Knowing the measuring requirement determined by God, we can well afford to approach our heritage of activity with a clear critical eye to test whether service be its moving force, for we cannot reasonably expect God to enduringly bless or prosper our devices unless they are so imbued. Elated pronouncements and ringing testimony for programs otherwise conceived cannot and will not alter this fact. The cold clear light of the demand for service will measure and evaluate the expression of prophet and priest alike. As in the days of the King of Babylon, the writing of judgment upon the wall is there for all to see who seek to minister without "heart-bent" succor. Their weight is found wanting, their destruction sure!

The demands of true service are such that the factor of Christian love lies at the root. One may truly say that service without love is a hollow mocking thing, quite possibly moved into being by the "skin-saving" intent of the "servant" involved. Such service is not from the heart and can entail only a hollow vacant reward.

In this day of "I, I am the Lord's" the most portentous claims should be buttressed with the greatest need filling activity in both spiritual and physical aspects. If we are the Lord's then must our service with charity be greatest. If the approval of God is important to the Church of Christ they they who are upon the wall to measure with line and plummet must assure that the building is true according to the measure and dimension of succor to their fellowmen (stones laid untruly are doomed to rupture and breach: already condemned by the architect of our salvation). The expectancy of God's approbation and blessing can be assured only in this fashion. We cannot expect His favorable reward on any other basis for He is unchangeable and His acts eternal. In accord with the statement found in Alma 15:15, He will in no wise afford the reward of those who serve with succor to those who say "Be ye warmed and fed" yet extend in love no hand to feed, no fuel for warmth, no testimony to the broken spirit. His design is to give to men according to their choice. In the great restoration of all things encouched in the Christ-bought resurrection each shall have that which he has determined for himself. Any other expectation otherwise will prove fruitless and frustrate. Should we devise a god of other intent it would be to construct for ourselves a false God as many have done only later to awaken and exclaim "God is dead." In truth, of course, since the one they had made did not live.

The ever-living, ever-loving God will deem only those acceptable who serve. We must answer, Is He our God? Will we accept His sacred burden? Will we serve? Will there be warmth? Will there be food for soul and body of wanting human kind? What course shall we walk this day to serve? The challenge is almost as in-

finite as God Himself.

"Choose ye this day . . ." (Jos. 24:15)

WHAT'S IN A NAME?

by

Willard J. Smith

(Taken From Zion's Advocate January 1928)

Recently, after a preaching service had been held in a small town not far from here, the name of the Church was incidentally mentioned by one of the listeners, to which a professed believer of the Restoration said: "Oh well, I don't care anything about the name," notwithstanding the record of the Nephites, declared that: "If a church be named 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." And in consequence of the above related incident, I made up my mind to put in print as plainly as I can—briefly, of course—my understanding as to why we as a church should be very particular in being rightly named.

In a brief review of important names throughout the Bible we learn that some very distinguishing features in the life of the individual was expressed in the giving of the name; the name signifying the general lines or characteristics of the person upon whom it was conferred, as in Genesis 41:45, where it reads: "And Pharaoh called Joseph's name Zaphnathpaaneah," which in the Coptic signifies, "A revealer of secrets, or the man to whom secrets are revealed." Joseph's first born son was called Manasseh signifying **forgetfulness**, "for God," said Joseph, "hath made me forget all my toil, and all my father's house. And in the name of the second he called Ephraim (that is **Fruitful**, W.J.S.) for God hath caused me to be fruitful in the land of my affliction." See verses 51, 52.

When Moses was chosen as the instrument in the hands of God to deliver the children of Israel from the idolatry and bondage of Egypt, he said unto God: "Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? What shall I say unto them?" And God said unto Moses, "I AM THAT I AM:" and he said, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." And God said moreover unto Moses, "Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name forever, and this is my memorial unto all generations."

Of this wonderful name Dr. William Smith in his Dictionary of the Bible says; "The true pronunciation of this name, by which God was known to the Hebrews, has been entirely lost, the Jews themselves scrupulously avoiding every mention of it, and substituting in its stead one or other of the words with whose proper

vowel points it may happen to be written. This custom, which had its origin in reverence, and has almost degenerated into a superstition, was founded upon an erroneous rendering of Leviticus 24:16, from which it was inferred that the mere utterance of the name constituted a capital offense."

Let the sacredness of this wonderful name be impressed upon the mind of the reader, as I expect to make use of it further along in this article.

In Numbers 6:23-27 the Lord spake unto Moses, saying: "Speak unto Aaron and unto his sons saying: '* * * And they shall put **My Name** upon the children of Israel; and I will bless them." And again:

"And all the people of the earth shall see that thou are called by the name of the Lord." (Deuteronomy 28:10) Once more: "If my people, **which are CALLED BY MY NAME**, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (II Chronicles 7:14) and Jeremiah says: "Thou, O Lord, are in the midst of us, and we are called **BY THY NAME**, leave us not." (Jeremiah 14:9) Daniel, in humility of soul pleads with God as follows: "O my God, incline Thine ear, and hear; open Thine eyes, and behold our desolations and the city which is called by Thy name * * * O Lord, hearken and do defer not, for Thine own sake, O my God: for Thy city and Thy people are called by Thy name." (Daniel 9:18-19)

God, when reviewing the spiritual condition of the seven churches of Asia, said of the Church of Pergamos; "I know thy works and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and has not denied my faith." And of the church in Philadelphia He said: "I know thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast **not denied my name.**" (Revelations 2:13, 3:8)

From the foregoing passages of Scripture we gather the thought that those constituting the church or people of God were called after His name; and that in their distresses they plead this wonderful fact before the face of the Lord prescribing divine favor, saying: "We are called by thy name, leave us not." And of their adversaries they plead: "Thou never bearest rule over them; they were **not called by thy name.**" (Isaiah 63:18-19)

We have already seen that the Record of Nephi represents Christ as saying that if the church be "called in my name, then it is my church, if it so be that they are built upon my gospel." But we will now notice the statement a little more carefully. "And it came to pass that the disciples whom Jesus had chosen began from that time forth to baptize and to teach as many as did come unto them: and as many as were baptized in the name of Jesus were filled with the Holy Ghost. * * * And they had all things common among them every man dealing justly, one with another. And it came to pass that 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. * * * And

Jesus again showed Himself unto them, for they were praying unto the Father, in his name; and Jesus came praying unto the Father, in his name; and Jesus came and stood in the midst of them, and saith unto them, What will ye that I shall give unto you? And they said unto him, Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them, Verily, verily I say unto you, why is that the people murmur and dispute because of this thing? Have they not read the Scriptures which say, Ye must take upon you the NAME OF CHRIST, which is my name? For by this name shall ye be called at the last day; and whoso taketh upon him My name, and endureth to the end, the same shall be saved at the last day; therefore, whatsoever ye shall do, ye shall do it in my name; therefore, ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; 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." (III Nephi 12)

This scripture seems to be so plain as to make comment thereon unnecessary, and yet people professing to believe it as the words of Christ disagree regarding its real meaning; while others claim the name really is not important.

The argument which I wish mainly to consider is one which I formerly believed, and for which I earnestly contended; and that is that notwithstanding they who were "baptized in the name of Jesus, were called the Church of Christ:" and Jesus had also declared: "Ye must take upon you the name of Christ which is my name, * * * therefore ye shall call the church in my name," that they who added to the above definitely specified name, the name of **Jesus**, thus calling the church: "The Church of Jesus Christ," were properly and scripturally named as much so as if they omitted the name **Jesus** and stood for "The Church of Christ" as the only name of the church. But one thing which seems to me to be against this theory is the fact that **nowhere in the Record of the Nephites** do we find the church called The Church of Jesus Christ. And this Record Jesus gave specific instructions regarding the proper name for His church, and it was always called when speaking of its distinguishing or proper title—the Church of Christ.

After Christ had instructed His people in regard to the correct name of His church, the name **Jesus**, alone, occurs in the Nephite Record about thirty times **but never once associated with the name of the church.** The name **Jesus Christ** appears about the same number of times, **but never once with reference to the name of the church;** while the name of the church—Church of Christ—is found six times; and the name "Christ" standing alone, is found over one hundred times, and, I think, universally refers to His pre-human, the compre-

hensive—the all-prevailing name, of the Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace, and makes clear the reason why His church, “The Bride, the lamb’s wife,” should be called after His name: THE CHURCH OF CHRIST, with no other appellation added thereto.

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

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

The name Jesus is the proper name of our Lord, and the name Christ being added thereto identifies Him with the long-looked-for promised Messiah. The name Jesus comes from the Hebrew Jah which signifies “saves,” or “a savior.” It has the same meaning as the name Joshua, and was quite a common name when Christ was here (see Colossians 4:11 and is the Greek form of the name Joshua. Eusebius says: “The name Jesus means the salvation of God. For Isoua among the Hebrews is salvation, and among them the son of Nun is called Joshua; and Iasoue is the salvation of Jah, i.e. salvation of God.

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

From the prophetic announcement of Daniel we extract the following: “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three-score and two weeks: the street shall be built again, and the wall, even in troublous times; and after three-score and two weeks

shall Messiah be cut off, but for not himself.” (Daniel 9:25-26)

That this is a plain reference to the Son of God I presume none will deny; and please note the official title by which He is called is the Messiah! And also please remember that this same Messiah testified to the Jews: “Is it not written in your law, I said, Ye are gods? If he called them gods unto whom the word of God came, and the Scriptures cannot be broken; say ye of him, whom the Father hath SANCTIFIED, and sent into the world, Thou blasphemest; because I said, I am the Son of God?” (St. John 10:34-36) “For Him hath God the Father sealed.” (St. John 6:27) And we are assured both by prophetic and apostolic declarations that this Sanctified and sealed Son of God was Anointed of God “with the Holy Ghost and with power”, (Acts 10:38) and he finally declared: “All power is given unto me in heaven and in earth.” (Matthew 28:18) And the Father: “Hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father.” (St. John 5:22-23) And the Apostle Paul prayed that: “The God our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his right hand in the heavenly places far above all principality, and power, and might, and dominion, and EVERY NAME THAT IS NAMED, not only in this world but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all.” (Ephesians 1:17-23)

Note that statement of Paul to the Hebrews in connection with the above Scripture, that God hath in these last days spoken unto us by his Son, who: “When he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he had by inheritance obtained a MORE EXCELLENT NAME than they.” (Hebrews 1:4) Mark: his name is more “wonderful” than the names of the angels—and that he is exalted at God’s right hand above EVERY NAME that is named in this world or in the world to come, and that God the Father hath said of Him: “Thou has loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” Can we not, therefore dear reader, grasp something of this wonderful name, and thus comprehend the great Apostle Paul in his declaration to the Church at Philippi (Philippians 2:9) that: “God hath highly exalted him and given him a name which is above every name”—onoma to huper pan onoma—the “NAME ABOVE EVERY NAME” on earth, in heaven, or in the world to come; the supreme dignity and authority God hath conferred upon him,

throughout the eternal existing ages; no name to compare with the grandeur of that wonderful name comprising all the harmonies of the eternal worlds.

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

Please note the thought now that the church being called in the name of Christ, could not be legally called the Church of Jesus Christ, as Jesus Christ is not the bridegroom's original name. The name Jesus being an appellation to distinguish him from others of the same name is not part of the legal name, would not, if so signed by the bride, be a proper or legal indenture authorizing a bill of sale. To illustrate: When my wife and I were married she took upon herself my name. Now, Willard J. Smith is my name. The name Smith being the generative or legal name, while Willard J. is the Christian name given me at birth to distinguish me from other people who were also called Smith. But I have a piece of property for sale, and my wife is also anxious that we sell it; and fortunately a buyer comes, arrangements are made, and we proceed to have the deed drawn up, and we go before a properly authorized Notary—the deed is drawn, handed me to sign and I write my name, Willard J. Smith. My wife then signs it Mrs. Willard J. Smith. Is her signature legal? No! Why? Because she has assumed to write a part of my name to which she is not legally entitled. She has a right to the ancestral name Smith but my Christian name she has no right to—IT IS NOT HERS. She has a Christian name of her own which her parents gave her at the time of her birth. What then is to be done? Why let my wife sign her own name as it is—Rachael C. Smith, and the Deed is authorized and will never be questioned if properly notarized. The proper signature of my wife as also of my own name is essential to a legal transaction in order that it be valid; hence my own signature, Willard J. Smith and my wife's signature, Rachael C. Smith answers the purpose of the law; but Mrs. Willard J. Smith will not pass for my wife's name as Willard J. forms no part thereof. She is entitled only to the name Smith.

So too, with the Church. The Church is “the bride, the Lamb's wife” (Revelation 21:9) and: “I have espoused you as a chaste virgin to Christ.” (II Corinthians 11:2) And “Christ also loved the church, and gave himself for it.” (Ephesians 5:25) “Wherefore, my brethren, by the body of Christ, that ye should be married to another,

even to Him who is raised from the dead.” (Romans 7:14) Married to Christ; the name Jesus not being given her as that is Christ's Christian name; and she, the Bride, the Church, the Lamb's wife, “must take upon you” (her) “the name of Christ”. (III Nephi 12:18). “And none were received unto baptism, save they took upon them the name of Christ.” (Moroni 6:3) “Therefore ye shall call the church in My name” * * * “the name of Christ which is my name.” (Book of Nephi, p. 673) “And they who were baptized in the name of Jesus, were called the Church of Christ.” (Ibid., p. 672)

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

Also as the record informs us that the Son of God was he who gave the Law, and it was He who was the representative of the Father, the one who appeared to Moses in the burning bush, and directed Moses in his work. Then that wonderful name, “I Am That I Am” (the self-existent one) must, in some sense, if Paul was right, be centralized in that glorified name, the Christ of God, who hath been given a name above every name, and is highly exalted above all in heaven or in the world to come as the chief among ten thousand and the one altogether lovely.

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

How beautifully this harmonizes with the before quoted passage from the writings of Paul in that he

says, "God * * * hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the worlds, who being the brightness of his glory, and the express image of his person, and upholding all things by the word of His power, when He had by himself purged our sins, sat down on the right hand of Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time. Thou art my Son, this day have I begotten thee * * * But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity, therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows." (Hebrews 1:1-9)

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

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

Paul speaking of this: "God called those things which be not as though they were" (Romans 4:17) and of Christ He was reckoned as "The Lamb slain from the foundation of the world." (Revelations 13:8) And God, speaking of Himself, says: "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done." (Isaiah 40:9-10)

The pre-existing Son of God was called Christ from everlasting, or before the world was; but the title was used in its incomplete form until He had demonstrated by actually participating in earth life and proving to the ALL-Father that He loved righteousness and hated in-

iquity, and carried out the prearranged covenant of redemption of the whole human family. It was then that God "raised Him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." (Ephesians 1:20-21)

This wonderful accumulation of divine grace, glory and wisdom was all centered in the wonderful Son of God in the divine act of the Father anointing Him with the oil of gladness constituting Him The Anointed Son of God—the Christ of God—breathing into that name a divine sweetness constituting it "A name which is above every name". (Philippians 2:9; Ephesians 1:21; Hebrews 1:1-9)

The reason why, therefore, the name, Jesus, has so much of sweetness therein, is not because of any particular intrinsic merit in and of itself, but because of the pre-existing Christ, or Son of God, having been given that name to distinguish Him from others here in earth life having the same Christian name; hence Jesus Christ; or more properly, Jesus THE Christ. The divine Son of God having the name Jesus bestowed upon Him Sanctified and Sweetened it by His holy, celestial and glorious life. The elements of His holy character were manifested in this name because of the divine wisdom emanating from the lips, and throughout the whole earth life of this super-man. "Never man spake like this man." His every word, and act, sparkled and scintillated with holiness and divine power, thus sanctifying and elevating the name Jesus as expressive of the soul-being who bore it; the pre-existing Christ within.

Eusebius speaking of the name Jesus says: "Moses, under the divine Spirit, foreseeing also the epithet Jesus, likewise dignifies this with a certain distinguished privilege. For this name, which had never been uttered among before Moses, he applied first to him alone who, by a type and sign, he knew would be his successor after his death, in the government of the nation. His successor, therefore, who had not assumed the appellation Jesus (Joshua) before this period, being called by his other name Oshea, which his parents had given, was called by Moses, Jesus (Je-ho-shua, Joshua). (Numbers 13:16) See also the same chapter, verse 8.

The original name Oshea was therefore changed by Moses, as Oshea, the Son of Nun, bore a certain resemblance to our Saviour, and Moses knowing that Oshea should be his successor in the government, associated the name of God—Je-ho-vah, with that of the Son of Nun, Oshea, making Je-ho-shua, or Joshua a saviour, or one who saves. Jesus is the Greek form, for the more Hebrew Joshua. The Septuagint invariably uses the term Jesus, and it is retained in our English version, in Acts 7:45 and Hebrew 4:8.

One more quotation from Eusebius; he says: "But the great and convincing evidence of that incorporeal and divine power in him, is the fact that he alone, of all that have ever existed to the present day, even now is known

known by the title of Christ, among men over the world; and with this title he is acknowledged and professed by all, and celebrated both among Barbarians and Greeks. Even to this day, he is honored by his votaries throughout the world as a King; he is admired as more than a prophet, and glorified as the only true high priest of God."

With all this before us, and much more we might write, we think we have shown a few reasons why the Bride, the Church, should be called exclusively: The Church of Christ, minus the appellation—Jesus. Christ was his title way back through the eternal ages (conditionally as we have shown) and ever when quoted by patriarch or prophet, seers or sages, He was spoken of invariably and always under the title Christ, if at all referring to His pre-existing name. Prospectively, He may have in prophetic announcement after the days of Moses, been called Jesus, or Jesus Christ; but always when so used it was used with reference to His nativity.

Jesus was not His native name. He was not, neither by angels, nor archangels, seraphims, teraphims, nor any other of the hosts of Heaven designated by any other official title in His pre-human existence than that of Christ or the equivalent thereof. Therefore His bride wears His official name, the name of Christ. She is not entitled to His given or Christian name, Jesus; but at His right hand she stands as the Queen of Heaven in Gold of Ophir, all glorious within, and in raiment of needlework, bearing that wonderful and beautiful name which stand for all that is holy and divine—The Church of Christ.

May we honor, magnify, venerate, laud and extol that precious name, and proclaim unto the ends of the earth the wonderful majesty, glory and power of her who sitteth on the Temple Lot enrobed in the beautiful paraphernalia of the bride, the Lamb's wife—the beautiful, the only true—the Church of Christ.

WAKE-UP CAMP, 1967

With plans in the making for the 1968 Wake-Up Camp, I decided I'd best get the belated news of 1967 in, so each and all could plan on this wonderful event to be included in their summer vacations.

Our organizational meeting was on Saturday evening, June 24, on the lawn of Reed's Retreat. Bro. George Reed gave the welcome. Sr. Mary Johnston volunteered as our nurse; Randy Sheldon as life-guard; Melissa Nast, registrar; and Johnny Gould, insect sprayer. The itinerary of services was read, and we adjourned for songs and refreshments.

On Sunday everyone woke up refreshed and expectant. A 7:00 A. M. prayer meeting was held before breakfast. We all attended the local church services. Bro. Arlo Gould gave the sermon, admonishing us to wake-up, notice and interpret the signs of the times and be ready in obedience to God's word to be received of Him.

The afternoon round table was on freedom, and

what it offers us. The young people were admonished that freedom is being free from captivity of the Devil and doing good for God. We must use the two sticks to decide where our will ends and God's begins. By using freedom wisely we will be a new person and have a fuller life.

Sunday night, Bro. Glenn Gill gave us a sermon on loving God and keeping His commandments. We must clean our porches, build up a good foundation, apply good living, and maintain our works for Christ's coming.

Bro. Tom Maley gave the sermon on Monday afternoon. He said our character is all that is our own. Everything else is only loaned by God. We must make a choice now as to the glory we desire and pump into it. God will reward us according to our pumpings and each individual will receive what they deserve.

The sermon on Tuesday afternoon was by Bro. Glenn Gill, who again spoke on loving God. We must have faith, repent, and be baptized and grow. These are part of God's commandments, and we will obey them if we love God. "God is love; and he that dwelleth in love dwelleth in God, and God in him." (I John 4:16)

The round table discussion on Monday was divided between the adult and young people. The young people discussed the question, "What can we do for the work of Christ?" They concluded that study, being living examples, and taking a firm stand in their own beliefs and not following the crowd would be best. Material things are not sins unless they come between us and God. We must serve the Lord for the sake of others so they can have the joy of living as we have.

"What kind of influence do I have on the young people I come in contact with?" was the adult topic for discussion. With family home worship, young people develop love and respect for self and others. They are influenced by our word and action and therefore we must be on constant guard. A prayerful attitude should be maintained. We must trust in God and seek His will in dealing with young people. Impatience will drive youth to rebellion.

The Tuesday afternoon round table was on "Problems of Today's Teenagers". Parents have fads which break up homes and then aren't with children when they can be, leaving them alone too much and allowing them to wander around and pick up bad habits. Lack of communication between parents and child is a big problem. Parents shouldn't be pals to their children, but should be the boss and lay down the pattern of living. The nature of the child reflects the example at home.

The teenager must set his own standards and find his own friends rather than go with the crowd. He must stay away from fads and social pressures, and find values with lasting strength. He must look for discipline from the proper source and use his time more efficiently. To make ourselves acceptable for the world tomorrow, we must have association with God.

The evening round table discussion was on the question, "Does it pay to be Christian outside of Church?" The definition of a Christian was given as someone that

believes in God. If we believe in Him we will follow Him and His teachings. We must decide to be good or bad. And following God, we would decide for good, be in Christ's Church having been baptized in Christ's name. A Christian is some one, believing in God, who will keep His word, and can be trusted without being enticed for evil.

The adults had a round table discussion on Monday evening concerning the prophecies of the East and how they pertain to our news stories now. At this time, the young people went on a hayride, even in the rain, after which they sang songs around the campfire while roasting weiners.

Other activities included the games, swimming, boating, and much eating and singing. Of value the most, however, seemed to be the 7:00 a. m. prayer services every day, at which time all young people were present and willingly participated. Testimonies included telling of answers to prayer, God's watchcare, and the value of the Wake-Up Camp.

With this I would invited each and everyone to plan to attend the social good times and spiritual friendship with us at the 1968 Wake-Up Camp. Bro. and Sr. Reed have again opened their resort for this effort, for July 12, 13, and 14. We'll look forward to seeing you at Reed's Retreat, Big Turtle Lake, Bemidji, Minnesota.

Sr. Margret Gill, Reporter

FINAL REPORT OF THE 1968 CONFERENCE DINING HALL

We wish to express our thanks to all our Brothers and Sisters throughout the church for their generous donations. They helped to make our 1968 Conference meals a big success.

Our total donations amounted to \$367.79 while our expenses were only \$311.57; this includes the used refrigerator purchased this year. This will give us a starting balance of \$503.05 for the 1969 Conference. Thank you again.

Sincerely,

Minnie Smith
Hester Wentworth
Irene Shaw

THE CHILDREN'S HOUR . . .

BOOK OF MORMON STORIES

by
Ora Derry

9. The Promised Land

After many long years of wandering in the wilderness and crossing the great sea, the little group of travelers, who had fled from Jerusalem because of persecution, had at last reached the promised land. It was the choice land that God had said He would give to them if they would keep His commandments.

The little group who had started with Lehi, his wife Sariah and their four sons, Laman, Lemuel, Sam and Nephi and their daughters, had grown with the coming of the family of Ishmael and his wife, his two sons and

their families and his five daughters, who joined them in the wilderness. Also Zoram, who had been Laban's servant in Jerusalem, returned with the brothers when they brought back the brass plates. Before they started the long journey to the promised land, each of the sons of Lehi and Zoram married one of the daughters of Ishmael and raised families during the years of the long journey. Two sons, Jacob and Joseph, were born to Lehi and his wife while they journeyed in the wilderness. So the little group had grown to quite a number when they finally reached the promised land.

All along the way Lehi and Nephi had tried to teach them that they must keep God's laws and commandments, but time and again the older brothers, Laman and Lemuel and the sons of Ishmael, would rebel. Several times they sought to take both their father's and Nephi's lives. Only by constantly reminding them of all the blessings and the watchcare of God over them thus far in their lives, could Lehi and Nephi cause them to be humble and to repent of their iniquities.

When they reached the promised land there was a part of the group, Laman and Lemuel and the two sons of Ishmael and their families, who had no great desire to keep God's commandments. While Sam and Nephi and Zoram and their families and Jacob and Joseph all tried to do the things that were pleasing to God. Lehi and Nephi taught them out of the things that were written on the plates of brass. But even so, Lehi was very fearful of what would happen after he was gone.

They went to work in the new land and planted all the seeds that they had brought from Jerusalem which gave an abundant harvest. They found all kinds of animals in the forest—the cow, the ox, the horse, the goat and all kinds of wild animals that were good for the use of man. In the earth they found all kinds of ore, gold, silver, and copper, and God commanded Nephi to make plates of the ore on which to keep a record of the people. So the first year went rapidly by as they were getting settled in the new land.

Lehi began to be old. He called his children one by one, with their families, and gave them his blessing. He told each of them if they would keep the commandments of God, they would prosper in the land, but if they did not, the land would be taken away from them and given to another. As they had been told many times, this was a choice land and the people who possessed it must serve the God of the land who was Jesus Christ.

Soon after he talked to his children, Lehi died and was buried. Only a few days later Laman and Lemuel and the sons of Ishmael became angry with Nephi because of the admonitions he and his father had given them. They said they would not have Nephi to be a ruler over them; they were the older brothers and they should be the ruler. They said, "Let us kill him and we will not have to listen to any more of his words."

The Lord warned Nephi to depart from his brothers. Taking all who believed in the warning and revelations of God with him, he departed. Those who went with

Nephi and his family were Zoram and his family, Sam his older brother and his family, Jacob and Joseph, his younger brothers, and sisters.

They took their tents and whatever of their possessions they could carry with them and departed into the wilderness. After traveling for many days, they pitched their tents in a place they called Nephi. They called themselves Nephites from that time forth and they sought to keep the laws and commandments of the Lord in all things. The Lord was with them and prospered them. They planted their seeds and had abundant harvests. They began to raise flocks of animals of all kinds.

Nephi had brought the plates of brass, the ball or compass that the Lord had prepared for their guidance to the promised land, and the sword of Laban with him to this new home. He took the sword of Laban as a pattern and made other swords to help protect his people from the Lamanites for their hatred towards the people of Nephi had grown with the years.

Nephi taught his people to build buildings and work in wood and iron, brass, copper, silver, gold and precious ores, which were in great abundance in the land. He also built a temple after the pattern of the temple of Solomon except he did not have so many precious things to put into it, but the workmanship of the building was very fine. He taught his people to become industrious and to labor with their hands. So as the years went by, they became a very prosperous people.

The Lamanites, as the people of Laman, Lemuel and the sons of Ishmael and their families were called, had hardened their hearts against all the teachings of Lehi and Nephi. The words that the Lord had spoken to Nephi had come true: "That insomuch as they will not hearken unto thy words they will be cut off from the presence of the Lord." They were cut off and the curse came upon them because of their iniquity. Where they once were a white and delightsome people, they now became a dark and loathsome people, an idle people, full of mischief and subtlety, seeking in the forest for beasts of prey. They were to be used as a scourge to the Nephites to keep them in remembrance of the Lord. Any who mixed with them became dark and loathsome also.

Nephi consecrated Jacob and Joseph to be a priest and teacher to the people, to teach them the way of truth and righteousness. Fifty-five years after they had left Jerusalem, Nephi died and the Nephite people continued to prosper in the land of promise.

THE CHILDREN'S HOUR . . .

DAVID

God has lots of things that he wants people to do for Him. We have read about two boys who were very young when He told them what He wanted them to do for Him. The first one God talked to right in his own bedroom and chose him to become a Seer. The last one was such a boy that his country's history writer

came to him and told him about their records and that he was to write their history when he was older, a seer and history writer. What do you suppose God wanted David to do? And you?

David was a shepherd. But that doesn't mean that God intended for him to stay a shepherd. Do you know what a shepherd is? It mainly means a man who takes care of sheep, herds them you might say. Let's pretend for a bit that you are David. First, you'll have to pretend that you are quite a bit older, because tending sheep was quite a job in David's country.

Can you imagine leading a big flock of sheep off into the hills away from your home? Think of all the noise they would make as they got ready to follow you. You might have to take several days to get to the hills where you planned to go because the sheep would have to graze along as they went to the better pastures. A shepherd had to learn to be patient and not get mad when the sheep wouldn't go as fast as he wanted them to.

Imagine what those pastures would look like, soft looking, green hills, with a few trees along the streams. A shepherd would have to be sure there was enough grass for his whole flock or they would start wandering around, hunting for their own, and they might get lost. He'd have to find them a quiet pool of water to drink out of, because sheep don't like to drink water where the water is splashing and gurgling around. Besides, it usually splashes and gurgles where there are rocks and a shepherd would have to be careful that there weren't any such rough spots where a sheep might fall and break his leg or get hurt some other way. He had to look for thorn bushes, too, because they could get tangled in a sheep's wool and hold it so it couldn't get away.

Then there were animals to watch out for. There were bears and lions and maybe wolves and wild dogs in the hills around Bethlehem where David lived. And they didn't have guns then. Shepherds carried a stick or a crook, like a hook, on the end. They used it to help themselves in walking and to hook to sheep and help it back up off a ledge, or over some rough spot, or maybe to pull it out of the water if it got pushed in. This crook and a sling shot was all they had to fight with. What would you do if a bear came after your sheep and all you had to fight him was a sling shot? Run? David didn't. A bear and a lion both tried to steal a lamb from him and he killed them both. The lion he grabbed by its chin whiskers and hit it and it died. That is a special strength that God gives to some people who believe in Him enough.

What would you do to keep from getting lonesome? You'd be out there all by yourself. Once in a while someone would come out from home and bring you more food and tell you the news, but most of the time it would be just you and the sheep and the birds and all that great big, blue sky. At a time like that you have to be extra careful what you think about. Can you im-

agine what David did? He made up songs and sang them to God and himself.

We still have some of his songs and though we don't know how they sounded when he sang them, the words are still pretty. His were kind of picture songs a lot of times. "The Lord is my shepherd", he said. He knew how important it was to be a good shepherd. His song goes on, "He maketh me to lie down in green pastures: he leadeth me beside the still waters . . . he leadeth me in the paths of righteousness . . . I will fear no evil, . . . thy rod and thy staff they comfort me . . . Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." Another time, when he was very sad he sang, "We hanged our harps upon the willows." Many of his songs were songs of praise to God. One says, "Make a joyful noise unto God, all ye lands: Sing forth the honor of his name."

One day while David was off tending the sheep an exciting thing happened back at Bethlehem. Old Samuel the Seer came to town. He told the people he had come to make a sacrifice unto the Lord and he invited David's father and brothers to the sacrifice. Now God had sent him there for a special thing. God had told him that one of Jesse's sons (Jesse was David's father) had been chosen for a special work.

When Samuel saw the eldest son, he said to himself, "Surely this is the one." But God told him, "Don't look at how tall and how good looking he is. I don't see men as other men see them. I see their heart. And is not the one for you to anoint."

Then Jesse called the next son. But he was not the one the Lord had chosen either. So Jesse called another. And another. Finally he had called all seven of his sons who were there, but Samuel told him the Lord had not chosen any of them. And he asked Jesse if all his children were there. Jesse told him he had one more, the youngest, who was out tending the sheep. And Samuel said, Send for him. We won't sit down until he is here.

So Jesse sent for David. Can you imagine how they all felt while they waited for him, and when they saw him coming? We don't know that they knew what Samuel was there for, but they would know it was something unusual. They had all stood before Samuel, but had not been chosen. Now it was David's turn. What would Samuel say this time?

When David came in the others would not be able to hear the Lord speak to Samuel. This time the Lord said, "Anoint him: for this is the one." After God had spoken to him, Samuel took his horn of oil and poured some on David's head and there, among his family, David was anointed to be the next king of Israel.

See how many kinds of jobs God has for His people to do?

DIRECTORY

April 6, 1968 — April 6, 1969
OFFICERS AND COMMITTEES OF THE

CHURCH OF CHRIST (Temple Lot)

Council of Apostles:

William F. Anderson—Placed in the office as the General Church Representative. 619 South Crysler, Independence, Missouri 64052.

Thomas E. Barton—Associated with Thomas J. Jordan, missionary in charge of Western Canada, Alaska, Montana, Idaho and Wyoming. Hayden, Colorado 81639.

Archie F. Bell—Secretary. Missionary in charge of Missouri, Nevada, Northern California, Oregon and Washington. 802 South McCoy, Independence, Missouri 64050.

Marvin E. Ely—Missionary in charge of Utah and Colorado. Route 4, 236 32nd Road, Grand Junction, Colorado, 81501.

Leon A. Gould—In retirement as per conference action of 1961.

Don W. Housknecht—Missionary in charge of North Carolina, South Carolina, Georgia, Alabama, Florida, Virginia, Kentucky, Mississippi, Maine, New Hampshire, Vermont, Connecticut, West Virginia, New York, Massachusetts, Delaware, Maryland, Pennsylvania, New Jersey, Rhode Island, Newfoundland, New Brunswick, Nova Scotia and Eastern Canada. 205 East Shiawasse, Fenton, Michigan 48430.

Robert H. Jensen—Missionary in charge of Nebraska, Iowa, Minnesota, North Dakota and South Dakota. 2230 Clay, Bellevue, Nebraska 68005.

Thomas J. Jordan—Associated with Thomas E. Barton. Missionary in charge of Western Canada, Alaska, Montana, Idaho and Wyoming. 142 Pioneer Village, Regina, Saskatchewan, Canada.

Joseph W. Kidd—Missionary in charge of Tennessee. 118 Marshall Circle, Oak Ridge, Tennessee 37830.

William A. Sheldon—Missionary in charge of Oklahoma, Louisiana, Arkansas, Kansas, Wisconsin, Michigan, Indiana, Ohio and Illinois. 1011 South Cottage, Independence, Missouri 64050.

Clarence L. Wheaton—Missionary-at-large to devote most of his time to writing for the Church. 204 West Sea, Independence, Missouri 64050.

E. Leon Yates—Missionary in charge of the Republic of Mexico, New Mexico, Arizona, Southern California and Texas. Route 2, Box 119, Mack's Creek, Missouri 65057.

Other Missionary Appointments:

Cayetano Alfaro Contreras—Appointed to labor in Yucatan under the supervision of the missionary in charge of the Republic of Mexico.

Silvanus Mason—Appointed to labor in the British Isles. Tree Tops, Rushy Lake, Saundersfoot, Pembrokeshire, Wales.

Council of Bishops:

D. Ray Bryant—Route 2, Cowgill, Missouri 64637.

Oren Caviness—Route A, Box 67, Preston, Missouri 65732.

Nicholas F. Denham, Secretary—4116 South Cottage, Independence, Missouri 64050.

Vance H. Harris—1920 South Osage, Independence, Missouri 64050.

Edward H. Podhola—3021 Chandler, Lincoln Park, Michigan 48146.

John A. Sweem—Hamilton, Missouri 64644.

C. LeRoy Wheaton, Business Manager—412 South Hocker, Independence, Missouri 64050.

OFFICERS AND COMMITTEES:

Numbers in parentheses () indicate the number of years to serve from the 1968 conference.

General Church Representative:

William F. Anderson, 619 South Chrysler, Independence, Missouri 64052.

General Church Secretary:

James A. Hedrick, 3507 South Crane, Independence, Missouri 64050.

General Church Recorder:

Roland Sarratt, 4305 South Main, Independence, Missouri 64050.

General Church Chorister:

June Sarratt, 4305 South Main, Independence, Missouri 64050.

Editor of Zion's Advocate:

Kenneth J. Smith, 209 South Chrysler, Independence, Missouri 64050.

Associate Editors:

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Denver F. Chapman (3), 1231 West Ruby, Independence, Missouri 64052.

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William A. Sheldon (2), 1011 South Cottage, Independence, Missouri 64050.

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Curtis Yates (3), 10617 East 53rd, Raytown, Missouri 64133.

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GENERAL SUNDAY SCHOOL ASSOCIATION:

Superintendent: Tony Grzincic, 15200 Poplar, Southgate, Michigan 48192.

Assistant Superintendent and Treasurer: Leslie P. Case, 8312 Lee's Summit Road, Kansas City, Missouri 64139.

Secretary: Harvey E. Seibel, 1914 South Osage, Independence, Missouri 64050.

Quarterly Committee:

Louise McIndoo (3), Route 1, Box 67, Preston, Missouri 65732.

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Nellie Walberg (2), 2420 Laurel Ave., NE, Salem,

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Annie Spargo (2), Route 1, Bemidji, Minnesota 56601.

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UNITED WORKERS:

Chairman: Louise McIndoo, Route 1, Box 67, Preston, Missouri 65732.

Assistant Chairman: Helen Kidd, 5509 Cedar, Raytown, Missouri 64133.

Secretary: Irene Case, 8312 Lee's Summit Road, Kansas City, Missouri 64139.

Treasurer: Doris Sheldon, 1011 South Cottage, Independence, Missouri 64050.

Member-at-Large: Francis Yates, Route 2, Box 119, Mack's Creek, Missouri 65057.

OTHER THAN BUSINESS

Meetings other than business are often forgotten in the course of action during conference. Listed below are other services with the names of persons directly involved. The average attendance at the business sessions was 60 persons.

Sunday:

Sacrament service in the morning with Brethren William F. Anderson, Don W. Housknecht, Jack Martin, Richard A. Wheaton and Arthur G. Smith in charge. Eric Sarratt was blessed under the hands of his grandfather, Bro. Kenneth J. Smith and Bro. E. Leon Yates. Bro. Thomas E. Barton was the speaker at the afternoon service. The evening services consisted of a song service and preaching by Bro. E. Leon Yates.

Monday:

A song service preceded the preaching service with Bro. Nicholas F. Denham as speaker:

Tuesday:

Morning prayer service in charge of Brethren Arthur G. Smith and Tony Grzincic. Bro. Hans Hansen was ordained to the office of an elder under the hands of Brethren Don W. Housknecht, spokesman, and Arthur G. Smith. An evening song service was held followed by preaching by Bro. Oren A. Caviness.

Wednesday:

Brethren George Brantner and Jack Martin were in

charge of the morning prayer service. Bro. Marvin E. Ely was the speaker at the evening service following the song service.

Thursday:

Morning prayer service was held with Brethren Kenneth J. Smith and Edward J. McIndoo in charge. The evening service was preaching by Bro. Joseph E. Yates, preceded by a song service.

Friday:

Brethren Oren A. Caviness and M. Harvey Seibel were in charge of the morning prayer service. A song service was held in the evening followed by a preaching service with Bro. William A. Sheldon as the speaker.

The Conference was officially adjourned at the close of the Friday evening preaching service.

NATURE'S BEAUTY

by

Dorothy Burgin

Some may dress in silk and satin
And in mansions here abide;
I've a home here in the Ozarks
And the Saviour is my guide;
I have neither gold nor silver,
I don't own a diamond ring,
But I've seen the pure, clear waters
And I've heard the blue birds sing.
All around is nature's beauty
If we only stop to see;
Close your eyes for just one moment,
Imagine just how it would be
If your eyesight was to fail you
And you could not see your way;
You would give all your possessions
Just to see the light of day.
So your life is like a blind man
If the Lord we don't obey
And we fail to see the beauty
And we stumble by the way;
As you walk along life's pathway
You may open up a door
And you'll find some hidden beauty
You have never seen before.
It may be along a fence row
Just a little out of sight
A pair of quails and all their babies
With their little eyes so bright,
Or along a stream of water
Soon a flash will catch your eye
And you look a little closer
As a fish goes swiftly by.
So our life like Nature's beauty,
God created one and all;
If you see that heavenly mansion,
You must heed the Master's call.