

Zion's Advocate

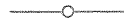
"And blessed are they who shall seek to bring forth my Zion at that day, for they shall have the gift and power of the Holy Ghost."—1 Nephi 3:187.

Volume 24

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Number 8

"Choose Ye This Day"



Seek to be guided in thought and deed,
Try to be where God would lead,
Your time and breath is God's gift to you.
He gives you life and power to do—

The things you chose whether good or bad,
'Tis yours to choose: Be joyous or sad.
The temples of God are the lives we build,
From the plan he gave, secure and beauty filled.

Joining the church is a worthy deed,
A firm foundation, all temples need.
But other timbers, in this structure fine,
Must make for beauty in a life sublime.

Don't try to build your temple alone,
But ask for help from God's great throne.
And when you have builded by the aid he gives,
Your life makes record that God surely lives.

Temples thus made strong and secure
Yield not to temptation and worldly allure.
Life and time are yours to use:
The way you spend it, you must choose.

Feed your soul on chaff or wheat,
Buy for self the bitter or sweet.
Perhaps you know you are doing wrong,
Thinking you won't continue long.
While planning to do otherwise,
It may be later than you realize.

JOSEPH E. YATES.

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ZION'S ADVOCATE

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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**.

THE HERALD SPEAKS OUT

Under BLUE PENCIL NOTES, in the Saint's Herald an article entitled "Something Rotten This Side of Denmark," signed by Elbert A. Smith, contains matter that is highly instructive to the individual who is at all concerned about the survival of Democracy in our land and country. We reproduce it in this issue, and commend it to every thoughtful reader.

In the same issue of the Herald is a terrific onslaught against Russian Communism, by Fred Alexander. His article pleads for an awakening of the people of America, before it is too late, or as he puts it, "Before the cock crows in the courtyard." He depreciates the fact that our Democratic government must move so slowly in taking steps for national defense, because, being a Democracy, it must give time "for public opinion to jell."

But there are other reasons, too, which slow up the "jelling" process of public opinion. Public opinion in the past has had the misfortune of being "burned" in being led to "jell" upon half truths and upon less than half the information available—which was withheld. No wonder that public opinion is hesitant. It may well be.

May we point out, also, that if the danger is so imminent that leading statesmen have voiced their apprehensions thus: "The war years were critical, at times alarmingly so. But I think that the present period is in many respects even more critical" (George Marshall), "The future of civilization may be determined in the next twenty-four months" (Forrestal), and "There is no defense against the atomic bomb, and there will be no defense against the atomic bomb. Frankly I do not believe that there is better than an even chance that

ten per cent of us Americans will be alive five years from today" (George H. Earle), then it must be obvious that national security will not be imperiled by releasing and broadcasting the facts upon which such apprehensions are based, thus taking the people into their confidence, and causing public opinion to "jell" instantly. And if conditions have reached such a pass, "reasons of diplomacy" need no longer stand in the way.

A call to awaken to the danger of political bossism, and corrupt political practices, and to the danger of world domination by Russian communism, is only half the CALL.

Why not go ahead and ring out the CALL against economic despotism in this country that is even more of a threat to life, liberty, and the pursuit of happiness, to Democratic ideals, to the American way of life, and which in principle is just as "Facist," just as "Nazi," as the "Big political Boss," tampering with the ballot boxes!

Do you recall how the "kept press," and the radio broadcasters worked themselves into a lather for weeks and weeks to cause public opinion to "jell" against Lilienthal, to block his appointment as chairman of the Atomic Energy Commission, with the hue and cry by his opponents that he was a "communist?"

Why? Because Lilienthal in functioning as chairman of the Tennessee Valley Authority raised the standard of living for a vast number of citizens living in parts of seven states, until they had modern homes, with electricity and modern conveniences; and who, in doing so, had to fight the economic buccaneer in his efforts to get control of the Tennessee Valley project—for the benefit of the people?

No, No! That those in control might reap the benefits and leave their victims still in their tar paper shanties.

And while writing the above paragraph, word comes over the radio that the stealing of certain atomic energy plans was a put up job to try to scare the people into taking all such plans away from Lilienthal and putting them back into the hands of the army. Another effort to set the public against Lilienthal.

The public better be careful, indeed, how they allow their opinions to "jell" until they have the available facts in hand.

A recent news comment tells us that Sweden has more cooperatives than any other nation, and yet it is a country of "free enterprise." Could it be, if it barred co-operatives?

And yet who is it who are outwardly lauding "free enterprise," while their representatives are down at Washington pulling wires to get laws passed to cripple co-operatives, and restrict them, and if possible put them out of business?

And who is it today yelling their heads off about "communists," and communism, while they themselves are down at Washington lobbying to get control of public utilities so that electrical power produced by government power plants must be sold by the government to them, that they may line their pockets with gold by selling to the consumer?

Who is it that is screaming and pointing to the "communists" with one hand, while they are down at

Washington pulling wires with the other to get a law passed that will allow them to enter into rate-making agreements, and also deprive the courts of jurisdiction over suits already filed against the railroads by the Justice Department?

Not the "communists" surely. No, not them.

And to get laws passed that would deprive the railroad workmen of the benefits of the highest social security protection in the country?

Or to attempt to kill rent controls until the housing shortages have been relieved?

And who is it lobbying to win congress to its program for lifting sugar controls October 31, regardless of what this might mean in the way of higher prices to the consumers?

Or the natural gas interests who are backing a bill to take their industry out from under regulation by the Federal Power Commission?

And who is it lobbying to exempt Central Valley farms in California, from federal reclamation laws that limit to 160 acres the amount of land belonging to any one owner, which can be serviced with irrigation water from a federal reclamation project? knowing that this would put the small farmer out of commission?

Who is it?

Not a Stalin! Possibly not a communist in the bunch! Possibly not a corrupter of the ballot box!

Who then is it that is lobbying to destroy the American way of life, to deny the right of free enterprise to those who would want to join a co-operative, to demand that the government give them the right to enslave all who use electrical power, and compel them to bow at the shrine of an economic despot?

Why they are the "Fascist" and "Nazi-minded" economists who are as much of a threat to world peace, to the American way of life established by our forefathers, to individual "free enterprise," to life and liberty and the pursuit of happiness as guaranteed by the principles of freedom upon which this country declared its independence, as Russian Communism and Corrupt Political Bossism ever dared be.

"Power politics" (money the power) lobbying in legislative halls is the greatest danger this country faces today—not minimising in the least the dangers that threaten the world from other sources.

It is time for churches and church men, and members, to awaken to the gravity of the situation.

This is a good time to consider what Communism and Democracy really mean.

It has been customary in the past to brand as communistic any effort upon the part of the people to better their standards of living without paying tribute to the financial buccaneer. If one mentioned a "co-operative," he was a communist. If one suggested that the people working together could build themselves a community church, or better themselves in any enterprise in which labor was the principal capital, he was a communist.

Judged by such a standard, our friend, Fred Alexander, who inveighs against communism would be dubbed a communist because he and his family attend the South Chrysler Community Church near Independence.

And in church circles, if a minister said, "All things common," or quoted it from the Bible, or dared to voice

the word "equality," he was a communist, and on an occasion brethren of such an one have been known to whisper in the ears of a judge the dreadful word communist in an effort to weaken or destroy his testimony as a witness.

But today, a different line of demarkation must be drawn.

Take for instance that which is characterized as a dictatorship, (Nazi, Facist, or Communist,) under which men are told what they may and may not read, say, do, or think. Terrible!

But how different would a Democracy be with "Power Politics" in control, demanding government to give them a free hand in public utilities, and they have the right to retail the product of these facilities at their price? telling government as well as the people what to do, say, or think, restricting production to keep prices up, combining to reduce and put on the market an amount of goods just under the public demand, to keep prices high?

We are told that in communistic Russia the state or government owns everything, including the people.

But if "Power politics" succeeds in getting the control it is striving for, it will not only own the people, and tell them what to say, think, or do, what to sow and to reap, what to buy and to sell, but will also own the government and tell it what to do.

What about our democratic government of the people, by the people and for the people, and our American way of "free enterprise," then?

Is a Democracy with a Stalin in charge, a Hitler in control, or a "power politics" group dictating what the people and the government may or may not do, any better than a communist or Facist state with unscrupulous dictators in control?

Yes, we would better wake up and think, while yet our Democracy is particularly under control of the people.

The everlasting disgrace and shame of our capitalistic profit system is that it can pour out money like water in times of war to manufacture equipment and material to be ground to pieces, blown to bits, wasted and destroyed; but in times of peace it begins to falter and stagger and limp and fail, and can find no way to pour out money to assure a maximum of jobs, wages, homes, and enterprises that would raise the standard of American living and keep it at least on a par with war time prosperity. Nor, when the facts are known, does it want to.

"There is more freedom to FEAR, more freedom to STARVE, less sense of SECURITY than when the "Four Freedoms" were announced. Who knows why?—Current news comment and query.

Can it be that the economic Facist who is as much of a menace to SECURITY, freedom from FEAR and STARVATION, and world peace, as the political Facist could possibly be, has anything to do with it in his lobbying for laws to put all the profits in his hands?

If I were so minded, and could win congress to pass a law that would give me the sole privilege to sell potatoes in Minnesota, I could protrude my chest, stick my thumbs in the armholes of my vest, put a cigar in each corner of my mouth, while I rode the

"business cycle" secure in my seat upon the backs of the masses.

That is the principle involved in the special privilege laws sought by the lobbyists in Washington.

If there is anything in prophecy to indicate that America is Russia's next or first objective in her thirst for world domination, we have somehow missed it.

But there is something in latter-day prophecy concerning the things "rotten this side of Denmark," that we might well recall to mind:

"Ye hear of wars in far countries,"—

Yes we have heard of them for years, and are still hearing of them.

"And you say in your hearts there will soon be great wars in far countries."—

Yes, we've said it in our hearts, through the press, and from the pulpits, and have seen it come to pass; and we are still saying it, and will see it still come to pass.

"But ye know not the hearts of them in your own land."

No, we have not known what was in their hearts.

On the surface, they laud peace and safety, free enterprise, and the American way of life; but in their hearts, and under cover, while the people are looking the other way, they are seeking to destroy these things, and rob the people of them.

Let them, themselves, tell something of what is in their hearts:

"It is to be hoped that depressions are never abolished, for they have many desirable features. Those who learn to 'ride the business cycle' can find as many advantages in depressions as in booms. . . . That very name 'depression' is inappropriate. It horribly maligns those great periods so full of splendid opportunities. . . . Let us keep those periods but abolish only the name."—Opinion and Comment, published by the College of Commerce and Business Administration of the University of Illinois.

Did you know that was in their hearts?

The word "depression" is now being abolished, and in its place we hear the word "recession."

The word "recession" is more refined, and does not so **"horribly malign those great periods so full of splendid opportunities"** for profits by the financial buccaneer to swell his profits at the expense of the WPA and relief victim who, with toes protruding from worn-out shoes, chopped holes in, doused with kerosene, burned and buried hides, to keep the price of a new pair of shoes out of his reach, while the buccaneer who had "learned to ride the business cycle," made greater profits in handling fewer pairs of shoes. Or burned and plowed under wheat and cotton and buried little pigs, while their families went ragged, meatless, and half-starved through the winter on bread made of "red dog" flour. Many families, through those wonderful but weary months of "recession" never tasted meat or butter, except at the home of a friend who was on "relief."

Again:

"It is to be hoped that depressions are never abolished, for they have many desirable features."—Ralph Blodgett, Des Moines Business Man.

Did you know that was in "their" hearts?

That is the kind of people that are down at Washington lobbying for legislation that will make them secure in their seats as they "Ride the business cycle" upon the backs of the starving masses, in those "great periods so full of splendid opportunities."

"Depressions are the price we pay for freedom."—New York Chamber of Commerce.

That's what is in the hearts of "them in your own land."

And they and their sponsors are down at Washington lobbying for laws that will secure to them the desires of their hearts.

And about jobs? what is in their heart?

"Private competitive capitalism requires a floating number of unemployed."—Atlanta Chamber of Commerce.

Did you know that was in their hearts?

Do you like being in that number of floating unemployed?

Great system, do you think? that loves a few millions of unemployed, because it helps to bring about "those great periods so full of splendid opportunities," to those few who "ride the business cycle" upon the backs of the many—the many floating unemployed as well as the many who are employed at wages beneath the requirements of a decent standard of living.

"The practicability of such a full employment program is dubious. At only a few times in our national history—during relatively brief periods of extraordinary wartime activity—has there been a condition nearly approaching full employment. . . . From pamphlet of National Citizens Committee.

Undoubtedly a citizens committee composed of those who are "riding the business cycle," and know nothing, and care less, for the pangs of unemployment.

The shame of it! The disgrace of it!

"If people living in slums don't like them, let them move out. Some people like to live in one-room shacks. There is no solution to this problem. Certainly industry doesn't intend to attempt the impossible."—John W. Scoville, economist of the Chrysler corporation.

Facist industry evidently doesn't intend to do anything about it anyhow.

These things are in the "hearts of them in your own land.

They are as detrimental to world peace, national security, "free enterprise" and the American way of life, as anything in the hearts of Stalin or Hitler and his war lords. They are as aggressive in their economic warfare against the liberties of the people at home and abroad as are the political dictators of the Eastern world.

Should they be tried by the same standards as are the political aggressors, and if found guilty, condemned? Or should they be allowed to lobby their way to legislation that will firmly and securely seat them in the saddle to "ride the business cycle" unmolested? And then when we awake to find our liberties gone, our system of free enterprise destroyed, waded through rivers of blood to unseat them?

An escape for the people of God? Zion? A place of safety?

But it is not established yet. And cannot be by this system that is in the "hearts of them in your own land."

For "Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself," said the latter-day prophet.

"And, behold, this is the way, that I, the Lord, have decreed to provide for my saints: that the poor shall be exalted, in that the rich are made low."

James, the Lord's brother, had the same thought in mind when he wrote in his first chapter: "Let the brother of low degree rejoice in that he is exalted: but the rich in that he is made low."

That is not capitalism, neither is it communism.

That is the celestial law, the only law that promises peace to the world, and safety and security in Zion, in these last days.

Shall we do something about it before "the cock crows in the courtyard," or in the concentration camp with the economic Facist in complete control?

"Wherefore, treasure up wisdom, lest the wickedness of man reveal these things unto you, **by their wickedness**, in a manner that shall speak in your ears, with a voice of thunder louder than that which shall shake the earth."—Book of Commandments 40:25.

LEON A. GOULD.

PASTORAL

This is to notify the church members in Missouri and Nebraska that I have been appointed in joint charge of the above states with Apostle Wm. F. Anderson. If there is a need for my services in either or both of these states, please write me at 705 S. Maguire street, Warrensburg, Mo., and I will try to arrange with you to hold some meetings for you.

Respectfully submitted,

APOSTLE J. E. BOZARTH.

FROM THE LOCALS

Bemidji Briefs

It has been some time since we have reported items from this local, as it seems little of general interest has taken place.

We have been passing through periods of trial and tribulation, of discouragements and sorrows, including death, which are the common lot of mankind; but on the other hand there have been joys and blessings and rejoicings, including marriage and births, that are also the common lot of man.

So while we feel sometimes that we are almost overcome by the power of the evil one whose delight seems to be to cause strife and contention that he may get all people under his control, yet when we turn to our Heavenly Master for help and strength and wisdom, then can we begin to feel the peace and joy that only those who place their trust in the Heavenly Father can ever feel, and then can one really say, though their eyes may be filled with tears, and their hearts filled with sorrow, "Thy will, O Lord, not mine be done."

So let us turn to our loving Heavenly Father continuously, in times of prosperity and rejoicing, as well as in times of adversity and griefs. The evil one would

have us forget our Great Creator when we are prosperous and happy; and if we are not "on our watch tower" at such times we will forget Him; but let affliction and adversity and sorrow become our lot, then our minds begin to turn to our Maker as we seek for help and strength and relief from suffering.

Is it possible after all then that the trials of life are good for us? If they teach us to be more humble, if they make us more repentant, if they cause us to be more prayerful and more charitable, if they give us a greater desire to live near our Heavenly Father that we may receive a portion of the Holy Spirit to guide and direct us in our life's work, then surely the trials of life are good for us, so let us learn to bear them patiently that we may make our life conform to the pattern the Heavenly Father set for us when He was here on earth.

Speaking of the births of little ones that have come to families in our local during the past months we would record the birth of a daughter to Brother and Sister Fred Winegar, born January 13, 1947, named Darleen Mae and blessed June 29, 1947, by Elders B. A. Winegar and L. A. Gould.

Also born to Brother and Sister Wm. Nast, June 6, 1947, a daughter named Jennifer Lynn, and blessed June 22, 1947, by Elders L. A. Gould and B. A. Winegar.

And on May 27, 1947, a daughter was born to Sister Laura Lamb and husband, named Linda Jean.

We also had a "June wedding," in our local, when on June 22, 1947, Sister Lola Winegar became the bride of Mr. Harry Riley of Bemidji, Minn. We join their relatives and friends in wishing for them a long happy and prosperous life; filled with the good things of this life including the blessings of the Heavenly Father; and then salvation and eternal life in the life hereafter.

And now one more thing before I close, a reunion is scheduled to be held at Bemidji, or rather in the vicinity of Bemidji, from August 29 to the 31, inclusive, this year as per notice of the reunion committee. These reunions have become an annual event. This will make the twelfth year we have been having these reunions, and although because of the war, etc., the outlook has been quite discouraging some years, yet every year at the close of the reunion we have felt it surely paid to make the effort, and we (those attending) have voted to have one the coming year.

As all those know who have attended these reunions, our accommodations are of the simplest; but even so we will be glad to welcome any one whose desire may be to come and worship with us those few days. We are pretty much surrounded with the beauties of nature up here among the woods and lakes; and to meet together away from the crowds, in a little building set in the timber away from even the main highway gives one the feeling as is so nicely expressed in the song as follows.

"Come ye apart" It is the Lord who calls us.

And oh, what tenderness is in his tone!
He bids us leave the busy world behind us

And draw apart awhile with him alone.

'Mid restless crowds with all their noise and tumult,

No rest, no leisure, find our spirits there;
Our vision fails, our sense of life's proportion,

Unless we seek the quiet place of prayer.

Full well he knows, for he himself hath made us;
 Yea, he himself was human—as are we;
 How much we need the calm of sweet communion,
 New strength to gain for battles yet to be.

He knoweth how for us to have compassion,
 Whose feet have journeyed many a weary mile;
 Shall we not go in answer to his bidding,
 "Come ye yourselves apart and rest awhile?"

And so he calls us into desert places
 Where human voices may not drown his own,
 There to receive the fuller revelation
 He makes to those who wait with him alone.

If we can meet together for this coming reunion in the spirit of humility as expressed in this song, then I am sure we will rejoice together; and when the time of parting comes we will go to our homes feeling that it surely has been good to be there.

The unrest and fear and turmoil among the peoples of the earth, the distrust among the nations of the earth, the wars and rumors of wars, the floods and famines and destructions that keep coming upon the earth, all tend to fill our hearts with great anxiety as to what may happen next, so that we surely need an opportunity to "Come ye apart," leave the busy world behind us, and wait a while with Him alone, that we may gain new strength for the battles of life yet to be.

Your Sister in Christ,

ALICE E. GOULD.

MICHIGAN

Apostle James E. Yates, writes from Wyandotte, Michigan: "Arrived here yesterday. Had our morning church service here in the Church of Christ at 11 a. m. today. They have an assembly of 75 to 100 in attendance regularly. Had one baptism last evening. Several to be baptized this evening. Will preach here tonight. Last Sunday I preached in the church at Flint. They have finished their lovely new church building there, at a cost of a little over \$8,000. Have it nearly all paid for. Here in Wyandotte, too, they have their church paid for, and are out of debt."

OMAHA, NEBRASKA

A little daughter was born to Brother and Sister Robert Jensen, of 6775 Emmet Street, on July 10. Robert is a son of Brother and Sister Henry Jensen of Council Bluffs; and the mother was formerly Doris Winegar, of Bemidji.

VICEROY

A good reunion was held at Viceroy, Saskatchewan, June 27, 28 and 29. Among the speakers were Horace Darby of Minneapolis, Denver Gibbons and B. N. Wentworth of Bemidji, Brother Cooper, Jack O'Neil, Richard and Russel Jordan of the local brethren.

The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth.—Psalm 11:5.

AN URGENT APPEAL

For some time I have been considering the needs of the church, its spiritual as well as its temporal needs, and I can not find where to separate the two. There is no doubt that the spiritual development is somewhat at a rather low ebb. There is a good reason for this and several factors are contained in the reason, one of which is the responsibility of the membership of the church.

Spiritual development cannot be made without the great virtue, love, which Paul describes (Rom. 12:9, 9:21, 13:8-10).

If, then, I love a brother and find him in need of temporal things I will gladly share of my temporal possessions to help supply his needs. If I refuse to do this I am refusing to love Christ and the love of Christ is not in me, and if the love of Christ is not in me how can I expect to grow spiritually?

That there is a great need of missionary work within and without the church few if any will deny. The missionary work has been suffering for quite some time. Let us consider one of the reasons for this condition. We are all aware of the high cost of living within the past several years. Because of this condition most of the missionaries have been forced to enter employment in order to provide for their families due to the meager allowances made by the church.

It is a bit disheartening to me to find what a small amount is coming in to the general fund. There is perhaps twenty cents (20c) per member per month reaching the hands of the general bishopric. Most children place that much in the Sunday School collection each month if not more.

Is there a man among us who would want to leave his family behind without knowing that his family would be provided for? Yet that is just what we expect the missionaries to do. It is our responsibility to see that their families have what they need by exhibiting the love of Christ in sharing with them some of the temporal blessings with which the Lord has so abundantly blessed us.

There is on our records approximately 2,000 names. If each member of the church would send in to the general office only one dollar each month for general church expenses there would be enough in that alone to send each member of the Twelve into the field with the assurance that his family was being properly cared for by the church whose servant he is. In addition to taking care of the families of the Twelve there would be a sufficient amount to pay the other general expenses including the Advocate printing, etc.

Brothers and Sisters, can we not see our way clear to send at least One Dollar each month in to the general fund either as tithing, or as offering whichever we may be pleased to term it.

NICHOLAS F. DENHAM.

The law of the Lord is perfect, converting the soul: The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: The judgments of the Lord are true and righteous altogether.—Psalm 19:7-9.

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.

TITHING

By T. J. Jordan

Is it a principle of the gospel of Christ?
Is it a commandment of God?
Has it equal bearing on all mankind, in all ages?
If so, where and when did it originate?
What was its purpose?

Was it strictly adhered to at any period of time in the history of man's sojourn here on the earth?

It is our purpose in this article to examine the records, to ascertain if we can, first, its origin, second its purpose; also to see if it was thoroughly understood by those who lived in other dispensations of time.

To this end we ask you to go with us now to the 4th chapter of Genesis, verses 5 and 6, Inspired Translation:

"And He gave unto them commandments, that they should worship the Lord their God and should offer the firstlings of their flocks for an offering unto the Lord, and Adam was obedient unto the commandments of the Lord."

In the above we have a direct commandment of God to Adam, and His instructions were that he was to teach it freely to his children. Thus, friends, we find the origin, or beginning of the principle of Tithing, and before we finish this article we will endeavor to show you what proportion of their production or earnings comprise these first fruits.

Now we want you to notice closely verse 6 in this same chapter: "**And after many days**, an angel of the Lord appeared unto Adam, saying, Why dost thou offer sacrifices unto the Lord? And Adam said unto him, I know not, save the Lord commanded me."

Adam had learned a rather severe lesson in his sad experience in the Garden of Eden, and we believe that he had made up his mind never again to violate the commandments of God. Thus he obeyed the commandment to offer of his first fruits without any knowledge as to why. Then the angel enlightened him as we read in Verse 7:

"And then the angel spake, saying, This thing is a similitude" (or likeness of) "of the sacrifice of the Only Begotten of the Father, which is full of grace and truth."

My friends, there is the origin of Tithing. There is the purpose of it. Read the narrative to the end of the chapter, and you will note in verse 12 the following: "Adam and Eve blessed the name of God; and they made all things known unto their sons and daughters."

But here Satan gets in some of his dirty work, wherein he claims: "I am also a son of God;" and he told them to "believe it not. And they believed it not: and they loved Satan more than God." And do you know we have men tell us today that they do not be-

lieve Tithing is a principle of the gospel of Christ, and they are following in the footsteps of those disbelievers that existed many hundreds of years ago. My answer to those who urge along this line is simply that they have been keeping bad company. The records tell us Abel obeyed God in keeping that commandment, and no doubt he kept all other commandments as well. But we notice Cain did not keep these commandments, and because of his failure, we see the Devil using him until finally he slew his own brother. He was very angry because his offering was not accepted. He was very jealous of Abel, and he also coveted his brother's wealth, but we see the final outcome.

As we pass along we want you to notice carefully verse 44 of chapter 5:

"And thus the gospel began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God; and by his own voice, and by the gift of the Holy Ghost. And thus all things were confirmed unto Adam by an holy ordinance, and the gospel preached; and a decree sent forth that it should be in the world until the end thereof, and thus it was."

Thus we see the origin of Tithing, the purpose of it, and that it was a major part of the gospel of Christ; and that it was to be in the world until the end thereof, and that holy men of God observed it in every detail. In fact it was jealously observed until nearly 2200 years after creation, which we will refer to at a later date.

Many years pass, and we find another son born to Adam and Eve. His name was Seth. Adam was overjoyed in the birth of this son, and the following is what he had to say in this connection, Genesis 6:3: "And Adam glorified the name of God, for he said, God hath appointed me another seed instead of Abel whom Cain slew." "And God revealed himself unto Seth, and he rebelled not, but offered an acceptable sacrifice like unto his brother Abel."—Verse 4.

We follow on down the line of these holy men of God. Next in line was Enos, then Cainan, Mahalaleel, Jared, and Enoch. This man Enoch was so perfect in his day that he and his people became Zion, so the record says. They were so perfect that God took them into His own bosom, and thus they became Zion in heaven, the abode of God.

We are further told in chapter 7:23, "And the Lord called his people, Zion; because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them."

This same Zion of Enoch's time, which God took to Himself, is to again return to the earth in the latter days.

We now refer you to verse 70 of this chapter, which speaks concerning this whole earth of ours:

"And righteousness and truth will I cause to sweep

the earth, as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare; an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion; a New Jerusalem. And the Lord said unto Enoch, Then shalt thou and all thy city meet them there; and we will receive them into our bosom; and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; and there shall be mine abode, and it shall be Zion."

The two shall come together on the earth—Enoch's Zion which God took to himself, and our Zion, shall meet in that glorious setting here on this planet on which we now live; but it will require the same perfect law that made Enoch's Zion to make our Zion, before that perfect day can come.

But some may ask, When, oh when can we expect to measure up to the conditions and requirements that will make our Zion? Our only answer is: When we comply with the perfect law of liberty in observing all of the commandments of God.

Once again may we read together Genesis 9:21, 22:

"And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made unto thy father Enoch; **That, when men should keep all my commandments, Zion should again come on the earth, the city of Enoch,** which I have caught up unto myself."

We now leave that portion, that we have cited, with you, and pass on down the stream of time, and refer you to chapter 14 of Genesis. Nearly 2200 years have passed, and we come to the days of Abram and Melchisedek. Abram is returning from the slaughter of the kings, and the High Priest, Melchisedek, meets him. Now let us read verse 17:

"And Melchisedek, king of Salem, brought forth bread and wine; and he break bread and blest it: and he blest the wine, he being the priest of the most high God. And he gave to Abram, and he blessed him, and said, Blessed Abram, thou art a man of the most high God, possessor of heaven and of earth."

And Verse 20 has this to say: "And Abram gave him tithes of all he had taken."

Here, my friends, is another holy man of God, faithfully following the commandments given to Adam, continued in Abel, Seth, Enoch, Cainan, Mahalaleel, Jared, and Enoch, on down through the years. However, do not confuse Abram's acts in the above with what he did as recorded in verse 39 and 40. This which we find in these verses is another part of the great consecration law of God, which we shall examine in a continuation of this article.

But, says one, what part or portion of their production or earnings would be their first fruits? In order to comply with the commandments given to Adam, and exercised by those who followed after him? Well, we will refer you to the 7th chapter of Hebrews, verses 1 and 2:

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all."

Thus we see Tithing in the light of the inspired word of God, and we also learn that it is a major part of the gospel of Christ, from Adam's day on down through the stream of time.

But the point we desire to stress at this juncture, is that in making the consecration of our first fruits, which is the true principle of tithing, that it be done in the similitude of the sacrifice of the only begotten Son of God.

The above is only the beginning of the examination of this wonderful part of the doctrine of Christ. True, it is only one of the many commandments God has given to His children. We call this the Temporal Law. It is purely the Consecration Law, or at least a part thereof, but it is all typified in Christ, and is a spiritual law, as all of God's laws are spiritual.

WHAT MUST I DO TO BE SAVED?

Apostle J. E. Bozarth.

The above question was asked by the jailor, as you will find in Acts, 16:30. The preachers of my boyhood days as well as the modern preachers today, say there is nothing that you can do; and cite us to the answer given by Paul and Silas in verse 31: "Believe on the Lord Jesus Christ, and thou shall be saved, and thy house." Here they stop, believing that the question is answered.

Some writers say it like this: That if one is committing sin, and in the commission of it God happens to look his way, he just dodges behind Jesus Christ, and all that God can see is Jesus when he looks in the direction of the sinner.

We are also told of the great doctrine from Eden "down to Christ;" that upon the banner was written, "Do and live," but that banner has faded away; now we don't have to do anything, for on the Christian banner is written, "Believe and live." One of the old hymns that were so frequently sung at their meeting, runs like this:

Nothing, either great or small,
Nothing sinner, no;
Jesus did it, did it all,
Long, long ago.
"Wherefore, weary plodding one
Wherefore toil you on?
Cease from doing, all was done,
Long, long ago.

The closing lines has it like this:

"Doing is a deadly thing; doing ends in death."

Opposed to Common Sense.

Now, there is where you get the doctrine that a man can serve the Devil all his life; and, after the lawyers have eaten up his farm, and his last dollar in defending him, and he goes to the gallows; then the preacher fixes it all up and sends him off to heaven in the thought that the moment he says he believes in Jesus Christ, that very moment he is saved. Or, in other words, a man can serve Satan all his life, and when, with the ashes of a mispent life, he is lying on his deathbed, he says, "Here, Lord you can take this," The Lord says, "Enter thou into the joy of thy Lord."

I remark that this doctrine is contrary to equity, to justice, and all the laws that we have ever read, either

human or divine, on the question of rewards and punishments; a theory unsupported, except in the frenzied brain of the evangelist, the professional hypnotist, and his dupes.

"Doing"—An Essential Factor.

Let us prove that. They say, "We have not to do anything; doing ends in death." Let us measure that.

First, I will draw your attention to Saint James' epistle, first chapter, verses 22 to 25: "But be ye doers, of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. . . . But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Jesus says, Matt. 7:21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven." (Notice, the Father was then in heaven; and Jesus, his Son was on earth, TWO DISTINCT PERSONS, YET ONE IN PURPOSE.)

Again, Luke 6:46, 47; Christ, too, found people who thought that faith alone would save them. They regarded him as the Lord, and he said to them: "Why call me Lord, Lord, and do not the things which I say?"

In John 7:17, we read, "If any man will do his will, he shall know of the doctrine."

And John 13:17, says, "If ye know these things, happy are ye **if ye do them.**" I could read you a hundred passages, and more, that fling the false statement into the face of modern christianity, when they teach you that "doing is a deadly thing; doing will end in death," and that faith alone is a "good and wholesome doctrine, and very full of comfort."

Faith Dead Without Works.

May I just for a moment examine that thought of faith alone; we will claim these words as my text: CAN FAITH SAVE HIM? Now let us hear the apostle answer, James 2:17: "Even so faith, if it hath not works, is dead, being alone." Now just note that carefully. The Methodist Discipline and the Church of England (article 11) says that faith alone is a "good and wholesome doctrine, and very full of Comfort;" but the Bible says faith alone is like a decomposing corpse; "For as the body without the spirit is dead, so faith without works is dead also."

Verse 26. "The body without the spirit is a corpse. Isn't that very full of comfort? And you know that a corpse in process of decomposition will get worse and worse, till it spreads not only an indescribable stench, but spreads disease also. So this doctrine of faith without works will spread a moral pestilence to the soul; and Wesley says it is that grand pest of Christianity.

I now call your attention to the 1st Corinthian letter, Chapter 13. You may read at leisure the whole chapter with great profit. It is a sermon by Paul on charity. I just glean a few thoughts from it, as follows: "And though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

Oh, you say, that does not mean a saving faith. Bless your heart, my friend, if you have all faith, how

much more faith can you have? Yet the writer here says that though you may have all faith, and yet lack the essential thing, it will profit you nothing. How can it save you then? in the closing verse of this chapter he says: "And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Why, if faith alone will save you, why didn't he say, the greatest of these is faith? But he didn't.

The Reformer's Mistake.

Now I do not wish to speak disparagingly of faith; for I believe with the Bible that without faith it is impossible to please God; that faith is the motive power of every intelligent action; and that faith is the first principle of the Christian doctrine. But that faith alone will save you, I believe to be a palpable misconception of Christ's teaching, as found in the New Testament. I believe that some of our reformers—good men as they were in many respects—went to the extreme on the question of works. While Romanism placing its whole trust for salvation on indulgences and penance and such things as that, which was wrong and contrary to the book; these men went to the extreme in the other direction, when they began to teach and try to show that works had nothing to do with our salvation.

Here is their strongest point; for it is not fair to give the evidence on one side and omit it on the other. It is in Gal. 12:16: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

What is the faith? Now, there are two points named there; first, something is referred to as the faith of Jesus Christ, which is the gospel that God sent Christ to preach; which Paul, this very same writer, declares to be the "power of God unto salvation" (Romans 1:16). It is unfair to say that the faith of Jesus Christ is wrapped up in one principle called belief; but that **the faith** is the full gospel economy. Hence Jude could say, "Contend for the **faith** once delivered to the saints;" or as we have it in Acts 13:8, where Elymas the sorcerer sought to turn away the deputy from the faith; that is, the gospel, from the church, or as we have it in Rom. 1:5, "For obedience to the faith among all nations. "That is, to the gospel among all nations."

Again in Paul's letter to Timothy, 4:1, "Some shall depart from the faith." That is from the gospel of Christ, the doctrine that Christ taught, the law and the Spirit of Christ, as revealed in the gospel. This is called **the faith**—not an abstract principle called faith.

The Mosaic Law Imperfect.

Now what is it Paul is referring to here as the "works of the law?" Mark you he is not denouncing the works of the Gospel; that God foreordained that we should observe and walk therein; but he is denouncing those who refuse to obey the faith of Jesus Christ as contained in the gospel ordinances, placing their dependence upon the works of the law of Moses. They were putting their hope of salvation in such things as circumcision, the blood of bulls and of goats, the ashes of a red heifer, and all those ceremonies and laws of the mosaic economy. Paul was trying to urge upon them the thought that the law was imperfect as a

means of salvation, "comers thereunto could not be made perfect. . ."

And at the same time, he was giving them a splendid introduction to the perfect law of the Lord, of which David, in Psalm 19:7, says, "The law of the Lord is perfect, converting the soul."

Grace for the Obedient.

So much for that strong passage: but here is one that they say is stronger. It is found in Ephesians, 2:8, 9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast.

"Oh," I hear one say, "I am sorry you read that verse, for it says there we are not saved by works; we are saved by grace."

Let us look at it. What is the meaning of the word "grace?" "Oh," says one, "it means **favor.**" Yes, that is so. Then by the grace of God, or favor of God, we are going to be saved? Yes, and if you want a favor from God, how would you be most likely to obtain it? Why by just doing what he tells you to do. For you to constantly refuse to submit to the conditions that he imposes upon you, and yet for you to come up with a lot of taffy, or soft soap, and say or sing, "You are the lily of the valley; you are the one altogether lovely, fairest of ten thousand to my Soul. I love you; believe in you." Would that satisfy him if you continued to disobey him, if you continued to disregard His wishes? What do you think you would hear Jesus say to you? He would say, "Why do you call me Lord, Lord, and do not the things that I say? If you love me, keep my commandments." "For this is the love of God, that we keep his commandments. "And it is not the hearer but the doer of the word that shall enter into the kingdom of heaven. Can you see the point? that if you are to be saved by grace, you can only obtain that grace or favor by complying with the conditions God has laid down? And what are those conditions?

Briefly they are these: you must obey the ordinances of the gospel, the doctrens of Christ: for Paul wrote to Timothy saying, "Take heed unto thyself, and unto the doctrine, continue in them; for in doing this thou shalt both save thyself and them that hear thee." This is found in Tim. 4:16.

Paul says in Rom. 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

Hence to be saved by grace means that by the favor of God, through obedience to his gospel, you may be saved. But those who try to prove that salvation is obtained by faith only, will always quote Eph. 2:9, "Not of works, lest any man should boast: There are a great many things offered to the sinner that are the works of man, and the confessional box is one. And the would-be preachers have invented a penitent form, and they tell you stories about fire and brimstone and hell, and picture your dead mother in heaven looking over the battlements and watching for your approach. By all these stories you are made to sniffle and cry, and come up to this penitent form, and they say to you, "Do you feel the power?" And you say, Yes, Amen, I feel it: I have got the glory in my soul; I have just found it; I am saved!" This, too, is the work of man. The apostle condemns all such preaching;

but this is only the work of man, and nowhere does it say that you are not to do the works of God.

Now let us read the next verse: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

Here you have it clearly stated that you are not saved by the works of man—the penitent form, or the confessional box; but that you must comply with the conditions, and work the works of righteousness that God has foreordained that you should walk in. So much for the works. The great trouble in this theory, as with many others, is that people pick out one isolated passage and begin to make a creed from it. For instance, we read in Romans 8:24, "For we are saved by hope." Does that prove that we must not have any faith, nor any repentance, nor any baptism—just saved by hope? No! we read in Romans 10:9 that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. "Now," says one, "you are just saved by belief." Why, there are millions that believe in Jesus, and that God hath raised him from the dead, and yet they commit all kinds of crime and are very sinful men, and do not make any claim to being Christians at all; though they may have been taught and raised to believe that Jesus is the Christ, the son of God. To take that as an unsupported text, and say that anybody who just says that Jesus is the Christ, put him down as another soul on the way to glory—is not true application of scripture.

Salvation Includes Many Elements

Titus 3:5, "According to his mercy he saved us, by the washing of regeneration."

"There says one, I am not saved by hope, I am saved by mercy." And another says, "I am not saved by mercy; I am saved by regeneration."

1. Peter 3:20, 21: "Eight souls were saved by water. The like figure whereunto even baptism doth also now save us." That says something else saves us. I am going to have a plunge; I don't have to have any faith or repentance, I don't have to depend upon God's mercy, I am saved by baptism. Now that would be nonsense, wouldn't it? for it takes hope, and faith, and charity, and mercy, and grace, repentance, and baptism of water and of the Spirit, and all the different parts of the gospel, known as the perfect law of liberty, to produce the conversion of the sinner, and to make him a saint. The salvation of a single soul includes all these essentials, and the man that refuses baptism, refuses hope, refuses mercy, and just depends on faith is not following the commandments of his God with regard to salvation.

Back to the answer Paul gave to the jailor, found in Acts 16:31: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Yes, says one, that's it; only believe, and then pray on, and heaven is yours forever.

Hold on my friend; let's read the next verse: "And they spake unto him the word of the Lord, and to all that were in his house." Yes, but that still don't say anything about baptism. We will try again, in the 33rd verse, "And he" (the jailor) took them the same hour of the night, and washed their stripes; and was baptized,

he and all his, straightway. Now don't you believe that they preached to this man, Faith, Repentance, and Baptism for the remission of sins? Just the same as Peter did in Acts 2:38, and after they had believed, he said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." Then he tells them that the promise is unto all people. And verse 40, says, "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation."

Let me here say to you again, dear friends, that the great curse is to build on one text to the exclusion of all others; to place your whole superstructure upon faith—good in its place and essential to salvation—and lose sight of all other elements. If we do this, and exclude all the other principles of the gospel—repentance, and baptism, and all the rest—we can not be saved; for Jesus Christ said, "Except a man be born of water and of the spirit, he can not enter into the kingdom of God."—John 3:5. Or in other words, "If thou wouldst enter into life, keep the commandments."

The whole Bible supports the doctrine of works as being necessary to salvation. Just a thought on that: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap"—Gal. 6:7. What about Luther? what about Hill? who both tell you that you can commit fornication and murder and adultery, and your faith will save you?

Again, Eccl. 12:14, we read, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Again, we are told in Rev. 22:12: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Injurious to the Morals of the Country.

Now with these thoughts before you, I must draw your attention to this question; If it is a fact that man is to be judged according to the deeds done in the body; if he is to be rewarded according to his works; if he is to be saved by obedience to the commandments and works that God has foreordained that he should walk in; if salvation depends upon the development of his character along gospel lines; then, how can he step from the gallows into heaven? How can he go from his deathbed through the pearly gates, after he has served the devil all his life?

If he is a criminal almost to his last breath, what works has he performed that will entitle him to salvation?

A number of years ago I was preaching in a little mining town in Illinois near Marrian. Two young men knew a couple of old maid sisters who lived about 4 or 5 miles out and they pretended to go hunting, and they hid in an orchard near the house. When the woman who was taking care of things while the other was teaching school, came out with a bucket of swill and as she leaned over to pour the swill one of the boys shot her dead. They ran and cut off her finger to get a diamond ring. They went in the house and got all the jewelry, and some money and skipped back home, stuck their guns under the house, went to bed and were asleep when the sheriff woke them up and took them to jail. A preacher went in due time to talk, read, pray, and

sing to save them, but they cursed him away, saying, We are going to beat this case. But they failed, and were sentenced to hang. Then they called this preacher and after a time they were saved, so they claimed. And, when they were hanged, this preacher stepped out and said the worst thing about this is, that, that poor woman was killed without an opportunity to ask mercy, and she is now in hell. But these boys had time to accept Jesus, as their saviour and they will go straight home to glory! While this lady had not united with any church, she was a good upright, honest woman, good to her neighbors and was liked by all who knew her. If she went to hell and her murderers to heaven, to which place would you rather go?

Another case I read of happened in Chicago. A leading minister listened to Doctor Brown make remarks over a murdered woman. A young girl had married a man. He became jealous of her and shot her down in a moment of passion; and according to the preacher, she went to hell, for she had never been converted. Without a moment's warning she went to hell. It so happened that the court was in session at this time, and this man, her murderer, was brought up and in a very short time afterwards he was sentenced to hang; and the same Doctor Brown, in the presence of Doctor Thomas, preached a funeral sermon for him; and he preached him into heaven. The murdered girl went to hell without a moment's warning; the man with her blood upon his hands and heart, turned round and walked into heaven by an instantaneous conversion. And Doctor Thomas declared that such teaching was hurting the morals of the country, and was putting a premium on sin.

Black Painted White.

Another Case: A man by the name of Day took his wife to see the wonders of Niagara Falls, and as they sat upon the brink, she watched that wondrous display of beauty. She gazed upon the wild, white-crested foam dashing down its leap of one hundred feet to the river beneath—the spray rising heavenward, like so much incense to its God. She gasped and wondered, filled with the glory of that wonderful exhibition of divine potentiality. While she gazed, the husband got behind and pushed her over, and when she was found, almost every bone in her body was broken. Day, after lying a few months, and swearing he did not commit the deed, was found guilty. The Preacher met him and he claimed to be converted, and it is said that the choir sang as he dropped from the gallows rope: "Safe in the arms of Jesus; safe on his gentle breast."

A young man in California by the name of Durant, a professing Christian, a church boy. A girl, Minnie Williams, wanted to borrow a book that was in the church library. She met Durant; he insulted her in the sacred temple of his God. She struggled for her honor. Weeks afterwards her decomposing body was found in the belfry of the church, with some of her linen crammed down her throat. The night of that crime, that boy attended a religious service. The evidence showed he sold her rings at the pawn shop. Two or three days afterwards, Blanch Lamont, another beautiful girl belonging to the church, was enticed under some pretext to enter the same church, and her body was found, murdered by the same wretch. It is said that the night he murdered Blanch Lamont, without even washing his hands, he went to a religious service.

All that money could do, was done to try to save that man's life, but the supreme court decided against him. And so great was the contempt and indignation of the general public in that district for him, that they would not allow his dead body to be buried in a respectable cemetery; but just before they put a necktie about his throat he changed his religion—got a new one, and went home to glory!

Folks do you believe that a man, with his hands still stained with the blood of his victim can sidestep the penalty and play on a harp of a thousand strings in heaven? Do you believe that a man can change his black cap for a golden crown? Do you believe that the hands now tied behind his back, in a moment can be fingering a harp in the presence of the angels? Do you believe that those feet now pinioned as the result of crime, the next moment can be walking the streets of the New Jerusalem? In a word, do you believe that when the justice of earth is passed upon a man, and has said that he is unsafe and unfit even to live within the stone walls of an earthly penitentiary, that that character is worthy to dwell in the presence of God, and immediately become an associate with the angels? If you do, you don't believe the teachings of the Bible.

David says in his 15th Psalm: "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

In closing, I quote a few verses from the 18th chapter of Ezekiel: "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." Verse 21. "Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, **he shall save his soul alive.**"—Verse 27. **Who saves him?** He saves himself by doing the things which God commands him to do. "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and **make you a new heart and a new spirit:** For why will ye die, . . . for I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye."—Verses 30-32. Who is to make you a new heart and a new spirit? Why it is you, if you ever expect to be made new. You do it by obedience to the gospel of your Lord Jesus Christ. He has given you the means, and if you fail to use them you will not be saved.

We now read from James 4:7, 8, 10: "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. . . . Humble yourselves in the sight of the Lord, and he shall lift you up." Here again we learn that after you have cleansed your hands, and purified your heart, and humbled yourselves, then God will lift you up; but not until you have done this.

Now you may come to me and say, what about the "eleventh hour" in the Bible? What about the thief

on the cross? My only reply to that at this time is this: I have shown to you the doctrine that faith alone is not a "good and wholesome doctrine," that it is not "very full of comfort;" but that it resembles a putrefying corpse that will spread pestilence—physical disease on the one hand, spiritual disease on the other hand. I have moreover, shown you that man is to be rewarded according to his work; that it is character and not reputation that counts before God. I have shown you that a man must obey the gospel in order to be saved, and that the man pinioned on the gallows can not do that; therefore your deathbed repentance and your gallows conversion is unsupported in the Bible. I hope to take up the question, Was the thief on the cross a baptized believer? and the "eleventh hour" question, if I live a few more months.

CAN ALL RELIGIOUS SECTS BE RIGHT

By T. J. Jordan

There are so many different religious sects and systems in the world, each claiming not only to be right but to be divine, that a rational mind unwarped by sect or creed is likely to become bewildered and disgusted in its efforts to reach correct conclusions and embrace the true and genuine gospel of Jesus Christ.

The claim we hear put forth by some that all sects are right and thus a part of the whole, is false, and a delusion.

The genuine truth is always consistent with itself. It is error that causes confusion. Two opposing systems cannot both be correct. They both may be wrong but it is impossible for both to be right.

There may be some truth in all creeds and systems of religion foisted on the world. Without that no system could have continued in existence. It is that portion of each religion which is true that keeps it alive and makes its errors plausible.

God is not the author of confusion. To charge God as the author of the conflicting creeds of religions which embraces and distracts mankind, is to place upon our Father in heaven a charge of inconsistency and and foolish procedure. God is truth and truth is always consistent with itself.

Well did Jesus say to the Father, "Sanctify them through thy truth; thy word is truth." The commandments of God are the eternal truths of the Gospel. Let us observe again the statement made by Jesus Christ in the following language:

"If ye continue in my word, then are ye my disciples in deed; and ye shall know the truth, and the truth shall make you free."

Thus we see that the commandment of God and his Son is the truth. Our purpose in this article is to ascertain what some of these commandments are which is the truth.

There is but one true church and when we find it, it will be called the Church of Christ. Did not Jesus tell his apostles: "Upon this rock I will build **my church?**" Then it will bear his name for it is wholly his and will not be known by any other name.

When we find the true Church of Christ, it will not alone bear his name, but it will be established in its organization exactly as his church in the days of his ministry, in the land of Palestine nearly two thousand

years ago. It will teach the same principles of the gospel of Jesus Christ, which are: Faith, Repentance, Baptism, the Laying on of Hands, the Resurrections of the Dead, and Eternal Judgment. Paul, in Hebrews 6, says the above are the principles of the doctrine of Christ. Through obedience to these principles Jesus promised that certain gifts and blessings would be enjoyed. (Mark 16.)

There is only one way marked out by Christ.

"Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Math. 7:14.

Again, hearken to the words of the Savior: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."—John 10:1.

Again, hear ye the words of the Christ: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Math. 4:4.

Therefore, the whole duty of man is to obey all the commandments of God.

We now prove that obedience is necessary. For Jesus truly said, "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

He also said, "My sheep hear my voice, and I know them, and they follow me."—John 10:27.

Again: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my father." John 14:12.

"If a man love me, he will keep my words."—Verse 23.

"He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my father, and I will love him, and will manifest myself to him."—Verse 21.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my father's commandments, and abide in his love."—John 15:10.

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Math. 7:21.

"And why call ye me, Lord, Lord, and do not the things which I say?"—Luke 6:46.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—Matt. 5:19, 20. "And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."—Matt. 7:26, 27.

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."—Matt. 7:19.

When the rich young man asked the Saviour what he should do that he might have eternal life he was not told there was nothing from him to do but believe in Christ; but the answer was: "If thou wilt enter into life, keep the commandments."—Matt. 19:7.

After Christ's resurrection, when he sent his apostles into all the world to preach the gospel to every creature, he added: "Teaching them to observe all things whatsoever I have commanded you."—Matt. 28:20.

The Conclusion We Draw From Scripture.

The apostles, thus authorized, obeyed the instructions, and not only proclaimed belief in Jesus Christ as necessary to salvation; but obedience to all his teachings as equally essential. The record of their teaching and ministry in all their travels as found in the New Testament proves this to be true.

Salvation depends on a fixed belief in Jesus Christ; but also depends on obedience to all his commandments.

Faith Without Works is Dead.

The belief in Christ which is taught by modern, so-called Christian sects, is condemned by the apostle James in the following quotation:

"But will thou know, O vain man, that faith without works is dead?" "Ye see then how that by works a man is justified, and not by faith only." "For as the body without the spirit is dead, so faith without works is dead also."—James 2:20, 24, 26.

Paul's Testimony.

The apostle Paul is usually cited as the preacher of the Doctrine of justification by faith alone. But in that he is misunderstood on the subject, as is evident from his epistle to the Romans, in which, while he proclaims the doctrine of justification by faith, he also affirms emphatically the necessity of good works as the fruits of faith, as we quote from his epistle:

"Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first and also, to the Gentile: for there is no respect of persons with God.—Roman 2:6-11.

Justification by Faith.

It is to this epistle that the advocates of salvation by faith alone chiefly refer when seeking support for their theory; and they quote: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Romans 5:1. They also quote: "Where is boasting then? It is excelled. By what law? Of works? Nay; but by the law of Faith."—Romans 3:27.

Nevertheless they neglect to add what follows: "Therefore we conclude that a man is justified by faith without the deeds of the law."—Verse 28.

The whole effort of Paul in this epistle from which we have quoted is to the effect that the law of Moses is insufficient; that, "Therefore by the deeds of the law there shall no flesh be justified in his sight."—Verse 20.

Therefore justification and redemption come through the atonement made by Christ; and that faith in him which includes belief in his teachings and obedience to all his commandments. This is the one and only way of salvation.

A Further Fallacy.

There is still another quotation common with those who claim faith or belief is all that is required:

That is, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Roman 10:9.

But once they fail to quote the whole subject matter: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—Verse 10.

The Faith That Saves.

This is the crux to the whole matter. The faith that saves is the faith that leads to obedience, which is "Better than sacrifice;" and that complete obedience must be given to "every word that proceedeth out of the mouth of God."

Belief, prayer, devotional exercises of themselves will not prepare man for the presence of his maker. To dwell with him man must obey all his commandments. If and when man does as commanded, he then will be on the highway to favor with God and will sooner or later become like unto the character and characteristics of the Son of God.

Man's future will be determined by his present course. Mankind must be assimilated to his likeness. This can only be acquired by compliance with his command. Well did John the beloved apostle bear record in his wonderful vision in the following language:

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—Rev. 20:12.

SELECTED ARTICLES

Something Rotten This Side of Denmark.

(The Saints Herald, July 5, 1947)

One of the most iniquitous things in American politics is the big city "machine." In principle, it is Facist or Nazi. There is the big "boss," the "fuehrer." He is certainly not elected and has no standing under constitutional law. He just takes over. He may have come up out of a saloon, as the Pendergast machine did in Kansas City, as Hitler's organization was born in a Munich beer hall. He has no brown shirted army, but he does have an alliance with the criminal world which gives him an army of thugs and gangsters. He gathers leaders under him in wards and precincts and districts—and farther afield—as far as Washington.

This sort of thing goes back at least as far as the rotten Tweed rule in New York City, and the beginning (1805) of Tammany Hall in that gateway to America. The "machine" swings local elections and influences state and national elections by intimidation, violence, corruption of election officials, bribery, purchase of votes. It handpicks mayors, aldermen, members of the state legislature, sometimes even selects men for the United States Senate. It endeavors to corrupt local and state police to protect its henchmen and interests.

The machine is able to distribute patronage, jobs on overpadded city and county pay rolls, thus building up its following; and it has sources of enormous reve-

nue. It dips into the public taxes, takes a cut out of the salary of its henchmen in many departments, grows rich from its levies on protected gambling, horse racing, houses of ill repute, its monopoly of some essentials that contractors must have and dare not buy elsewhere in a competitive market.

The machine is rotten, ruthless, murderous. It is hard to kill. Boss Tweed was finally convicted and died in jail while suits were pending for the recovery of \$6,000,000 filched from the city; but Tammany Hall survived and within ten years was able to figure largely in national elections. Tom Pendergast and some 250 of his lieutenants were convicted of vote frauds by a Federal Grand Jury in 1938 and received penitentiary sentences. Pendergast died while on parole. The machine went under cover but did not die. By 1946 and 1947 it was back in the business of stealing elections to local, state, and national high offices. In the summer of 1947, a grand jury returned charges against 71 men in Kansas City and Jackson County, charging conspiracy in flagrant vote frauds. That news startled the nation one day, and the next day the news broke that hired gangsters had broken into the Kansas City Court House, blasted open the steel doors of a vault and stolen the ballot boxes on the contents of which the Grand Jury had returned its findings and on which in the pending trials the prosecution proposed to rest its case. The machine had functioned after its nature.

This news went around the world. This happened in the "heart of America," at the time close to the home of the President of the United States. Patriotic citizens at home were shamed and humiliated. America was discredited abroad in the world at a time when America was attempting world leadership in the name of Democracy.

This was the sort of thing Markham had in mind when he wrote:

I fear the vermin that shall undermine
Senate and citadel, school and shrine—
The worm of greed, the fatted form of ease,
And all the crawling progeny of these—
The vermin that shall honeycomb the
towers
And walls of state in unsuspecting hours.

On the other side of the picture, we note the courage of zeal of independent newspapers, courageous prosecuting attorneys and lawyers, jurymen and religious and civic organizations, and good citizens generally who have fought against machine rule in many cities and for honest democratic government at home—at home first—overseas if possible. In this instance, as usual, exposure came first through the press—a free press. The Kansas City Star "broke the story." The attack was pressed by men who yet have the right of free speech; and it was backed by an aroused and informed public opinion. This reaction could not have occurred under a dictatorship, Nazi, Facist, or Communist, under which men are told what they may and may not read, say, do, or think.

The church, as an institution, does not take sides in partisan politics; but it is against iniquity in every

form, and a crook is a crook no matter what his party badge. In a democracy there are few worse political crimes than the corruption of the ballot. Someone has said, "We hear of many things wrong in our country; but we do hear of them, and we do set ourselves to correct them."

ELBERT A. SMITH.

TRACING THE SABBATH

CHAPTER 14.

(The Tenth Day)

Memory Verse: Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years.—Genesis 15:13.

1. This language was spoken to Abraham of the Lord, when Abraham was 99 years old, in the year 2012, year before Isaac was born.

2. And the Lord spoke further unto Abraham, saying: "And also that nation, whom they shall serve, will I judge: and afterward they shall come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."

3. Abraham was 175 years old when he died, and Isaac continued to live in the land God had given to Abraham until after Jacob's return from his sojourn with Laban.

4. When Joseph was seventeen he was sold into Egypt, and thus began the sojourn of Abraham's seed in a strange land that was not theirs. Joseph lived in Egypt 93 years before he died.

5. Levi, Jacob's third son, was probably about ten years older than Joseph, and lived to be 137 years old, so that he died about 17 years after Joseph did. Levi's second son, Kohath, lived to be 133 years old, and Kohath's oldest son, Amram lived to be 137 the same as his grandfather Levi.

6. It was this Amram, a grandson of Levi's, who become the father of Moses and Aaron. Moses was eighty years old, and Aaron 83 when they led the children of Israel out of Egypt.

7. In the 12th chapter of Exodus, Moses tells us that the "sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."

8. It is claimed by some writers that the children of Israel sojourned in Egypt only 215 years, which seems to be quite a discrepancy. Moses was there when it happened, and should have known. But something seems to be missing between the **time** of Genesis and the **time** of Exodus.

9. This much we can ascertain, that Joseph was in Egypt 22 years before Levi came with his brethren, and Levi was there 88 years before he died, making 110 years. Moses was 80 when he led the children of Israel out of Egypt. This makes a total of 190 years. Deducting 190 from 215 leaves 25 years between the death of Levi and the birth of Moses, for Kohath and Amram to supply. However deducting 190 years from 430 years, leaves 240 years for Kohath and Amram to occupy between the death of Levi and the birth of

Moses. This, too, may have been physically possible, but would have put the births of Kohath, Amram, and Moses in the late years of their father's lives, similar to the six sons of Abraham which were born to him by Keturah after Sarah's death.

10. There is something else in favor of Moses' 430 year period. All the souls from the loins of Jacob, at the time he and his sons went down into Egypt, were 70 souls, including a daughter and a grand daughter; but not including the wives of Jacob's sons. 408 years later, according to Moses' account, this number had increased to 600,000 men, besides women and children. Adding a reasonable number as an estimate for the women and children, and a reasonable estimate of the number who had died during that period would bring the total increase to something like four or five million souls, which is not likely in the shorter period named by some.

11. The Egyptians were the first people, after the confusion of languages to establish a calendar. They established a 30-day month and a 7-day week; but the first day of the Egyptian week was Saturday. Other nations followed along, some having a nine day week and some an eight day week.

12. The Egyptian year began in the fall, about the time of the autumnal equinox (September 21) and that brought the beginning of their seventh month, Abib, about the time of the Vernal Equinox (March 21). The Egyptian month, Abib, we show below:

Abib—Seventh Egyptian Month.

Saturday	-----	1	8	15	22	29
Sunday	-----	2	9	16	23	30
Monday	-----	3	10	17	24	
Tuesday	-----	4	11	18	25	
Wednesday	-----	5	12	19	26	
Thursday	-----	6	13	20	27	
Friday	-----	7	14	21	28	

13. Adding the 430 years of Israel's sojourn in Egypt to the date of Joseph's captivity, would bring it down to about 576 years in the tenth 1,000-year day from the beginning of creation. And in all that time, approximately 2576 years since Adam's physical existence began, we find in the record no sabbath as having been commanded for man's observance—the only sabbath mentioned, being the 1,000-year sabbath in which the Lord rested after finishing His work of creation.

- 14. Responsive Reading: Exodus, chapter 3.
- 15. Bible reading: Exodus, chapters 1 and 2.
- 16. What was the promise to Abraham regarding his seed?
- 17. At what period does Moses say they came out of Egypt?
- 18. How does his statement compare with other opinions?
- 19. Discuss the possibilities relative to the accuracy of these dates.
- 20. To what tribe did Aaron and Moses belong?

TRACING THE SABBATH

CHAPTER 15

(The Tenth Day—Continued)

Memory Verse: This month shall be unto you the beginning of months; it shall be the first month of the year to you.—Exodus 12:2.

1. Our memory verse tells us that the month in which they were to observe the Passover feast for the first time, which they were to eat with their staff in hand, and otherwise prepared to leave Egypt at a moment's notice, was to be the beginning of months to them, or the first month of the year.

2. Turning to Exodus 13:4, we read: "This day ye came out in the month Abib." So we know that the month Abib was to be the first month of the Jewish year.

3. Going back now to the first chapter of Genesis, we find that on the fourth day of creation the sun and moon were created, and they were to be "for signs, and for seasons, and for days, and for years.

4. Nothing is said about weeks and months; but we know that before the flood the 30-day month entered into their calculations; for we read: "In the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened."—Genesis 7:11.

5. And then again: "And the waters prevailed upon the earth an hundred and fifty days."—Verse 24.

6. Then in the next chapter: "And after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month on the seventeenth day of the month, upon the mountains of Ararat."—Verses 3, 4.

7. From the 17th day of the second month to the 17th day of the seventh month is exactly five months. And five months of 30 days each is 150 days. So we know that before and during the flood their months were 30-day months.

8. But after the confusion of languages, historians tell us that there were also a confusion of calendars; and when, after that confusion, the nations began to reconstruct their calendars, some instituted an eight-day week, some a nine-day week, and some a ten-day week. In fact, the Romans used an eight-day week until the Fourth Century after Christ.

9. The Egyptians were the first ones to construct a seven-day week. They also had a 30-day month, but their year began in the fall at the time of the autumnal equinox; while the month that Moses was instructed to make the first month of the year for the children of Israel, began at the time of the Spring Equinox, and was the seventh month to the Egyptians according to their calendar.

10. We should remember that the sons of Jacob, and their descendants, during the 430 years of their sojourn, were under the 30-day month, and the 7-day week of the Egyptians. The 7-day week of the Egyptians, however, began on Saturday, and ended on Friday, instead of beginning on Sunday and ending on Saturday as ours does.

11. If we get these things fixed in our minds, until we can never forget them, together with a thorough understanding of the nature of the Hebrew Sabbath, no Saturday keeper can ever disturb our minds relative to sabbath-keeping.

12. Before we get through with this Sabbath question we will learn that the Sabbaths under the law of Moses were all fixed date-of-the-month Sabbaths, and not fixed-day-of-the-week Sabbaths.

13. For instance, Abib 15, the day they came out of Egypt, was designed to be their Sabbath—the first Sabbath established by the Lord after man was placed upon the earth; and they were commanded: "Ye shall have an holy convocation; ye shall do no servile work therein."—Lev. 23:6, 7.

14. Now turning to Numbers 33:3, we read: "And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians."

15. This establishes the fact beyond doubt that they went out of Egypt on the 15th day of the first month of the Jewish year.

16. This Sabbath was instituted not because it came down in line from creation; but it was given to commemorate the day they were brought out of Egypt. And although, on that first Sabbath, they had performed servile labor in fleeing from Egypt on that day, hereafter they were to observe the 15th day of Abib as a Sabbath perpetually. And the 15th day being made a fixed-date of the month Sabbath, it follows that Abib 1, Abib 8, Abib 15, also Abib 22 and 29, were also fixed-date of the month Sabbaths, thereafter; and these dates must always be Sabbaths.

17. Let us look at the first line of the Calendar again depicting these Sabbaths:

Saturday ----- 1 8 15 22 29

18. Now let us do some thinking in connection with the above calendar. What is there peculiar about a fixed-date holiday? Christmas, for instance: Christmas is a fixed-date of the month holiday. It always comes on the 25th day of the month—and what happens? Last year the 25th came on Wednesday, this year it will be on Thursday, and next year on Friday. It moves down the week one day every year.

19. That is exactly what happens to the fixed-date of the month Sabbaths under the law of Moses, from Exodus to the Crucifixion; and no evidence can be produced that they had any Sabbaths but fixed-date of the month Sabbaths. The fixed-date of the month Sabbath, Abib 15, came on Saturday that first year; but the second year it came on Sunday—in fact it changed to Sunday before the end of the first year, as we will show in our next lesson. So, fixed-day of the week Saturday keepers are just out of luck. They haven't a shadow of a peg to stand on for their Saturday worship, neither is there a scintilla of evidence to prove a fixed-day of the week Saturday worship under the Law of Moses from Exodus to the Crucifixion,—nor before that time back to the days of Adam. So far as evidence is concerned they are hopelessly in the fog, and bogged in the mire.

20. We can readily see that with a fixed-date of the month Sabbath, the same as with a fixed-date of the month holiday, there would be only one year in seven that the Sabbath, or holiday, would fall on Saturday.

(Lack of space necessitates a continuation of this article next month.)