

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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More About Tithing

By Apostle B. C. Flint

Among the "bills" for referendum, approved by the recent General Assembly, is one that provides that tithing shall be taught as the financial principle of the church in caring for its monetary needs. No doubt there will be some rather sharp opposition to this, and considerable argument will be indulged in, in an effort to disprove the principle of tithing as being scriptural. Considerable argument was indulged in at the Assembly, and for the benefit of those who were not there to hear it, we will venture a brief analysis of that which was responsible for the body, there assembled, acting as it did.

The chief practical argument that is advanced against the principle, is that it can not be made to apply, justly, to the commercial systems of the nations of the earth under which we now live True, but the same thing can be said about any other period. The tithing law can not be made to apply JUST the same under the regime of Moses as it did during the time of Abraham, nor yet during the time of Christ either in Palestine or America. Yet we propose to show that it WAS the financial principle in operation during all of those periods. If not, will some one please tell us what system was in operation during those periods? Methinks I hear some one suggest, just here, that the Law of Consecration or "All things common," is the financial law of the perfect GOSPEL PLAN. All right, we'll admit it, and discuss it when we get to that part of our analysis.

The chief scriptural argument against the principle of tithing is found in the seventh chapter of Third Nephi, where Christ is explaining his connection with the "Law of Moses," and this is the key to the whole situation. Every opponent of tithing MUST use the same proof texts, that are used against a material temple as a part of the gospel economy. In fact, they are inseparable, and our experience has taught us that, almost invariably, those who reject the principle of tithing, soon reject the temple idea too, and it is the natural sequence that they should.

Let us see I wrote my article in defense of a material temple in answer to one of the best students that has yet arisen to oppose our temple program. He tried to show that the temple or tabernacle had its beginning with the introduction of the "law of types, and shadows," known as the "Law of Moses," with its ceremonies, burnt offerings, sacrifices, etc.; that it had no SPIRITUAL purposes, and hence was fulfilled in Christ according to Christ's own statement in the seventh chapter of Third Nephi, already mentioned. Let us just examine that text for a moment and see if it includes everything that it is made to include, by those who would have everything given to Moses fulfilled in Christ? In verse 3 Christ proposes to enlighten his Nephite disciples, who were perplexed concerning the Law of Moses. Verses 5 and 6 read as follows: "Behold I say unto you, that the law is fulfilled that was given unto Moses. Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law IN ME is fulfilled, for I have come to fulfill the law therefore, it hath an end." [Emphasis mine.] This agrees with Luke 24: 44, where Christ says this;

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, CONCERNING ME." [Emphasis again mine.] How much then of the "Law of Moses," was fulfilled in Christ? Obviously, that which was, "IN ME," or "CONCERNING HIM." In our temple article we showed that the only part of the temple service that was fulfilled in Christ, was the work of the High Priest, going into the Holy of Holies once every year to sprinkle the blood on the Ark, (or its substitute in the restored temple) in type of Christ's blood being shed, and that when that did happen the temple was not destroyed, but the "veil" of the temple was rent in twain, thus opening and fulfilling that which was a 'type." The rest of the temple was for SPIRITUAL service. See Hebrews 9: 1: "Then verily the first [Mosaic] covenant had also ordinances of divine service, and a worldly [material] sanctuary." All of this argument limiting the so called Law of Moses to temporal types, in the matter of the Temple, is the same as that used against tithing.

But, continuing Christ's explanation in that seventh chapter of Third Nephi we have him making the very statement I have just made. We read: "Behold, I do not destroy the Prophets, for as many as have NOT been fulfilled, IN ME, verily, I say unto you, shall all be fulfilled. And because I said unto you, that old things hath passed away, I do not destroy that which hath been spoken concerning things which are to come."—3 Nephi 7: 7, 8. In other words, the spiritual part of the Mosaic covenant was swallowed up in the gospel brought by the Christ, therefore, it ceased to exist as "The Law of Moses." Other texts in support are found in 1 Corinthians 10: 2-4: "And were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ." Hebrews 11: 26, speaking of Moses: "Esteeming the reproach of Christ greater riches than the treasures in Egypt:" The "Law of Moses," was added to the gospel because of transgression (see Galatians 3: 19), but it did not supplant the gospel given to Abraham four hundred and thirty years earlier. So much for that.

But tithing did not come into being as a part of the "Law of Moses" at all, but was observed by Abraham long years before the "law" was given. Did Abraham observe the principle of tithing as a part of the gospel given to him? Let us see; Alma 10: 1-7: "Now as I said concerning the holy order of this high priesthood: there were many who were ordained and became high priests of God [not Aaronic high priests, under the Mosaic covenant.—B. C. F.]; and it was on account of their exceeding faith and repentance [Gospel principles.—B. C. F.], and their righteousness before God, they choosing to repent and work righteousness, rather than to perish; therefore they were called after this holy order [order of the Son of God, see verse 73 preceeding chapter], and were sanctified, and their garments were washed white, through the blood of the Lamb.

Now they, after being sanctified by the Holy Ghost, having their garments made white, being pure and spotless before God, could not look upon sin, save it were with abhorrence; and there were many, exceeding great many, who were made pure, and entered into the rest of the Lord their God. And now, my brethren, I would that ye should humble yourselves before God, and bringing forth fruit meet for repentance, that ye may also enter into that rest. Yea, humble yourselves even as the people in the days of Melchisedec, who was also a high priest after this same order which I have spoken, who also took upon him the high priesthood forever."

This high priesthood then, that was from eternity to all eternity [see verse 71, preceeding chapter], was after the order of the Son of God, and had no connection with the law of Moses, in any way, and in it was the principle of tithing, as a law, in connection with that which produced the remission of sins; the perfect law of the gospel, as we will note as we proceed to study this tenth chapter of Alma. Reading on from where we left off, the eighth verse: "And it was this same Melchisedec to whom Abraham paid tithes: yea, even our father Abraham paid tithes of one tenth part of all he possessed. Now THESE ORDINANCES were given after this manner, that thereby the people might look forward on the SON OF GOD [not Moses] it being a type of his order, or it being his order; and this that they might look forward to him for a REMISSION OF THEIR SINS, that they might enter into the rest of the Lord."—Alma 10: 8-11. [Emphasis mine.] This proves conclusively that the gospel WAS preached by Abraham, according to Galatians 3: 8; and that the principle of tithing was among its ordinances. Still, to further prove our position we will bring Christ himself on the stand, and refer you to his work among the Nephite disciples AFTER he had established the church, 3 Nephi 11: 2: "And it came to pass that he commanded them that they should write the words which the Father had given unto Malachi, which he could tell unto them." The third verse follows with this statement: "And it came to pass that after they were written, he expounded them." Then he proceeds to give the entire third and fourth chapters of Malachi. The strongest chapters in the whole Bible both on tithing and on the temple to come. And the ninth verse says: "For I am the Lord I change not," etc. In the tenth verses tithing is STRONGLY enjoined and is classed among "mine ordinances," and also here is God's challenge to test His willingness to bless those who honor His tithing law. And remember God says in this very scripture, that He is unchangeable. But added to all this, note the language in the twenty-eighth and and he did expound all things unto them, both great and small. twenty-ninth verses: "And now it came to pass that when Jesus had told these things, he expounded them unto the multitude, And he saith, These scriptures which ye had not with you, the Father COMMANDED that I should give unto you, for it was wisdom in him that they should be given unto FUTURE GENERATIONS." [Emphasis mine.] No matter who, it is insisted, was referred to by future generations, whether to those he was addressing, or the people now living, it was given to those who had accepted the gospel, and not under Mosaic supervision. This is further clinched by the language of the thirtieth verse where Jesus, it says, "Did expound ALL things, even from the beginning until THE TIME THAT HE SHOULD COME IN HIS GLORY." Still the question may be asked: Did he require that his disciples teach it? The answer to that is found in the first verse of this same eleventh chapter of third Nephi, and it reads as follows: "And now it came to pass that when Jesus had expounded ALL the scriptures IN ONE, which they had written, he COMMANDED THEM THAT THEY SHOULD TEACH the things which he had expounded unto them." [Emphasis mine in each instance.] Who now will arise and tell us that Jesus told them to teach PART of that which he had expounded unto them, and that PART they should NOT teach, and explain to us which PART?

Another objection is also answered here, and that is that if tithing is a "law," and we OWE God one tenth, that when we have paid that debt to God we are free. But Malachi says "tithes AND offerings" is our due.

Much more along the above lines might be introduced, but we will wait until it is required. However, notwithstanding the growing propensity to reject all revelations of latter days coming through Joseph Smith the first prophet of this dispensations, we will risk just one quotation. One that was given at the very beginning of the life of the church, and which agrees, both in detail and in spirit, with the scriptures we have already given. It is found in Book of Commandments, chapter 65, verses 29-32, and was given in September, 1831, and reads like this: "For I the Lord requireth the hearts of the children of men. Behold now it is called today, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned; for after today cometh the burning."

Now a word with reference to the "law" of consecration. We have said that we believe it to be the PERFECT financial law, and we do; but we also believe that the spirit of consecration and sacrifice that WILL PRODUCE the temple, as we explained in our article on the temple, will first have to be born in our hearts. This will make possible the ENDOWMENT after the temple is finished, that will make such a law a natural part of our religious experience. It was so in other ages. It will be so now. They DID NOT have all things in common, at Jerusalem, until after they had received the Pentecostal endowment, and the same thing appears, from the reading of the context, to have happened to the Nephite disciples here on this continent. In both instances, those saints had "all things common," not only in material things, but they loved each other as themselves, they saw eye to eye, and there were "no divisions among them." In fine they did have "ALL" things common. Who wants to argue that we have reached that point and are ready for the PERFECT law now? The Bishop's books answers that question. Last year there was paid into the treasury \$5,000.00 in tithes, and just one lone little dollar as consecration. What is the matter with our "perfect law" advocates, who oppose the principle of tithing? Where are they, anyhow? I have not much faith in any man consecrating ALL, who will not pay one tenth, now. Oh, we know tithing doesn't fit very well into our present economic system, because the present system is a competitive system, but since tithing is the only financial system we can find God and Christ endorsing in the scriptures, why not live it as best we can until God gives us something as a substitute?

I, personally do not look for the competitive system to last much longer, if I have a correct understanding of the scriptures in the ninth chapter of third Nephi and the fifty-fifth verse: "And thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who doeth it." Read the entire chapter and see who Christ is talking about here, and what he says HE will do about the matter, and I am of the opinion that it will wonderfully illuminate the whole proposition, and I am of the opinion that it will wonderfully illuminate the whole proposition, including our financial problems. Just like in many other instances, it shows that we are again trying to do the things that God says He will do. I am not worrying about the law of consecration, or all things common. That will come into being just as easily as the gospel did, once God SETS HIS HAND TO THAT END

FIRST THE TITHE—THEN THE TEMPLE.

PROSECUTE THE MISSIONARY WORK—BUILD THE TEMPLE

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EDITORIAL

"From the Least to the Greatest"

A number of items of deep interest are reported from the recent General Assembly, of reproof, admonition, and exhortation. One of these concerns the "Temporal Law," in which, according to report, the exhortation was that "tithes are to be paid by all from the least to the greatest; and they are to be paid that there may be means to carry on the work."

"From the least to the greatest" includes everyone, from the youngest member of the church to the oldest. The poorest and weakest in spirit form a part of the number, as well as the most spiritually minded,—the most strenuous objector to the "temporal law," as well as its most earnest advocate. The latest convert to the truth is not forgotten, nor is the highest Church official both are included, and all in between. **ALL**, are included in the phrase, "From the least to the greatest." Who, then, has an excuse for not doing **SOMETHING** to help "carry on the work."

That there is a wide variety of opinion in the minds of members as to the application of the law of tithes and offerings, is in evidence from articles published in the last year or two. It is a puzzle to some. How can such a wide range of opinion exist in the minds of those converted to "the perfect law of liberty"? The reason is not far to seek. It is because of an attempt to apply a perfect law to imperfect conditions—a just law to unjust conditions. For the law of tithes and offerings is perfect and just, but the conditions in the world surroundings, and of which we now form a part, are imperfect and unjust; and to make a perfect law fit these imperfect conditions without apparent injustice to somebody is impossible.

To our mind the law of the Lord is just in all its parts, and perfect. One part can not be more just than another part. But under present conditions the application of the law of tithing is at its best but fragmentary and imperfect and what appears to one in his circumstances to be just and equitable, appears to another in different circumstances to be anything but just and equitable. But the fault is not with the law.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, . . . saith the Lord of hosts."—Malachi 3:10. And I'm told that it is impossible to bring **ALL** the tithes into the storehouse, under present conditions. And it may be so. As an example: If the producer has ten bushels of potatoes to tithe and could take his tithe to the storehouse where tithes were received in "kind," he could bring all his tithe into the storehouse, and the storehouse would have one bushel of potatoes with which to supply needs of the missionary families. But under present conditions the producer must first market his ten bushels at approximately four dollars, a tithe of which is forty cents, and with which the storehouse might provide one lone missionary's wife with forty cents to buy a "peck" of potatoes at retail. Thus there is entailed in the transaction a loss of three pecks of potatoes to the missionary

family, and of about three and a quarter bushels to the producer, or not less than four bushels all together. So that under present conditions three fourths of the "meat" due the Lord's house, and probably all of the "surplus" of the producer, is absorbed in the process of turning the produce first into cash, and then tithing the cash. How can we hope to have an abundance of "meat" in the Lord's storehouse until groups and group-storehouses are established where tithes may be "paid in kind" and the missionary family and the general church needs be provided without this terrific shrinkage?

Two facts ought to be apparent to the most casual observer. One is that the church has not got the cash; and another is that she never will have if she continues to pay such tremendous tribute to obtain a small amount of cash, in order to meet the demands of those rightly depending upon her. Another thing is quite as apparent. That is, if we wish to inaugurate a change we must do it ourselves. The world will not do it for us. But if we shudder at the additional effort (and perhaps the added privation, especially at first) necessary to lift ourselves out of the rut, the house of the Lord will continue to be robbed of three fourths of its "meat" and the "surplus" be swallowed up in tribute to the "money-changer."

So in seeking to study the application of the law of tithing, why not seek to make the application as it will be to perfected conditions and learning what these just and equitable conditions are, we will find that the nearer we approach these perfect conditions the more perfectly will the law fit.

"We want no cowards in our ranks,

Who will our colors fly,

Who call for valient-hearted men"

who are not afraid to try to better their condition. And in the meantime, while we study to reach the perfect, just, and equitable, let us join hands "from the least to the greatest," doing the best we can under the circumstances to supply "meat" for the Lord's house. The quorums of the church have met in solemn and prayerful consideration of the financial needs of the Church, the General Assembly has taken action looking to the teaching of a uniform application of the law of tithes and offerings, a referendum is to be submitted to the entire membership for their consideration and vote. We urge that it be given careful and prayerful consideration. And then when the vote is taken, and the majority has spoken, let us all, "from the least to the greatest" subscribe to the "voice of the people," and take advantage of the opportunity to keep even step in the procession: and notwithstanding differing opinions, and not ceasing to study and strive toward more perfect conditions, move forward in **UNITY OF ACTION** the coming year; for "in unity there is strength"; and "United we stand," but "Divided we fall."

THE SEARCHLIGHT

We have been fortunate in obtaining a limited number of complete copies of the paper published by the Church of Christ dating from February 1, 1896, to March, 1900. These papers called **THE SEARCHLIGHT** gives a very complete history of the Temple Lot, and contains some very valuable historical matter regarding the Temple Lot Lawsuit.

It also contains the **HISTORY** written by **JOSEPH SMITH** as published in the **TIMES** and **SEASONS** during the life of the prophet. We desire that the people should have this material and that none might be denied, we are offering them for sale in the following manner and at the following prices.

Unbound	\$1.00
With loose leaf binder	\$1.50
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THE VINEYARD

The Choice Seer

By Carrie E. Luff

There seems to be confusion in the minds of some as to whom the Choice Seer, is, spoken of in 2d Nephi 2. Was it he who translated the Book of Mormon? Or will he come from the Lamanites who are converted by that book? Has he come forth yet? What will his work be?

In order to make plain our position on this subject, it will be necessary to go back to the beginning of the history of the two tribes, Ephraim and Manasseh, and notice the adoption, by Jacob, of the two sons of Joseph. In this adoption Jacob said: "Let my name be named on them . . . and let them grow into a multitude in the midst of the earth." Genesis 48: 16. This indicates their dwellings will be together, at least in the same land. Continuing, Jacob said: "In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh." Here we have it made plain that Manasseh shall be great and grow into a multitude, but he shall not be as great, or have the important work to do, as Ephraim who is made the first born of not only Joseph, but of Jacob as we discover by reading Genesis 48: 5: "Now thy two sons, Ephraim and Manasseh, . . . are mine; as Reuben and Simeon, they shall be mine." Reuben and Simeon were Jacob's first two sons. Reuben lost his birthright and it was given to the sons of Joseph. (See 1 Chronicles 5: 1.) Jacob adopted the two sons of Joseph in Reuben's place, and gave the birthright to Ephraim, the younger. In Joseph's blessing, (see Genesis 49: 22-26), we discover his posterity was to go over the sea and their prosperity exceed the blessing of their progenitors "unto the utmost bounds of the everlasting hills." The descendants of Manasseh came to America, (see Book of Mormon p. 335: 1.) Ephraim, who mixed himself with the nations (see Hosea 7: 8), no doubt came over to America when the Gentiles came after its discovery by Columbus, to inherit Joseph's land as predicted. (See Book of Mormon p. 750: 6-10), and have grown into a multitude in the MIDST OF THE EARTH.

I shall not follow this further, as it would make our article too long, and as our subject deals with the Choice Seer we hasten to the time when the Nephite colony having arrived in the promised land, their father Lehi before his death gives a blessing to each of his sons. The blessing of his youngest son Joseph is recorded in the second chapter of second Nephi. At verse 5 Lehi begins to relate some of the covenant God had made with Joseph of Egypt, telling his son that Joseph had seen their day and out of the fruit of HIS loins the Lord would raise up a righteous branch unto the house of Israel. This righteous branch was the Nephite nation to whom Christ came, and gave his law and commanded them to keep a record which was to be hid up, and come forth in latter days after they had gone into darkness, lost their identity and became a dark people called Lamanites, (our Indian of today). (See Book of Mormon, p. 700: 44.)

Lehi continuing, at verse 9, declares that "the Messiah should be made manifest unto them [Lamanites] in the latter days, in the spirit of power, unto the bringing them out of darkness . . . and out of captivity unto freedom." "Joseph truly testified, saying: "A seer shall the Lord my God raise up, who shall be a CHOICE SEER unto the fruit of MY [Joseph of Egypt] loins [Ephraim and Manasseh]. Yea, Joseph truly said, Thus saith the Lord unto me: A choice seer will I raise up OUT of the fruit of thy loins and he shall be esteemed highly among the fruit of thy loins [both Ephraim and Manasseh]; . . . and unto him will I give commandment, that he [choice seer of Ephraim] shall do a work for the fruit of thy loins, HIS BRETHREN [Lamanites], which shall be of great worth unto them, even to the bringing them to the knowledge of the covenants which I

[God] have made with thy fathers [Abraham, Isaac, and Jacob]."

These four verses make it clear that the Choice Seer is to come in latter days, that he is to be a descendant of Joseph of Egypt, and to him God is going to give a commandment that he shall do a work for his brethren (Lamanites) that will bring them out of darkness, even hidden darkness, to a knowledge of the covenants God made with their fathers.

The Book of Mormon came in latter days, its express purpose is that the Lamanites might be brought out of hidden darkness, know who he is, from whom he descended and that he is numbered with these under Abrahamic covenant. In this book also the Messiah is made manifest in the Spirit of Power which accompanies the reading of it when read in faith.

But we proceed. Verse 13: "And I [God] will give him [choice seer] a commandment that he shall do none other work which I command him." It is stated concerning Joseph Smith, "In temporal things thou shalt not have power, for this is not thy calling," also "Thou wast called to write the Book of Mormon, and to my ministry"—Doctrine and Covenants 23: 1.

Verse 14, Book of Mormon: "I will make him great in mine eye: for he shall do my work." What work? Let us see. He is to be great like Moses, who led Israel out of temporal bondage. Joseph Smith (the choice seer) is the great leader in latter days who brought forth God's word, obedience to which will deliver the seed of Joseph of Egypt from spiritual captivity as quoted in verse 9.

Verse 17: "But a seer will I raise up out of the fruit of thy loins [Joseph of Egypt] and unto him will I give power to bring forth my WORD [Book of Mormon] unto the seed of thy loins [Lamanites]; and not to the bringing forth my word only . . . but to the convincing of my WORD, which has already gone forth among them [the Bible]." Here is where many stumble, saying Joseph Smith never converted any of the Lamanites, but if we read the Book of Mormon carefully we will discover that it is not Joseph Smith that is to do this work, but the book he brings forth will do that, when read by them, by the power of the spirit. There are many passages in the book which are specific on this point, but we will refer to but one which will serve our purpose:

"Repent, and be baptized in the name of Jesus, and lay hold upon the gospel of Christ, which shall be set before you, not only in this record [Book of Mormon], but also in the record which shall come unto the Gentiles from the Jews, which record [Bible] shall come from the Gentiles unto you [Lamanites]. For behold, THIS [Book of Mormon] is written for the intent that ye may believe THAT [Bible], ye will believe THIS [Book of Mormon] also and if ye believe THIS [Book of Mormon], ye will know concerning your fathers, and also the marvelous works which were wrought by power of God among them And ye will also know that ye are a remnant of the seed of Jacob therefore ye are numbered among the people of the FIRST COVENANT."—Mormon 3: 30-32, p. 704. See also Doctrine and Covenants 2: 6.

Referring again to the CHOICE SEER, verse 24: "Out of weakness he shall be made strong, in that day when my work shall commence among all my people." Doctrine and Covenants, sections two and three, shows plainly that Joseph Smith had human weakness and was reprimanded (strengthened) by the Lord; also he was an unlearned man, and the Lord made him strong in the power of his might, by which he finished the work given him to do.

Verse 25: "Thus prophesied Joseph, saying: Behold that seer will the Lord bless; and they that seek to destroy him shall be confounded: . . . Behold, I am sure of the fulfilling of THIS promise." This promise was truly fulfilled in Joseph Smith. In volume 1, Church History, chapter 7, is a detailed account of some of the early persecutions of this man, and how he was miraculously protected. He is said to have been arrested many

times but never convicted, though tarred and feathered, beaten, imprisoned, slandered, as prophets of by gone days, yet he lived to complete the work the Lord called him to do, after which, like many of God's servants of old he died a Martyr which seems to be the heritage of prophets of the Lord. So the Book of Mormon record concerning the choice seer is verified in Joseph Smith. His enemies were confounded, and not able to thwart the Lord in his purposes.

Furthermore, verse 29, "And his name shall be called after me [Joseph of Egypt]; and it shall be after the name of his father." There could not be a prophecy more literally fulfilled than this. Joseph Smith had no middle name. He was called Joseph like his illustrious progenator, Joseph of Egypt. Also he was named for his own father. (See Joseph Smith and His Progenators, by Lucy Smith, page 53.)

We are made to wonder at the harmony of it, but we are not through yet. Verse 30: "And he shall be like unto me; for the thing [Book of Mormon and True Church] which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation." Now, how was Joseph Smith the CHOICE SEER like Joseph of Egypt in bringing salvation to his people? This way: Joseph of Egypt, by help of the Lord, brought temporal salvation to old Israel when he saved them from famine. Joseph Smith by power and authority of the highest translated the Book of Mormon, and organized the church of CHRIST, obedience to which will bring his people to SPIRITUAL salvation. (His people, Ephraim and Manasseh and all Israel) Again Joseph of Egypt says, verse 31: "I am sure of this thing, even as I am sure of the promise of Moses [To deliver his people out of Egyptian bondage]." Then follows that part of the prophecy which relates to Moses, his work, and his spokesman. Returning at verse 36 to the work of the choice seer, Joseph of Egypt, quoting the Lord said: "I will make for him a spokesman." Did Joseph Smith have a spokesman? See Doctrine and Covenants 97: 3, where Sidney Rigdon is ordained to be a spokesman for Joseph Smith. He was a learned man, and an eloquent orator, well fitted for his office. So we see that every point mentioned establishes Joseph Smith as the choice seer.

But listen. Verse 37: "And I, behold, I will give unto him, that he shall write [translate] the writing of the fruit of thy loins [Book of Mormon], unto the fruit of thy loins [Lamanites]; and the spokesman of thy loins shall declare it."

Here we have a lot told in one verse. The choice seer is to translate the record from fruit of the loins of Joseph of Egypt. This Joseph Smith did. Now who are they that shall take it to the Lamanites? Here it states, the spokesman of loins of Joseph of Egypt shall declare it. This then is not the work of the choice seer to declare it, but is the work of spokesmen. Who are the spokesmen? Those called of God to preach his gospel are the spokesmen of the Lord, as was Sidney Rigdon. He was first a spokesman of the Lord to the people and also for Joseph Smith.

As the Book of Mormon is "the stick of Joseph," "in the hand of Ephraim," (Ezekiel 37: 19), we see how Ephraim comes to the front with his more important work to do, by reason of his birthright, being the firstborn. They are the spokesmen from the loins of Joseph, and they take the stick of Joseph and the stick of Judah, which have become ONE in their hand, to their BRETHREN THE LAMANITES.

At verse 44, Lehi, concluding his quoting from the prophecy of Joseph, says to his son: "And now, behold, my son Joseph, after this manner did my father of old prophesy; wherefore [for this cause] . . . thou art blessed." Why? Because he was a descendant of Joseph of Egypt, and God had covenanted to him that his seed should not be destroyed off the earth as long as it should stand. Lehi tells his son that HIS SEED shall not all be destroyed, for they shall hearken to the words of the book brought forth by the choice seed, and taught to them by spokesmen of Ephraim.

From among those Lamanites who believe and obey THE GOSPEL OF CHRIST, will arise ONE who shall do a great work among the Lamanites. He will be a descendant of Lehi's Joseph. He shall do much good both in word and in deed being an instrument in the hand of God with exceeding faith to work mighty wonders and do that which is great in the sight of God unto bringing to pass much restoration unto the house of Israel, and to the seed of thy brethren. Nothing is said of this great Lamanite bringing forth the words of a book nor what his name shall be. He is one of those who will hearken to the words of the book brought forth by the choice seer.

The choice seer is not from among the Lamanites, but was Joseph Smith of Ephraim, to whom was given the STICK OF JOSEPH and they of EPHRAIM, by reason of the BIRTH-RIGHT, are leaders in the Restoration, the spokesmen of the Lord, who will push together the people of the LORD from the ends of the earth.

Conference Minutes

(Continued from Page 71)

Moved and seconded that we approve of the recommendations of the Twelve concerning the seventy and that provision be made for their ordination. Carried.

Those who were present whose names were read for ordination made brief statements of acceptance, others spoke for those who were not present.

The following three were present:

G. R. Rudd, J. R. McClain, W. J. Smith.

Moved and seconded that the names of those who are present be ordained at the evening service. Carried.

Brother G. R. Rudd stated that he could not be here at the evening service.

Moved and seconded that we attend to the ordination of Brother Rudd at the present time. Carried.

Moved and seconded that the other brethren who are not present that their ordination be placed in the hands of the missionary in charge of that district. Carried.

Brother J. E. Yates requested that the name of Brother Keith Rodgers of Phoenix, Arizona, be added to the list of Seventies to be ordained. Carried.

Moved and seconded that Brother Rodgers' ordination be provided for. Carried.

Moved and seconded that Sister Pauline Hancock be continued as General Church Secretary. Carried.

Moved and seconded that when this Conference does adjourn it does so to reconvene April 6, 1932. Carried.

Moved and seconded that we have a few words from Sister Vida Yates. Carried.

Brother Frisbey made a few remarks.

Brother Trowbridge asked for the privilege of speaking to a question of personal privilege.

The Chair granted this request.

Brother Trowbridge stated that he saw his duty was with this body of people that this had been made known to him.

Moved and seconded that we receive this our Brother R. B. Trowbridge, together with his ministry with us in full fellowship. Carried.

The ordination of Brother G. R. Rudd was provided for: He was ordained under the hands of Apostles H. E. Moler and A. M. Smith.

The announcements were made.

Closing song No. 223.

Adjournment declared.

Benediction by Brother Madden.

Preaching service at 8 p. m. by Apostle H. E. Moler with Brother J. R. McClain in charge.

Hymn No. 100 was sung.

Invocation by Brother McClain.

Closing song 124.

Benediction by Brother McClain.

Brother J. R. McClain and Brother W. J. Smith were ordained Seventies (as provided for) after the preaching service under the hands of Apostles J. E. Yates and B. C. Flint.

APRIL 14, 1931

Prayer service at 9 a. m. with Brother C. A. Gurwell and Brother John Reynolds in charge.

Benediction by Brother C. E. Irwin.

GENERAL ASSEMBLY OF THE CHURCH OF CHRIST IN BUSINESS SESSION ASSEMBLED

10 A. M. with Apostles C. L. Wheaton and H. E. Moler presiding.

Hymn No. 207 in Zion's Praises.

Invocation by Brother H. E. Moler.

The minutes of the previous session were read, corrected and approved.

Verbal report was made by the secretary of the Twelve recommending the following names be added to the list of missionaries appointed:

Apostle C. N. Headding.....Joint charge of Pacific Slope States.

John Harris

Bishop Lang

M. B. Skinner

C. M. Salter

Moved and seconded that we approve of these names and that they be included with the other names of missionaries appointments. Carried.

THE FOLLOWING REPORTS BOTH MAJORITY AND MINORITY COMING FROM THE QUORUM OF TWELVE CONCERNING THE TITHING QUESTION WERE READ:

MAJORITY REPORT.

Opinion of the Twelve on Tithing

An Epistle to the Church of Christ concerning tithing from the Quorum of Twelve subject to approval of the people by referendum vote.

Whereas, it has come to our attention that there is a widespread misunderstanding among the membership of the Church of Christ with regard to the question of paying tithes.

Therefore, we submit for your guidance this epistle praying that by this means your minds might be illuminated and your desires quickened to assist in the great work of the Church in these last days. For that purpose we the Twelve call attention to the following provisions of the Gospel.

1. The principle of tithing was instituted of God as an equitable means of financing the work of the Lord's vineyard, in promoting missionary work and caring for the poor.

2. This principle provides that a tithe of one tenth part should be paid unto those that have been appointed by the church to receive tithes and offerings, by all members of the church on all properties free of indebtedness; to be followed by a tithe of one tenth of their net earnings; it is further provided that man's living expenses should not be deducted until he has honored the Lord with the first fruit of his labors.

3. That inasmuch as missionary is primarily the work of the General Church and that tithes is for the purpose of promoting this phase of its work that the same should not be used to financing local activities. Local churches should meet their expenses with funds raised by other means than tithing.

(Signed)

B. C. Flint,
C. W. Morgan,
Wm. F. Anderson.

Arthur M. Smith,
Clarence L. Wheaton,
H. E. Moler,

MINORITY REPORT

Whereas, it has come to our attention that there is a widespread misunderstanding among the membership of this Church of Christ with regard to the question of paying tithes.

Therefore, we submit for your guidance this epistle, praying that by this means your minds be illuminated and your desire quickened to assist in the great work of the Church in these last days.

For that purpose we urge that all of the members of the Church make regular contribution to the work as the Lord shall bless them.

FIRST: That the principle of tithing should be considered by the individual in computing the amount of their regular contribution.

SECOND: That tithing and offering should be sent to the General Church Treasurer or Custodian to be used for the support of the ministry, the poor and the needy and for the building of the Temple.

That, this arrangement which may be temporary does not set aside the higher law of consecrations of all (ALL THINGS COMMON) to the service of the Lord's work and for the blessing and enrichment of all, as seen in the example of the Ancient Church of Christ, in Palestine and in America, as well as in the example of the people on Enoch wherein it is declared: 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."

(Signed)

Samuel Wood,

James E. Yates.

Moved and seconded to adopt the minority report.

Moved and seconded as a substitute, that we adopt the Majority report.

Moved and seconded to strike out all after the word adopt, and insert the following, "that both Majority and Minority reports be submitted to the people for referendum.

Brother Wheaton was granted the floor but yielded for the noon adjournment.

Hymn No. 99.

Benediction by Bro. James E. Yates.

APRIL 14, 2 P. M.

GENERAL ASSEMBLY OF THE CHURCH OF CHRIST IN BUSINESS SESSION ASSEMBLED AT

2 p. m. with Apostles H. E. Moler and C. L. Wheaton, presiding.

Hymn No. 110 was sung.

Invocation by Bro. E. E. Long.

The minutes of the previous session were read and approved.

Bro. Wheaton was granted the floor he having yielded at the noon adjournment.

The previous question was ordered.

The amendment lost—4 for and 14 against.

The substitute prevailed by vote of 23 for and 5 against.

Moved and seconded that we authorize the business manager to employ a stenographer in assisting to get out the work for the referendum ballot.

Carried.

Bro. A. M. Smith gave verbal report received by him from the Temple plans Architect. The architect stated that he had worked out the seating plans of the main floor and balcony and that by using Cathedral chairs (temporary seats), 3500 people could be seated nicely.

Bro. Moler as chairman gave a few exhortations to the saints.

Moved and seconded to adjourn. Lost.

The minutes of the present meeting were read and approved.

The following made brief statements: E. E. Long, C. E. Irwin, Jerry Fisher, R. O. Mann, B. C. Flint, C. L. Wheaton, Sr. Jenkins.

Moved and seconded that we extend a vote of thanks to the local congregation. Carried.

Moved and seconded that the Chair appoint some one to fill the vacancies on the auditing committee to help Brother Bell and the report be published in the Zion's Advocate. Carried.

The Chair appointed the following: Dan Bailey, C. A. Gurwell.

REPORT OF AUDITING COMMITTEE

In the absence of a Standing Auditing Committee, the matter was neglected until near the close of the General Assembly.

Of those first appointed, one resigned and another returned home before the report was completed the last two named, were added, and the work was finished after the Assembly had adjourned.

The Financial report was submitted in detail to the Assembly, but the totals only are published herewith. Only two minor errors in addition were found, in the books, and we herewith submit the totals as we find them:

General Fund	
Total Receipts from all sources	\$5,772.81
Disbursements	5,522.12
Balance on hand	250.69

Temple Fund	
Receipts	\$2,636.8
Disbursements	2,249.13
Balance on hand	387.76

(Signed)

Archie F. Bell,
Daniel N. Bailey,
C. A. Gurwell.

AUDITORS REPORT OF BOARD OF PUBLICATION

Zion's Advocate

Total expense	\$1,047.44
Total receipts, subscriptions and sales	408.76
Deficit	638.68

Tracts

Total expense	\$ 213.25
Total receipts	35.31
Deficit	21.63

Supplies Still on Hand

Tracts	1812
"Temple Number" Zion's Advocate	2000
Official Blanks	1709
Quarterlies	250
Total number of pieces	5771

These, we find sufficient to cover the deficit.

(Signed)

Archie F. Bell,
Daniel N. Bailey,
C. A. Gurwell.

Report of the Dining Room Committee as follows:

Received	\$79.00
Goods sold	\$1.50
Total expenses	85.00
Total	\$80.50
In debt	\$ 4.50

Moved and seconded that we receive the report and take up a collection to make up the deficit. Carried.

A collection was taken up and the amount of \$4.79 was received.

Bro. Wood asked for the prayers of the saints while he was away on his mission in the British Isles.

Moved and seconded to adjourn. Carried.

No. 60 in Zion's Praises was sung.

Benediction by Bro. H. E. Moler.



Gloucester England

By Samuel Wood

Merry England, sure enough, is portrayed in the above group of members of the Gloucester local Church of Christ. And while we do not recall the names of them all, you will be interested to know that the three young men in the first row are members of the local priesthood. Reading from left, the first in the second row is Sister Blanch Gill, a tireless worker for the Master. Priest J. R. Harris, present solicitor for the general finance of the local church. Brother Harris was Bishop's Agent for the Reorganization for a number of years in Gloucester.

Next in the second row is Elder E. J. Trapp, Pastor of the local church, whose ordination to the office of an Apostle was ordered by the late General Conference of the Church of Christ. In the days of his activity in the Reorganization Elder

Trapp was second to none in England. At the side of Brother Trapp is the wife of Brother Harris.

Sister Harris was the first in Gloucester to offer encouragement to the Missionary of the Church of Christ. She opened her door to a weary, tired, footsore, wayfaring preacher; gave him food and directions in his search for the lost sheep of the House of Israel. She knew nothing of the Church of Christ, but she gave the missionary a welcome which made possible our success in Gloucester. One of her three fine daughters is at her right. Standing at the right end of the back row is the superfine wife of Elder Trapp. And in the center of the back row is Sister Lillian Trapp, who is solicitor for the Temple Fund. We are certainly proud of this group of English saints.

Refuses Church

When approached for the use of the Reorganized Church building, (which has not been in use for some weeks) for Bro. Long's series of sermons, Bro. George Day, their pastor at Bemidji, graciously gave consent. But the next day while he was in Duluth, a portion of his membership met in solemn conclave and by unanimous vote, it is reported, vetoed his permission. It is almost impossible to believe that a people whose ministry had been denied the use of church buildings from one end of this country to the other, and had complained about it so extensively, should adopt the same narrow-minded attitude. But it is ever thus. A church while aggressive, opens its doors freely; but when once it departs from the Lord, and stands on the defensive, it fears investigation, and adopts the attitude of its fellows of the same class, who are on the defensive. We feel sorry for them.

Pastoral

To members and friends of the Church of Christ residing in Ontario, Eastern Canada, New York, Pennsylvania, New Jersey, Delaware, and Eastern States: Greeting.

Having been appointed to labor in the above named territory, and to have charge of missionary activities, I take this means of making an appeal to all who love truth, and are desirous of helping in the saving of others, and would care to have preaching in their locality to please make their wish known to us and we will endeavor to so plan our work as to visit your locality, or have some one respond to the call.

The work committed to us is very great, and the time is nearing when Christ will come, so while it is called today let us be up and doing. We are living in perilous times, yet the outlook for the Church of Christ Temple Lot is encouraging, and the Lord is working in ways we are not able to fully discern. Let me hear from you.

And to the ministry of all the churches, scattered throughout the above named territory, I would say:

You are called to a sacred calling, and will be held accountable as to the use you make of it. Therefore lose no opportunity to tell the sweet story of the gospel to your friends or neighbors. Let your lives be in accord with your teaching. God wants a chaste pure people.

Your brother in Christ,
Wm. F. Anderson.

Zion's Advocate:—Feeling that possibly some would like to hear from us, we decided to write to the Advocate. After leaving Conference we came direct to Houston, Missouri, thence to the little church known as the Oak Hill Church, located in a beautiful spot in the Ozark Hills, where the people are very kind and good hearted.

On arriving we found that we were billed to preach at 11 o'clock Sunday, the 19th, also Sunday evening at 7:30 p. m. This is the place we held a week's meeting last year. The people gave us a cordial welcome, and greeted us with a large audience both morning and evening.

So we extended our announcements for another week, we lost two nights during the week owing to storms, nevertheless interest seemed to increase. So here we are firing away with the Old Jerusalem Gospel the best we can.

I am experiencing a wonderful degree of the Spirit delivering the message. We hear some whisperings among the congregation that while Brother Cox is here, we better build a new Cobble Stone Church to take the place of the old one, which is altogether too small to accommodate the people at present, so we feel that the time to strike is "While the iron is hot," and we are working to the end that if there is a new church built it will be the Church of Christ, and we verily believe it will.

May God bless his servants in all the field of labor, that the work may be established more fully throughout the country.

Your Brother and Sister in the Gospel of Christ,
S. P. and Nettie Cox.

On the firing line in the Ozarks.

Morgantown, West Virginia, sends its contribution to the British Mission Fund—

Dear Brother Smith:—Inclosed you will find a money order for \$2.75 to help pay the expense of Brother Wood to his mission in Europe. This is not much, but it will help a little. We only have six members, and there is not one of them working now.

Your brother in Christ,
Charles W. Joseph.

(But we notice that in the list of names every one of those six members contributed something.—A. M. S.)

PROSECUTE THE MISSIONARY WORK—BUILD THE
TEMPLE

Centennial Reunion

August 1 to 10

Celebrating the Centennial of the Dedication of the Land of Zion and the Temple Lot.

On August the second it will be just one hundred years since Joseph Smith and others, Dedicated this land of Zion. On page 205 of the L. D. S. Church History we read the account of that historic event as follows:

"On the second day of August, I assisted the Colesville Branch of the Church to lay the first log, for a house, as a foundation for Zion, in Kaw Township, twelve miles west of Independence. The log was carried and placed by twelve men, in honor of the Twelve Tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated for the gathering of the saints, by Elder Sidney Rigdon."

On the following day the stone marker for the Temple was placed.

"On the third of August the spot for the Temple, a little west of Independence, was dedicated in the presence of eight men, among whom were myself, Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris, and Joseph Coe. The eighty-seventh Psalm was read, and the scene was solemn and impressive."—Times and Seasons, Vol. 5, page 450.

John Whitmer, the Church Historian at that time writes of the event as follows:

"On the second day of August, 1831, Brother Sidney Rigdon stood up and asked, saying: Do you receive this land for the land of your inheritance with thankful hearts from the Lord? Answer from all, We do. Do you pledge yourselves to keep the laws of God on this land, which you have never kept in your own land? Ans. We do. Do you pledge yourselves to see that others of your brethren, who shall come hither do keep the laws of God. Ans. We do. After prayer he arose and said: I now pronounce this land consecrated and dedicated to the Lord for a possession and inheritance for the Saints, (in the name of Jesus Christ having authority from him.) And for all the faithful servants of the Lord, to the remotest ages of time. Amen.

The following day eight Elders viz.; Joseph Smith, Jr., Oliver Cowdery, Sidney Rigdon, Peter Whitmer, Jr., Frederick G. Williams, Wm. W. Phelps, Martin Harris, and Joseph Coe, assembled together where the Temple is to be erected. Sidney Rigdon dedicated the ground where the city is to stand; and Joseph Smith, Jr., laid a stone at the northeast corner of the contemplated Temple in the name of the Lord Jesus of Nazareth. After all present had rendered thanks to the great ruler of the universe, Sidney Rigdon pronounced this spot of ground wholly dedicated unto the Lord forever; Amen."

And now after a hundred years we feel it is right and proper that we should assemble ourselves, not to **rededicate** the ground but to **dedicate** ourselves to the task of bringing about the object and purpose of that meeting, and establishing of the Zion, the building of the Temple, and the building up of God's work in these the Latter days.

Program of the Reunion

Saturday, August 1:—Organization Day.

Sunday, August 2:—Centennial of the dedication of the land of Zion.

Monday, August 3:—Centennial of the Dedication of the Temple Lot, and the placing of the marker stones.

The rest of the time will be devoted to services of a high devotional nature. Plan your summer vacation now, come help us make this reunion of the Church of Christ a success.

A. M. Smith,
E. E. Long,
C. L. Wheaton,
Committee.