

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.

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THE LAW OF TITHING.

Willard J. Smith.

The practice of paying tithes is very ancient. We find it as a principle being practiced in the days of Abraham and Melchizedek (long before the giving of the law upon Mount Sinai) under the gospel as preached and practiced by those men. And not only was it a principle observed by men who sought to serve the only living and true God, but the most barbarous nations, and the heathen Greeks and Romans, out of a principle of religion common to all men, have often dedicated their tithes to their gods. Some have made it a standing obligation, others have done it upon particular occasions, and by the impulse of a transient devotion. Laertius says, that when Pisistratus, tyrant at Athens, wrote to Solon to persuade him to return to Athens, he tells him that, "Every one there pays the tithe of his goods for the offering of sacrifices to the gods." Pliny says that, "The Arabian merchants who traded in spices, durst not sell any till they had paid the tithe to their god Sabis." And Plutarch, in more places than one, mentions a custom of the Romans of offering to Hercules the tithe of what they took from their enemies.

Tithes were paid to God as a sign of homage and gratitude; thus Abraham's giving tithes of the spoil at his return from the expedition against Chedorlaomer, and the four kings in confederacy with him, Abraham gave to Melchizedek the tithe of all the booty taken from the enemy; and Jacob imitated this piety of his grandfather when he vowed to the Lord the tithe of all the substance he might acquire in Mesopotamia. Abraham's thus paying tithes to Melchizedek was a dutiful token that he owed his victory and success to God; and when the tithes were kept back from the priests the Lord complained that he was robbed. The paying of tithes was an honoring of God; hence Solomon said:

"Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."—Prov. 3: 9, 10.

The Apostle Paul was a firm believer in the duty of the people of God to care for those who ministered to them of the things pertaining to their life and salvation; and he therefore taught those among whom he labored the following doctrine:

"Who goeth a warfare at any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not THE LAW THE SAME ALSO? For it is written in the law of Moses, THOU SHALT NOT MUZZLE THE MOUTH OF THE OX THAT TREADETH OUT THE CORN. Doth God care for oxen? or saith he it altogether for our sakes? For OUR SAKES, NO DOUBT, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope SHOULD BE PARTAKER OF HIS HOPE. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not

used this power; *but suffer all things*, lest we should hinder the gospel of Christ. *Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.*"—1 Cor. 9: 7-14.

Jesus, when he was here, also taught that the people of God ought to pay their tithes. He said:

"But woe unto you, Pharisees! for ye *tithe mint and rue and all manner of herbs*, and pass over judgment and the love of God: THESE OUGHT YE TO HAVE DONE, and not to leave the other undone."—Luke 11: 42.

Matthew also reports this saying of Jesus this way:

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: *these ought ye to have done, and not to leave the other undone.*"—Matt. 23: 23.

Jesus here emphatically teaches that tithes thus paid, (which they ought to have paid, *and done right in so paying*), belonged to the same LAW—was part of the same law which enjoined the principles of judgment, mercy, faith, and the love of God; and whereas the principle of tithing being a part of that same law as these other principles—judgment, mercy, faith, and the love of God—it ill becomes one to try to fasten it on to the Mosaic economy as belonging primarily and only to that dispensation, and as having been done away along with the ceremonies of that old institution. But Jesus here taught that tithing, and the paying of the same, were associated together in the same code with the "Love of God," with "Faith," with "Mercy," and with "Judgment; and that he did not refer to their paying of tithes of their common garden vegetables BECAUSE of this principle having been enjoined in the Mosaic ritual, but *because it was the right thing for them to do*, as it existed and was in force in the same catalogue of virtues with Faith, Mercy, Judgment, and the Love of God hundreds of years before the giving of the law on Mt. Sinai; and that it was enjoined as a principle of right many score of years before Moses ever saw the stars.

When Jesus was teaching his disciples here on this continent he told them that he was commanded of God to inform them of, and instruct them regarding the prophecy of Malachi *which enjoins upon US* the necessity of the paying of our tithes, and makes the principle of tithing imperative. The Prophecy is as follows:

"Bring ye *all the tithes* into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the fields, saith the Lord of hosts. And all nations

shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts."—Book of Nephi, 11: 12-15.

From this we discover that the Lord required of his people that they bring in ALL their tithes, as well as their offerings. A half-way proposition would not suffice; they must bring ALL THE TITHE. They had been robbing God by not complying with the law governing in this matter. Perhaps they were consoling themselves with the thought that it was not necessary for them to tithe the whole of their possessions, but simply to tithe that portion *which they could conveniently spare after all their wants and needs were supplied*; or, possibly they were not paying any tithe at all. At any rate the Lord complained that:

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?"

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

"Ye are cursed with a curse, for ye have robbed me, even this whole nation."—Book of Nephi, 11: 10-12. And this, by the commandments of God, was written "that they should be given unto *future generations*." Unto us. Verse 29.

Getting serious, isn't it? They had robbed God, and *from the days of their fathers* they had gone away from his ordinances, and had not kept them; but the Lord, ever Gracious and Merciful, promises that if they will return unto Him, He will return unto them. Praise the Lord for His wonderful goodness unto the children of men. The question now arises as to who were the fathers here referred to? And we believe we are safe in saying that primarily Abraham, Isaac and Jacob, together with Moses and all the Prophets are quite generally believed to have been the ones referred to. The Scriptures say:

"Our fathers went down into Egypt";—Num. 20: 15;—and, "The Lord made not this covenant with our fathers, but with us,"—Deut. 5: 3; and, "All our fathers were under the cloud, and all passed through the sea,"—1 Cor. 10: 2.—and, "He spake to our fathers, to Abraham and his seed forever,"—St. Luke, 1: 55.—and, "Art thou greater than our father Jacob, which gave us the well?"—and, "Art thou greater than our father Abraham, which is dead?"—St. John, 4: 12; and 8: 53; and, "The God of glory appeared unto our father Abraham, when he was in Mesopotamia,"—Acts 7: 2; and many other places both in the Old and the New Testaments which it would be wearisome as well as unprofitable to copy. Hence, in the matter of tithing these Israelites had departed from the original rule of service, and in doing so they were robbing God; therefore in order that WE be not found doing as did they, let us ascertain, if we can, in what way *the fathers* paid their tithes, and act accordingly, that we may please God and be entitled to the great blessings promised to the obedient tithe payer.

Turning now to the fourteenth chapter of Genesis, we there find the first recorded case of tithe paying in the Bible, and *our father Abraham* was the tithe payer. The statement is as follows:

"And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all."—Genesis 14: 17-20.

Paul, the Apostle, says of this affair:

"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 Abraham gave the tenth part of all."—Heb. 7: 1, 2.

The reader will please note these statements very carefully, for in the manner in which *our father Abraham* paid tithes, (as he was called the friend of God, and God has said of him, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do *justice and judgment*; that the Lord may bring upon Abraham that which he hath spoken,") and he, serving us as an example, we must, therefore, conform to the manner in which he paid his tithes; and the reader will have no difficulty in ascertaining that Abraham "Gave a tenth part of all." Not a tenth part of his "Increase" after he had taken out his living expenses from his accumulation; No, No! but he "GAVE A TENTH PART OF ALL. And his grandson, Jacob, in after years followed in the footsteps of his noble ancestor. Of Jacob we read:

"And he vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and OF ALL THAT THOU SHALT GIVE ME, I WILL SURELY GIVE A TENTH UNTO THEE."—Gen. 28: 20-22.

Mark the phraseology: "Of all Thou shalt give me, I will surely give a tenth unto Thee." A tenth of all his accumulation. Not a tenth of his interest, but *a tenth of all that God should give him*. What did he ever have which God did not give unto him? Will some one who holds to the idea that *a tenth of one's interest annually* is the prescribed rule, and that it is acceptable to God as His divine plan, arise and make answer?

Pursuing this thread of the argument in regard to what portion of one's holdings he should pay in order to comply with the law of tithing, I will take a retrospect of that principle as carried out under the law of Moses; observing first, however, that the word "tithe" is always derived from the Hebrew word, "*asar*," or its corresponding Greek word, "*dekato*," or their derivatives, and literally signifies a "tenth", and the tithe today means just what it meant in the days of Abraham, or in the days of Moses—no change whatever in its meaning—though the *usage* of the tithe under Moses differed somewhat, perhaps, from its gospel usage in the days of Abraham and its present usage, though the principle of tithing always remained unchanged. Under the gospel dispensation of Abraham's day the law of tithing called for a tenth of all of one's possessions; so, too, under the Mosaic economy the law required a tenth of all the accumulations of those people, as we shall amply prove; and sustaining both these propositions we prove thereby the necessity for a like compliance with that principle now, as Principles are eternal and never change.

In Leviticus, chapter 27: verses 30 and 32, we read:

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord."

Whatever grew from the "seed of the land" that they sowed, or of the "fruit of the tree," of their flocks and herds, *a tenth of all* was the Lord's as the tithe to be paid to him.

"Thou shalt truly *tithe all the increase of thy seed*, that the field bringeth forth year by year. And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, *the tithe of the corn, of thy wine, and of thine oil, and the firstlings of thy herd and of thy flocks*; that thou mayest learn to fear the Lord thy God always."—Deut. 14: 22, 23.

Again: "And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and *all the increase of the field; and the tithe of all things* brought they in abundantly.

(Continued on page 16)

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EDITORIAL

WHAT WOULD YOUR ANSWER BE?

A visitor to the Temple grounds the other day stood on the bank near where the first stone marker was found, and looking down into the open trench made this remark: "Will the Church of Christ become notorious as builders of unfinished buildings?"

And as he asked this question he looked across the excavation for the Temple, at the tarpaper front and yellow pine boards, where he had expected to find polished white marble, and then at the cold gray dome, which he had been told was to be "glittering copper."

He said he had "just walked through those *bare ramps* and stood beneath that *great echoing dome,*" and then he turned and looked over towards the new Sanitarium, its skeleton stands silent and cold.

Again he turned and, looking down into the trenches, said, "I am a minister of the Gospel, returning from my mission to the East for the Church of Jesus Christ of Latter Day Saints in Utah. But there seems little hope for us from there. I wonder, can the Church of Christ do this work? Are the people willing to make the sacrifice? If they are, success will be theirs, for the Temple of the Lord can not be built in any other way. Can you do it?"

What is your answer? Is it in words only? If so, what will be your hope when perilous times come upon you?

What is your answer? A. M. Smith.

Dear Editor of Advocate:

Having been a member of the Latter Day Saint Church and seeing the departure from justice and mercy, I naturally turned against such procedure. For to me they no longer represented the gospel of our salvation. In 1929 I attended the Church of Christ conference and not being prejudiced, held myself ready to receive whatever appealed to me for good. I had already heard their claim in regard to the temple, so that was not new to me.

One thing that appealed to me, was to see see them use the Book of Mormon in their business meetings, and I rejoiced to see it, although I had never seen it used that way before. I knew what was written on its sacred pages, and felt I was with a people that believed the angel message.

I proceeded to investigate the claims of the Church of Christ, Temple Lot, and this is what I found: that they were a remnant of the church organized April 6, 1830, and the only ones that accept Christ as their head (Col. 1: 18), with twelve apostles first (as all the factions claim their president is the head). It was called the Church of Christ in 1830, it is called by that name today. Immediately our spiritual advisers began to chide me. Told me to quit reading, and said, "Stick to the church." Also intimated I was lacking in the upper story, saying I might be well read, but easily deceived. But I kept right on following my guide

who said, Prove all things, hold fast to that which is good, knowing he that judged a matter before he heard it, it is a shame and a folly to them. I also found that when the Lord commanded his servant to go forth and prune his vineyard for the last time, that those he called on would be few in number. (Jacob 3: 136.) I also found the bride was not yet ready, but preparing to make herself ready. The prophet Enos tells us if we labor with all our mights, the Lord of the vineyard will labor with us. I believe each one of us will have to labor that we may be more pure and righteous, so we may be robed in clean linen pure and white, then Christ will say: All things are now ready, enter into the marriage supper of the Lamb.

Brothers, sisters, will you, will I, have on the wedding garment?

Last spring while lying in the hospital after having a goiter removed, I had a most wonderful dream or vision. I was asleep but seemed to know some one was talking to me, and he said there were a few that were pure and they shall walk with me in white. At the same moment, I (in spirit) was walking with them. I knew I had won the prize and was in possession of it, and that it would never fade away. Oh, the bliss, the triumph of that moment, no mortal tongue can tell, neither can it be written, for it has never entered into the heart of man. When I awoke there was a divine presence at my side, and the memory of the vision lingered on. It was sweet to be there.

It was with joy and gladness I became a member of the Church of Christ, and feel more firm on the Rock of Eternal Truth than I ever did before. I have learned more of the true history of the church in one year than I did in fifty years in the other one. I now see both sides, but if I had remained where I was, I should never have known how the wool had been pulled over our eyes. There are lots of good honest people that would investigate if we could reach them. We are told to go to them in love. God's way is the best way, his way is the right way. I'll trust in him always, he knoweth the best. Kindness wins what force will never gain.

Mrs. William Scott.

AN EXPLANATION

You will notice that the article in the last issue under the caption of "What Shall It Be" came to an abrupt end. It seems the last two or three paragraphs were left off.

We do not know how this occurred and regret that such a mistake should happen. We herewith print the part that was omitted with apologies to Brother Wheaton:

A. M. Smith.

WHAT SHALL IT BE?

(Continued)

Because the *Elders' Conferences will only be instructive, advisory, and administrative*, thus placing the conferences upon a high spiritual plain, instead of making it an arena for political maneuvers, and oratorical contests.

Because it provides equal representation to every group through their elders, instead of giving large groups control through their delegates or mass assemblies of their members.

Because the Elders' Conference provision does not come into existence by precedent, inference, nor conference legislation, but by the commandment of God.

Clarence L. Wheaton.

NOTICE

We have received a letter from Brother Raymond A. Utt, of Morgantown, West Virginia, Route 6, Box 26A, asking for help. Brother Utt needs a job very badly, as times are very hard where he lives, and he is in real need. He would appreciate it very much if you would correspond with him and help him to find work that he could do.

A M S

THE VINEYARD

AN INTERESTING LETTER

By L. A. Gould

Bemidji, Minn., October 22, 1930.

Dear ———:

Your letter received and duly digested; can't say it makes us exactly happy, and there is so much else in the world to be unhappy over too. Brother ——— thinks we ought to all be joyous and shout for joy continually—poor man, and only one of his stepchildren pays any attention to the latter-day work, his boys drinking and carousing, and into things too naughty to mention in a letter. One of them said there was nothing to look forward to now, but just to die: and yet ——— thinks there is nothing in the world to grieve over, because the Lord showed him twenty years ago that the gospel was true, and so this church is the only true church—no matter what it does, or where it goes to. Well, that is exactly what the Saints said who were in the church in the Prophet's day, and followed Brigham Young to Utah.

The Lord had shown them that the church was true, and so no matter what it did it must always be true, and no matter where it led they must always go with it, and go they did, into the depths of apostasy, shouting, "Glory, hallelujah! I know this church is true, and that Joseph Smith was a prophet of God, and that Brigham Young was his legal successor." They had nothing to grieve over except when some of their children backslid, and went into the Reorganization, which they looked upon as being nothing but a set of apostates, who legally had been shorn of church membership and all priesthood authority, by action of the only true church.

Strange isn't it how a people could be so blinded, and yet they blinded themselves. At some time they had all of them deliberately shut their eyes to wrong, or voted to sustain that which was not right, knowingly, that thereby they might retain their prestige, and be good fellows with those in charge; or had failed to raise their voices against wrong, for fear they would lose their official position or their family allowance. It was only the few who had backbone enough to denounce the evils and defy the evildoers that the Lord could use to reconstruct his work.

Well, the same thing is happening in our day, and the same causes will produce the same condition of blindness, and eventually lead to the same depths of apostasy. There is no other recourse, except repentance and humility, and that of course is unthinkable.

You say you are looking for a change in the church soon. What change do you look for in the church? What change can you possibly look for? No one dares to say anything about the necessity of a change, in Conference; and hardly dare to whisper it in private, especially if it would jeopardize their place or position or their job. And under the rule of dumb and throttled silence, what change can there be but a change from bad to worse?

Do you think that the Lord is going to reach down and shake Fred M. out of his breeches? Why, if he did, what would a cowed and groveling people do with their liberty? They haven't the least idea what should be done in an emergency of that kind, any more than had the Saints at Nauvoo. And never will have till freedom of thought and speech, and of the press is restored to them, and they begin to do some thinking on their own account.

You are looking for a change in the church soon; for the Lord to do something? Just how many do you suppose would note the change and accept it, and would recognize his hand when he did do something?

The Lord did something twenty hundred years ago, in fulfillment of prophecy. A virgin conceived and bore a son,

heralded by angelic hosts, and by the wise men. He grew up in the midst of his people, confounded the doctors of law and of divinity with his wisdom, wrought a world of miracles by his almighty power, put tempters, critics, and faultfinders to silence with a single answer, established his church, spoke as never man spake, but as one having authority; suffered on the cross, rose from the dead, inspired his ministry to carry on his work—and those who were looking for a change soon, and for the Lord to do something, never saw the change, never knew the Lord was doing anything; don't know it yet, are still looking for their Messiah, and his second coming is at the door. They've lost two thousand years of growth and development in the kingdom of God, WAITING FOR THE LORD TO DO SOMETHING. He came unto his own, and his own received him not. He dared to tell them of their wickedness in plain and unvarnished, but forceful language, and they said he had a devil.

And so many were looking for a change soon, at Nauvoo, and for the Lord to do something. And how many saw the change, and recognized his hand when he did something? Just the few who had refused to worship at the shrine of priestcraft, who had the courage to denounce evil and stand for the truth at whatsoever cost; to whom truth meant more than prestige and priestly emmolument. And it was said that they had a devil. "The God that I worship," said one, "told me they were led by a spirit of deception." But the Lord could use them, and did, to reestablish his work. At his bidding they denounced and cast off all who claimed to be leaders but were living in idolatry. They denounced them and their works in plain and unvarnished language, but forceful; and because of this they were possessed of a devil. And we have lost a good part of a hundred years waiting for the leaders of the church to get through fiddling with Masonry, so the Lord could do something.

And today there are hundreds looking, as you are, for a change soon, and for the Lord to do something—admitting the necessity of it, for why look for a change if there is no need? But how many will see the change, and how many recognize the hand of the Lord when and where he is working? Only the few. Only the few who have the courage to follow Christ, even though it means the loss of place and position and priestly appointments! Only those who have the backbone to denounce the encroachments of evil, who stand upon their feet and cry aloud as watchmen upon the walls of Zion, in plain and unvarnished but forceful language. And those who hear say they are possessed of a devil, as you said of E. E. Long.

That has been my experience, too. Let me tell you some of it. The Sunday after I knew for a certainty that Fred M. had joined the Masons, I declared against the evil in no uncertain terms, as well as against those who, while beforehand they were mightily opposed to Masonry, now began to hedge, and say, "Well, if Fred M. has joined it must be all right." And I said it was too bad that we were not all named Smith, then we could do as we pleased and it would be all right. That was in Sunday school. Well, some went home from the Sunday school, and meeting others warned them to stay away from the church, that Leon had gone wild and was ranting. And when I took the stand to preach, I was filled with that unquenchable fire that loosened my tongue, and enabled me to speak as only in my dreams I had ever been able to speak before. At the close, my wife—the first and only time—came up to the stand, grasped my hand and congratulated me upon the effort. The rest went home and said I was possessed of a devil.

I was filled with much of the same spirit when I preached earmarks of apostasy; but there was a spirit of resistance operating in the audience that destroyed my liberty in part, and yet with enough power so that one man sat up with eyes wide open, whom I had never before seen in a service, except with eyes closed as if asleep. How many who have

read "Earmarks of Apostasy," and have testified that the Spirit of God came to them as they read it? If their testimony is true, isn't it a little strange, that the Herald editor being supposedly guided by the Spirit of truth should turn it down; while the editor of the Torch being supposedly benighted by the spirit of apostasy should ask to publish it?

And so, with one that I preached sometime before "Earmarks" and one last spring, that I told you was given me during the night of the storm when I stayed in the basement of the post office, I was blessed with more than usual liberty and power in presenting them; but because they were a voice of warning, and a portrayal of our perilous condition,

they were not received by those who heard.

So I have experienced the feelings the Savior must have felt, when trying to warn and reach those whom he loved, to save them from great sorrow and loss, and they rejected his message and accused him of being the tool of Beezlebug, the Prince of devils.

And so the change you are still looking for will be seen and known only by those who have courage to stand for the right; the rest will become old bottles, filled with traditions of various kinds, with no capacity to receive and contain the ever new wine of the gospel.

(To be continued)

DOES DEATH END ALL?

By J. E. Bozarth

Acts 24: 15: "And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust. I Corinthians 15: 21-22: For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

If we believe in God, our answer is No. And if we will but look about a little, and consider the many things that have been, and are being developed, in this world of ours, we can't help believing that there is a God, or a creator, who has wisely arranged his blessings so that all of his creatures might share in the good things of this earth. In the 33rd chapter of Deuteronomy, from verse 13 to 17, is a list of blessings that I would like for you to note and make comparison with the things produced in this broad land of ours. Here they are: And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, And for the chief things of the ancient mountains, and for the precious things of the lasting hills. And for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

Bear in mind the gold, silver, copper, lead, iron, the oil, gasoline, and gas which is now being used to bless humanity. This alone is to my mind enough to prove to all thinking people that there is a God. And if there is a God death can not end all.

It is my solemn belief that there is a just God and a life to come, and I will take it for granted that you believe the same. The champion of infidelity in this nation stood some years ago by the side of the open grave of his brother, and when asked to deliver a funeral oration, made this wonderful confession. Wonderful, in view of the fact that his life up to his death was such as to leave the impression that he was directing his thoughts and criticism against the foundation of the hope of human life. His admission was about like this:

"I confess that I know not whether this article that we now call death is a cessation of human consciousness, the end of real life, or whether it be the gateway unto life in earnest."

So you see when he came face to face with death, his sober sense came to him and like one of old, no doubt this question came to him: If a man die, shall he live again?

There have been converging intuitive convictions of men in all ages and lands that there is an existence after death not radically different from the experiences, scenes, and vicissitudes of this bodily life, and that the dead are interested

in the lives of their descendants or relatives. This is shown in the parable of the rich man and Lazarus, found in Luke 16th chapter, after being denied the assistance of Lazarus in his own behalf his next thought was of his father's house and his brothers. Verses 27, 28: "Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment." Men die, but the continuity of the stages in the life history of man is so impressive that the mind does not naturally imagine that death means annihilation. The real worth of a man is so invariably seen only when we take a broader view of the events with which he was connected that we can not properly estimate the individual aright by confining ourselves to our imperfect survey of his few short years. It is very difficult for the mind to believe that annihilation could seem possible. Death then is not terrible; the terror consists in our idea that death is terrible. Only rarely has annihilation been anticipated. The theory that death is an endless sleep forgets that this will be annihilation unless the sleeper wakes up, as it were, and becomes aware that he has experienced sleep. A consciousness of continuity is indispensable, and the theory that the individual loses his individuality in another vaster one or in some ultimate principle is ambiguous. The apostle Paul gives us to understand that the world of mankind would be in a deplorable condition indeed if death ends all. 1 Corinthians 15: 19 (hope is held out to us): "If in this life only we have hope in Christ, we are of all men most miserable." But in the 20th, 21st, and 22nd verses he gives us a wonderful hope through the resurrected Christ: "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." The instincts of self-preservation are beneficial to the subject; but the impulse that sends men to self-sacrifice is unintelligible and irrational if death is the end of all. Psalm 17: 15: "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." This statement is made in the affirmative with full assurance of its realization.

The prophet Isaiah in his 26th chapter, verse 19, representing Christ as the speaker, says: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." About 750 years after this promise was made by the prophet, Matthew tells us of a wonderful experience which took place in fulfillment of the same. Matthew 27: 52-53: "And the graves were opened; and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

Please let me quote another witness, the Apostle John, found in his 5th chapter, verses 24 to 30: "Verily, verily, I say unto you, He that heareth the voice of the Son of

him that send me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me."

We Shall Be Like Him

John gives us this wonderful assurance in his First Epistle, third chapter, verse 2: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is." And Paul, in Philippians 3: 21: "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

We were made in the beginning in the image of God, so we naturally would conclude that we will continue like him so far as form is concerned at least, in our review of him we recollect, first that he was clothed upon with flesh, and blood, and bones, like all other men, and every way subject to hunger, thirst, pain, weariness, and death. Second, that he was crucified, his hands and feet torn with nails, and a spear pierced his side, so his blood was spilt on calvary, the body was wrapped in linen and laid in Joseph's new tomb.

The disciples thought it was all over, so Peter said, "Well, I'm going fishing." The others said, "We go too, lost hope lost faith. We thought it was he who would restore the kingdom to Israel, but he is dead, so we will go back to our old job and earn an honest living."

I wonder if there are not some now who, because of disappointment and trial, have about come to the same conclusion. If so, let me say to you, don't give up and say forsaken, don't begin to say I said look there comes a ray of sunshine, catch it quick, it seems so glad.

The women, with the desire to do something more in the way of anointing the body, came early in the morning to the sepulchre. They reasoned among themselves on the way as to who would roll the stone away so they might get into the tomb. But when they reached the tomb, it was open, and they walked in. Jesus was gone, and two angels were there. The grave clothes were there, and the napkin no longer needed, folded and laid by itself. The angels said, "Why seek ye the dead among the living? He is not here. He is risen as he said."

You remember how he walked that same afternoon with two men, and talked of his death and resurrection, and how he was made known to them at supper, and afterward how he appeared to the disciples, and how they were afraid, and the manner of his introduction, found in Luke 24: 36-39: "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." And calling for something to eat, they gave him fish and an honey comb. Which he did eat and even afterward Thomas was invited to put his fingers into the prints of the nails in his hands, and feet, and to thrust his hand into his side.

Let us call Job back to the witness stand and see if he

has found an answer to his question, before quoted, chapter 14: 14: If a man die, shall he live again? Yes, here it is in chapter 19: 23-27. "Oh, that my words were now written! oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though, after my skin, worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

In Ezekiel, chapter 37: The prophet was carried away in the spirit, into a valley of dry bones, and they were very numerous and very dry: and while he stood musing, a very wonderful question was asked. Verses 3-14: "And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied there was a noise, and, behold, a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves and, cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

With this hope in our souls we are made able, to pass through the dark days of sadness and gloom, even though we hear the loud thunder roar, and the fierce and vivid lightning flash about us there is no fear, believing that our light afflictions, which is but for a moment, marketh for us a far more exceeding and eternal weight of glory so with these truths before us we can say:

O glorious day! O blessed hope!
My soul leaps forward at the thought:
When in that happy, happy land,
We'll take the ancients by the hand,
In love and union, hail our friends,
And death and sorrow have an end.

It having been proved that death does not end all, but that there is a literal resurrection, still it is up to us as to when and to what station we will be raised. You will find this thought in Revelation 20: 12-15: "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. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were indeed every man according to their works. And death

and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." 1 Thessalonians 4: 14-18: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord

himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." The half has not yet been told, but space will not permit of more, so I leave it with you.

THE PREACHER ON THE FENCE

From out the millions of the earth
 God often calls a man
 To preach His word and for the truth
 To take a loyal stand.
 'Tis sad to see him shun His cross,
 Nor stand in its defense,
 Between the fields of right and wrong—
 A preacher on the fence.

Before him are the souls of men,
 Designed for heaven or hell.
 An open Bible in his hand,
 And yet he dare not tell
 Them all the truth as written there;
 He fears the consequence—
 The shame of heaven, the joy of hell—
 A preacher on the fence.

Most surely God has called that man
 To battle for the right;
 'Tis His to ferret out the wrong,
 And turn us on the light.
 He standeth not for right nor wrong;
 He feareth an offense.
 Great God, deliver us from him—
 That preacher on the fence.

If he should stand up for the wrong,
 The right he'd not befriend;
 If he should boldly stand for right
 The wrong he would offend;
 His mouth is closed, he dare not speak
 For freedom or against;
 The most disgusting thing on earth—
 A preacher on the fence.

His better judgment, common sense,
 They pull him to the right;
 Behold him grip that topmost rail
 And hold with all his might;
 His love of praise, it holds him fast,
 Keeps him from going hence;
 He's in a most unpleasant plight,
 That preacher on the fence.

But soon both sides will find him out,
 And brand him as a fraud;
 A coward he, who dare not please
 The devil for his God.
 His sacerdotal robes, they're all
 A miserable pretense:
 And sons of zeal will do their best
 To club him off the fence.—Selected.

Sister C. W. Morgan, of McClelland, Iowa, sends in an offering from her Sunday School class to the Temple. Just one dollar for each member in the class. What a shower that would be if all the Sunday Schools would follow this example!
 A. M. S.

OF GENERAL INTEREST

Last issue our General Interests was cut short for want of space, so we will try to give you a few more items this time. We are all inclined to look back at this time of the year and I am glad that as we look back over the past year and take an inventory of the events of the year so far as they affect the church, we are made to rejoice that we can recognize progress of a good stable nature in the church. No, we have not accomplished all that was expected, but as long as we can see we have moved forward, even a little, we should feel encouraged.

The Christmas season brought Brother Wheaton home for a visit with his family, but he had scarcely arrived before he was called to Colorado Springs by the death of the infant child of Brother and Sister Thomas Barton, which died December 21.

Brother Wheaton is again in the field at Ogden, Utah, where the work now seems to promise some reward for the hard work done there in the early part of the winter.

Brother Anderson also returned with Santa Claus, at least they arrived about the same time. He reports very favorable condition of the church work in Rhose Island. He had a rather unusual experience; was introduced to an elderly lady who recognized him as the man she had seen standing by the Temple, in a vision that had been shown her some time before. She also recognized the Temple as the one she had seen in her vision.

Brother Flint is now in Rockford, Ill., looking after the church interests there.

We just received a letter from E. E. Long from Texas. Brother R. M. Maloney is with Brother Long. They had just arrived at Paint Rock, Texas, by auto amid the rain and the mud, with the usual luck—slid off the road into the ditch. Brother Long walked a mile in the mud to obtain a mule team to pull them out. However, such things as mud have little effect on real missionaries, and so Brothers Long and Maloney expect to hold meetings at Paint Rock as soon as the mud dries up a little.

Here at the center place, there is not much change. Things run along about as usual. The local church held their Christmas dinner in the dining room of the church, as has been the custom. We enjoyed a regular feast of good things to eat, and a good social time together. We were truly as one big family for that day at least.

The work on the Temple has stopped, till there is sufficient funds coming in to take care of the next unit of the work. How long this will be will depend on the people, as we can not go ahead with the building until there is sufficient funds in hand to cover the cost of the work to be done. We need about \$800 just at this time in order to continue. What *will* you do about it?
 A. M. Smith.

21 Dynevor St., Gloucester, England.

To Secretary of Church of Christ.

Dear Brother:

I am sending Twenty-five Dollars (\$25.00) as donation to the Temple Fund from the Gloucester Church of Christ. Please accept our best wishes for the building of the Temple, and onward progress of the Church of Christ.

On behalf of the Gloucester church,

Lily E. Trap.

THE LAW OF TITHING

(Continued from page 9)

... And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, *we have had enough to eat, and have left plenty*; for the Lord *hath blessed his people*; and that which is left is this great store."—2 Chron. 31: 5, 10.

Once more:

"As it is written in the law, . . . that we should bring the first fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; *and the tithes of our ground unto the Levites*, that the same Levites might have the tithes in all the cities of our tillage. And the priest, the son of Aaron, shall be with the Levites, when the Levites take tithes; *and the Levites shall bring up the tithe of the tithes* unto the house of our God, to the chambers, into the treasure house."—Nehemia 10: 36, 38.

Here we discover that the tithe was for the sustaining of the Levites (the ministry and their families (See also Numbers 18: 21-26), and it was also used for sacrificial purposes; and that the Levites were required to pay a tithe of the tithes which were paid in the treasury for them. We also learn from Deuteronomy 14: 28, 29, that a special tithe was taken up every third year for the poor among them, and for the widows and orphans.

These scriptures testify abundantly that the principle of tithes provided that the payer of tithes should pay a tenth of all that he had. Many other passages of scripture might be brought forward to sustain this position, but why continue to multiply evidence? Are these not sufficient? And do they not as truly prove the position herein taken as though an hundred more scripture passages were added? But I will add just one more. The apostle Paul, in speaking of himself says:

"My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the *most straitest sect* of our religion I lived a Pharisee."—Acts 26: 4, 5.

The Pharisees were very strict in the observance of the outward manifestations of and precepts of the law, Paul in the above quoted statement declaring them to be *the most straitest sect of the Jewish religion*; and Jesus said while delivering one of his discourses:

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

"The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

"I fast twice in the week, I give tithes of ALL THAT I POSSESS."—Luke 18: 10-12.

Permit me to ask the question, Did not that Pharisee understand the law of tithing as taught in this the straitest sect of the great Jewish church? And did he pay tithing on more property than that which the Jewish religion prescribed? And if he *did not* pay tithing on more than that which the Law demanded, and paid tithes on ALL THAT HE POSSESSED, then is it not clear that we, in the payment of our tithe, should follow the example of that ancient Pharisee? And if so, what becomes of the idea that tithing is required only on any increase we may have AFTER all our needs and wants are fully supplied and gratified? Really, to be honest, doesn't that look a little bit like as though some one was just trying to play a crooked game with the Lord? trying to cheat Him out of His own? Or are our traditions, which we have been taught, to blame for this untenable position? What sacrifice are we making in paying a tenth of our little increase which may be left us

after all our wants and needs have been fully supplied? It is a mistake. The principle of tithing requires a tenth of all our possessions; and he who complies therewith may be assured that God will fulfill the promises He has made, not only of physical blessings, but with spiritual endowments as well.

May God hasten the day when all the honest-hearted ones throughout the great Restoration movement will be able to see eye to eye and become united as one grand family in the Lord; for then Christ shall come, and reign supremely grand from the rivers to the ends of the earth.

"THE BUILDERS"

A Builder builded a Temple;
He wrought with care and skill,
Pillars and groins and arches
Were fashioned to meet his will.
Men said when they saw its beauty,
It shall never know decay;
Great is thy skill, O Builder,
Thy fame shall endure for aye.

A Teacher builded a Temple;
She wrought with care and skill,
Forming each pillar with patience,
Laying each stone with care.
None saw the unceasing effort,
None knew of the marvelous plan,
For the temple the Teacher builded
Was unseen by the eyes of man.

Gone is the Builder's Temple,
Crumbled into dust;
Pillars and groins and arches,
Food for consuming rust.
But the Temple the Teacher builded
Shall endure while the ages roll,
For that beautiful unseen Temple
Was a child's immortal soul.

—Selected.

Those who live on the mountain have a longer day than those who live in the valley. Sometimes all we need to brighten our day is to rise a little higher. John Dewey.

TWO KINDS OF PEOPLE

There are two kinds of people on earth today,
Just two kinds of people, no more, I say.
Not the sinner and saint, for 'tis well understood
The good are half bad and the bad are half good.
Not the rich or the poor, for to count a man's wealth
You must first know the state of his conscience and health.
Not the humble and proud, for in life's little span,
Who puts on vain airs is not counted a man.
Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.
No; the two kinds of people on earth that I mean
Are the people who lift and the people who lean.
Wherever you go you will find the world's masses
Are always divided in just these two classes.
And oddly enough, you'll find, too, I wean,
There is only one lifter to twenty who lean.
In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or are you a leaner, who let others bear
Your portion of labor and worry and care?

—Exchange.