

Zion's Advocate

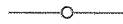
"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3:187.

Volume 24

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Live and Let Live



Those things we do not understand
In human frailness, we condemn—
Since what we never do ourselves,
In others, must be wrong for them.

Far kinder just to live our lives
As seems the right for us each day;
To live and let the other live
As best he knows, in his own way!

—Elizabeth Beck Davidson.

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ZION'S ADVOCATE

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EDITOR IN CHIEF, L. A. Gould, Rt. No. 1, Bemidji, Minn.

ASSOCIATE EDITORS, Wm. A. Sheldon, 407 South Hocker, Independence, Mo.; Joseph E. Yates, 1602 North River, Independence, Missouri.

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"Editorial Policy of the Advocate"

"We recommend that the present policy be to emphasize the fulfillment of prophecy, the closing scenes of the Gentile period, all other gospel topics that harmonize with the story of the Restoration, and matters dealing specifically with our relation to other religious organizations."—Conference Minutes, 1939, page 85, May **Advocate**.

"GREAT IS THE MYSTERY OF GODLINESS"

Paul, in writing his first letter to Timothy, felt led to declare:

"And without controversy great is the mystery of godliness: God was made manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. 3:16.

It seems fitting that we write somewhat upon this subject, not to solve this great "mystery" at this present time; but rather to justify our faith in that which is written concerning it.

There came to our desk recently a leaflet, written by avowed believers in the Book of Mormon, which if accepted at face value would challenge our faith in God as represented in the Scriptures.

The title of the leaflet upon the first page of cover is "Do You Know that the Book of Mormon Teaches?" and then in the body of the leaflet are listed fourteen topics, concerning which the question is asked. The first two of these topics are: (1) That the Purpose of the Book of Mormon is: "To the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself to all nations." (Preface); and (2) "That Christ is God."

We will notice the second one first. It is a direct question to which we propose to give a direct answer:

Yes, we know that the Book of Mormon teaches that Christ is God, and we give one quotation:

"And now Abinadi said unto them, I would that ye should understand that God himself shall come down among the children of men, and shall redeem his people; and because he dwelleth in flesh, he shall be called the Son of God: and having subjected the

flesh to the will of the Father, being the Father and the Son; the Father because he was conceived by the power of God; and the Son, because of the flesh; thus becoming the Father and the Son: and THEY are one God, yea the very Eternal Father of Heaven and earth."—Page 251.

There are a number of other passages, too, making similar or nearly identical statements.

And we know something else, too. We know that the Book of Commandments, a compilation of revelations given of God in these last days, also teaches that Christ is God. We quote:

"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, both body and spirit."—Chapter 16:17, 18.

Another:

"Behold I, Jesus Christ, your Lord and your God, and your Redeemer, by the power of my Spirit, have spoken it."—B. C. 15:50.

We also know that the Bible teaches that Christ is God:

"Behold a virgin shall conceive, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, **God with us**."—Mat. 1:23.

"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, **My Lord and My God**."—John 20:27, 28.

"In the sight of God our Savior."—1 Tim. 2:3.

When three books containing the word of God agree in one upon a question, it is like three witnesses testifying of the same thing. It is better than one book, or one witness alone.

But there are other things we know. We know that the Book of Mormon teaches that Christ, the Messiah, is the Son of God:

"And the Son of God was the Messiah who should come."—Page 26:25.

"And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning; and his mother shall be called Mary."—Page 216:102.

We know also that the Book of Commandments teaches that Christ is the Son of God.

"Behold I am Jesus Christ, the Son of God."—B. C. 5:10.

The Bible:

"But these are written, that ye might believe that Jesus is the Christ, the Son of God."—John 20:31.

So, we see that these three books agree in one again, all declaring that Jesus Christ is the Son of God.

But we also know something besides this: We know that the Book of Mormon teaches the trinity:

The prophet Amulek, speaking of the resurrection said:

"And shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one eternal God, to be judged according to their works, whether they be good or whether they be evil."—Page 342:104.

This is the same prophet who on the preceding page is represented as having answered Zeezrom's question: "Is the Son of God the very eternal Father?" by saying, "Yea, he is the very eternal Father of heaven and of earth, and all things which in them is."

Was he contradicting himself? No, no, indeed. He was telling the truth both times.

Again:

"He that is found guiltless before him at the judgment day, hath it given unto him to dwell in the presence of God in his kingdom, to sing ceaseless praises with the choirs above, unto the Father, and unto the Son, and unto the Holy Ghost, which are one God."—Page 704:29.

"And now behold, this is the doctrine of Christ, and the only true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end."—Page 163:32.

We know also, that the Book of Commandments teaches the trinity, in these words:

"Who should believe in the gifts and callings of God, by the Holy Ghost, which beareth record of the Father and of the Son, which Father and Son and Holy Ghost, is one God, infinite and eternal, without end."—B. of C. 24:18.

And the Bible:

"There are three that bear record in heaven, the Father, the word" (which is Christ—see the 1st chapter of St. John), "and the Holy Ghost: and these three are one."—1 John 5:7.

Now, we have three witnesses, each claiming to be the word of God, bearing witness to these three declarations:

1. That Christ is God.
2. That Christ is the Son of God.
3. That the Father and the Son and the Holy Ghost are one God.

And there are hundreds of quotations in these same books that support these three declarations.

By what rule of right may I, or any one else, presume to take any one of the above declarations and build a conception of God upon it alone, while ignoring the other two declarations and their hundreds of supporting references?

The word of God gives neither you nor me such a right.

There is only one safe thing for you or me to do, and that is to let every passage of scripture have its appropriate bearing upon all other passages of scripture relating to this matter. There is no other way in which we may arrive at a safe conclusion concerning God, except by direct revelation from God himself—and he will give no revelation that will contradict that which the prophets have spoken and caused to be written concerning him.

Then we must seek to harmonize these many statements that to our finite minds and limited understandings seem to be at variance. And the moment we succeed in harmonizing them, any CONTENTION that we may have built up around any one of these declarations alone, vanishes and comes to naught.

It is quite a problem. Quite as much of a problem as the one with which Christ confronted his opponents upon one occasion when he asked:

"What think ye of Christ? whose son is he?"

"They say unto him, The son of David.

"He saith unto them, How then doth David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then called Him Lord, how is he his son?"—Mat. 22:44-46.

The Pharisees who believed in only the Jehovah God, who rent their robes at the mention of a Son of God, and who, when Christ admitted that he was the Son of God, considered him guilty of a crime punishable by death, and cried "What further need have we of witnesses?" and the verdict was, "He is guilty of death" (See Mat. 26:65), were confounded, and could not answer, neither durst they ask him any more questions after that.

But you can harmonize the various parts of that problem, and answer it, if you will. And when you do, whether you know it or not, you have answered the other problem, of how Christ can be our Lord, our God and our Redeemer, the eternal father of heaven and earth, the Son of God, the son of David, the mediator between God and man, who is an advocate with the Father, if we sin; and who, if we repent not, will be ashamed to own us before his Father which is in heaven, maintaining always throughout eternity that relationship of Father and Son between them that existed at the beginning.

A simple illustration: I have a father, and I am his son. That relationship has never changed, although I am also a father in my own right. Let me put it this way: Because of the "ME," the eternal life, that existed in him he became my father, and because of the flesh I became his son. In turn because of the eternal "ME" I became a father, but that never changed the relationship between him and me as father and son, although I might not think it robbery to consider myself equal with him as a father. Even as "Jesus Christ who, being in the form of God, thought it not robbery to be equal with God."—Phil. 2:5, 6.

I have often wondered that the proponents of a "one person God," building their CONTENTION around certain selected passages in the Book of Mormon, did not quote from the Inspired Translation of the Bible. It is as follows:

"All things are delivered to me of my Father; and no man knoweth that the Son is the Father, and the Father is the Son, but him to whom the Son will reveal it."—Luke 10:23.

Obviously they do not use it because the Inspired Translation teaches (as does the King James also—see 1st chapter of John) that Christ as a separate personality was in the beginning with God, in the creation of the heavens and the earth, and without him was not anything made that was made. So that in the very beginning Christ was Creator, Father of Heaven and earth, and God, and when the eternal "ME" that was him became subject to the will of the Father and took upon himself flesh, he was the Father of heaven and earth as well as the Son of God, the Only Begotten of the Father, who is full of grace and truth.

One more quotation from the Book of Mormon:

"Behold, I come unto my own, to fulfill all things which I have made known unto the children of men, from the foundation of the world, and to do the will of the Father, and of the Son of the Father, because of me, and of the Son because of my flesh."—Page 601:14.

Some like to read it as if there were a semi-colon after the word Son, thus. "To do the will, both of the Father, and of the Son;" and then continue, "Of the Father, because of me, and of the Son, because of my flesh." Well, read it either way. Because of the eternal ME that was he, he wrought with his Father in the beginning and after that ME became flesh, he has continued to do the will of His Father, as Jesus Christ, the Son of God, the son of David, our Lord, our God, our Creator, and our eternal Father. That unity is what makes them ONE GOD.

Now to note a few quotations from "the beginning" as found in the Inspired Translation:

"And I, God, said unto mine Only Begotten, which was with me from the beginning, Let us make man in our image, after our likeness, and it was so."—Genesis 1:27. I. T.

"But behold, my beloved Son, which was my beloved and chosen from the beginning, said unto me: Father, thy will be done, and the glory be thine forever."—Genesis 3:3. I. T.

"And, I, the Lord God, said unto mine only Begotten, Behold, the man has become **as one of us**, to know good and evil."—Gen. 3:28, I. T.

These quotations bear out the statements contained in the first chapter of John's Gospel, that Christ, the Son of God, the Word, the Light of the World, was with God in the beginning in the creation of all things, and hence was then, in fact, our Creator, or God, and our Father, the Father of heaven and earth. And no one is justified in seizing upon isolated or specified passages of scripture and interpreting them in a manner to destroy that relationship between God and his only Begotten Son.

When Joseph Smith, the Seer of Palmyra, sought God for wisdom and was given his first vision, he saw, as he relates: two personages:

"When the light rested upon me I saw two personages (whose brightness defy all description) standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other,) "This is my beloved Son, hear him."—Church History, Vol. 1, P. 9.

If Joseph told the truth with reference to his vision, all subsequent references to God and Christ must be interpreted in the light of that vision.

If he did not tell the truth, then he was a liar from the very initial step of the Restoration, and we can put no dependence in his subsequent writings; so we must discard the Book of Mormon.

And since, as we have found, the Book of Commandments and the Inspired Translation agree with the Book of Mormon with reference to God and Christ, we must discard them, too.

And since the Bible (King James) is in harmony with his vision, it too must be discarded, if his vision was not true.

Then we have nothing left except a few favorite passages in a book we have discredited.

But, No. The vision was true. The books are true. And we should be ware lest we find ourselves in the position of the disciples whom Christ chided: "O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:25). There is danger in picking and choosing only that which suits our fancy. It would place us in a position similar to that of the Jews two thousand years ago, who rejected Christ, because they were slow of heart to believe ALL that the prophets had spoken concerning him.

That which the prophets have spoken is now written.

We have it for our guidance.

I believe ALL that the prophets have written concerning Him.

I believe that the Prophet of Palmyra saw two personages.

I believe that these two personages worked and planned together in the creation of the heavens and the earth, and all that in them is.

That being the case, I believe that both are entitled to be called Creator, God, Father of heaven and earth.

I believe that the Only Begotten, by the will of his Father, took upon himself flesh and became the Son of God because of the flesh.

I believe that Christ is our Lord, our God, and our Redeemer.

I believe that God at various times, by his own voice, acknowledged Jesus as his Beloved Son.

I believe that Christ's prayers were sincere, when He addressed them to His Father in heaven.

I believe that He came, not to do his own will, "But the will of Him that sent me." (John 6:38.)

I believe Christ when he said, "My Father is greater than I." (John 14:28.) "He gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting." (John 12:49.)

I believe Christ when he said, "And this is life eternal, that they might know thee, (John 17:3) the only true God, and Jesus Christ whom thou hast sent."

Believing these things, I have the hope of eternal life abiding in me. And having believed ALL that the prophets have written, I am assured that when I am permitted to stand before the bar of God I shall not be chagrined, nor disappointed, nor amazed at the identity of God.

I believe that man, by his own wisdom cannot find out God.

I believe that man, circumscribed by an incomplete, imperfect, and finite language, cannot express or comprehend the infinite, nor completely and perfectly describe the Infinite God to a finite mind.

I believe that now we see in part, prophecy in part, and know in part; but when that which is perfect is come, and we see as we are seen and know as we are known, we will have a perfect language, that can express a perfect understanding to a mind capable of comprehending the Infinite.

And that will be "Eternal Life," a knowledge of "thee the only true God, and Jesus Christ whom thou hast sent."

Until that which is perfect is come, I shall continue to believe ALL that the prophets have written, and continue to add to my knowledge of him, "here a little" and "there a little," with the assurance that it will ripen eventually into a perfect and complete understanding.

To begin to reject, here, and there, the statements of the prophets concerning God, because they do not measure up to my human conception of what God ought to be, is to eventually reject the Restoration, and ALL the statements of the prophets concerning God and Christ.

Paul truly said:

"Great is the mystery of godliness: God was made manifest in the flesh."

We may not, with a finite mind, be able to solve, comprehend or understand the MYSTERY.

BUT WE CAN BELIEVE.

LEON A. GOULD.

FROM THE LOCALS

Flint, Michigan.

On Sunday, May 11th, we held an all day meeting at the Church of Christ in Flint. Eighty-seven were present, and we had visitors from Farwell and Detroit. We had some very nice services.

Being Mothers Day the program was mostly to honor the Mothers.

Brother Maley from Toledo, Ohio, was present also and he brought his movie camera and screen along and showed us the pictures of prehistoric America and the buildings and cities that geologists have unearthed that the Book of Mormon speaks about and their fine workmanship. He also showed us the crucifixion and resurrection of Christ.—All Truth.

INDEPENDENCE NEWS

Independence has been having a few days of real summer heat. After so much cool rainy weather, every one notices the change in temperature, and few of us are enjoying it a great deal—but while we may not enjoy it, it's good for the crops that have not had a great deal of warm sunshine this spring and summer.

At the home of her nephew, H. P. Anderson, 638 South Park, on June 12, at 7 o'clock in the evening occurred the marriage of Sister Tillie Jacobson and Brother Elmer Hunter. Elder H. P. Anderson officiated. Only the immediate relatives were present. Brother Elmer is known by many throughout the church and they, with us, will be happy to wish that Brother and Sister Hunter may have many happy years together.

Brother and Sister B. C. Flint returned home when Brother Flint became ill while out in his field. They were here until after the 4th of July when they returned to their interrupted missionary work. Word has come in the last few days that they have been called to the home of his daughter, Virgie Culp, in Wisconsin, who is very ill at this time. Special prayers were held on Sunday for her and also that God would bless Brother Flint in the trial he is passing through.

Brother Rolland Sprague was in the Sanitarium, for a tonsilectomy, the last of June. He and his family are leaving on a business and vacation trip down into Arkansas and Tennessee soon. Rolland hopes to visit some of our scattered members who live in that part of the country, while they are gone.

Brother J. E. Bozarth of Warrensburg, Mo., was a brief caller in Independence.

Brother and Sister Leslie Case and Miss Edith Bell went to Ava, Mo., to attend the wedding of Miss Alice Bell. Edith acted as bride's maid for her sister.

Brother and Sister C. L. Wheaton made a trip up to Council Bluffs and held a few meetings with the saints up there.

June 18 was Sister Metta Rupe's birthday, so after prayer meeting we all went out to wish her a happy birthday and eat cake and ice cream with her. Sister Rupe is a daughter of Brother and Sister Wm. F. Anderson.

Little Kathrene Leigh Maley, daughter of Brother Robert Maley and wife, was blessed by her uncle, Forrest Maley, of Toledo, Ohio, and Brother Rolland Sprague, at our Sacrament service the first of July.

Brother Maley of Mt. Ayr, Iowa visited his two sons, Brother Forrest Maley of Toledo, Ohio, who was here spending the 4th of July week end, and Brother Robert Maley of Independence.

Brother Bert Cooper and Brother Ernie Premoe have returned from Detroit, Mich., and expect to make their home here.

Sister Ida Parish of Council Bluffs, Iowa is here visiting Sister Melvina Ritcheson. She has enjoyed attending the church services while here, as she does not have that privilege very often when at home. We hope to see her back again soon.

Sister Irene Yates went to Toledo, Ohio, for a short visit and from there went to attend the three day meeting in Flint, Mich.

We were pleased to see Brother D. Ray Bryant and family of Cowgill, Mo., at our Sacrament service. Sister Bryant was looking so much better than she did at Conference time.

Brother Bierley Davis and family have gone east on a combined business and pleasure trip. They expect to be gone several weeks.

Brother and Sister Alva Wheaton went to Ava, Mo., to spend the 4th of July holiday with Brother and Sister A. M. Smith and family. Brother and Sister Leslie Case and Edith Bell went with them to visit the Harvey Bell home.

Brother and Sister Joseph Yates take great pleasure in announcing the engagement of their oldest daughter, Joy Oleta, to Raymond R. Summers of St. Joseph, Mo. He is from a good Christian home. They plan a wedding in October.

Brother Byron Yates, son of Joseph Yates and wife, is in a hospital in Kansas City, where he was operated on for an infection in his throat. We were glad to hear he was getting along well.

The Charles Derry family, Ethel Holcomb, Ernie Premoe and Bert Cooper, had cottages at Bean Lake, where they spent a few days vacation.

Francis Darrah and wife are the proud parents of a son born July 16, at St. Luke's Hospital in Kansas City.

The Sunday School held the 4th of July picnic in a very pretty spot at Hill's Park in the Inter-City district this year. Every one came with well filled baskets, which all did justice to at the noon meal. With games and visiting, eating ice cream and drinking lemonade, they all seemed to enjoy the day.

The United Workers are having some very good meetings which are enjoyed by all who attend. And I think we are all getting good from working and studying together.

There have been no visiting speakers with us the past month, but our own local priesthood have occupied the pulpit to good advantage and given us much food for thought and that would be to our profit if we only put those good things to practice in our lives each day.

ORA B. DERRY.

THE CHILDREN'S CORNER

PETER HEALS AENEAS AND RESTORES DORCAS TO LIFE

At the time Saul was converted to Christ and ended his persecution of the Church, Peter came, in his missionary travels, to the city of Lydda. Here he found a man named Aeneas who had been in bed for eight years with a sickness called palsy. Peter said to Aeneas, "Jesus Christ maketh thee whole; arise, and make thy bed." Aeneas was healed and rose up immediately; and all the people in Lydda who saw this miracle believed in the power of Jesus and turned to God.

At this same time, in the near-by city of Joppa, there lived a very good woman who believed in Jesus. Her name was Tabitha, or Dorcas, which means a **Gazelle**, a dainty deer-like animal. Dorcas spent her time in helping others much like Jesus had done. She visited people who were sad, and made clothes for people who were so poor they could not buy them.

Dorcas was fulfilling the commandment of Jesus when He said: "Thou shalt love thy neighbor as thyself," and each one of us must try every day to keep this commandment.

There are many ways besides those which Dorcas demonstrated, to show our love for one another. We can comfort those who are unhappy; visit and care for the sick; help those who have less than we, and in every way use our time and our talents to serve God and our brothers.

Everyone loved Dorcas because of her good works, so when she became very sick and died those whom she had helped were very sad. When they heard that Peter was in Lydda they sent two of their men to see him and ask him to come quickly. Peter went with them, and when they came to Joppa they brought him to the room where Dorcas' body lay. All of her friends were gathered there, weeping, and the women showed Peter the clothing Dorcas had made for them. Peter asked all of them to leave, and when he was alone he kneeled down and prayed to God, and turning toward the body of Dorcas he said: "Tabitha, arise," and she opened her eyes, and seeing Peter, she sat up in her bed. Peter gave her his hand and lifted her up, and calling all those who had been mourning for her, he presented her to them, alive and well.

The news of this marvelous event soon spread throughout Joppa, and many people believe in Jesus because God had raised Dorcas to life again.

HELEN JENSEN.

SELECTED ARTICLES

SEASONS

By Little B. Ritchie

Spring has the beauty of a child. Autumn the beauty of mature fruitful life.

It is a misunderstanding of life and its purpose to regret the passing of spring and coming of autumn.

Recently in a city I saw, after a dozen years, a woman of slight acquaintance. She was as perfectly unchanged as a wax figure in a store window, and her contribution to life seemed to have been no more than the wax figure. It was as though in a glass case she had watched the world go by.

As I looked at her, there came to me a new appreciation for the autumn of human living.

If an apple tree were to stay in bloom all summer, we would admire it as a novelty. Perhaps by the second season we would deplore its lack of fruitfulness, and by the third year it would be cut down.

By contrast, the gnarled, weatherbeaten old apple tree that gave fruit would seem beautiful and we would fail to note its age while appreciating its fruitfulness.

Just so the physical man or woman who may, from burdens carried in the heat of the day, from the storms of passing years, lose all semblance of spring and youth; but their fruitful lives are a much greater contribution to the world than perpetual spring or a wax figure.

Autumn is the season for ingathering and enjoyment of the fruits cultivated. The person who all his life has cultivated friendliness may reap a harvest of friends as surely as he may the crops of the field.

Life is a climb up-hill, and the farther up, the broader the horizon, the more wonderful the view of life as a whole. Years of autumn can be worn with a dignity that reveals richness and beauty far exceeding the passing flowers of spring.

DEFEND RIGHT, DEFY EVIL

One of my sons was very much impressed by a church talk he listened to the other day. The speaker was talking about people having fortitude to resist evil through environment, continually through temptation in their pathway.

His thoughts were that people don't have to be as backboneless as a pollywog and yield to common social sins that environment today makes popular. Strong hearted Christian boys and girls, men and women do not allow temptation or unrighteous surrounding to change them, they know where they are going, what they won't do and what they will do, in spite of odds and temptation. It's not their business to permit environment to push them out of the path where-in they have chosen to walk, but it is their business to change environment to make their surroundings better by making their influence felt in defense of right and opposing wrong.

Some people are like a thermometer and others like a thermostat. You know a thermometer is affected by its surroundings; it is governed and controlled by the temperature around it. A thermostat governs its surrounding, changes and makes the temperature obey it. Every community needs young men and women with pure motives and child-like faith and

(Continued on Page 112)

Original Articles

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

AN EPISTLE TO ALL WHO ARE INTERESTED IN THE RISE AND NAME OF THE CHURCH

By J. E. Bozarth

My first text is found in Matthew 16:18: "I will build my church; and the gates of hell shall not prevail against it." First let's see what this little word MY means. It denotes possession,—belonging to me; and as it was Christ who made the above statement, "I will build my church," he was speaking of his Church, or the Church of Christ, was he not?

My next scripture is found in Paul's letter to the Ephesians 5:23: "For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body." In the 24th verse we find that the church is subject unto Christ; and in verses 25 and 27, he says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." I would like to have you read Ephesians, the first chapter. I here quote the 22nd and 23rd verses: "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 fulness of him that filleth all in all."

Words cannot express in more emphatic terms than the above scripture does that the church is in fact the church of Christ. To illustrate: Bill Jones' wife is Bill Jones' wife. John Doe's wife is John Doe's wife; and these women belong to no other man, nor can they unless they should divorce themselves and drop the above named men. So the church cannot drop Christ's name without divorcing herself from Him.

Paul says in Galatians 3:27: "For as many of you as have been baptized into Christ have put on Christ." Or in other words as many as have been baptized into the Church of Christ have put on Christ. Please refer back to Ephesians 1:22, which reads, "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 fulness of him that filleth all in all." So any where the word of God speaks of being baptized into Christ, it means into the Church of Christ, which is His body.

How Many Churches Are There?

Turn to the Book of Mormon. I quote from 1 Nephi 3:220: "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 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."

May I ask who the Lamb of God is? Answer, He

is Christ. This chapter is a vision of the Church of Christ to be in the future.

The Name of the Church

"3 Nephi 12:19: 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?"

Verses 12 and 13: "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."

In the 13th chapter of Nephi we learn that the Church of Christ was built upon His gospel. Verses 35 and 36, "And it came to pass that thus they did go forth among all the people of Nephi, and did preach the gospel of Christ unto all people upon the face of the land. And they were converted unto the Lord, and were united unto the Church of Christ."

By reading the 12th chapter of Nephi, 12th verse, we find that the people had already called the church, the church of Christ. But there were some who were not satisfied with the name. So when Christ returned to them He said unto them, "What will ye that I shall give unto you? And they said unto him, Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them, Verily, verily, I say unto you, Why is it that the people should murmur and dispute because of this thing? Have they not read the scriptures, which say, Ye must take upon you the name of Christ, which is my name? For by this name ye shall be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved.

But suppose we change the name, by addition or subtraction? John tells us what the results will be in Revelation 22:18, 19: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Well, says one, the above statements do not apply to the Book of Mormon! Yes they do if God gave the Book of Mormon to the people here in America, and He did beyond any successful dispute. But let us read one statement from the Bible in support of my claims. It is in Ecclesiastes 3:15: "I know that, whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him. That which hath been is now;

and that which is to be hath already been; and God requireth that which is passed."

So when God does a thing he never changes. God was as wise in the beginning as He is now, or ever will be. And if He told the people to call the name of his church, the Church of Christ, he intended that that should be the name in all ages when his church is on earth. There are many so-called churches, some called the church of Christ, and that is the reason that God has said, in 3 Nephi 12:20, "For if a church . . . be called in my name, then it is my church, if it so be that they are built upon my gospel," and they who were baptized in the name of Jesus, were called the church of Christ.

In verse 22, we have this: "And if it so be that the church is built upon my gospel, then will the Father shew forth his own works in it."

So a church is judged by its teachings as well as the name; also by its organic form of government, which is, "First apostles," and not a First Presidency.

But, says one, all that you have said has reference to the church which Christ organized in Judea and Jerusalem, and the one he established among the Nephites here on this continent. Yes, that is true; but both of these churches long since fell into a complete apostasy, but was to be restored in the last days, in harmony with the statement of John in Revelation 14:6, 7: "And I saw another angel fly in the midst of heaven" (i. e. between heaven and earth), "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water." This proves that the people were not serving God at all. The angel came with the gospel, and the church of Christ has been restored, with the same kind of officers that were set in the two above mentioned churches, with all its gifts and blessings full and free to all who live up to its teachings.

The Rise of the Church

I will start this part of this Epistle by calling attention to the scene of the transfiguration of Christ. Jesus took Peter, James and John up into a mountain, and was transfigured before them; and I quote a few verses from Matthew 17:

"And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." The 5th verse tells us that there was a voice which said, This is my beloved Son, in whom I am well pleased; hear ye him."

I skip now to the 9th verse: "And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him saying, why then say the scribes that Elias MUST first come." Notice that I have called attention to the word MUST in the above quotation. That word proves that Elias will first come, and Jesus confirms what I have said, in the 11th verse. Hear Him. "And Jesus answered and said unto them, Elias truly shall first

come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."

I have called attention to the above to prove that the claim of Joseph Smith and Oliver Cowdrey is true.

In the history called the life of Joseph Smith, at the bottom of page 42, I quote, "We still continued the work of translation when in the ensuing month (May, 1829) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a Messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, Upon you my fellow servants in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdrey, and afterwards that he should baptize me. Accordingly, we went and were baptized; I baptized him first, and afterwards he baptized me; after which I laid my hands upon his head and ordained him to the Aaronic priesthood; and afterwards he laid his hands on me and ordained me to the same priesthood, for so we were commanded." The messenger who visited us on this occasion, and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament and that he acted under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchisedec, which priesthood he said should in due time be conferred on us, and that I should be called the first elder, and he the second. It was on the fifteenth day of May, 1829, that we were baptized, and ordained under the hand of the messenger."

On page 65, of the history of Joseph Smith written by his own hands, He says, "From the administration of John the Baptist dates the rise of the church." He says, "It will also be observed that though John the Baptist connected the links from the ancients, and restored to earth the keys of a priesthood belonging to the lineage of his fathers, Joseph and Oliver baptized each other members of the church, and ordained each other to the Aaronic ministry. Thus was the everlasting order of the priesthood reestablished; and the example was of supreme importance to the church, settling forever the law that all must enter into the kingdom of God through the waters of baptism, under the hands of one having authority." Joseph says, "Quickly now arose the church," etc. "Their minds were more enlightened than ever before, and the scriptures were laid open to their understanding, and they soon began to baptize folks fast. Samuel Smith came to visit them,

and was baptized the same day that Joseph and Oliver was, May 15th, on page 69 of this history we learn that in June, 1829, Hyrum Smith, David Whitmer, and Peter Whitmer, Jr., were baptized. From this time fourth many were baptized. Note MANY were baptized. Then there must have been more THAN six members on the organization day! Lets find out if we can just when the Church of Christ was first organized. We turn to page 72 of this history of Joseph Smith, and read, "We now became anxious," says Joseph, "to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood had given us; viz.; that provided we continued faithful, we should also have the Melchisedec priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house, in order more particularly to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction did we realize the truth of the saviour's promise; Ask, and ye shall receive; seek, and you shall find; knock, and it shall be opened unto you; for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us from time to time: We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers, or not, when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them, afterward proceed to ordain each other according to commandment, then call out such men as the Spirit should dictate, and ordain them, and then attend to the laying on of hands for the gift of the Holy Ghost upon all those whom we had previously baptized; doing all things in the name of the Lord.

We see by this that there were a great number at this meeting. Well, says one, this was on April 6, 1830, was it not? No, it was in June, 1829, and there were a great many more present at the first organization of the church than we have always been taught, as you surely can see from the historical statements above. Now to prove that I am correct, I quote again from the history page 73, as follows:

"Immediately upon this was given a revelation, thus headed: "Revelation to Joseph Smith, Jr., Oliver Cowdery, and David Whitmer, making known the calling of twelve apostles in these last days; and also instructions relative to building up the CHURCH OF CHRIST," (Caps mine, J. E. B.) "according to the fullness of the gospel: given in Fayette, N. Y., June, 1829."

So you see that the above mentioned organization of the church was before this a few days. This revelation is in the Book of Commandments, chapter 15. In this

revelation, verse 3, we have this, "Wherefore you know that they are true."

What is true? The things which Oliver Cowdery, had written in the translation of the Book of Mormon! "And if you know that they are true, behold I give unto you a commandment, that you rely upon the things which are written; for IN THEM ARE ALL THINGS WRITTEN, CONCERNING MY CHURCH, MY GOSPEL, AND MY ROCK" (Caps mine, J. E. B.) Where were the "all things" written? Not in the book of commandments, not in the Doctrine and covenants; for neither of these books were printed at that date, June, 1829. They were written in the Bible and Book of Mormon. This is why the Church of Christ on the Temple Lot only has two standard books, the Bible, and Book of Mormon. But that does not hinder us from accepting other revelations that harmonize with these two standard books. We find that Joseph Smith, Oliver Cowdery, and David Whitmer, were all apostles, soon after the church was organized, in June, 1829. In verse 11, chapter 15, Book of Commandments: "For behold I command all men everywhere to repent, and I speak unto you, even as unto Paul, mine apostle, for you are called even with the same calling with which he was called."

A great many try hard to disprove the fact that the angels laid their hands on Joseph and Oliver, and ordained them to be apostles. I call your attention to the 26th section of the Doctrine and Covenants. Speaking of John the Baptist it says, "Which John I have sent unto my servants, Joseph Smith, Jr., and Oliver Cowdery, to ordain you unto this first priesthood which you have received, that you might be called and ordained even as Aaron; and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse; . . . And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and special witnesses of my name, and bear the keys of your ministry; and of the same things which I revealed unto them; unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times.

"The point I wish you to notice, is the fact that these men were indeed ordained by the angels, just as much so as they were ordained under the hands of the angel John. I have proved in the above rise of the church that it was organized in June, some time before the giving of the revelation making known the calling of the twelve apostles, which revelation was given June, 1829.

But in order to comply with the laws of the country, the organization was reiterated on April 6, 1830. I quote again from the life of Joseph the Prophet, page 140: "It may have been noticed how Democratic in form and action was the latter-day Church in its rise; for notwithstanding Joseph and Oliver Cowdery, had been ordained by the angels, at the organization of the church, they were chosen by the vote of the members and formally re-ordained." So they really had been ordained by the angels (not angel) or it could not be a reordination, see.

Section 17, Doctrine and Covenants says, "The rise of the Church of Christ in these last days." In this same section reference is made to the church of Christ seven times. So we see that it was the Church of Christ that arose in the years 1829 and 1830, reiterated in order to be recognized by the laws of the country.

But it was only four years until they changed the name to the Church of the Latter Day Saints, and in 1838, changed it again to the Church of Jesus-Christ of Latter Day Saints. And many other changes were made about the same time, the addition of quorum of high priests, with Joseph Smith President of the High Priesthood, and then President of the Church, with two counsellors. David Whitmer, John Whitmer, Oliver Cowdery, and a great many others left the changed church at Nauvoo in 1838.

May we take a look at some of the changes which took place between the time the name of the church was changed from the Church of Christ, to the Church of the Latter Day Saints, and the death of Joseph and Hyrum Smith: The bloody scene of the expulsion of the saints from Missouri; the establishing of a new Zion at Nauvoo; the gruesome aspects of Carthage tragedy; and with dazed eyes behold a people scattered, broken in faith and spirit, and bleeding at heart, and with a faith shattered against the rocks of priestcraft, many gods; exaltation of man; baptism for the dead; baptism for healing; polygamy; and danish revenge, from which few escaped. Out of this hell of hopelessness, a multitude of factions sprang. The New Organization arose in 1852, and the late Joseph Smith and his mother joined this new church in 1860, and the name was changed to the Reorganized Church of Jesus Christ of Latter Day Saints.

There was also in Woodford County, Illinois, "a group of old time saints (see Gen. Con. minutes, page 2608.) These constituted the Church of Christ, and it was in this camp that a revelation was received April 24, 1864, indicating 1867 as the time to begin gathering back to Independence, Missouri.

I remember what Joseph Smith the Prophet in the Reorganized Church said to his members about their going back there. I read it in the True Latter Day Saints' Herald for August 15, 1864, page 49. After warning against the Hedrick revelation he said, "We would caution all our readers against going to that land before God commands His saints to go there, by his prophet Joseph, if any go there before that time, they may expect that the judgments of God to come upon them."

However the Church of Christ people went and purchased the Temple Lot, and were not disturbed in the least. And the Reorganized people followed with the same results. But God never did tell them to go through his prophet Joseph. The Church of Christ successfully defended their rights several times, to that sacred plot of land, the Temple Lot, and still hold it in fee simple. True, some have used the term, Church of Jesus Christ, in speaking about the Church of Christ. But that does not change the fact that the name is THE CHURCH OF CHRIST. And all who are baptized under the hands of a man holding the authority from God, to administer that rite will receive the Holy Ghost, provided they have faith and have repented of their sins.

We all should know that for a time at least after

the church was broken up, that there were a great many who went into the different factions who held the priesthood of God. But after time was allowed for all to consider and find their way back to the original church and accept the foundation principles of doctrine which was given in the beginning, then they can be received into the Church of Christ on their original baptism. But if they refuse to accept these things they lose the authority to act for God. The Reorganization, I am sure, held the true priesthood up until 1925, when the "surpremedocument" passed, then they lost that right. And their actions since that time has proved that fact. So our position to receive all those who were baptized before that date is safe, but I think there should be a time limit to taking in folks on their original baptism.

Is there another way to discern the truth of the church, that is, to know whether it is the true church or not? Christ says in John 7:16, 17: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Jesus says again, in John 17:3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." We see by this that all who want salvation must know God, and Jesus Christ. If you are in the Church of Christ, and have been born of the water and the Spirit, you shall know of the doctrine; and that takes in the organic form of the church, as well as the law of adoption into the church. So we do not have to guess we are right; we know we are right.

Well, says one, is the Church of Christ a remnant? Yes! A remnant, is that which is left after a part has been removed; a small number of people. So while the Church of Christ is a remnant, it is the original Church of Christ, organized June, 1829, and April 6, 1830.

May I close by adding the following poem:

CHRIST'S FOOTSTEPS

If you're looking for Christ's footsteps,
And know not which way to go;
Don't look for a path strewn with roses,
For such paths He never knew.

Don't hunt where the velvet mosses
Form rugs for your light foot-fall;
Go through where the thorns grow thickest,
Or He'll never hear your call.

Don't rush to the stately mansions,
Or the boasted halls of fame;
Go through the cold dark marshes
Where no ray of sunlight came.

Or perchance through the lonely valley,
Where night its dark shadows throw;
Yes, look for His bleeding footsteps
On the whitest path of snow.

His crown of thorns was so heavy;
No pearls were glittering through;
But the diamonds that'll deck your brow,
Will be the tears that He shed for you.

GOOD BEHAVIOR IS A CHALLENGE

The world is full of people who have done wrong, who have made many mistakes, yet millions of them have had lofty objectives and strong wills sufficient for repentance to lift them to reform, and turn them from their bad habits.

The strength of a man's character is not measured by a mistakeless life or perfection from the start, but rather how well he shapes his habits toward desirable worthy objectives.

There are thousands of people strolling aimlessly along through life without definite worth while objectives.

There is, however, one common want, or objective in the minds of all people. Saint and sinner alike want one thing. But oh, the millions of paths men walk, the many things men do thinking to obtain or gain that common want—Life and Happiness.

All of us have a right to want life, John 10:9-10. "I am the door: by me if any man enter in, he shall be saved and shall go in and out, and find pasture. The thief cometh not, but for to steal and to kill, and to destroy: I am come that they might have life and have it more abundantly."

I am convinced in my thinking that happiness and that abundant life can be enjoyed to its fullness only by going through the door and into the pasture mentioned in John 10:9, which I have just quoted.

The Christian religion offers the greatest, most successful power to make men happy, here and now, and hope and assurance for the hereafter.

I think that no man could set a higher goal or work for a nobler cause than to make of himself an honorable Christian character, and use his influence in life to persuade others to set for themselves that same lofty objective.

Men, like plants, have vitality and power to grow to a certain size, but with proper conditions greater development can be obtained. The proper conditions that make for greater character development are best created through the power that touches our lives when we are obedient to God.

I have heard remarks made about some young man in a neighborhood, like this, "That man will never amount to anything. Look what his father was before him. Water can't rise higher than its source." I never thought that was a very fitting comparison because often children do rise higher in character development than do their parents, for the simple reason they set a higher standard and have the will to work to it.

But when we compare the lives of men to water not being able to rise higher than its source we have nothing to worry about, for God is the source of our life—that is high enough.

As we start out looking for a way to be happy, I think character building is a good job to be working at. Individuality, or character, is the sum of traits and habits that make up a person's mental and moral being.

The beginning and end of Christian character building might be said like this: First you must have faith in God and his teaching. The scripture says understanding is to depart from evil. Second, repentance and a decision to do better, third action, fourth deeds,

fifth habit, sixth character, then destiny and through eternity.

Some times there is a vast difference between reputation and character. Your character is what you are and your reputation is what people think you are.

There are people who would rather have folks think they are right than they would to be right. Some are not so concerned about their moral behavior as they are about making a good impression on their associates.

I knew of a woman who was caught in the act of breaking her wedding vow. When she was held at the point of a gun until her parents and immediate family were called to the scene, where they could view the evidence of the adulterous conduct, she was mortified, embarrassed and ashamed. She knew the guilt of her soul before she was caught. She knew the evil of her conduct but was not embarrassed, ashamed or sorry so long as her sin was a secret.

Many people won't allow their under cover sins to cut deep on the conscience, so long as other people think well of what they do.

All of us need to realize that our reputation with God, the plane on which he esteems us, is exactly the same level as our character. In other words no sin is a secret. Hypocrites can't deceive God.

Some may be trained, adroit actors, skillful liars among their fellows, but they can't lie to God. Your destiny will be reward and happiness or punishment and anguish. Your part in eternity will be earned in accord with the sum total of deeds, traits and habits that make up your mental and moral being—your character.

An easy life, free from difficulty with little temptation, with no tough problems, with nothing hard to do offers small opportunity to build a strong character. The oak tree, and the wind swept hill were made strong by the storms they weathered.

Don't seek a soft idle life. A kite makes its climb against the wind.

JOSEPH E. YATES.

ZIONISM AND THE CHRISTIAN ATTITUDE

The Rev. J. Jocz, Ph.D., the author of the following article, is a Hebrew Christian in Anglican Orders; formerly a missionary of the Church Missions to Jews in Warsaw, he is now the Head of the Mission in London. The article first appeared in World Dominion.

The present crisis has drawn the world's attention upon Zionism, and it is only natural that Christians should view the situation with apprehension. It is a problem which involves both the fate of the Jewish people and the future of the Holy Land. At this juncture it may be appropriate, therefore, to reconsider the whole question, not with the intention of offering a solution, but of placing it in its proper perspective. Such a perspective is necessary for an attitude which would be in keeping with the Christian outlook, and, at the same time, just towards those involved in the present struggle.

I. The Genesis of Zionism

In certain circles, Zionism is looked upon as an entirely modern invention dating from the end of the last

century. It may, therefore, be useful to remember that though the term is of recent date (it was coined by Nathan Birnbaum in 1893), the idea itself is as old as the Jewish dispersion. The longing for the return to the Land of the Fathers has found its classical expression in the Bible, chiefly the Psalms, and thus entered Jewish life and worship.

Judaism, as it developed since A. D. 70, gave to the national restoration of Israel deep religious significance, closely uniting the national to the religious ideal. The fusion of these two heterogeneous elements is quite natural to the Jewish outlook. Mourning for the loss of the Temple, the hope for its restoration, the gathering in of the scattered Nation and the return to former splendour are thus ever-recurring themes in Jewish religious literature.

The central prayer of the Synagogue, the Amidah, includes within its nineteen petitions one for the return of the exiles, one for the rebuilding of Jerusalem and one for the restoration of the Temple.

The memory of the national disaster which overtook the Jewish people in the first century A. D. was kept alive in the Synagogue through the ages. Tisha be Ab (9th of Ab), the traditional date of the destruction of the first and the second Temples, has been observed as a day of mourning and fasting; the Book of Lamentations is read in the Synagogue and the congregation remains unwashed and barefooted throughout the day. From 17th of Tammuz till the 9th of Ab, pious Jews abstain from solemnizing marriage, from wearing new clothes, from eating meat, drinking wine, taking a bath, clipping their hair and attending places of amusement. There was a custom to leave a bit of the wall in the Jewish home unpainted as a constant reminder of the great calamity. The practice of strewing ashes on the head of the bridegroom on his wedding day is also associated with the same tragic event. For the same reason Psalms 126 and 137 were selected for daily recitation after meals, the first on Sabbaths and Festivals, the latter on weekdays. In the later Middle Ages the custom of rising at midnight to mourn for Zion developed into a whole liturgy. The familiar greeting on New Year's Day: "Next year in Jerusalem!" admirably expresses the yearning of the Jewish heart for the Holy Land.

II. Forerunners of Zionism

Jerusalem remained a place of pilgrimage for Jews through the centuries. It was regarded as meritorious to spend the last days of one's life in Palestine and to be buried in the Land of the Fathers. In times of persecution, Palestine served as a place of refuge for many; especially after the expulsion from Spain and Portugal and during the 18th century, when the Jewish position in the East of Europe began to deteriorate. Since the rise of modern anti-Semitism and the outbreak of the pogroms in Russia, Palestine has occupied the thoughts of many Jews. A movement under the name of Choveve Zion (Friends of Zion) came into existence in Russia and soon spread to the neighboring countries and to America. The renaissance of Hebrew literature, under the influence of the Haskala, has contributed to the strengthening of the Zionist ideal. A Society was formed "for the promotion of Jewish agriculturists and manual laborers in Syria and Palestine" with head-

quarters in Odessa. As the Jewish position worsened at the close of the last century, the idea of Jewish emancipation was gradually dissociated from the lands of the dispersion and linked with colonization of Palestine. Thus the way was prepared for political Zionism.

III. Political Zionism

The Father of the modern Zionist movement was the Viennese journalist, Theodore Herzl (1860-1904). His importance is, however, not limited to the Zionism World Organization which he founded. As a leader, writer, politician, and, above all as a man of action, he occupies an unrivalled position in Zionism.

Deeply moved by the tragedy of his people while acting as a reporter at the Dreyfus trial, Herzl considered that the solution of the Jewish problem lay in territorial autonomy. These thoughts were forcefully put before the Jewish public in his *Judenstaat* (1896). But Herzl's attention was drawn, thanks to a trifling coincidence, (Having drunk a glass of wine at a friend's house, he was told on enquiry that it was of Palestinian vintage produced by Jewish settlers. Herzl thus came to associate the Holy Land with Jewish resettlement. Cf. York-Steiner, *Die Kunst als Jude zu leben*, 1928, p. 450) to Palestine and he was quick to realize the sentimental value for the Jewish people of the Holy Land. As the ambassador of a great vision, Herzl traveled extensively and sought interviews from kings and ministers of States. He finally appeared before the Sultan Abdul Hamid, but the interview yielded no results. He thus turned to the British Government with a view of obtaining a concession to colonize territory neighboring on Palestine. But the settlement in the Sinai Peninsula, the so-called El Arish project, miscarried.

Joseph Chamberlain, the Colonial Secretary at the time, made an offer of territory in East Africa. This offer was considered at the 6th Zionist Congress in 1903 and violently opposed by a small but influential minority. Herzl himself, however, was quite prepared to consider the offer, though he retained the view that Palestine must remain the ultimate goal. After Herzl's death, the question was again considered at the 7th Zionist Congress in 1905 and rejected by a large majority. A minority, which took the view that colonization anywhere, not necessarily in Palestine, would answer the urgent needs of the Jewish people, broke away from the main movement and, under the leadership of Israel Zangwill, formed the Jewish Territorial Organization. The Balfour Declaration, however, terminated its existence; some of its members returning to the mother organization. Zangwill himself was led to take a more sympathetic view of the Zionist ideal.

The Zionist aim is the establishment of national home in Palestine. This has been clearly formulated by Dr. Herzl: "Zionism desires for the Jewish people a publico-legally safeguarded home in Palestine." Though the Zionist movement is split into many factions, all Zionists are united on this fundamental issue.

IV. Arab Opposition

The Zionists have long realized that the Arab population in Palestine constitutes a formidable obstacle in the realization of their aims. But they believed in the possibility of a *modus vivendi* between Arabs and Jews. While Palestine remained under Turkish rule, the Arab population in the country was small, ignorant

and inarticulate. Neither the Zionists nor the Mandatory Powers did and could foresee organized resistance on the present scale. The Zionist contention that the crisis has been artificially created, first by the Axis powers, and now by the Arab League as a means of bargaining with Britain for their own political ends, alters nothing of the situation.

The fact remains that the whole structure of Arab life in Palestine has undergone a profound change within the last twenty-five years, gravely endangering the Zionist position. This revolutionary change in Arab mentality extends beyond the local population to the whole Arab world. The process from a tribal towards a national outlook has been greatly accelerated by world events. But the awakening of Arab nationalism on an increasingly secular basis has in some measure been stimulated by Zionists themselves. The radical wing of the Zionist movement, with its unfortunate emphasis upon physical force, its provocative behavior and its riotous nationalism bears much of the blame.

V. The Present Position

The three main partners in the present struggle are the Jews, the Arabs and Great Britain. In order to grasp the complexity of the situation we must consider each of these separately.

(a) The Jews

Zionism as seen from the Jewish standpoint is a desperate necessity. Even those Jews who on principle oppose the Zionist aim are forced to admit that in the present circumstances a Jewish Palestine could have become a haven of refuge for thousands of people whom nobody wants.

The position of the "displaced persons," as those tragic survivors of the German concentration camps are officially called, is almost unprecedented in history. These unfortunate people are human wrecks for whom there is no future in the lands of their origin. To most of them a return to the countries of their sufferings is unbearable. In some cases they have been told that their return will be resented. The graves of 5,700,000 (this is the figure given officially at the Nuremberg trial) Jews put to death by the Nazis and their accomplices are too fresh in their memory to keep them under any illusions. To this must be added the fact that though the Nazis bear the moral responsibility for this outrageous crime, many of the neighboring nations had a part in it. Not only German hands are stained with Jewish blood.

Furthermore, the Anti-semitic Poison, disseminated with such skill by the Germans, has resulted in a wave of hostility on a wide scale. The bitter seed of hatred will still yield its terrible harvest. The Jews fully realize the gravity of their position. Experience has taught them that minority existence even at its best spells constant humiliation. The Jewish cry for Palestine is a cry of despair coming from a mortally wounded heart which has lost faith in man.

The Jews have paid a heavy price in an effort to establish themselves in Palestine. They have invested large sums of money and completely transformed the economic life of the country. Their sacrifice in terms of human toil has been equal. Thousands of young Jewish pioneers went out to fertilize the barren soil

and to drain malaria-infested swamps. Many paid with their lives for their enthusiasm. The change accomplished within a quarter of a century in Palestine bears ample evidence to Jewish ingenuity and industry. These sacrifices were borne in the faith that the foundations were being laid for the future structure of a Jewish national home.

The Arab population has naturally taken advantage of the changed situation. On the whole, it may be safely said that the Arabs have greatly benefited from the Zionist effort. The motive behind the Jewish settlers who bravely bore the heat of the day was, however, not to benefit the Arab population, but to build a national home for their homeless people. To remove this motive from the Jew is to declare his achievement null and void and his effort without purpose.

(b) The Arabs

Zionism aims at gaining a majority over against the Arab population, for only thus can a Jewish national home be secured. This can only be accomplished by free immigration and intensive economic development of the country. Considering the difficulties Zionism has had to face, and the short space of time, Jewish success in Palestine is considerable. Left unhindered the Zionists would have accomplished the task. But Arab opposition has grown in direct proportion to Jewish success. What are the reasons behind the Arab attitude?

There seem to be two elements in the Arab attitude towards Zionism, the one of a political and the other of a psychological nature.

Let us begin with the latter.

The Jewish settlers have brought with them enthusiasm, skill and money, three commodities indispensable for the building up of a backward country. In a short time they have revolutionized the economic life of Palestine, changed its outward appearance and raised the standard of living. They have developed new industries, utilized natural resources, supplied modern methods to agriculture; they have introduced universal education and health services.

The British Royal Commission of 1936-37 has frankly admitted the beneficial effect upon the native population derived from the Zionist effort. This becomes obvious when we compare Palestine with the neighboring Arab States. It is sufficient to say that thanks to Jewish industry; the Arabs have almost doubled their population within twenty years. But together with modern amenities the Jews have brought the Western way of life with its shallowness and secularism. This has produced confusion in the accepted values and old-established customs of the native population.

In the fierce opposition of the Arab towards Zionism there is a note of rebellion against a world which is alien to him and which he finds difficult to understand. Consciously or subconsciously he blames the Jews for changing the old order, though it was by no means a better order. To resentment must be added the feeling of envy as he watches the Jew prosper upon the soil which was once his own patrimony. His natural pride is hurt at the fact that the Jew was successful where he failed.

The Jews possess only six or seven per cent of the soil of Palestine which they bought from the Arabs at excessive prices and much of which was considered unsuitable for cultivation. But even so the Arab has come to believe that he is being displaced by the Jew by a subtle process of penetration. Jewish behavior has certainly not tended to ameliorate his feelings.

The political motive is less complex and much more tangible. The Palestinian Arab was given to understand, both by the Zionists and their enemies, that the Jews aim at outnumbering the Arabs. A time would thus come when the political power would pass from Arab to Jewish hands. Left to themselves the fellahen would, perhaps, not have trouble much about the political future. But the Arabs were not left to themselves. Palestine has been used by other States as a means of embarrassing Britain, and the Arabs have for years been subjected to a subtle and subversive propaganda. Now, by some strange association of ideas, a mistake well calculated for its effectiveness by a clique striving for power, the Palestinian Arab believes himself fighting not merely for a political future, but for a religious cause.

(c) Great Britain

The present British attitude towards Zionism can only be understood from the strategical importance of Palestine. The Holy Land provides an important link in the long line of communications of the far-flung Empire. It offers an ideal approach to the East; it is in close proximity to the Suez Canal. The British position in the Middle East depends traditionally upon a friendly policy toward the Arab States. At this juncture, with Russian ascendancy on the political horizon, Britain is not prepared to prejudice its favorable position. Political expedience thus dictates a policy of appeasement towards Arab demands.

The Balfour Declaration opens with the sentence: "His Majesty's Government views with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object . . ." In return for this attitude, world-Jewry threw in its lot with the Allies at the most critical time of the first World War. It must be remembered that Palestine is not a British colony. Britain holds Palestine only in a mandatory capacity. The mandate was conferred to Britain by the League of Nations, approved legally by over fifty sovereign States. Britain assumed the mandate with the intention of executing the policy of the Balfour Declaration.

It is the Jewish contention that Britain has broken her pledge. The White Paper of 1939, which drastically limits Jewish immigration and severely restricts the purchase of land, is considered to be, both in letter and spirit, contradictory to the Balfour Declaration. The recent statement on Palestine by the present Labour Government, it is asserted, aggravates the position inasmuch as the Labour Party declared itself opposed to the White Paper policy before the election. (See Jewish Chronicle, 16 Nov., 1945, p. 10.)

VI. The Christian Attitude to Zionism

In Palestine we face a complex and difficult situation. The problem becomes even more involved when we realize that each of the three partners claims, with

some measure of justification, the right on his side. The Arabs look upon Palestine as their inalienable patrimony by right of long possession. Britain is pledged to the Balfour Declaration, but with the proviso "that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities . . ." The Jews regard Palestine as their own by reason of age-long tradition and great sacrifice since the national renaissance.

In the Jewish view, Palestine can still accommodate several millions of immigrants, especially if the Transjordan, which is sparsely populated, were opened to Jewish colonization. The Jews regard the fact that they have been limited to the West of Palestine as contrary to the original meaning of the Mandate. They plead that while there is still room for Arabs in Palestine itself and plenty of room in the adjoining Arab States, the Jews are a homeless people, bitterly persecuted all over the world. With them, Palestine is not a fancy of a few eccentrics, but a grim necessity. Their struggle for the Holy Land is a struggle on the result of which, they believe, depends ultimately the future of the Jewish race.

In some Christian circles the Zionist effort has been acclaimed as a definite fulfillment of ancient prophecy. From these quarters came the most enthusiastic and unreserved support of the Zionist cause. These well-meaning enthusiasts are convinced that the Bible contains in esoteric language a complete forecast of history plain enough to those who are initiated. They thus juggle with texts in good faith that it is for man to lift the veil shrouding the future. There is, however, an immense difference between the Christian attitude of humble expectancy and the desire to satisfy our human curiosity. Whether Zionism is a fulfilment of prophecy we cannot tell. What we do know, however, is that many earnest Christians as well as God-fearing Jews find it exceedingly difficult to associate political Zionism with the lofty spirituality of prophetic utterance.

That God can use Zionism for his own inscrutable purposes nobody will deny. But the crude nationalism of political Zionism is not an advance to a higher spiritual level. It is, however, futile to expect from the persecuted Jew a supra-national attitude in a world where nationalism is supreme and where the Church itself repeatedly succumbs to it. It must be understood that Zionism is partly the creation of the Gentile world. It was born out of despair at a time when life in the Diaspora became well-nigh impossible. Truly says Israel Abrahams: "National aspirations are nursed by persecution." The Gentiles are thus to some extent morally responsible for Zionism and its success.

To the Christian, the fact that the Jew, after twenty centuries of trial, has not found a secure footing among the Gentiles, testifies to the chasm separating man from man. The withdrawal of the Jew in order to solve the problem of his existence is an acknowledgment of defeat on both sides. Basically, the Zionist effort does not solve, but only transfers the problem to another part of the world. Even in Palestine complete seclusion is impossible; the Jew will always have to live side by side with people of another race.

In essence, the Jewish problem is only part of the wider problem of the right relationship between man and man. It is at this place that the relevance of the Gospel appears in all its depth. The Christian believes that only Jesus Christ can bridge the gulf dividing man from man. Only beneath the Cross do French and Germans, Russians and Poles, Jews and Arabs become brothers.

Though we view with sympathetic understanding the Zionist effort and humbly acknowledge our part in the bitter wrongs the Jews have endured, we realize that Zionism at best can only mollify the Jewish position; a lasting solution is not in its hands.—The Gospel Witness and Protestant Advocate, July 11, 1946.

TRACING THE SABBATH

CHAPTER 12.

The Tenth Day—Continued.

Memory Verse: And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land.—Genesis 35:12.

1. These words were spoken to Jacob, when God appeared to him as he came out of Padan-aram; and God blessed him, and repeated the statement to him that his name should no more be called Jacob, but Israel.

2. He was called Israel, because as a prince he had power with God and with men, and had prevailed. The name ISRAEL means, "A prince of God."

3. This was the beginning of the people of Israel.

4. Before that time the descendants of Noah had divided in the earth, in the isles of the Gentiles, according to their language, and according to their nations.

5. The word GENTILES means NATIONS, literally, although modern usage has given it other shades of meaning, and so we sometimes speak of Jews and Gentiles—crediting the Jews with being Israel, and the rest of the world as being Gentiles.

6. We also speak of believers in Christ as being Israel, and class non-believers as Gentiles. But there were no Jews or Israelites until after Abraham was called out, and separated from the nations, or Gentiles.

7. We gather from Paul's writings, however, that there is a greater significance than that of birth that distinguishes Israel from the Gentiles. And that is that through obedience to the gospel we all become, whatever our birth, Israel by adoption—that is, spiritually we become the house of Israel, and heirs of the promises made to Abraham, Isaac and Jacob. Paul states it this way:

8. "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Galatians 3:27-29.

9. This spiritual adoption will not be so hard to understand, if we remember that we trace the line from Noah to Shem, and through Shem's posterity to Abraham, Isaac and Jacob, who was named Israel.

10. Abraham, Isaac and Jacob were of the same blood as Shem and the other families of the Nations (Gentiles).

11. Abraham was chosen because of his faith; and the promise was made to him that in him and in his

seed should the families, or the nations, of the earth be blessed.

12. Paul said that "his seed" was Christ. And if we are baptized into Christ, we put on Christ, and thus become Abraham's seed, and heirs according to the promise.

13. And since Abraham and his descendants became Israel because of FAITH, so all other families of the earth may become Israel because of FAITH—and they manifest that faith by being baptized into Christ, and become heirs of every promise made to Abraham and his seed.

14. Looking at the matter from this standpoint, the thought of favoritism disappears; the thought of partiality disappears; all may be Israel upon the same terms—FAITH, and OBEDIENCE to the gospel of Jesus Christ.

15. Responsive Reading: Genesis 33.

16. Scripture Reading: Genesis 35.

17. Topics for discussion: Compare Genesis 32:24-29 with Genesis 35:1, 9-13, and state your reaction.

18. Is it probable that following the customs and fashions of the day in any age may debar people from God's presence?

TRACING THE SABBATH

Chapter 13

A REVIEW

Memory Verse: When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.—Deuteronomy 32:8.

1. The purpose of this lesson study is to trace the Sabbath as it appears in the record down through the ages, to discover its significance, and its relation to the gospel of Jesus Christ.

2. In connection with this topic it is needful that we get a bird's eye view at least of the events of history as they transpired, in a way that will give us a clearer understanding of who some of the chief actors were, and where and when they lived.

3. We began with the Days of Creation, and found that there were six days in which God worked, and then a day in which he rested; and he blessed that day and sanctified it.

4. And so far in our study of the six days of creation (six days of a thousand years each) and the 1,000-year Sabbath Day, and the three 1,000-year days of physical creation that followed the Sabbath, we have found only one Sabbath Day mentioned in all that period of time.

5. We found, however, that they had the gospel preached to them; and either took advantage of it, or neglected their opportunities, as men and women do today, with the result that on the one hand a righteous city was translated to heaven, and on the other hand the earth was destroyed by a flood.

6. And today the gospel is being preached that a righteous people may be preserved when the earth shall receive its baptism of fire, and, as Peter says, the very "elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—2 Peter 3:10.

7. According to our memory verse above, we find that it was the Most High who divided the nations their inheritance; and, as Peter says, in Acts 17:26, determined before hand their times, and their bounds of their habitation.

8. We have learned, also, that the people were divided into nations shortly after the flood, according to their language; and that the earth was divided in the days of Peleg.

9. This dividing to the nations their inheritance was done according to the number of the children of Israel. Israel had not yet been born, neither had the twelve tribes of Israel a beginning; but the Most High could look into the future and count the number of the children of Israel before hand, and the earth was divided according to that number.

10. A study of Israel, and his inheritance, reveals the fact that the choicest portions of the earth were reserved for the leading tribes; and their occupation of these lands, even in the latter day, was pointed out in prophetic utterance.

11. Near the close of the second "Day" of the physical creation, we come to the birth of Abraham, and subsequent Bible history deals largely with Abraham's posterity. The high spots in this history will be considered in the next quarter's lessons.

12. Responsive Reading: The 19th Psalm.

13. Topics for Discussion:

What is DAY? What is NIGHT?

How does the length of day and night vary on the earth?

What reason have you for believing the six days of creation were 24-hour days?

What reason have you for believing they were days of a different length?

What are the generations of the heaven and of the earth?

Were all the generations of the heavens and of the earth created before there was a man on the earth?

And before it had rained on the earth?

Where were they created?

What kind of a creation was it?

Which would govern as the "day" of creation, the length of the day in the place where these things were created? or the length of the day on a planet in the process of formation?

Was Adam, in his physical form, created before or after the Sabbath Day of rest?

Were the trees, the herbs, and the plants of the field upon the earth in physical form before this Sabbath Day of rest?

Did Adam and Eve have children before Cain was born?

Were they righteous or wicked?

Who was their first righteous son? What happened to him?

Who was Seth? Who did he look like?

What similar expression was used about the creation of man? Did this have reference to the spiritual or physical creation?

In whose image was Christ? See Hebrews 1:3; Colossians 1:15.)

Could Christ be in the image of a person that was not a person?

Could Seth?

Seth being in the image of his father, so that they could be told apart only from their age, can you understand the similarity of their appearance?

Christ being in the express image of his Father, can you understand how His Father looked?

What about Christ's statement, then: "He that hath seen me hath seen the Father?"

Man and Christ being in the image of God, what would you say about God's personality?

Who was the first Israelite to go into Egypt?

At the end of the period of servitude in Egypt, how many went out with Moses?

What was the city of Enoch?

Tell of the cleansing of the earth by a flood.

When will the city of Enoch come back? before or after the earth is cleansed by fire?

When will the second 1,000-year sabbath occur? and what is it called?

(Continued From Page 102)

strong wills to be unmoved from their stand against evil and their determination to make their local environment better by living moral, virtuous lives.

On the subject of influencing people and being influenced, I think of a sermon preached by Brother Rolland Sprague several months ago. He said, "We digest our heroes. We like to be like them. Every Saint and sinner stamps their effect on people they never see."

You may think nobody knows me—who will be affected by what I do? Somebody is trying to be like you.

Did you ever notice how fast some newly created slang travels in a school yard, or town or community, and, on to other communities? In the late world war, when soldiers were mingled with people all over the world there was some opportunity for the soldiers to be thermometers, or thermostats. Judging from the many new expressions and phrases of profanity and vulgarity, and uniform reports of low morals, the majority were thermometers spending their influence helping to spread evil therefore creating an environment that lowers the standard of morality throughout the world.

For good or for bad living, saint and sinner stamps their effect on people whom they never see.

JOSEPH E. YATES.

Brother James E. Yates, writes from Grand Rapids, Michigan: "Had good gospel meetings at Rosemount, Minnesota, and at Racine, Wisconsin; also enthusiastic political meetings at various points including Chicago, on the 13th inst. Tonight, here in Grand Rapids I am to preach by invitation in the Mormon church here. Tomorrow we go to Flint, then Royal Oak, Detroit, and Wyandotte."

"This one thing I do, . . . I press forward toward the mark for the prize of the high calling of God in Christ Jesus."—Paul.