

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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PROPHECY OF ZENOS

By Dalton A. Tiffin

In order to take up as little space as possible with this article, we would suggest that the reader open the Book of Mormon to the third chapter of the Book of Jacob, beginning at the 30th verse, down to the end of the chapter. We believe that most of the Book of Mormon students are quite familiar with the reading of this prophecy of Zenos, but according to the different interpretations and comments that I have heard given on it, I am led to the belief that an entirely wrong meaning is taken out of it.

We will begin by quoting the 31st verse of the chapter mentioned above: "For behold, thus saith the Lord, I will liken thee, O house of Israel, like unto a tame olive tree, which a man took and nourished in his vineyard: and it grew, and waxed old, and began to decay."

Here we learn from the starting of this prophecy that the Lord is trying to present a picture of what would happen to the house of Israel, from her beginning down to the end of time. But we find that by reading along through the prophecy that between the time that this tame olive tree, Israel, began to decay, and up to the time of Christ when it was necessary to graft in of the wild olive tree—the Gentiles. The Lord of the vineyard had to do some careful pruning and dig about and nourish this decaying tree of the house of Israel in order to get it to produce some young and tender branches which he afterwards broke off and planted in other parts of his vineyard.

Now at that time when the young and tender branches were broken off, just what does happen to this old mother tree? and also the branches that were broken off? The prophecy gives the answer, which is backed up by the word of the Lord, as well as the past and present situation in which we find the children of Israel, since the time of their beginning. We will now deal with the branches that were broken off.

In verse 37 we are told that the Lord of the vineyard will place them whithersoever he wills. Verses 58 to 67 show that at least two of those natural branches were planted in the nethermost parts of the vineyard, and that they were bearing much good fruit. It is quite evident that these are the lost tribes that were broken off from the old natural tame olive tree of Israel, because of the iniquity that existed in the old

mother tree. At this juncture I wish to make mention of the roots of this mother tree of Israel.

Now just what did comprise the roots that gave life to this tame olive tree of Israel? We answer, the word of God as was known as the stick of Judah or record of the Jews.

This word of the Lord when obeyed did give spiritual strength and nourishment to the house of Israel, so that they brought forth good fruit. But when disobeyed it brought decay and spiritual death. So we have the stick of Judah to form roots to this mother tree. But at the time of the breaking away of the lost tribes, we find as recorded by Ezekiel the 16th verse of chapter 37 that another stick besides that of Ephraim which was for all of the children of Israel his companions, also in Hosea 12th verse of chapter 8. And I have written unto him "Ephraim" the great things of my law, but they were counted as a strange thing. And in the second book of Nephi, 12th chapter, verse 69, "And I shall also speak unto the other tribes of the house of Israel which I have led away, and they shall write it."

Now we think there can be no doubt but that the writings of the lost tribes mentioned by Nephi, and the stick of Ephraim mentioned by Ezekiel will be the word of the Lord that has formed the roots for those broken off branches that have brought forth much good fruit in the place where the Lord has hid them in the nethermost parts of the vineyard.

We will next pass along to verse 68, wherein mention is made of the last branch that was broken off from the mother tree. There can be no doubt nor any mistaking but that this last branch was the colony of Lehi and his family that were led away about 600 years B. C. They were planted in the good spot of ground, America, the choicest of all the land of the vineyard. But the sad part about this branch is that only a part, which was the Nephites, brought forth tame fruit. The other part, who were the Lamanites, brought forth wild fruit. This branch had received the same nourishment as did the others. They had brought with them the record of the Jews, which along with the added word of the Lord to the Nephites had formed the spiritual roots which enabled the Nephites to produce fruit. But when disobeyed by the Lamanites brought forth wild fruit.

We find by reading the Book of Mormon that this last branch that was planted in this choice land of America was almost continually divided: Nephites producing good fruit, the Lamanites producing wild fruit, with the exception of a goodly spell after Christ's visit among them, when they were all united in doing good and receiving the great blessings of joy, peace, and prosperity under the gospel of Christ during the time of their obedience to Christ, which was an example for all Latter Day Saints of today.

We find in verse 94 that the Lord did cut down that part—"the Jaredites"—which cumbered this spot of ground, that he might plant this tree in the stead thereof. So when Lehi landed in America the Jaredites had been cut down to give place for the growth of this branch of the natural tame olive tree of Israel.

But finally we find that after much good fruit as well as much wild fruit had been produced by this branch, that the wild fruit produced by the Lamanites did overcome the good of the Nephites, so that the Nephites did wither away and die, so that the good part, the Nephites who were left after the destructions that were upon them, became mixed with the Lamanites, and the remnants left today are known as Indians or Lamanites.

By reading verses 86 to 95 we learn that the branches placed in the nethermost parts of the vineyard, along with this last branch of Lehi in America, have all become corrupt, and are not bearing any good fruit. But before taking up the great and complete apostasy we will find out just what happened to this old mother, the tame olive tree of the house of Israel.

After many of the young and tender branches had been broken off, we discover by reading from verses 36 to 45 that the master of the vineyard does take from the wild olive tree "which are Gentiles," and grafts them into the mother tree. This happened, as I think all will agree, back in the days of the apostles of Christ, when at that time the Gentiles began to obey the gospel of Christ and became Israel by adoption, or, in other words, they were grafted in by way of baptism into this old mother tree of Judah, and the stick of Judah now known as the Bible. This stick of Judah, or Bible, was the roots that gave spiritual food to the Gentiles, so that they, along with the obedient of the old mother tree, did begin to grow, and for a certain length of time did bring forth from the "roots," the Bible, which gave them the necessary nourishment, when obeyed, to bring forth and produce good fruit.

But just as soon as the top, or branches of the tree, began to flourish to the extent that they overrun the roots, which was the precious word of the Lord, then we find coming into or coming from this great mother tree of both Jew and Gentile, the wild and bitter fruit, to the extent that today we indeed have all kinds of creeds and churches bearing all kinds of fruit, but all is bitter according to the taste of the Lord. So we find that this great prophecy of Zenos has led us, true

to form, down into the great apostasy. And the Jews and Gentiles with the Bible roots have long since become very lofty and overrun the good and solid roots—the Bible, which did for a time give spiritual life even after the Gentiles had been grafted into the tree or house of Israel.

There is one beautiful and most noticeable feature that came as a result of the grafting in of the Gentiles, and that is the prominent place they have given the Bible, which is the roots of this old mother tree. The Gentiles have truly nourished the roots, the word of God. But the sad feature is that after having spent so much time and energy in taking this Bible roots to the world, they themselves have taken strength unto themselves and have really overrun the Bible, and are divided into all kinds of factions, and are not bearing the fruit that is good unto the Lord. But for all the Lord has preserved the records of both the mother tree and the branches, and through these roots, or records, that are yet good he will again bring about the good and natural fruit in the vineyard.

In verses 74 to 84 of the prophecy is given a most marvelous description of this old mother tree in its present apostolic condition, and we trust that the reader has the Book of Mormon right open to read and see just how strikingly true God has inspired the prophet Zenos in foretelling so exactly just what did happen up to the present time. And having foretold so exactly what has happened down through the past, can we not also depend that the future will also run true to form as written?

Now we have arrived at the point of the great apostasy of both mother tree and branches that were broken off. We have the lost tribes, who were led away and hidden in the nethermost parts of the earth, they had as their roots the stick of Ephraim which gave spiritual nourishment, so that they brought forth much good fruit in that place which God hid them, see verse 48. We find by the Book of Mormon that Christ went and showed himself unto them after his great visit among the last branch that was broken off and planted in the choice land of America. We have had no word that any of the people of the known world today have ever received that promised visit of Christ to the lost tribes which God had led away. No, they are hidden away in the nethermost parts of the vineyard. No one will likely find them until they are led back by the Lord the same way in which they went away. Jeremiah, chapter 31, gives us a fairly good description of the way they will be led back. They are called the "virgin of Israel," which means they are not mixed up with the Gentiles or heathen, as others who were under the leadership of Judah.

How is the Lord of the vineyard going to manage to bring about the good and natural fruit in the vineyard again? Let us turn to verse 127 of this prophecy of Zenos. Here we have written, "Graft in the branches, beginning at the last that they may be first." We have shown in other parts of the prophecy that the last branch that was broken off was planted in this choice land of America. They are truly known as a

remnant of the seed of Joseph among the Gentiles and Jews of America, the Jews and Gentiles who have the Bible as their roots now comprising the mother tree, the Gentiles being grafted into the mother tree in the days of the apostles makes them a part of the old mother tree. So again we have the prophecy of Zenos hitting the nail right on the head in beginning with the grafting in again starting with the last, the remnant of Joseph, or Manasseh. A part of the spiritual roots of that remnant was brought forth to the Gentiles, and grafted in unto them over a hundred years ago. It was a forerunner of a greater grafting that must take place in the near future, when the greater part, or their real records or spiritual roots, will come to light.

Let us now turn to the preface of this very important Book of Mormon. Here we find the book addressed to the Lamanites, the remnant of the last branch, and also written to Jew and Gentile who, along with the Bible, do come from the mother tree which is known as the first or mother tree. So we have already a start made in the grafting together of the branches into the first, or mother tree, beginning

over one hundred years ago, by the last and the first being grafted together. Oh, how grateful we should be to our great God for his wonderful wisdom and foresight and loving kindness in preserving both the spiritual roots and branches and the mother tree of both Jews and Gentiles, with their great spiritual roots, the Bible, becoming one with the records of the Nephites, and the promise also of the uniting of the stick of Ephraim to the stick of Judah, and the bringing again into his vineyard the true and natural fruit of perfect love, holy righteousness, and divine peace through our Great Redeemer, Christ the Lord.

A great deal more could be written in connection with this great prophecy of Zenos but I must draw to a close.

I trust that the good Master of the vineyard will greatly inspire his servants so that in the very near future the differences that exist may cease among those of this first graft of the last branch into the mother tree, Judah and Gentiles and Lamanites, that their differences may turn into unity of the faith in the developing of the good and natural fruit again in the Lord's vineyard.

At Onement With God

By C. E. Irwin

I wish to call your attention to Ephesians 4:11, 12, 13: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Please note here, the unity of the faith will also bring us to a oneness of the knowledge of the Son of God. This oneness of knowledge, completeness of knowledge and perfect knowledge of the Son of God, is also expressed again in 1 Corinthians 13:12: "For now we see through a glass darkly; but then face to face: now I know in part, but then shall I know even as also I am known." These scriptures give us an idea of what the gospel of Christ is intended to do for us. God in his wisdom has intended the gospel to restore or bring us back to that oneness with himself that we had with him in the beginning.

Please read Genesis 1; also 2:1-4, note carefully verses 20 to 25, give an account of the creation of all things in the seas, of all things that fly in the firmament, and of all beasts and creeping things on the earth. God had pronounced them very good which he had created. God had also commanded them to be fruitful and to multiply in the earth and in the seas. Now we come to the account of man's creation, in the 26th verse. The 27th verse says, "So God created man in his own image." Note this is now in the past tense. God had created man after his image and after his

likeness. Verse 28 says God commanded them to be fruitful and to multiply and replenish the earth and subdue it. Note this word *subdue*. God called upon man to bring the world into subjection to him and to have dominion over all of his (God's) creation. In the 31st verse you have these words: "And God saw everything that he had made, and, behold it was very good, and the evening and the morning were the sixth day."

In the 1st verse of the 2d chapter you have these words: "Thus the heavens and the earth were finished, and all the host of them." This proves beyond all cavil, that man and all things had been created.

I have laid much stress upon this first creation for the reason that this first creation, which was entirely a spiritual creation, is wholly discredited by a great many people. Now read Genesis 2:4: "These are the generations of the heavens and of the earth when they were created in the day that the Lord God made the earth and the heavens."

In this creation man had power with God. Man knew as he was known. All things created were subjected unto him. All things were subject to his command. Man held this power over God's creation, because he was at onement with God. The will and purpose of man was the will and purpose of God.

From Genesis 2:5-25 is a complete account of the material or natural creation of both the animal kingdom and the vegetable kingdom.

The reason I have referred to this first creation was to show that in and through that spiritual oneness with God was where man held his power with God

and held dominion over all God's creation. In the record of man's physical or material creation is where man met with the tempter and where he fell from his power of supremacy and lost his spiritual relationship and his oneness with the Father. It was impossible for man to redeem himself, for man having lost his power with God can not restore unto man the power and dominion he does not possess. For this reason it became necessary for one to come and redeem man who had not fallen and lost that power. It was necessary for one to come holding that oneness with the Father to bring man back to that oneness with God. Hence the Son of God, who maintained his perfectness, came with a perfect plan to redeem and restore man to his own perfect power and oneness, back to the same spiritual power with God. For this reason the Lord prayed to the Father (see John 17:20, 21): "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Also the 22d verse: "And the glory which thou gavest me I have given them, that they may be one, even as we are one." Verse 23. "I in them and thou in me, that they may be made perfect in one, that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

The above quotations show clearly the intention of God and Christ is to bring humanity back to that oneness with him through obedience to the gospel of Jesus Christ. Jesus told Nicodemus John 3:5: "Jesus answered, 'Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of heaven.'" The one most important thing in redemption's plan is the new birth. Being born into the kingdom by baptism of the water and of the Spirit; baptized into material water, for the redemption of our material bodies, and baptized of the Spirit, for the redemption of our spiritual beings.

God's servants perform the birth of the water, but God performs the birth of the Spirit. Mark 1:8: "I indeed have baptized you with water; but he shall baptize you with the Holy Spirit." 1 Corinthians 15: 36, 38 Paul, referring to the resurrection: "Thou fool, that which thou sowest is not quickened except it die." In other words, a grain of corn can not put forth the new life except it die. We plant a hill of corn and before it can put forth a new life and be born again it must shuffle off the old body and the new birth appears. As it comes forth from the ground in new life, it puts forth not the full corn in the ear, but merely a blade of corn, then the stalk, then it blooms out in tassel and forms the ear in progress of its development into the full corn in the ear, and is attended by much care and cultivation and nourishment to bring forth the real corn.

Paul uses the same illustration concerning baptism in Romans 6:1-11. In being baptized we die unto the body of sin and we become alive unto God. We

therefore arise unto a newness of life from the water. We leave the body of sin in the watery grave, and the new life comes forth. You thus are merely born into the kingdom, a babe in Christ, to grow and develop in the fullness of Christ. For this cause Christ gave us his church and gave unto us apostles, prophets, evangelists, pastors, and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. "Till we all come into the unity of the faith (or doctrine of Christ) and of the knowledge of the Son of God, unto a perfect man (the full corn in the ear), unto the measure of the stature of the fullness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

May the sweet peace and grace of God abide with you.

Notice

The readers of the Advocate will no doubt be disappointed to see the Advocate reduced to eight pages, but the conditions will not permit of the publishing of the regular sixteen page paper. The total receipts for June and the first half of July, both donations and subscriptions amount to \$38.41; only a little more than enough to pay for this issue of the Advocate, not enough to pay the printer for the full size of the Advocate, and since some of this must be applied to the debt, because it is given for that purpose, we are forced to cut the size of the paper to meet the receipts. We are in hopes this will not be necessary next time, but it is up to you. Are you doing all you can for the Advocate?

Business Manager.

Extract from a Letter

In a personal letter to the Editor from Elder R. M. Maloney, of Oklahoma City, Oklahoma, he writes thus:

"Since finishing the letter, two or three hours have passed, noon lunch eaten, then mused awhile on last Sunday's lesson, 'Joseph sold by his brethren.' Then that dear old hymn came to mind, and that treasure was opened and from its sacred page I read three stanzas from W. W. Phelps in Saints' Harp, No. 668:

'When Joseph his brethren beheld,
Afflicted and trembling with fear.'

"These lines and the feeling they bring, the spirit they breathe, are so different from some of the feelings and scenes experienced at — — that we can not refrain from thinking of the contrast between the feelings 'in the Garden,' and on the Mount of Transfiguration. In one place it 'Is good to be here.' The other, it must have been miserable to be there. Just so long as trees remain on the earth, we shall be inclined to judge them by their fruit."

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EDITORIAL

Let Us Be United

Jesus, just before making the Supreme sacrifice of himself for the world of mankind, prayed thus:

"Neither pray I for these (his immediate disciples who were then with him) alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, they also may be one in us; that the world may believe that thou hast sent me."—St. John 17:20, 21.

When we find professed disciples divided in faith and conduct, we find just the opposite of that which the suffering agonizing Jesus prayed for; and it is evident that, as a body, we are not in harmony with his divine will. And when we continue in this divided attitude we are persisting in an attitude of rebellion. There is an old maxim, and a true one, which says: "In union there is strength." And it is equally true that division brings wreck and ruin in the body where it exists. The smaller the number of a body, the greater need of all standing together. A united front on the part of God's children, though they be few in number, presents a bulwark which the forces of evil are slow to attack, and that can more successfully repel an attack when it is made. But when they are divided and standing apart from each other and the work committed to them, an inviting opening is presented which evil forces are not slow to avail themselves of, and enter and hold control, to the great neglect of the work of God, and to the grief and despair of many souls, keeping the children of God farther and farther apart all the time. How sad it is that they by their divided condition permit the evil power to come in and thus hold control.

No doubt you have all heard of the story of the man with seven sons, and recognizing that he would soon pass away from this life sought to teach them a lesson on the need of their standing together. He presented to them a bundle of seven sticks bound together securely, with the request that each try his

strength to see who could break the bundle of sticks. Accordingly each tried and strained with all his strength but could not break the bundle of sticks. Then they said it could not be done. Then their father, taking the bundle, separated the sticks, and broke them one by one. Oh, yes, said the sons: any one could do it in that way. "Just so," said the father, "just as long as you my sons stay bound together, you can not be overcome easily. But if you separate, you may be overcome one by one, separately, much easier."

There are various ways in which we may, unawares, be contributing to division in the Church of Christ, such as the neglecting of the daily reading of the Word of God; the neglect of our prayers; absenting ourselves from the time and place of worship; unconcern about the missionary work and the care of the missionaries' families; lack of interest and concern about the work of building the Temple of God on the consecrated spot, and so on. All these things are steps toward a lack of unity of the people of God. We may feel that we are "just standing neutral," and are "just going to wait and see how things come out." That we are not going to do anything for the work, nor anything against it. But in this we are deceiving ourselves, and working in the hands of the power of darkness. Jesus said:

"He that is not with me, is against me; and he that gathered not with me scattereth abroad."—Matthew 12:30.

So, if we are not for the Church of Christ at this time, then we are against it; if we are not seeking to build it up, then we are contributing to the attempt to tear it down. I do not believe that we can take a positive neutral position. We are either for the work of God or against it. *Where are we standing?*

As long as we are members of a body, we are subject to the rules and laws of that body. And when we stand apart or aloof from the acts of the body of which we are members we are working against our own interests. This we can not afford to do, for we leave ourselves without hope, comfort, or refuge in this world.

Now let us stand together, and work in harmony with the actions of the body as expressed by the General Assemblies of the Church. It is just possible that we can go to extremes in finding fault with our brethren. Our brethren may make mistakes, but when they admit those mistakes and tell us they are sorry for them, and manifest their loyalty to the Church by remaining with it, and laboring for the advancement of the work, at a great sacrifice, and often without the necessary comforts of life, that brother should receive our sympathy and support.

Shall the prayer of our blessed Lord which he agonizingly offered in our behalf be unanswered because of our own unwillingness to be united, and our indifference to the great work of God? God forbid. He wants us all to be united in the same sense and to the same extent that He and his Father were united. There was no variance between the will of the Son,

and the will of the Father. And we must reach that degree of unity before our preaching will have any great effect toward convincing the world that Jesus Christ was sent of God. I believe this is the great cause of the lack of effect of the preaching of Christ to the world today—there is too much division among those who preach Him.

If we believe this is the Church of Christ, surely there are enough things on which we can agree sufficiently to permit us to work together unitedly for the advancement of the work. Let us not magnify any apparent difference to the extent of blinding our spiritual eyesight to the many things upon which we can and do agree. May God help us be one, so that we may be His, is our prayer.

We wonder why the Advocate is not hearing from our missionaries in the field, and from more of our local congregations. We are being left practically empty handed so far as material coming to us since the last General Assembly. It takes cooperation to make a good church paper.

Suggestions for Writers for the Advocate

1st. Write only on one side of the sheet of paper.

2d. Do not use a lead pencil to write your contributions. If you have access to a typewriter, use it. Otherwise use pen and ink. Pencil writing is easily rubbed off and thus becomes difficult to read.

3d. Take time and pains to have all your words spelled correctly. And your punctuation properly made. If in doubt consult a dictionary, or call for the help of a friend.

4th. When using a typewriter, be sure and double space your writing. Do not use the single spacing, unless it be for making quotations. We must have room to make necessary corrections.

5th. Condense your writings as much as possible. It is better to have a number of short pointed articles than just one exceedingly long.

A number of articles were turned over to the present Editor, by our worthy predecessor, that are closely written on a typewriter, leaving no room for the making of corrections. Some are written with a lead pencil, and have become so worn that the writing often is well nigh effaced. Some are written on both sides of the sheet. We find that many would have to be rewritten before going to the printer. Your Editor would be glad to do this for you, if he had the time, but he has his temporal affairs to look after to provide "the bread that perisheth," so you see how hard it would be to copy over articles that are poorly written. It is harder work to copy an article for another, than it is to write an article of your own. Please lighten our burden somewhat by seeing that your contributions are as nearly correct as is possible for you to make them.

Before this issue is in your hands, the two leading political parties will have held their National Conventions, formed their platforms, and named the candi-

dates respectively for President of the United States. In fact the Republican party convention is now in session at this writing.

It is pitiable that in this time of dire distress and sore financial depression, that the great men of our nation, many of them, instead of concerning themselves about measures of relief to the nation, are yelling themselves hoarse, so to speak, for the repeal of the prohibition law, or clamoring for the resubmission of the question to the people at this autumn's election. Will the majority of the people of this nation stand for the establishment of the open saloon again—the saloon that in the past has caused so many heart-broken wives and mothers, as well as destitute children? With the rapid increase of machine travel on the smooth highways of our land, it would be almost unsafe to venture on the road, when whisky could be openly purchased, and when and wherever desired. May God deliver us from such a calamity. Both parties seem to be working toward this object, but what the outcome will be, we do not venture to predict. It is unthinkable that after our sober experience of years under the operation of the Eighteenth Amendment, that we would now vote for its repeal. Yet we do know that we are living in the last days when wickedness is on the increase, and we need not be surprised if the worst comes. The wicked are ripening for the harvest and judgments of the last days. May God help us to stand faithful to the trust committed to us.

Weekly Temple Fund Collections

You will notice from Sister Warner's letter, of Niagara Falls, that they are taking up donations each Sunday for the Temple Fund. This is a very worthy example, and we hope that all the other churches will follow this example. The few disciples at Holden have been doing the same thing for some time. It is not much that we can give, it is true, but every little bit helps. It is just possible, that owing to the depression of the times, and because we could not do any big thing, that we have set back and have been doing nothing. But we believe that we should be doing the little we can.

Niagara Falls, New York.

H. E. Moler, Editor:

Dear Brother: Just a little report from the Niagara Falls Church of Christ Saints. We are working here, trying to make some progress along spiritual lines.

We organized a Sunday School on the 28th of April; now have fifteen members with good prospects. Sunday school every Sunday morning, preaching every Sunday evening; prayer service Wednesday evenings.

We also have a Temple fund, we have collected seven dollars. We are sending it along to be added to the rest; every dollar helps. Our desire is for the advancement of the work.

Sister Warner.

To the Editor of Zion's Advocate:—I wish to say to Brother R. M. Maloney through the columns of the Advocate, that I indorse his article on the tithing question, as found on the first page of the Advocate of October 1, 1931.

And dear Brother Maloney, I wish to supplement your article by calling forth the other standard book of the church, namely, the Book of Mormon. And I will use the 1913 edition as published by the Reorganized Church of Jesus Christ of Latter Day Saints, and to avoid a too lengthy article I will not copy so very much from the book, but will ask for the most careful reading of the parts referred to.

Please start reading at chapter twelve, Book of Nephi on page 671, finish this book of Nephi, and also the short book of Nephi who is the son of Nephi, which takes you over to page 687. But I especially call your attention to page 672 from verse 10 to 13 inclusive, we find this very interesting item of history touching the financial system established by Christ, and his disciples.

Here we have it plainly stated, that "they did all things, even as Jesus had commanded them," so he must have commanded "all things common," for that is the system of finance they established. Not a word about tithing, or one tenth, or any such thing, and how beautifully this harmonizes with what they did over on the eastern continent, as brought out in Brother Maloney's article.

But let us go a little farther, and turn to page 681 first chapter of the Book of Nephi, who is the son of Nephi, beginning at the first verse. "And it came to pass that the thirty and fourth year passed away, and also the thirty and fifth, and behold the disciples of Christ had formed a church of Christ in all the lands round about. And as many as did come unto them, and did truly repent of their sins, were baptized in the name of Jesus; and they did also receive the Holy Ghost. And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another. And they had all things common among them, therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift."

Now it seems to me, if Jesus disciples sad misunderstood their Master in the beginning, and tithing should have been the financial system of his church, that they would have learned their mistake in thirty-six years, but no! here in the thirty-sixth year they still had the all things common plan.

And you read right along and you will learn that they continued that plan for two hundred years, and then what happened.

We will turn to page 684, beginning at verse 26: "And now I, Mormon, would that ye should know that the people had multiplied, insomuch that they were spread upon all the face of the land, and they had become exceeding rich, because of their prosperity

in Christ. And now in this two hundred and first year, there began to be among them those who were lifted up in pride, such as the wearing of costly apparel, and all manner of fine pearls, and of the fine things of the world. And from that time forth they did have their goods and their substance no more common among them, and they began to be divided into classes, and they began to build up churches unto themselves, to get gain, and began to deny the true church of Christ."

But what I wish you to note carefully is, that during those two hundred years under the all things common plan, not so much as a hint about tithing, or one tenth, ever is mentioned.

In the face of these astounding facts, will the advocates of tithing still persist in virtually saying that Jesus Christ made a great mistake in his teaching, and commandments, to his disciples both on the eastern and western continents?

We believe that the Lord again established his work, or in other words, restored the gospel, in 1829-30 and they were told to take the Bible, and Book of Mormon, as their guide, for in them was the fullness of the gospel, but oh! how soon did the human mind begin to tack on it their human innovations, such as First Presidency, High Priests, change the name of the church, baptism for the dead, Adam God theory, tithing, polygamy, spiritual wifeism, and so on to Supreme Directional Control, clasped hands with the secret organizations of the world, and the Lord only knows how much more, until we see what a terrible spectacle the restoration presents to God, and the world, in its divided condition, with some eight or more factions at Independence, Missouri, the supposed center place of Zion, each clamoring for the ascendancy, and with bitterness in their hearts toward each other. Oh, Lord God, if there is any hope for us I pray you to help us. In conclusion I wish to say that I was a tithe payer for years, but that does not prove the system true, or that it is the Lord's financial system for his church, but I will say that I would feel a little more secure in a financial way, if I possessed property value in proportion to the tithing I have paid.

I presume some will take issue with me, if this is published, and that they have a perfect right to do, and if I, with Brother Maloney, are entirely wrong, I at least am perfectly willing to be set right, and it will not need a long drawn out wordy article. All I ask is a few plain statements from the New Testament, and the Book of Mormon, where Christ, or any of his early ministry, taught and practiced the system of tithing.

I believe it is stated in the New Testament somewhere, that in the mouth of two or three witnesses shall every word be established. Brother Maloney has presented the New Testament as one witness on the all things common plan, and I call the Book of Mormon as a second witness, that makes two. Now can those believing tithing the right system, bring forth two as competent witnesses to support their belief.

J. A. Grant.

Independence Items

Speaking for herself, your correspondent enjoyed the Fourth of July Sunday school picnic. The only unpleasant happenings were that Sister Pauline Hancock was stung by a bee which developed into quite a serious thing, but a blessing came out of it that was another testimony to Sister Pauline. Often trouble offers God opportunity to manifest Himself, and trials prove to be stepping stones to blessings. A young sister hurt her arm playing ball, but kind Dr. Curtis, who was present, took care of her.

The picnic was held on a high hill east of town that attracts the attention of all who go along the Spring Branch Road. It is covered with trees that afforded fine shade from the Fourth of July sun. Large rocks lie on the surface of the top, while the hill drops abruptly to the level ground on the west. As we explored the hill we recalled the Book of Mormon earthquakes that offer the only explanation for many curious geological formations in America. While the young folks played ball or pitched horseshoes the older people sat in the shade on benches brought from the temple lot, and enjoyed themselves visiting with one another. We did not have ice cream this year, as the Sunday school decided to save the money, but the basket dinner was ample and there was plenty of cool water and lemonade.

Our Sunday school invited the brothers and sisters of the Fetting group to meet with us. We were pleased that so many responded. To an observer no difference between the people would have been noticed. Everybody was sociable and pleasant and visited together like one people. Apostle Morgan, who happened to be in town, was with us, and a Utah elder, just returned from a three years mission to England, who had come to look over the temple ground, was invited to come with us when we started out for the picnic. He accepted our invitation and made himself an agreeable addition to our crowd. How good it will be when God's true children are gathered together in a real Zion.

July 6. Just returned from the Wednesday evening prayer meeting. Not many "mighty," not many "noble"—just a humble few, but a good meeting that made us all feel thankful and comforted us. One sister related immediate blessing that came to her a few days before through administration when she was suffering so severely from a bee sting that she was unable to rise from her bed. Another sister told of her anxiety for her young people who were out Fourth of July evening as she watched the storm that wrought such havoc in Kansas and appeared to threaten Independence. Suddenly a peace came over her and she went to bed and to sleep. In the morning she found her children safe in bed. Her son told her of praying for her the previous evening when he saw the storm

approaching and knew how worried she would be. The experience was a testimony to both mother and son. Brother Case narrated an interesting meeting with a stranger on one of the highways, whom he asked to ride. The stranger proved to be "a preacher" who expressed his confidence in the church to which Brother Case belonged, invited Brother Case to preach in his church should he ever visit in that part of the country, assuring him he would be provided transportation and lodging during his stay. There were other good talks and prayers. The time was well occupied.

The theme of the day, one recent Sunday, was discouragement, and the folly of yielding to it. The thought was suggested in the morning prayer service that it was human to become depressed at times, but nothing would be gained by giving up. Our problems would not be solved by so doing; our trials would not be any easier, but on the contrary we should deprive ourselves of the comfort that comes to those who put their trust in God, and would have no claim on him for help to bear the trials incident to this mortal life. In the evening sermon Brother (Apostle) Morgan followed the thought further. He called attention to Peter's words, "Lord, to whom shall we go? thou hast the words of eternal life?" The speaker asked what else, besides the gospel of Jesus Christ, offers peace of conscience here and life beyond the grave? What but the gospel answers the noblest longings of the heart and satisfies the yearnings of the soul for something better than this life affords. Nothing was to be gained by letting go; everything depended on enduring faithful to the end of the way. The promise is to those who come up out of "great tribulation," victors.

Death of Brother George A. Palmer

Brother George A. Palmer, a resident of Chico, California, for thirty years, was stricken by heart failure on May 6, at Chico. He was sixty-seven years of age, and dropped dead while engaged at his employment on the highway. He is survived by his widow, Mrs. Olive Palmer, and eleven grown children.

The children are Orvil, Charles, Edward, Kenneth, Wallace, and Theron Palmer, all of Chico, John Palmer of Medford, Oregon, Willis Palmer of Washington, Mrs. Joe E. Avila of Clarksburg, California, Mrs. Amelia Williams of Sacramento, and Frank Palmer of Gridley. A sister, Mrs. Amelia Self of Independence, Missouri, a brother, Andrew Palmer of Salt Lake City, and twenty-one grandchildren are other surviving relatives. The funeral services were conducted by Elder George Tolley, of Gridley, California.