

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."—I Nephi 3:187.

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No. 8

Build Ye My Storehouse

Hark! Listen My children
Be swift to obey
The word I have spoken;
T'will show ye the way.

Go build ye My storehouse
To hold all the treasure,
Your offerings and tithes;
Should ye bring in full measure.

No longer be robbers
Who steal from their Lord,
If salvation ye seek
As foretold in My word.

Bring ye frist unto Me
The tenth that is Mine,
Ere ye render to Caesar,
Or use what is thine.

When meat to My storehouse
Ye bring with thy love
For me, and thy neighbor,
L will bless from above.

For the curse of the ground
Which to Adam was made
That in sorrow and thistles
He would eat of his bread;

For the curse shall be raised,
The devourer rebuked;
And your vines ere the harvest
Lose naught of their fruit,

And from the windows of heaven
On all who believe
I'll pour blessings more full
Than you've room to receive.

Now if often ye meet
To speak of thy Lord;
And by thoughts of thine heart
Ye do feast on My word,

A book of remembrance
I'll write of the same
For I hearken and hear
As ye think on My name.

All of such shall be Mine
When I come in that day,
Saith the Lord God of Hosts,
For I'll cast none away.

When I make up My Jewels
Of the righteous in heart,
While the faithless and wicked
In sorrow depart.

For ye are the people
Of whom I foretold
And recorded this warning
On plates of pure gold.

Go build ye My storehouse,
Nor longer delay!
My gifts are withholden
Until ye obey.

Then fill ye My storehouse
With that which is Mine
A tenth of thy increase;
Then My blessings are thine.

Thou can't prove Me herewith
If ye do as ye ought;
My promise is sure,
I am God! I lie not!

Lovita G. Seibel

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EDITORIAL

Man did not create himself. Naught that man has, or is, or owns or sees around about him is the work of his hands alone. All that he is, or has, exists because God made him from the dust of the ground. And when we become lifted up in our own thoughts, our our minds, for the wonders of the things that we do; let us never forget that we are still made from the dust of the ground, as were all the animals and plants and all life. And yet there is one thing that we should also remember, that though we are created from the dust of the ground by the great God of heaven, yet we are made in the image of God; and being made in His image we have somehow a special position in the universe. For God expects us to love Him and He to love us. Just think, the Creator of all things requires the love of the creature known as man. When He created us, He expected in return the love of man, and of faith in the God of heaven. "For He who comes to God must believe that He is and is a rewarder of them that diligently seek him." We bear our cross, we are told. But He is a rewarder, and what we give in small degree in our own weak and puny strength, the God of heaven returns a hundred fold, a thousandfold, He returns in infinite degree that which only the God of heaven can return. So we sacrifice, we say, in a small way, and if we do so in faith, the reward is infinite.

Let us consider a bit on returning to God a small measure of the things which He has given us. He asks only a tenth out of the abundance which He bestows upon us, only a tithe of our increase.

In this word there is perhaps more misunderstanding now in the Christian world than in almost any other doctrine. To many it is obnoxious, for they are struggling under a burden of debts, and under the responsibility of caring for a family, and they understand not how an overburdened budget can be stretch-

ed to reach out to include a tenth for their Maker. And so we have various thoughts on it, human thoughts, thoughts out of the selfishness of our own minds. It is for the Jew only, we hear. It is for the law of Moses, they say, for we live under a greater law. We are not subject to the law of tithing. How can they think that we do not owe God as much today as they did in the olden times? We are still subject to the law of tithing, It still takes money to carry the gospel.

I will show in this editorial that the tithe was in the earth before Moses and the law of Moses, that it was a principle observed by the heathen nations round about, that it is an acceptable principle for the raising of money to finance the business of this world and of the churches also. I will show that it was not nailed to the cross when Christ was crucified. I will show that the Son of the Living God, Himself, commanded it to mankind even down to the end of time. And as we continue I will show that all these things are exceedingly true and wonderful.

In the book of Hebrews in the words of the Son of God, chapter 7, verses 1 and 2, we read of a mighty priest of God, Melchisedec, whose priesthood was without beginning of days or end of years. And it says, "For this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, blessed him, to whom also Abraham gave a tenth part of all; being by interpretation king of righteousness, and after that also king of Salem, which is, king of peace." I find here that around 550 years before the time of Moses, Abraham, the father of the righteous, is paying tithes into the church. Even before the law of Moses was given, Abraham paid tithes.

In Genesis we read about the grandson of Abraham. And we find that he also paid tithes before the children of Israel went into Egypt and into captivity. In Genesis 28:20-22 we read about it. For here Jacob had travelled to his father's country to find a wife according to the directions of God. You remember how he had slept that night and had a great dream about the ladder extending all the way to heaven and the angels of God ascending and descending. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." And so when Jacob came out of this period of self-seeking, and decided to make the God of Abraham his God, he vowed he would return a tenth.

This idea of a tenth was not an unknown thing. Jacob knew that the principle was good and a commandment of God. So he vowed to keep the commandments of God and return a tenth.

But we find people who tell us that tithes are not for us of this day, and they do not understand what it is. Let us study a bit and find out.

In Deut. 14:22 we read, "Thou shalt surely tithe

all the increase of thy seed, that the field bringeth forth year by year." You do not tithe all that you own every year but only the increase, for what you already own you have tithed on years before. So you must tithe all the increase and not as some do for they only pay after they have deducted their living expenses. No, we tithe all the increase before we take out what we live on.

In Lev. 27:30 we find a little more information on what a tithe is. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord." So now we have extended the tithe beyond the seed, it also includes the fruit. In the thirty-second verse of the same chapter we read, "And concerning the tithe of the herd, or of the flock, even whatsoever passes under the rod the tenth shall be holy unto the Lord." So we see we have included the increase of the flocks and herds also. In those days they would take a tenth of the increase of the flocks and the herds by putting up a rod and driving all under this rod and every tenth one they numbered and took out, and that was the tithe for the Lord. We could read on and it tells us that whatsoever goes under the rod we take, whether it is a good or bad. We do not have to make a decision and pick out all of the poor animals for God, nor do we have to be more sincere and pick out the best for God. No, we just take it as it falls by lot, every tenth one is the Lord's.

Tithing is an accepted form of raising funds. It is not a burden that is greater than we can bear. It has come down through the ages, and has been used time and again. Over in I Sam, 8:15-18 we read about when the children of Israel decided that they no longer wanted to be ruled by God but they wanted kings. They wanted to be like the nations round about and have a king, and God is telling them what the king will do unto them. "And he will take a tenth of your seed, and of your vineyards, and give it to his officers, and to his servants. "And he will take of your men-servants, and of your maid-servants, and your goodliest young men, and asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day." Yes, they could have a king but the Lord will not hear them anymore. And he would raise taxes in tithes for even the children of the world knew that that was a good way to raise money. What organization can you operate without money? You cannot run a government or a church without money.

The heathen nations and the Greeks and the Romans all practiced tithing. They did it for their heathen gods. The merchant would pay tithe to his god before he sold his goods to the people. They did not dare to sell otherwise.

Today the English law collects tithes for the church, the state church. They pay it just like you do taxes. They pay one-tenth for the support of the church. And that is by law. There is no way out of it. So you say you are too poor to pay tithes. The English are not too

poor to pay tithes; they have to. And they all pay it, from the highest to the lowest. They pay their tithes. We are the richest nation in the world and we object.

Christ recommended the payment of tithes. They tell us that the tithes were for the Jew only, that there is no reference in the New Testament for this method of giving. But the Son of the Living God tells us that we should pay it. Over in Matt. 23:23 we read, "Woe unto you, Scribes, Pharisees and hypocrites; for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith." And then He goes on to make a most remarkable statement, if tithing were to be nailed to the cross, for He says, "These ought ye to have done, and not to leave the other undone." They still have to pay tithes as well as judgment and mercy. And ye cannot say that when Christ was crucified that that ended tithe paying for, no place in the New Testament can we find Christ recommending that we keep the law of Moses, the law of sacrifice, for He knew that they came to an end with His coming. But tithing did not come to an end so He says, These ought ye to have done but not to leave the other undone. We are still enjoined to pay our tithes.

And then we say that this is a hard saying. Our cross is greater than we can bear. How can God expect us to dig into our pockets and take out one dollar from every ten that we own and give to the church. It is more than we can bear? Oh, yes, the ministry can do those things. Are they not called of God as was Aaron? Were they not sent out without purse or script? God expects the ministry to bear these things. They are called, but, surely, not us.

In Luke 10:1-11 we shall read somewhat about it. "After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come. Therefore said He unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor script, nor shoes: and salute no man by the way." (They should go with a singleness of purpose and not stop to talk with people as they went.' "And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city you enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways into the streets of the same and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you." Note in particular that they went without purse or script. And who was it paid out money to support them? It was the people. Are they supposed to pay in the church and support the church

with their offerings? Yes. It said that the ministry went out without purse or script and they were to be supported, for they were worthy of their hire.

In Luke 22:35-36 we read of later date and Christ is again talking, "And he said unto them, When I sent you without purse, and script, and shoes, lacked ye anything? And they said, Nothing. Then said He unto them, But now he that hath a purse, let him take it, and likewise his script: and he that hath no sword, let him sell his garment, and buy one." Yes, if they had money they were supposed to pay their way. But that does not relieve the people themselves from having a part in this work.

The apostles did not count the things of this life of greater worth than the things of God, for when they were called it says, And straightway they followed Him. In Matt. 4:18-22 we read, "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting their net into the sea for they were fishers. And He sayest unto them, Follow me, and I make you fishers of men. And they straightway left their nets, and followed Him." And in the next two verses we read also, "And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets; and He called them. And they immediately left their ship and their father, and they followed Him." For the Spirit of God touched their hearts with the worth of what was being done and they immediately gave up the dreams of a lifetime. They dropped their work for their livelihood and left their families and home and straightway they followed Christ. And thus they won for themselves an eternal reward in heaven beyond anything this life can offer. For they counted it of greater worth, the things of God, than their worldly possessions.

But again we hear it said, These are the ministry of God. They have more to work for. They were called as was Aaron. How about us. And they make excuses.

They were making excuses back in the old days. In Luke 9:57-58 we read some of these excuses. "And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest." A new convert to Christ and Christianity. He was going to follow Christ. I will follow thee, he says. How many of us have said the same thing. We were baptized into the church. We have had hands laid on us for the gift of the Holy Spirit and we said in our hearts and before the multitude, and, if we have signed that paper, we have promised also that we would follow Christ. "I will follow thee whithersoever thou goest and Jesus reads the hidden councils of the heart said unto him, "Foxes have holes and the birds of the air have nests; but the Son of man has not where to lay His head." He wasn't willing to follow whithersoever Christ went. He wasn't like the apostles who left their livelihood and their families and their home and their dreams and desires and dropped everything they had to follow Christ. No, he did not want to follow a man who had not where to lay his head. All that Christ asks of us is one-tenth out of the abundance which He gives to us.

In the next two verses we read, "And He said unto another, Follow Me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God." It seems a hard saying at first when we look at it on the surface, Let the dead bury their dead, a heartless statement. But on the other hand, if the President of the United States would come to you and say I have an urgent message that must be delivered and it cannot wait until tomorrow, for the lives of millions are depending on it, you would leave someone else to bury the dead and you would carry the message of the President. If an angel of God would come to you and say the same thing, immediately you would drop anything you were doing and rush off according to the words of the angel. And here the Son of God, himself, who carries eternal salvation and eternity in the palm of His hand says, Let the dead bury their dead but go thou and preach the kingdom of God, and He only asks of us a tenth.

And we still have other excuses. "And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home in my house. And Jesus said unto him, No man, having put his hand to the plow, looking back, is fit for the kingdom of God." When you are called into the ministry, you go immediately. You drop everything you are doing, and then you are fit for the kingdom of God. For there are souls dying on all hands who have not heard the message. There have been two thousand years since Christ said, "Go ye into all the world and preach the gospel to every nation, kindred and tongue and people and then shall the end come." And what do we find in the Church of Christ today? They say the time is not yet to go to Jerusalem. After two thousand years the time is not yet. I would like to know when the time is if not always. Where is our faith? Go ye into all the world. Let the dead bury the dead and the living care for themselves, but the gospel must be carried unto the world.

Yes, how good must we be? What does God expect of us? How good must we be. In Matt. 5:48 we read how good we must be. "Be ye therefore perfect, even as your Father which is in heaven is perfect." God can not compromise with evil. He expects nothing less than perfection, not only in the ministry, but in the people of the church. And no man who is perfect denies that the Lord should have one-tenth of the abundance which he has been given.

But we say, Can't we leave all this work to the ministry? We're not called. No, not called? Over in Romans 1:7 we read, "To all that be in Rome, beloved of God, called to be saints." Every man that has been baptized into the Church of Christ is called, called to be saints. And as such, God requires nothing less than perfection.

In Mark 8:34 we read, "And when he had called His people unto Him with His disciples also, He said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me." And that refers to everybody who takes upon themselves the name of Christ and become members of the

Church of Christ. We have a cross to bear. And we must not say that our burdens are more than we can bear.

I will attempt to show before we finish here that our burdens are not great. To the carnal mind they are great for they understand not the things of God. But to the spiritual mind they are no longer great and I will show why.

What does God call those who do not pay tithes? He has a name for them. We find in Malachi 3:6-10, "For I am the Lord, I change not; Therefore ye sons of Jacob are not consumed." Apparently they should have been consumed. But they are not consumed, because God is merciful. "Even from the days of your fathers ye have gone away from my ordinances, and have not kept them. Return unto me, and I will return unto you, sayeth the Lord of Hosts. But ye said, wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse! for ye have robbed me, even this whole nation." (even the church of Christ today.) They are cursed with a curse, a small weak people. people who were called to build a temple that the Son of God might return, one of the greatest of blessings. What does it take to build a temple? Faith, faith alone? faith, and money, and works. From whence cometh the money? from tithes and offerings. Ye are cursed with a curse for ye have robbed me, all this people. "Bring ye all of the tithes into the storehouse, that they may be meat in mine house, and prove me herewith, sayeth the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Is it a burden? It is the key to prosperity, the paying of tithes and offerings. God, Himself, says so. Do we have faith? If we do, we will believe that verse. It is the key to prosperity. And, if we don't, we are faithless. And we are robbers of the worst kind for we have robbed God.

But they tell us that this was for the Jews. It doesn't pertain to us. We live under a different dispensation. Yes, we have a lot of catchwords. We have a lot of slogan-thinkers in the country, people who think by slogans. Slogans sound nice and rule their thoughts.

Over in III Nephi 11:11-13, 29 we read, "Will a man rob God"? It sounds like I am reading the Bible. Sounds like Malachi doesn't it? "Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Word for word; the Scriptures as we have read them already, word for word, and written by the Indians. And now we read in the twenty-ninth verse why. "And he saith, (and it is Christ talking) "These Scriptures which ye had not with you," (yes, it is the Scriptures which the Indians did not have), "These Scriptures which ye had not with you, the Father commanded I should give unto you, for it was wisdom in Him that they should be given

unto future generations." It is not for the Jews alone, but for future generations. It is for us who live today before the coming of the great and dreadful day of the Lord.

Yes, our excuses are falling by the wayside.

It is a hard thing, we can't afford it. We all fall back on that. You do not understand life on the farm.

No, we can't afford it. But it says this is the key to prosperity. Matt. 6:33 tells us, "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Is that a promise? It is a promise by the Son of God while here on earth. It is a way to riches. All these things shall be added unto us.

Let us go back and read a little more in Malachi 3:10-12, "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of the ground." The Japanese beetle will not be there will he? "Neither shall your vine cast her fruit before the time in fields, "Sayest the Lord of Hosts." No, the blight will not be there. All of these things we will have in abundance for the ground will bring forth in its abundance.

In Gen. 3:17-19 we read a very interesting verse, "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and have eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." Ye are cursed with a curse, even this whole people. We are cursed with poverty because we do not keep the commandments of God. In sorrow shalt thou eat of it all the days of thy life. "Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face thou shalt eat bread, until thou shalt return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Let us never forget that, that we are cursed with a curse. But if we keep the commandments of God and return unto Him of our abundance, we will be prosperous and there will be sufficient left, more than we started with.

The just shall live by faith. We do these things because we believe the promises of God. And He said we shall prosper if we pay our tithes and we have to believe Him. For it says that without faith it is impossible to please Him for those who come to Him must believe that He is and is a rewarder of them that diligently seek Him. We must believe these words. We must believe that tithes are a road to prosperity. We must have faith in these things.

And Heb. 11:17-19 says, "By faith, Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him

in a figure." Yes, Abraham went out by faith to offer up his son. Are we afraid to offer up a tenth of our produce believing that God will keep His promise and return a hundredfold to us in this life and the life to come? Are we who are members of the Church of Christ, called of God by revelation of so little faith that we are afraid to believe the promises of our Maker?

In Heb. 11:25-26 we read, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward." Moses believed the promises and gave up the kingdom of Egypt because he doubted not and counted the unseen things of God of greater worth than to be Pharaoh in Egypt.

Are we afraid to give up our tenth lest we starve. By faith the sick are healed. Yes, we get into trouble; we go to God and ask Him to heal us. It is cheaper than going to the hospital. We can save thousands of dollars that way. We can go to God and be healed. Can we be healed if we do not keep His commandments? Will not rather greater calamities befall us if we do not keep the commandments of God?

Over in II Kings 2:14 we read about what Elisha did by faith: "And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over." Yes, the just shall live by faith. If we believe these things and believe the promises of God we will receive of the riches of heaven.

We need the same faith when we pay tithes that Elisha had when he struck the waters, and if we have that faith, then the ground will bring forth in abundance, our job will prosper and whatever we turn our hands to will bring forth abundantly. Every last one of us can afford prosperity, can't we? We need the same faith Peter had when he walked on the waters, to pay in our tithes knowing that we shall receive in return.

The children of this world are wiser in their generations than the children of light. I am going to compare here the Seventh Day Adventist Church and the restored church (the Church of Christ) who believe that the angel of God came down and returned into us the truth and power and authority of the ministry). We believe that we are the ones who are to carry the gospel of the kingdom to all the world, that we, alone of all the teeming millions of the world, have been chosen for this great work. This we believe. And yet we do nothing to show our belief. It is a nice thing to believe that we are chosen of God. And we will probably continue to believe it and do nothing about it until we are cast aside and a people who will follow the commandments of God are chosen to build the temple and take over the Temple Lot.

The time is now! Woe unto those who say that the time is not yet. The time is yet. Now is the day of salvation. The harvest field is now ripe even unto harvest and the laborers are few. We need the tithe today.

Let us make a comparison with the Seventh Day Adventist Church who were formed in 1844, fourteen years after our church began, and see what they have done in that time. Last year the Adventists in this country gave \$212 per individual in tithes and offerings, or \$4 a week. Two hundred and twelve dollars per member! A family of five averaged a thousand dollars to the church in tithes and offerings. And they are ordinary people the same as we are. Can they afford it? Can we afford it? The Adventists live in relatively nice homes and have sufficient for God blesses them. The Church of Christ gave \$10 per year or twenty cents per week as compared with the \$212 of the Adventists. We, the people of the Church of Christ, chosen of God, called to be Saints, called unto the ministry by revelation and given power and authority like the apostles of old, we whom God has blessed above all people of the world, do not give of our abundance unto God. We, who have the blessings of God in our homes, the power of healing, the gift of the Holy Spirit, are too selfish to return the ten per cent, but rather give only \$10 per year, eighty cents per month. That is an average of both tithe payers and non-tithe payers. How about the ones who pay no tithes; where do they stand? One dollar per year, two cents per week out of their abundance. One dollar a year compared to two hundred and twelve dollars a year of the Adventists. They gave two hundred and twelve times as much as our non-tithe payer.

Last year 2,000 Adventists gave \$424,000. Last year 2,000 Church of Christ members, called to be Saints, gave \$20,000. Instead of \$424,000 we gave \$20,000. And what did I hear at conference? Grumbling? Let us close the Advocate! it costs too much money! (they can't even pay for their subscriptions); better not send out foreign missionaries; we haven't any money; the time is not yet. Rather, LET US TIGHTEN OUR BELTS. LET US GIVE HALF A MILLION DOLLARS SO WE CAN FLOOD THE WORLD WITH THE CHURCH OF CHRIST, WE CAN ALL BE MISSIONARIES!

Render unto Caesar the things which are Caesar's and unto God the things which are God's. The average earnings per individual in this country is \$4,200 a year, of every one who works. Out of that our government takes in the form of taxes, hidden taxes, sales taxes, property taxes, income taxes, over a third; they take 35 per cent. The government levies an amount equal to 3½ tithes. Can we afford it? We all do it. We afford it and we still live our little short puny lives here. Can we not afford 10 per cent for eternity for ourselves and others? And the government does not promise to return our taxes a hundredfold. But in the Church of Christ, tithes and offerings took seven tenths of one per cent out of our abundance. Thirty-five per cent to Caesar, seven tenths of one per cent to God. Do we love God more than the treasures of this world, or not? Where do we stand? Fifty times as much for Caesar as for God. Where do we stand?

Out of those who do not pay tithes, who give only their offerings, they give seven hundredths of one per cent of their earnings to the church, and grumble, it is too much, we can't afford it. They give five hundred times as much to Caesar as they do to God. They

give five hundred times as much for temporal things as they do for eternity.

From each \$150 earned, 50 per cent goes to Caesar. If we pay our tithes, only fifteen dollars go to God. And non-tithers in the Church of Christ give ten cents and rob God of \$14.90 out of each \$150 they earn, or \$145 a year.

Will a man rob God? Ye are cursed with a curse. No wonder we are poor.

From a church of our size we should receive in tithes and offerings from \$200,000 to \$250,000 a year and we have only \$20,000 of it. Where is the fault? Where does the fault lie? It probably lies mostly with the ministry. The ministers of the Church of Christ should have a plan whereby the people could give to foreign missions, and give of their tithes and offerings. They should preach it several times a year. They should help the people to understand. They should have a box in the church where people could drop their pitances and know that five cents from everybody per week would keep a missionary in the field in a foreign country, and that ten cents would keep two. Five cents a week, less than a penny a day.

Will a man rob God? They should have their chance to live and not rob God. There should be a real plan in the church.

Let us learn a parable: a very short one which reminds us of the story of the rich young man who was told to sell that which he had and give to the poor and he would be perfect. Sell that which thou hast and give to the poor, and the Church of Christ went away sorrowing, for they were rich and increased in goods above all the nations of the earth.

In summary I would say this: tithing is an institution since the beginning of time. It is found amongst many of the ancient nations. They took their tithes for their heathen gods. They were wiser in their generation than the children of light. The patriarchs of the church paid tithes. In the time of Moses tithing was emphasized by God, Himself. In the time of Malachi it was brought to our attention again. And the Nephites in this country were told that tithing was for future generations. It was told by Christ that it would last to the end of time. And tithing is not a burden on those who have faith in the promise of God. But it is an open door to the windows of heaven and to blessings so great that we shall not have room to receive it. There will be more produce from our ground than we can eat. There will be more money in our coffers than we can spend on ourselves. There will be everything we need for it is God's good pleasure that we have joy and happiness. And it is the key to eternal life and of freedom from burning. For the Book of Commandments states that those who pay tithes shall not burn.

So, if we have faith, even as the grain of mustard seed, if we have faith as Elisha, or as Peter when he walked on the waters, we can pay tithes. We can build the Temple of God. There will be more than sufficient for we will have millions in the church coffers. We can send our missionaries everywhere and

carry the gospel to the nations. We can answer every call to Damascus, and we can preach the gospel of this kingdom to every nation, kindred, tongue and people, and the Son of God can come back, for whom we look and pray and long. And there shall be no more war, and no more pain nor sorrow or suffering, but the love of God and the love of man shall fill the earth.

M. H. S.

BOOK OF MORMON EVIDENCES

During a recent discussion on the coming forth of additional records on metal plates, a non-believer in the Book of Mormon, made the remark that if any such plates were found, they would be the first.

Evidently this person is not familiar with the extensive ancient metal records which have been among the finds of archeologists during recent years. It is possible many in the church may be unaware of these items also.

Franklin S. Harris, Jr., in his book "The Book of Mormon Message and Evidences," mentions a great many such finds among which are the following:

"In the British Museum in London, I remember seeing on exhibition twenty-five silver plates . . . bound together by thongs . . . This was a Pali manuscript beautifully engraved in Singhalese characters, giving Buddha's first sermon at Benares, India.

"Menkuse of 2800 B.C., builder of the third pyramid at Gize, in his tomb had only a blue sarcophogus containing the remains of a man and no treasures except some golden tablets "inscribed with characters of a language which nobody understood."

"Sargon King of Assyria, 722-705 B.C., in his Annals repeats over and over again that he kept his records on plates of metal tablets of gold, silver, bronze, and lead." . . .

"Not long after the migration of Lehi from Jerusalem, about 600 B.C., Darius I, between 518 and 515 B.C., buried gold and silver memorial tablets at Persepolis in Iran. Discovered and disturbed in 1933, these tablets setting forth the limits of his kingdom were over thirteen inches square and 0.6 inches thick with a text in three languages, Old Persian, Elamite and Babylonian."

"In the Evkaf Museum in Istanbul, Turkey, . . . some silver plates four and one-half by three inches in a group about an inch thick. This was a part of the Koran, sacred to the Moslems, engraved in beautiful fine script (Museum No. 1440).

While in the America's the following finds have been reported.

"In Colombia, it has been reported that the Indian grave contained plates of gold and tablets of clay with various curious characters."

"More striking, Elders Melvin J. Ballard and Rey L. Pratt, in the Museum in Lima, Peru, saw a stack of

gold sheets almost identical in size with the Book of Mormon sheets, about seven by eight inches and thin as paper. The whole stack was nearly an inch thick, not a character on either side, but just gold sheets as though ready for a scribe to write."

"... Beautiful gold plates were collected by the Museums of Europe before World War I. The writer saw in the Royal Museum of Berlin, some years ago, a large and beautiful assortment of gold plates, some of them circular and others rectangular or square. Some were as thin as ordinary sheets of paper and showed careful workmanship. There was no writing on them, but they were found in the old temples of the Mayas and were made years ago."

These examples are just a very few of those mentioned by Mr. Harris in his book, but they serve to show that among the ancients the use of metal plates on which to preserve their important records was an exceedingly widespread and common practice, over many parts of the world.

Indeed Jeremiah's statement "The sin of Judah is written with a pen of iron, and with the point of a diamond; it is graven upon the tablet of their heart." Jer. 17:1 demonstrates a knowledge of the writing tools required in making impressions upon metal plates or tablets, while the hardness of their sinful hearts is also likened to a tablet. These things were common writing tools of that day.

So while the Book of Mormon, written on gold plates, seemed a very new and to many an unbelievable thing in 1830, these later finds prove that metal plates, for the preservation of important records, to have been a common and most logical medium for the ancients to have used.

MISSIONARY EXPERIENCES

Since last conference my travels have taken me into three states, in which our saints live. I was enabled to minister to these good people in their homes, and found for the most part, they will still strong in the "Faith", although some were discouraged; yet, after a season of fellowship, we left them encouraged and determined to carry on.

Our first trip in the field took us as far as Fayetteville and Siloam Springs, Arkansas. We visited several homes of Reorganized church members, who have been isolated for a number of years. In each instance we were received warmly, and were told our ministry was appreciated, and we left them with warm invitation to return again when possible.

We administered to a good sister of this church at Siloam Springs, Arkansas and she was blessed abundantly, so that she again took up her family duties the next day.

We returned to Independence to be present at the organization of the new local Church of Christ by Apostle Archie F. Bell. I assisted him in a series of services the week following, in which we enjoyed a good degree of the Spirit, and feel those attending received this same good Spirit.

(continued on page 127)

A SCIENTIST LOOKS TOWARD GOD

The Triassic Shoe Sole

In Pershing County, Nevada, the Humboldt Range stands in mute testimony of a cataclysmic era in our Western Land when mountains were born from the level plains and the earth trembled in titanic violence; when the solid granite, the building blocks of the continents, was torn from its ancient resting place in a maelstrom of noise and grinding and buckling of the earth's crust and thrust miles into the heavens.

On the western slopes of this range are to be found a blue limestone, a sedimentary rock, which the geologist is pleased to label as Triassic because of the fossils found therein. It is necessary that the rocks be named and dated to accord with the evolutionary hypotheses; so, these rocks bear the title of Triassic and the ripe old age of approximately 300 million years. This, they believe, was the age when the reptiles ruled the earth, walking in stately and lumbering tread across the lowlands, swimming the oceans and filling the air in more species than we have mammals today, a time of awesome majesty in the animal kingdom. And it was thought that mammals had not yet arisen to contest the reptile supremacy, and, of course, man with his giant brain was as yet unknown in this distant and misty time so long ago that anything is creditable: even that strange theory of evolutionary change from the less differentiated to the higher and more complex.

But in March 1922, a thing happened to cast grave doubts upon mortal man's ability to date the rocks and pigeon-hole the place of life in the scheme of things; for, lo a shoe sole was found petrified and firmly imbedded in this early Triassic limestone: a modern shoe sole manufactured during the age of reptiles! It was completely silicified with all the degree of fossilization necessary to this great age, and harder and more compact than the surrounding rock.

This shoe sole corresponds in size to a No. 13 child's shoe. There are two rows of stitches in perfect symmetry throughout. The right side of the heel is slightly worn and the color of the leather is most distinct from that of the blue limestone in which it is imbedded. The rock shows the impression made when the ground was still soft. The style of the sole is just like that obtaining in Europe three hundred years ago.

It seems quite apparent that the evolutionary system of dating these rocks has a flaw and that all life in contemporaneous exactly as God said in Genesis, when He created everything 6000 years ago, after its kind, rather than letting it develop through the millions of years with intermediate changes and forms. The truth forever cries from the ground in spite of the strong delusions of Satan.

TWO WITNESSES

By Archie F. Bell

Many people in various religious denominations talk about and discuss the subject of the two witnesses. There are different beliefs and theories advanced on this subject. There is no doubt that most of them are partly correct. We want to outline herein what we firmly believe is the correct meaning of the two witnesses and the use God intended for them. We are using for our references, the Bible and the Book of Mormon.

The Bible in the strictest sense is not a book, but rather a collection of writings, some of them brief; some ancient histories of a religious people; some of their codes and laws; a brief history of the creation and the beginning of man's dominion over the earth and all that is on it; some epistles written by men of authority; some proverbs of wisdom and knowledge; some religious songs; some very important prophecies, of which some have been fulfilled and some to be fulfilled at some later time.

There was a time when men would risk life itself for a chance to read the Bible in their day. In the early part of the seventeenth century, a translation of the Bible was made easier for the English speaking people to obtain. This caused it to be more widely read than it ever had been before by that people. From a few years after that down to the present time, different churches have instigated movements to, what they believed would, bring about corrections in this translation we have mentioned. This has caused a great many versions of the Bible to be on the market today.

This along with the fact that in the homes, in public discussions, from the pulpit, and on the air, men honest in their convictions have exalted the version they are partial to and have condemned other versions to the extent that many, yes, a great many are confused as to just who and what to believe. This may be the reason in part, why many have set up their own standards of righteousness. This in itself is very dangerous for the spiritual well-being of those individuals.

A person raising livestock, poultry or whatever it may be, can get in writing, approved by some particular organization sponsoring it, a Standard of Perfection for that particular breed. This Standard will give full information on what to look for in perfection on that breed of stock.

If man has found this to be the most practical way to bring about perfection in what God has given him dominion over, then surely God, who is perfect, would have something similar to use in the bringing about perfection in mankind, (A Standard in Writing). And perfection is the goal God has set up for us. For we read in Ephesians, 4:13, "Till we all come . . . unto a perfect man, unto the measure of the stature of the fullness of Christ."

A statement made by the Church of Christ in June, 1830, may be found in the Book of Commandments,

24:7-9; L.D.S. Doctrine and Covenants, 20:6-11; R.L.D.S. Doctrine and Covenants, 17:2a-2e, declares that the Book of Mormon proves that the Holy Scriptures were true at that time. And a year prior to that time they were told to rely on the things which were written. A careful examination will show that the Lord meant more than just the Book of Mormon. See, Book of Commandments(15:13; L.D.S. Doctrine and Covenants, 18:1-4; R.L.D.S. Doctrine and Covenants, 16 1a-1d.

There is only one source of truth and that source is God. He is particular how truth is handled. It must be established firmly, legally. He has set up His own law for its establishing. We will examine that later. First let us consider some of the things contained in the Bible.

Genesis, chapter one, deals with the creation in some detail. When it was completed God looked on the entire work and said it was very good. The second chapter gives a little more detail of the creation. Science, misapplied, has tried for years to disprove the statements found in these two chapters but has failed miserably to do so.

The sixth, seventh and eighth chapters of Genesis deal with the Flood and the reason for it. All mankind on the face of the earth, today trace their ancestors back to those who came out of the Ark. The history found in the Book of Mormon begins about one hundred years after the Flood. We will examine that later on.

Let us examine some of God's dealings with Abraham: Genesis 15:18-21, God made a promise to Abraham that his seed should be given the land which the various Canaanite tribes possessed at that time. Abraham believed God; and his seed down to this day still believe that promise will be fulfilled. They believe the promise is for that land to be their permanent possession.

The Israelites had this land for a while after they came up out of Egypt. When God brought them into the land He set up certain conditions that they must abide by, see Leviticus 26:1-33. We also notice that He would place a punishment upon them if they walked contrary unto Him. This has taken place and they as a people, have not been permitted to possess that land of promise for centuries. The time is about fulfilled for the conditions to be met and the promise fulfilled as found in verses 40-42.

Let us look at another statement that the Lord made to Abraham:

Genesis 15:13: "And he said unto Abraham, know of a surety that thy seed shall be a stranger in a land that is not theirs, and they shall serve them; and they shall afflict them four hundred years." We may look at the dates given concerning the Israelites sojourn in Egypt, 1706 to 1491 B.C., and be confused because that gives the answer of 215 years. Let us examine this further.

Genesis 12:5, gives the account of Abraham and Sarai going into the land of Canaan. The date given

is 1921 B.C. They sojourned in that land all of their days. In Exodus 12:40-41, we find that sojourn lasted 430 years to the day. The Israelites came out of the land of Egypt in the year 1491 B.C. If we take the date of Abram's entering Canaan, 1921, and subtract the date of the exodus from Egypt, 1491, we will have exactly 430 years. This then agrees with the statement referred to above in the Book of Exodus.

Genesis 21:21. We read that Ishmael married an Egyptian woman and lived in the wilderness of Paran. Genesis 25:18. We find that his dwelling was from Havilah to Shur, which places it inside the borders of Egypt. He would therefore be under Egyptian rule. If we notice the date given for the time of Ishmael's marriage, we will find it to be 1891 B.C. Let us subtract the exodus date, 1491 from the date of Ishmael's marriage, 1891. It will give us the answer of 400 years.

This explains the difference between the 400 year period told to Abraham, Genesis, 15:13, and the 430 year sojourn. The 400 years was under Egyptian rule; the 430 years was the time that Abraham and his descendants had no land of their own.

We may question this concerning Ishmael. We may say that the Lord did not recognize Ishmael as Abraham's seed.

Gen. 21:13. "And also of the son of the bond-woman will I make a nation, because he is thy seed."

The promise of the land was through Isaac but we can see that God did recognize Ishmael also as Abraham's seed. When Ishmael married he lived under Egyptian rule; a land that was not promised to Abraham. God promised the land of the various "ites", Gen. 15:18-21, to Abraham and his posterity but not the land of Egypt. That is the reason for the statement. . . . A land that is not theirs,

Let us briefly examine one more prophecy.

Dan. 9:24-27. Seventy weeks are allowed from a certain date or year unto the work of the Messiah will be completed as far as the setting up of the plan of salvation is concerned. Seventy weeks would amount to 490 days. Counting a day as a year as in Ezek. 4:6, we would have 490 years. Dan. 9:25, we read, "From the going forth of the commandment to restore and build Jerusalem . . .". This is the time or year to determine from. We go to the Book of Ezra 7:8-9, and find when the commandment went forth, 457 B.C.

If we take the 490 years and deduct from it the date 457 we have 33 as our answer. This would be the year 33 A.D. We will not go into details at this time but it is interesting, to say the least to find all of the details mentioned by Daniel fulfilled, and recorded by the writers of the New Testament.

We have given these few examples to show some of the reason why the Church of Christ is willing to accept the Bible as one of its books, defining the Standard of Perfection as it was set up by Christ. There are many more examples which could be given but space will not permit at this time. We know of no other book which can prove itself as well as the Bible

can itself. May we offer some advice to those who believe the Bible and to those who only believe part of it:

Be very careful lest we injure another by condemning or speaking discourteously of the version of the Bible he may be using. Much harm can be done through the lack of charity in this matter.

And you who would set up your own standard of perfection, be careful. The Pharisees were living by man-made standards. Christ noticed it and made the following statement:

Matt. 5:20, "For say unto you, that except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no case enter into the kingdom of heaven." Our standard should come from God. Perfection can come from Him and Him only. Let us go on to perfection.

In a conversation we were told what various churches had to offer, especially in temporal things. We were then asked what the Church of Christ has to offer. Our answer was, we are poor in this world's goods; we have nothing but the Truth.

Many times we are not aware of how serious truth is. We, as humans, may theorize too much and find ourselves spending more time on ideas, theories and doctrines of man than we do on the simple truth. Many times we find ourselves, if we are not careful, attracted to things which we do not understand and, sometimes, to things which are hidden from the knowledge of man. And in doing this we may be leaving truth lay idle.

Truth in the beginning was made easy to the understanding of men. We read in the Scriptures that God sent angels to converse with man and make him understand concerning the things that had been appointed unto him. But man gave heed to the temptations of Satan and changed the meaning by removing or adding words. Truth has never changed, but man has, therefore it is necessary today to search if we would find it.

When Christ was here on earth He spoke many times in parables so man might search for the truth in them. When His disciples did not understand them, they came to Him and asked the meaning. He replied, Mark 4:11, "Unto you is given to know the mysteries of the kingdom of God: but unto them that are without, all these things are done in parables: . . ."

Christ gave His disciples the meanings of the parables each time they asked. That privilege has never been rescinded. But He has placed a qualification on our part if we would know the truth. We read, St. John 8:31-32, "Then said Jesus to those Jews which believed on him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

We must first find His word, then continue therein. If we do, we shall know the truth. It seems that mankind will value a thing higher if they have to work for it. It is work to continue in the word of Christ even after we have found it.

We may, if we are not careful, live right beside something or even have it in our hand, and not recognize it. We have an example of this found in St. John 14:4-6. "And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how we can know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Here was Thomas who had been with Christ since His baptism; had heard His teachings; had been told of the things which should befall Him, and still did not understand. It was necessary for Christ to explain to him that His was the only way to righteous life; He was the source of truth; and through Him only, we could gain eternal life. The truth was present with Thomas and he did not recognize it. Should we look into a mirror and see if our name should be Thomas too?

We have found out so far that the truth was promised to the disciples who believed, and that the truth must come through Christ. If it was to be for the benefit of the children of man, then it must be recorded so it could be established, for we read, Isaiah 9:6-7, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

To establish means: To gain full recognition. To be fully recognized would be to make it legally so. We find that Christ gave a law for establishing truth. It is recorded in Matt. 18:16, "... Take with the one or two more, that in the mouth of two or three witnesses every word may be established."

Christ will not disobey any law He has given for man to follow. This being true and His word being truth, it will be necessary for two or three witnesses to be brought forth to establish His word.

We found in our study of the ninth chapter of Isaiah that He was going to establish His government with judgment and justice. This could not be done without His word, therefore His word must be established first.

The government of Christ must be established in order to fulfill the promise made to Abraham. Gen. 12:7, "And the Lord appeared unto Abram, and said, Unto thy seed will I give this land. . . .". We read in Gal. 3:29, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Christ also made another promise, Matt. 24:14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations. . . .". This was to be done just prior to His second coming.

When He said, "This Gospel", He meant the same gospel He was preaching at that time. There are

hundreds of gospels preached today in the name of Christ, but not more than one of them can be the gospel He designated. It would therefore stand to reason that this specific gospel which Christ had said would be preached as a witness to all nations, would have to be established. And to do so, it would require at least two witnesses. We have so far named one witness, the Bible.

We cannot think of God telling His people He was going to do a thing and never make preparation to fulfill His promise. We will examine the Scriptures and see what we find concerning this preparation.

Deut. 32:8-9, "When the most High divided the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the Children of Israel. For the Lord's portion is His people; Jacob is the lot of his inheritance."

First, we notice that God divided the nations, even before they came into existence, their inheritance, (The portion of the earth they were to possess). The writer of Acts goes a little farther in explaining this division. Acts 17:26, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

Second, this was done at the time when He separated the sons of Adam. We are all sons, (descendants) of Adam. This dividing was done at the time when God brought about a scattering of the people on this earth. And this scattering was to be upon the face of all the earth. Gen. 11:8, "So the Lord scattered them abroad from thence upon all the face of the earth. . . .". This we find was the time when the people starting to build the Tower of Babel.

Third, He set the bounds of the people according to the number of children of Israel. This would indicate that the Lord had before time, appointed what He would do with the children of Israel. He would scatter them all over the face of the earth. No place would be off bounds to them. We read Isaiah 43:5-6 "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, give up; and to the south, keep not back: bring my sons from far and my daughters from the ends of the earth;". We may ask, who is He speaking to? The first verse of the same chapter gives us the answer, "But now thus saith the Lord that created thee, O Jacob. . . .".

Yes, the Lord is making a promise to the house of Israel that their children shall return to the land of their inheritance. How could they return unless their fathers had left, and why would they leave unless the Lord saw fit that it should be? We read, Jer. 23:3, "And I will gather the remnant of my flock out of the countries whither I have driven them. . . .".

Fourth, the portion of the people of the earth who belong to the Lord are His. That it, they have been adopted into His family. Rom. 8:14-15, "For as many are are led by the Spirit of God, they are the sons of

God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

We notice in the 43rd chapter of Isaiah, those who are to be gathered in are called the sons and daughters of God. In the 7th verse it reads, "Even everyone that is called by my name: . . .".

Fifth, Jacob is the lot of the Lord's inheritance. Lot means, anything used to determine chances. We would gather from this that the Lord has determined to use the seed of Jacob to bring about His work. Isa. 43:1, "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not: for I have redeemed thee, I have called thee by thy name; Thou art mine."

We gather from the above study that when the Lord scattered the people at the time of the Tower of Babel, He made plans for the future. They were: To scatter the people all over the face of the earth; to scatter the children of Israel among all the nations of the earth; that His gospel of the kingdom would be preached among all nations as a witness; and that the descendants of Jacob were to be the ones to bear that witness.

We have found that, according to the law of God, there must be at least two witnesses to establish a thing. We are trying to find how the gospel is to be established so it can go out to the nations in its purity. We have the Bible which is the recorded writings of the descendants of Judah. He was one of the sons of Jacob. Now we must find another record, a sacred book, written by the descendants of another son of Jacob. The Bible should give us the name of this other son.

Ezekiel 37:16-19, "Moreover, thou son of man, take thee one stick, and write upon it for Judah, and the children of Israel his companions: then take thee another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand.

And when the children of thy people shall speak unto thee, saying, wilt thou not show us what thou meanest by these? say unto them, thus saith the Lord God; behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand."

In ancient time, writings were made on long pieces of paper or parchment. This was wrapped around a stick for convenience and was used for the same purpose as our books are today. This, no doubt, is the reason that the word stick is used in this prophecy. The stick of ancient times is our book of today.

These sticks, or books, spoken of by Ezekiel, were for a sacred purpose. We today, would them them Bibles. It is easy to recognize the stick of Judah as our Bible of today. It is accepted by what we term the Christian people of today. But there is a difference of

opinion on the other stick. Some think the two sticks are the Old and New Testaments. There are two things wrong with this conclusion.

One, both Testaments were written by the Tribe of Judah. This makes them the witness of one. The Old Testament does not give any account of the ministry of Christ. For that reason, it could not be another witness to His Gospel of the Kingdom.

Two, Ezekiel writes of the stick of Judah and the stick of Joseph. Let us ask ourselves the question: Which Testament is the stick of Joseph, the Old or the New? We must admit that neither one could claim the descendants of Joseph as its author. We must therefore look for another. It must be a book written by the seed of Joseph; it must bear witness of the ministry and teachings of Christ among some of the children of Israel.

There is only one book that we have knowledge of which makes this claim: it is the Book of Mormon.

The Book of Mormon contains the sacred writings of the Lord's people and its history dates back to the time of the Tower of Babel or over 2,000 years before Christ.

We want to compare passages found in the Bible with the passages found in the Book of Mormon. We want to use the Authorized Edition of the Book of Mormon, published by the Reorganized Church of Jesus Christ of Latter Day Saints, using (AE) to identify it; and the 1950 Edition of the Book of Mormon, published by the Church of Jesus Christ of Latter Day Saints, using (UE), to identify it. We will refer to pages and verse in the Books.

Gen. 11:8, "So the Lord scattered them abroad from thence upon the face of all the earth. . . ."

Book of Mormon, 715:16-18, (AE), 480:40-42, (UE). "And it came to pass that the Lord did hear the brother of Jared, and had compassion upon him, and said unto him, Go to and gather thy flocks, both male and female, of every kind; and the seed of the earth of every kind, and thy family; and also Jared thy brother and his family; and also thy friends and their families, and the friends of Jared and their families."

"And when thou hast done this, thou shalt go at the head of them down into the valley, which is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the land of the earth."

Page 727:13, (AE), 488:11-12, (UE). "And thus they were driven forth, three hundred and forty four days upon the water; and they did land upon the shore of the promised land."

The Bible tells of the Lord scattering the people all over the face of the earth. It does not follow any of them in their travels to let us know where they went.

The Book of Mormon is the only book we know of which gives an affirmative account of any of the people who were scattered from the Tower of Babel. It gives an abridgement of their history from the time

they left Babel until there were only two of their descendants left. One was a prophet of the Lord whose name was Ether; the other was one of their last two leaders. His name was Coriantumr.

Book of Mormon, 202:37, (AE), 131:21, (UE). "And Coriantumr was discovered by the people of Zarahemla; and he dwelt with them for the space of nine moons."

Page 752:22-23, (AE), 504:21, (UE). "Otherwise they should be destroyed, and all his household, save it were himself, and he should live to see the fulfilling of the prophecies which had been spoken concerning another people receiving the land of their inheritance; And Coriantumr should receive a burial by them; and every soul should be destroyed save it were Coriantumr."

Jer. 49:30-31, "Flee, get you far off, dwell deep, O ye inhabitants of Hazor, saith the Lord; for Nebuchadnezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you. Arise, get you up unto the wealthy nation, that dwelleth without care, saith the Lord, which have neither gates nor bars, which dwell alone."

This prophecy was given in the year 600 B.C. We learn that in the year 590 B.C. Nebuchadnezzar did start a siege against Jerusalem, fulfilling in part what Jeremiah prophesied would happen. But no record in the Bible tells of the children of Israel getting far off and going to a wealthy nation, that dwelt alone. Babylon did not dwell alone. There were neighboring nations on perhaps every side.

Book of Mormon 2:3 (AE) 1:4 (UE) "For it came to pass in the commencement of the first year of the reign of Zedekiah, King of Judah. (My father having dwelt at Jerusalem in all his days) and in that same year there came many prophets, prophesying unto the people that they must repent or that great city Jerusalem would be destroyed"

We have quoted, above some of the words of Jeremiah. This prophecy was given in the year 600 B.C. The quotation from the Book of Mormon states that this took place in the first year of the reign of King Zedekiah. This we find also was in the year 600 B.C.

In the meantime, similar happenings had taken place among the Jaredites, (the people who came to the western hemisphere from the Tower of Babel).

Book of Mormon, 745:112-113, (AE), 500:20-21, (UE). "And in the days of Coriantor there also came many prophets, and prophesied of great and marvelous things, and cried repentance unto the people, and except they should repent, the Lord would execute judgment against them to their utter destruction; and that the Lord would send or bring forth another people to possess the land, by his power, after the manner which he brought their fathers."

The Jaredites were an healthy nation: Book of Mormon, 742:78, (AE), 498:28, (UE). "And never could a people be more blessed than they were, and more prospered by the hand of Lord."

They dwelt alone; they had no ports of entry; they had no customs officials to execute the luggage of those of other nations who came into their land. They fit the description that Jeremiah gave perfectly.

Hazor was a city given to the Tribe of Judah, Joshua 15:21-23. This would indicate that his warning would be to those who lived in the land belonging to the children of Judah. We have learned that Lehi lived at Jerusalem in all his days, so he would come under those who were warned to flee: get far off. Let us examine some of the happenings related to the followers of Lehi, (Lehites).

Book of Mormon 4:26, (AE), 2:2, (UE). "And it came to pass that the Lord commanded my father, even in a dream, that he should take his family and depart into the wilderness."

6:54, (AE) 4:20, (UE). "And inasmuch as ye keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea a land which is choice above all other lands."

53:70, (AE), 34:8, (UE). "And it came to pass that the Lord spake unto me, saying, thou shalt construct a ship after the manner which I shall shew thee, that I may carry thy people across these waters."

61:181, (AE), 39:8, (UE). "We did put forth into the sea, and were driven forth before the wind, towards the promised land."

63:212, (AE), 40:23, (UE). "And it came to pass that after they had sailed for the space of many days, we did arrive to the promised land."

We have looked at the high points of the travels of the Lehites to the land which was promised to them. But a question may raise in the mind of the reader.. These people came from Jerusalem or Judah and we stated that in order for their record to be another witness for the truth, it must be written by members of a tribe other than Judah. Also we found in our reading from the book of Ezekiel, that the other witness was to be of Joseph.

After the Lehites had left Jerusalem, the sons of Lehi were sent back to get a record written on plates of brass. They obtained these plates and brought them to their father. He made a study of them and the following is a record of part of his findings:

Book of Mormon, 15:164-165, (AE), 10:14, (UE) "And it came to pass that my father Lehi also found upon the plates of brass a genealogy of his fathers; Wherefore he knew he was a descendant of Joseph who was the son of Jacob. . . ."

These people which we call the Lehites, divided a few years after they came to this land. The righteous were called Nephites after one of Lehi's sons, Nephi. The unrighteous were called Lamanites after one of Lehi's sons, Laman.

The Nephites continued until about the year 400 A.D., at which time they were destroyed by the Lamanites.

The Lamanites have continued until now. They are the people we call the American Indian of today.

The promise was made to them that they would never be completely destroyed.

Book of Mormon, 598:107, (AE), 397:16, (UE). "Wherefore, thus saith the Lord, I will not utterly destroy them, but will cause in the day of my wisdom, they shall again return unto me, saith the Lord!"

There were many, around forty years ago, who believed that within a quarter century from that time, there would not be any American Indians alive. There are more living today than there were then and they are still on the increase. This should prove the above Book of Mormon quotation.

Book of Mormon 631 to page 680, (AE), 421 to page 455, (UE), gives the teachings and history of Christ among the people on this land; America. It does not conflict with the same found in the Bible.

We have noticed that the Stick of Judah testified that the other witness would be of Joseph. In order for these two to work together they must know of each other. Let us examine this thought.

Book of Mormon 88:19-21, (AE), 56:12, (UE). "Wherefore, the fruit of thy loins shall write; and the fruit of the loins of Judah shall write; and that which shall be written by the fruit of thy loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together, unto the confounding of false doctrines, and laying down of contention, and establishing peace among the fruit of thy loins, . . ."

Let us examine now what we have found concerning where these two witnesses agree:

1. The scattering of the people from the Tower of Babel.
2. The scattering of the children of Israel.
3. The fulfilling of prophecy.
4. The teachings of Christ.
5. The record of Judah and the record of Joseph.
6. They testify of each other.

Isaiah 55:11, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The word void means: Properly of no legal force or effect.

We have found in our study that God gave a law decreeing that it would take at least two witnesses to establish a thing. A nation must gain legal recognition before it can be established in its fullness. Likewise must the gospel of Jesus Christ be testified to by at least by two witnesses if it is to be established in its fullness.

If the gospel was not legally established, then the Lord's word would return unto Him void. But He has decreed that it should not return unto Him void. One thing more:

Dan. 2:44. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never

be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

We learn here that God is going to set up a kingdom that shall stand forever. We learn in our study of history that many nations were begun and it was years and, in some instances, centuries before they became fully recognized. That is; recognized by nations of the world as separate governments not subject to another.

Likewise, it has been in the mind of the Lord to set up His government in these latter days, then later see that it is established or recognized by the governments of the earth. This He will do in His own due time.

Book of Mormon 45:38-39, (AE), 29:23-24, (UE) "And they said unto me, What meaneth the Rod of Iron which our father saw, that led to the tree? And I said unto them, that it was the word of God, . . ."

Revelation 12:5, "And she brought forth a man child, who was to rule all nations with a rod of iron. . . ." Let us notice now what we have found in the above references.

Daniel gives us the information that God is going to set up a kingdom that is to consume all nations. This would indicate that it would have control over all nations, or be their guiding influence.

Revelation gives us the information that it will rule or control all nations with a rod of iron. We may think this means a hand of iron. But let us notice, it does not say hand of iron; it says rod of iron.

The Book of Mormon gives us the information that the Rod of Iron is the Word of God. There is only one conclusion that we can form and that is:

God is going to set up a kingdom based on His word and with it He shall bring all nations into subjection. To do this, His word must be established. His word is Truth, John 17:17. He, therefore, is going to establish His word, the Truth, so it will not return unto Him void, and it shall prosper the thing whereto He sent it.

The Book of Mormon was written by a man named Mormon, during the fourth century, A.D. He wrote an abridgement of writings of men from his time back to the time of Lehi, 600 B.C., and it was written on gold plates. Joseph Smith received these plates in 1827. They had been hid up in the earth on a hill in the State of New York. David must have had some foreknowledge of this because he wrote, Psalms 85:11, "Truth shall spring out of the earth; . . ." It indeed was truth.

Joseph Smith was given power from God to translate the writings on these plates into the English language. He started this translation in December 1827. But let us notice something remarkable in the way God prepares for His work to be accomplished.

After Nephi had made the first set of plates he received a commandment from God to make a smaller set and to write upon them the happenings as the years went by at the same time that he wrote on the larger plates. These writings were to be similar but not exactly the same.

After the translation of the Book of Mormon had progressed to the extent that they had quite a number of sheets of manuscript completed, they stopped for a while. During the time they were stopped the manuscript was stolen. When the Lord permitted them to continue the translation He would not allow Joseph Smith to retranslate what had been stolen but commanded him to translate the writings on the smaller plates instead. These small plates covered exactly the same period of time which had been covered in the manuscript which was stolen.

The printing of the Book of Mormon was completed in March 1830. The kingdom of God was organized according to the law of the land, April 6, 1830. It was named the Church of Christ. It remains to this day.

The Book of Mormon has become a powerful and influential book. A great many people have heard of it. Many speak about it; some fully believe it; some believe it in part; and some do not believe it at all. In the hearts of many, it takes its place along side the Bible as containing the word of God. I am persuaded that if a person fully believes the Bible, he will not disbelieve the Book of Mormon.

There was no other book which made the claim, prior to the Book of Mormon, of being the record of the descendants of Joseph and the other witness of the word of God.

Thus we see that God has again set an example before man. He has demonstrated that He will not violate the law that He has laid down for man to follow. He used two witnesses to establish His truth in these latter days. When His servants go out to preach "This Gospel of the Kingdom", they must take these two Books with them, and use them. In that way they are making them "One in Mine hand."

We hope the above writing will help the reader to more fully appreciate the wonders of our God; how He has carefully and fully made plans for the redemption and care of mankind and the special care He has for those who love Him.

He has made it possible for those who believe on Him to have knowledge substantial enough that they need not doubt. We have tried to show that He has given us two witnesses. Those two witnesses are the Bible and the Book of Mormon. They are witnesses for the Truth. May we all live in such a way that we may recognize truth wherever it may be found.

MISSIONARY EXPERIENCES

(continued from page 120)

Following these meetings we again headed south and west, going to Moore, Oklahoma, where we were received in the home of our good sister, Eunice Ledbetter and daughters. It is always a pleasure to enjoy the hospitality of these good people. I have remarked many times, that I have never heard more beautifully worded and sincere prayers by our young people that I have heard these daughters pray. Sister Ledbetter is to be commended for the way she has taught her children, and brought them to a better appreciation of the blessings of God.

We also visited for a short time with the pastor, Elder Wilson before taking our leave for further on into this big state of Oklahoma. Our first stop was with a non-member family whom we had wanted to visit for some time. The father in the home was reared by our good sister Rawleigh of DeKalb, Texas. We spent a day and night here telling the story of the restoration, and answered a number of questions. We feel seeds were sown which should bring forth the harvest ere long. We left these people with an urgent request that if ever we were in reach of them to return.

From there we drove on northwest to near the entrance of the Oklahoma panhandle, to the town of Woodward, Oklahoma, where our sister Mary Jane Meddars and her good husband "Ikey" live. He is a teacher and coach in the high school there. Sister Meddars had been telling the story to some of her friends, and we went with her into the home of one of these, where we spent until near midnight, telling them of the Church of Christ.

These good people are anxious to know how the church which Joseph Smith, Jr., and others organized April 6, 1830 could be simply the Church of Christ, when their church bore among other descriptions the words, "Jesus Christ". When we showed them that according to pages 672, and 673 in the Book of Mormon, the church of that day was "CHURCH OF CHRIST" nothing more, nothing less; and it was to be called by this name in the last days. This was news to them, as they had never read this it seems.

We attended a study class of the Reorganized Church while there and was received very warmly, introduced to the class by the pastor as one of the "Seventy" of the Church of Christ on the Temple Lot. I was given an invitation to attend their meetings again when I should ever be their way.

From here we wended southwest 200 miles to Clarendon, Texas where our good sister, Clyde Moorey lives. We spent several hours talking together about the church and the kingdom of God. Her good husband joined in the talks that night and we all had a most enjoyable time talking about the gospel. He is a member of the Baptist Church, but we find in many things he believes the restoration story. Sister Moorey's father who is 94 years young lives with her, and his mind is very clear for one of his age. His wife, Sister Amanda Yarbrough of Ft. Worth, Texas who is 92 years young, and confined to her room makes her home with another daughter, Sister Ivy Moore.

From Clarendon we drove 275 miles to Ft. Worth where we spent several days, and ministered to these good saints in this vicinity. We also had the opportunity to tell the story to several non-members, to whom we had in the past spoken.

We were stricken with the third attack of Angina-Pectorus while enroute further into Texas and was forced to turn towards home. We reached Texarkana where Apostle Smith was and he administered to us and the severe pains left immediately; although we were left in a very weakened condition. He again ad-

ministered to me and my strength began returning and in ten days I was able to again drive my car to Independence. Notwithstanding my illness, I feel much good was accomplished, and we were able to encourage the saints and also tell the beautiful story to many who had never heard it; the results, only God in heaven can know. We trust that the seed sown, will by cultivation, grow into an abundant harvest: for we are told that if we "labor all our days, crying repentance unto this people, and bring save it be, only one soul unto me, how great shall be your joy with his in the kingdom of my Father." B. of C. 15.

Elder L. V. Aldridge

WEST INDEPENDENCE LOCAL

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." Rev. 1:19.

We are happy to write to our paper, Zion's Advocate, of God's goodness and to greet our brothers and sisters from the new local here at the center place. We feel that progress is made when more than one local in a community can spread the gospel message.

Our local was organized by Apostle A. F. Bell, Missionary in Charge of Missouri, on May 21, 1958 in the basement of Brother Alexander H. Smith's home. We soon outgrew this place so, at present, we are meeting in Sister Ora Derry's garage. More of the details of this later. Brother Kenneth J. Smith was elected our pastor; Sister Orlea Premoe, Secretary; Brother Wm. F. Anderson, Jr., Treasurer; Sister Metta Anderson, Chorister; Sister Ora Derry, Pianist; Jimmie Smith, Librarian; and Sister Edna Smith, Advocate Reporter.

Sister Ora Derry offered us the use of her double garage. Brethren Nast and Sheldon installed windows and a door. And Brother Flint built us a nice pulpit. The saints in Texas sent us thirty-six folding chairs, so when we get our piano, which we understand Brother Aldridge is getting for us, our little chapel will be quite complete.

A sister said to your reporter one day: "It isn't the place but the Spirit you bring that counts." We have found this to be true, because God has met with us, and our meetings have been a source of strength and encouragement to all who have been there.

Our Sunday School was organized on the Sunday following our local organization, on May 25th. Sister Metta Anderson, was elected Superintendent; Brother Alexander Smith, Assistant Superintendent; Sister June C. Smith, Secretary and Treasurer; Brother Wm. Sheldon, Chorister, with pianist to be selected.

Every Sunday is a day full of work for the Master, with 9:45, Sunday School; 11:00, Preaching. In the evening, 6:30, Study Class; 7:30, Preaching. Our Sunday School is large enough to have four classes, and we are looking forward to the time when we shall grow in spirituality and numbers.

We are very anxious for a permanent meeting place, and so we have a Building Fund started which

is growing steadily. We are happy and surprised each time we hear how much it has increased. Our people do not have much of this world's goods, but the money comes in, and, to us all, we feel God is blessing us, and is looking with favor on our efforts to preach and teach the gospel as it was restored in these the latter days.

Brother Flint, Brother Anderson and Brother Sheldon, together with our pastor have brought us added light upon these truths, as found in the Bible and the Book of Mormon, and latter day revelations, in the meetings ever since.

Our Bible School was held from June 16th, through the 20th of June, at Sister Rupe's home. The theme was the principles of the gospel, and each class made some item depicting the theme to take home with them. The children themselves, requested that Bible School, next year, last longer than one week. Our teachers were: Sister Orlea Premoe, Primary class; and her helpers were Sister Ora Derry, and Sister Aldridge. Sister Metta Rupe, taught the Intermediate class, with Sister Metta Anderson helping her. We feel that the Bible School helped out little ones to understand more fully what the gospel is, and what it means in our lives, as well as the Sunday School classes every Sunday morning.

The ladies of our local have organized their unit of the United Workers, and are striving to do their part in raising the gospel standard. We have a study period at the beginning of our meetings, and devote the last hour together to handwork. We are hoping to make a number of items to sell at a bazaar this fall, so we can add to our building fund for the local church. Officers chosen are as follows: Chairman, Mrs. Metta Anderson; Assistant Chairman, Mrs. Ora Derry; Treasurer, Mrs. Metta Rupe; Secretary, Mrs. Edna Smith; and our teacher is Mrs. Freda Flint. We are studying the Book of Mormon.

Our church sign on the building, where we meet, is a beautiful piece of art, and is, itself an invitation to come and worship with us. Our friend, Ray Fox painted the sign for us and has also helped to further our effort to spread the gospel from our local church, in other ways as well.

Our local is still small in numbers, but the unity that prevails among us, we are sure, is an added blessing from God. We ask the prayers of all of God's children that we may remain humble, and always willing to say: "Not our wills but thine O God, be done." We feel that only in this way, can God's work progress here in the Center Place, and everyweher else.

Edna Smith, Reporter

SUNDAY SCHOOL SUPPLIES

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