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MY DEAR brethren and sisters, I do humbly trust and pray that the Spirit of God will direct me in the few remarks I make this afternoon and in bearing my testimony.

There has been a growing tendency during the past few years for ministers of various Christian religions, writers, and numerous others to deny the divinity of Jesus Christ. They put forth the claim that he was a great teacher and class him among the prophets, but they deny that he was literally the Son of the true and Living God.

We, the members of the Church of Jesus Christ of Latter-day Saints, revolt against such teachings, because we know different. We accept Jesus Christ as our Lord, as our God, as our king, as our Savior and Redeemer, as the Only Begotten Son of God here in the flesh, and as the embodiment of all that is good. In fact, in his pre-mortal life, even before this world was created, he enjoyed the status of godhood. Acting in that capacity, along with the Eternal Father, he helped to create this world, as well as many other worlds.

Before human beings were placed upon this earth, the gospel, the plan of salvation, was named after him, namely, the gospel of Jesus Christ; and he became known as the Author of the plan of salvation. Also, the priesthood was given to him, and named after him, being called the Holy Priesthood after the Order of the Son of God.

After mortal beings were placed upon this earth, and throughout various gospel dispensations, he served as the Mediator between the heavens and the earth. Acting in that capacity, he revealed the gospel truths, the will of the Father, through the holy prophets to the human family from age to age as the needs required.

He came to earth in the Meridian of Time, being born of a mortal woman, a virgin, and being the Only Begotten

Son of God in the flesh. Thereby he was endowed with a superior amount of godliness. He lived a perfect life while in mortality and through example taught us how to live. He closed his mortal probation by enduring that great suffering which was necessary for him to go through in order for him to take upon himself the sins of the world. So intense was his pain that it caused him to sweat blood from every pore of his body; and this he did that we might not suffer if we will keep his commandments. In modern revelation he declared:

For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

But if they would not repent they must suffer even as I;

Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit. (D. & C. 19:16-18.)

Finally, after being crucified, on the third day he rose from the grave, broke the bands of death, and brought about universal resurrection. Therefore, every man, woman, and child that has ever lived, or ever shall live upon this earth, regardless of how righteous or how wicked he or she may have been, will rise from the grave and receive immortality through the grace of Jesus Christ. But to those who take upon themselves his name and faithfully keep his commandments, he has promised a blessed eternal life.

After Adam and Eve had been cast out of the Garden of Eden, having passed through the Fall, having had a veil drawn over their minds so that they had forgotten their pre-mortal existence and the gospel plan of salvation, Jesus began his work as the Savior here upon this earth by revealing to them the gospel. Line upon line and precept upon precept were revealed un-

til they had received the same gospel plan in its fulness as we have it today.

Part of that gospel plan was that Adam and his posterity should offer sacrifices. One day Adam was offering a sacrifice unto the Lord, and an angel appeared unto him and said:

... Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. (Moses 5:6-8.)

On another occasion Adam and his posterity were also given the commandment to repent of all their sins and be baptized in the name of the Only Begotten Son. Even in that early age, Father Adam was told that the name of the Only Begotten was Jesus Christ, and that that name was "... the only name which shall be given under heaven, whereby salvation shall come unto the children of men." (*Ibid.*, 6:52.)

Enoch, Noah, and the other great prophets of antiquity received revelations similar to the ones that Adam had received; and they preached unto the people, saying unto them: "... repent of your sins and be baptized in the name of Jesus Christ, ... even as our fathers. ... " (*Ibid.*, 8:16, 19-20, 24.)

The Book of Mormon was originally written and brought forth in the latter day primarily for the purpose of testifying to the divine calling of the Only Begotten. It serves as a new witness that Jesus is the Christ, the Savior of the world, the Only Begotten of the Father, and the only name which shall be given under heaven whereby salvation shall come unto the children of men.

In his old age, King Benjamin, one of the great kings and prophets in the Book of Mormon days, called his people together for the purpose of turning the kingship over to his son, Mosiah. As

part of the ceremony, he delivered to the people one of the greatest sermons that we find recorded in the holy scriptures. His instructions had such an overwhelming and powerful effect upon the members of his kingdom that they all fell upon the ground in humility and cried unto God to purify their hearts and forgive them of their sins through the atoning blood of Jesus Christ. (Mosiah 4:1-2.) They covenanted with the Lord to keep all of his commandments from that day forward. And then King Benjamin told those people that one of the principal purposes for calling them together was to give unto them a new name. He stated that the name that he gave them that day was the name of Christ. He said unto them:

... therefore, I would that ye should take upon you the name of Christ, all you that have entered into the covenant with God that ye should be obedient unto the end of your lives. (*Ibid.*, 5:8.)

King Benjamin's people took upon themselves the name of Christ and entered into a covenant to keep all of his commandments.

And it came to pass that there was not one soul except it were little children, but who had entered into the covenant and had taken upon them the name of Christ. (*Ibid.*, 6:2.)

Benjamin also instructed:

And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons and his daughters; for behold, this day he hath spiritually begotten you; ...

And under this head ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; ... (*Ibid.*, 5:7-8.)

Following the Savior's resurrection, he appeared to the people here in ancient America and taught them the same gospel plan of salvation that he had taught to the Jews while in mortality. After he had ascended into heaven, the people were discussing what they should name the church that he had estab-

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lished, and so the twelve disciples united in mighty prayer and fasting. As a result of their faith, prayer, and fasting, Jesus stood in their midst and asked what it was that he should do for them. They replied that there had arisen disputations among the people regarding what they should call the church, requesting:

We will that thou wouldst tell us the name whereby we should call this church.

And the Lord said unto them: . . .

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; . . .

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. (3 Nephi 27:4-5, 7-8.)

The early Christians in the Mediterranean world took upon themselves the name of Christ. As you all recall, they were known generally as Christians. But as their numbers began to spread and become rather numerous in the Mediterranean world, and as the seeds of apostasy began to grow, about 185 A.D. the leaders decided to change the name to *Catholic*, meaning universal. Thus by choosing to call themselves "Universal" they lost the name, or set aside the name, that God had decreed would be the only name given under heaven whereby mankind may be saved. This loss of the name of Christ went hand in hand with the loss of the priesthood and of the true ordinances and doctrines of the Master by the Catholic Church, thereby constituting the Great Apostasy.

The early Christian reformers broke away from the Catholic Church because of the numerous man-made, false doctrines, teachings, and practices that

had corrupted the entire organization during the period of the Great Apostasy. One after another of these Christian reformers organized churches of their own. None of them, however, claimed divine revelation or restoration nor direct commission from Jesus Christ; but in a natural way their churches came into being, and they named them after men or after movements; for example, such churches as the Lutheran, Baptists, Methodists, Presbyterian, and numerous others, all man-made, and lacking divine authorization, came into existence as a result of the Protestant Reformation.

It should be kept in mind that not one of these early Christian reformers definitely took upon himself the name of Christ by calling his church in Christ's name. The Eternal Father was reserving that name for his Church, the Church which the holy prophets had predicted would be restored in the latter days. Therefore, on April 6, 1830, the Prophet Joseph Smith and five companions in Fayette, New York, acting in line with divine revelation from heaven, organized the Church of Jesus Christ. They took upon themselves the name of Christ; and they built that Church upon his gospel, as the Lord had pointed out that such should be a requisite for his Church. In his preface to the Doctrine and Covenants, the Lord Jesus Christ declared that he had given the Prophet Joseph Smith and his associates

. . . power to lay the foundation of this church, and to bring it forth out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord am well pleased, . . . (D. & C. 1:30.)

You and I, as Latter-day Saints and members of Christ's kingdom, are humbly and prayerfully looking forward to the great day when the Son of Man shall come to earth in his glory to reign one thousand years as the Lord of lords, and King of kings. We long for that priceless day when all people throughout the entire earth shall turn unto him

and accept Jesus as their Christ their Savior, their Lord, their God, and their King. At that day they shall take upon themselves his name and keep his commandments. Peace and righteousness will prevail universally.

At the end of that one thousand years' period of time, this earth, which has been living under a celestial law, will die. Like the human family, it will be resurrected. At the time of that resurrection, it will be quickened by a celestial power and raised a celestial orb, being the celestial degree of glory for all the people throughout the various gospel dispensations who have taken upon themselves the name of Christ and have kept his commandments sufficiently well to come back into his presence to dwell. (*Ibid.*, 88:17-19, 25-26.) This earth will be crowned with the glory of the Father, and it shall be given to the Son. It will then be Christ's world, his kingdom, for he has atoned it through the work that he did and the blood that he spilled. (*Ibid.*, 88:9; 101:65; 130:7, 9.)

Thus, after this earth is celestialized, the Only Begotten of the Father will reign here as the Lord and God of this earth. Those righteous Saints who have kept the commandments while living in mortality will, in accordance with their merits, enter into Christ's kingdom, even the celestial realms. They have become Christ's children, having been given to him by the Father. Thus, they ". . . have become his sons and his daughters, . . . and shall be called by the name of Christ." (Mosiah 5:7, 8.)

Now, my brothers and sisters, I would like to bear my testimony. I know as I know that I live, as I know that I am standing here, that Jesus is the Christ, the Savior of the world, the Only Begotten of the Father, and that his name is the only name which shall be given under heaven whereby we can be saved. I know that by his sufferings at Gethsemane and Golgotha, sweating blood from every pore of his body, and by his atoning sacrifice, he took upon himself our sins and our sufferings if we will repent and keep all of his command-

ments. You and I who belong to the true Church of Jesus Christ should remember at all times that we have entered into a solemn and sacred covenant to render obedience to all of God's commandments. If we will prove faithful in doing so, I am as sure as I am sure that I am here today that we will rise with the just and, after standing before the judgment seat, be brought into the celestial world to be crowned with glory and exaltation. We shall be found "at the right hand of God," being heirs to Christ's kingdom; and we will be permitted to live eternally with our Savior upon this earth as celestial beings. At that day we will be counted his, even sons and daughters of Jesus Christ, and shall be known by his name, as a result of having taken upon ourselves the name of Christ and having proved faithful in all things.

May God bless you and me, even every member of the Church of Jesus Christ of Latter-day Saints, that we will keep all of the Lord's commandments and thereby live worthy of these great blessings and eventually receive the reward that comes to the faithful. May we some day come back into the presence of the Father and the Son, and be known by Christ's name eternally, the only name given under heaven whereby man may be saved, I humbly pray, through the holy name of the Only Begotten Son. Amen.

President David O. McKay:

We have just heard from Elder Milton R. Hunter, of the First Council of Seventy.

The *Relief Society Singing Mothers* will now sing, "I Will Exalt Thee, O, Lord," under the direction of Sister Florence J. Madsen.

The closing prayer will be offered by Elder F. Eugene Flake, formerly president of the Southwest Indian Mission, after which this conference will stand adjourned until ten o'clock tomorrow morning.

Tonight, at 7 o'clock, here in the Tabernacle, under the direction of the