

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.

Volume 35

Independence, Missouri, October, 1958

No. 10

O, YE OF LITTLE FAITH

Why doubtest thou the Lord?
O, ye of little faith:
With quailing heart thou sinkest beneath the boisterous
wave.
Look up! Stretch forth thy hand,
Thy strength and faith renew;
For even now beside thee Christ waits in love to save.
Art thou a child of sorrow
With mind oppressed by woe?
Ever dost thou murmur and moan in sad lament,
Not trusting in thy Savior
For grace He freely gives,
And still 'neath burdens laden thy weary soul is bent.
Nay, cease thy fears and doubtings,
Gird up thy loins with faith,
Eternal purposes through Christ the Son are shown.
For us His power worketh;
And that effectually.
So, lean upon His arm, ye need not walk alone.

The riches of his glory
Doth strength to thee impart
Thine innerself sustains that thou mayest surely know
How great the breadth, and length,
and height, and depth of love
Christ beareth for mankind, and does on thee bestow.
God's hand will not withhold;
For He is ever able,
Abundantly to do exceeding much above
All that we think or ask.
Aye! He turneth ill to good,
If we but seek in faith and righteousness and love.
Christ's love passeth knowledge;
No man hath words to tell
The riches of our Christ, for unsearchable they are.
Glory be to Him through
all ages to the end;
His praises shall we sing e'en to God's judgement bar.

Lovita G. Seibel

CONTENTS

Editorial	Page 145	News From Israel	Page 150
A Word to the Wise	Page 147	Tithing	Page 152
A Noble Cause	Page 148	A Scientist Looks Toward God.....	Page 156
A Christian Looks Toward the Book of Mormon	Page 149	Independence News	Page 157
Obituary	Page 160	A Call To Youth	Page 157

ZION'S ADVOCATE

Official Publication of the Church of Christ

Headquarters on the Temple Lot, Independence, Missouri

EDITOR: M. Harvey Seibel, 1242 Old Mesilla Road, Las Cruces, New Mexico.

ASSOCIATE EDITORS: Metta L. Anderson, 619 South Crysler Avenue, Independence, Missouri; Ora Derry, Holke and Necessary Roads, Independence, Missouri.

PUBLISHED MONTHLY BY THE BOARD OF PUBLICATION, Church of Christ (Temple Lot), Box 472, Independence, Missouri.

Entered as Second-Class Matter May 14, 1929, at the Post Office of Independence, Missouri, under the Act of March 3, 1879.

SUBSCRIPTION RATES: One Year, \$1.50 In bundles of twelve or more, for missionary purposes, \$1.00. Canadian and all foreign rates, \$1.75.

Send all donations for the Temple Fund, the Storehouse, Consecrations, Tithes, Offerings, and subscriptions for the Advocate to: The Church of Christ, (Temple Lot), Box 472, Independence, Missouri

EDITORIAL

HOW TO BE PERFECT

M. H. S.

In the last editorial there was abundant evidence that God requires perfection in His children. At this point many murmur and say, "This is an hard saying; who can bear it?" The rules of salvation often appear as a stumbling block to those who do not believe or fully understand; even as in days of old when the disciples walked with the Son of God and He likened Himself to the manna which came down from heaven and said, John 6:53, "Except ye eat of the flesh of the Son of man, and drink of His blood, ye have no life in you," and many of the disciples said, "This is an hard saying; who can bear it?" and "From that time many of his disciples went back, and walked no more with Him." See verses 60 and 66. This was a hard saying for those who failed to understand how they could eat of His flesh and drink of His blood, but to His disciples it became one of the most sacred ordinances of the church.

Before we reject the rules of salvation, before we turn back from walking with Christ, to be perfect, let us reason together for "Shall not the Judge of all the earth do right?" Gen. 18:25. Who are we to turn aside from the plain teachings of the Bible because they appear hard and seek another way into heaven? Where else can we go if we reject the only name under heaven whereby we can be saved?

God, in His infinite love and wisdom, has established the rules of salvation, and not man; nor does He leave us without hope or ability to walk in the established path in perfection, for, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up", John 2:14. Since "all have sinned and come short of the glory of God", and "there is none perfect, no, not one", it becomes necessary, if we are

to achieve perfection, that we must turn to Christ, take up our cross and follow Him; even as Christ told the rich young man to sell his goods, distribute to the poor and follow Him if he would be perfect, and he went away sorrowing, for his worldly possessions were worth more to him than the kingdom of God.

I hear some say that the struggle is too great, the battle can but be lost if perfection is the goal, the cross is more than we can bear and how can a man or woman endure to the end in the midst of so many sins that so easily beset us.

Since we fight not against flesh and blood, but against the rulers of darkness, it becomes apparent that we cannot win in our own strength. But God, who is not willing that any should perish, will strengthen us and help us to overcome our sins for we read in Heb. 13:20-21 and I Pet. 5:10, "God make you perfect." For it is by the power of God that we are made perfect and not in our own strength. So, when we read statements in the Bible like that of Eccl. 7:20 which states, "For there is not a just man upon earth, that doeth good, and sinneth not," we can not use these as an excuse for sinning and think that these just men will go to heaven in their imperfection, and therefore we can take our pet sins with us; for the just man will never take their imperfections to heaven with them, but they must first be made perfect by God. In I Tim. 5:24 we read, "Some men's sins are open beforehand, going before to judgment; and some men they follow after." If we repent of our sins and enter the water of baptism, we are forgiven for our sins, for they have gone beforehand to judgment, and they are removed far from us, as far as the East is from the West. We will not have to pay for them for they are no longer ours and we have been made perfect by God through the blood of Christ. But if we do not repent of our sins they go with us and we are not perfect.

In Heb. 12:23 we read, "To the spirits of just men made perfect." Although there are no just men upon the earth that doeth good and sinneth not, still their spirits can be made perfect by God. In like manner we, too, can be made perfect, and that not in our own strength, for it is the power of God through the blood of Christ that makes us perfect.

Having been made perfect by God through the forgiveness of sins in the waters of baptism, it becomes necessary to endure to the end and then we shall be saved, see Matt. 24:13. Though this still appears to some as a hard saying we learn that it is not beyond our ability for we read in I Cor. 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make away of escape, that we may be able to bear it."

As the brass serpent was lifted up in the wilderness and the children of Israel could look upon it in faith and live, even so, today, we can turn to Christ and live for his grace is sufficient to us. Even as Peter walked on the waters and was lifted up by Christ, so can we walk the waters of life, and though the waves be boisterous, and the temptation great, God has prepared

a way of escape for us, even Christ Jesus. This we read in Moroni 10:29, "Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness, and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is his grace sufficient for you, that by his grace ye may be perfect in Christ; and if by the grace of God ye are perfect in Christ, ye can in no wise deny the power of God."

How can any of us, after reading these verses, try to excuse ourselves from being perfect. God has prepared the way for perfection. He has promised to make us perfect through Christ, and then goes on to say that if we love Him that there will be no temptation that is more than we can bear. All we have to do is to take hold on the sacrifice of Christ, and the grace of Christ is sufficient unto us. We are without excuse if we fail to obey the decree of God, "Be ye perfect."

There is one essential factor we must have if we are to take hold on these promises. It is recorded in Hab. 2:4, also Rom. 1:17, Gal. 3:11 and Heb. 10:38. It is a vital principal for eternal life and one that distinguishes the good non-believer from the righteous. It is sharper than a two-edged sword for it will separate the sheep from the goats. It is, "The just shall live by faith"; live not only this temporal life, but life for all eternity. There is no other way to come to Christ and take hold on these promises than that of faith, for, "Without faith it is impossible to please him," see Heb. 11:6. We must have faith to be healed, to be forgiven for our sins, to solve our problems, to receive the Holy Spirit, to be called Saints, to be called to the ministry, to take up our cross and follow Jesus, to walk on the waters of life, or to pay our tithes and have more left than before. We must have faith to escape all temptations, to accept the grace of Christ and be perfect. Truly the just shall live by faith.

Faith is the key that unlocks eternal life. Faith is the key that builds a wall around us that the forces of evil cannot pierce, for by faith we can say, Get thee behind me Satan. By faith Elisha crossed the Jordan on dry land, Moses parted the waters of the Red Sea, Peter walked upon the waters and converted three thousand in a day, Noah walked perfect before God, and by faith we too can be perfect.

Others have lived by faith. There are some in every generation who have walked in perfect faith throughout their lives, who have been accepted of God, escaped the flood, withstood the lions, the beasts and the fires of persecution and carried the gospel of Christ through the ages, always the thin line of prophets and saints have stood against the forces of darkness, and walked in perfection before God, without sin unto salvation.

OUTWITTED

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in!

Edwin Markham

A WORD TO THE WISE

Leon A. Gould

It may be sufficient; and it may not. As a church we believe in the law of "common consent".

"And all things shall be done by common consent in the church, by much prayer and faith."—Book of Commandments 27:3.

"Neither shall any thing be appointed unto any of this church contrary to the church covenants, for all things must be done in order and by common consent in the church, by the prayer of faith." Book of Commandments 30:13.

"Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by the voice of the people."—Book of Mormon, p. 295:35,36 Authorized Edition.

At the late conference a matter came up for final action concerning the mission to Palestine. At the previous conference of 1957 a comparatively unanimous action was taken providing for this mission. During the conference year opposition developed both by the printed word, and otherwise. And at the 1958 conference ample time was given for the presentation of arguments pro and con, including a request from one member of the conference that before the vote was taken it should be made a matter of prayer. In harmony with this request, when the time came to vote, fifteen prayers were offered in turn; and when the vote was called the action of the former conference was approved by a vote of 44 for and 8 against.

Thus—it seems that the law was fully complied with, that all things should be "done in order and by common consent in the church, by the prayer of faith", and by the "voice of the conference".

Such being the case, it becomes then a lawfully constituted action by a lawfully constituted body, and should be supported by the Church. It is of course optional with us individually whether we support it or not; but the result of our non-support are not optional with us. For that we must give account at the bar of justice.

Wittingly or unwittingly we are each building our spiritual structure for eternity, whether we know it or not; whether we desire to do so or not; whether intentionally, or unintentionally and to us as individuals the results of that building unintentionally are unavoidable. And it behooves us to beware how we build.

A great man has said, whether by inspiration or not, in speaking of ministers going out from conferences: "Their right of free speech, their right to liberty of conscience, does not permit them as individuals to frustrate the commands of the body in conference assembly. They are sent out as ministers to preach the gospel, and their voices if opposed to what may be presented to the conference should be heard in the con-

ferences, and not in the mission fields, to prevent the accomplishment of the object with which the officers of the church have been entrusted." "The elders and delegated assembled in business capacity are counseled to cease permitting the spirit of recrimination and accusation to find place in their discourse, either public or private as it tends to destroy confidence and create distrust." "Those who go from the assemblies and solemn conclaves of the church should exercise great care in their ministrations abroad both to the branches where they may officiate and in their preaching the gospel to those outside, to avoid sowing the seeds of distrust and suspicion either in public ministration or in private conversation."

Then let us remember that every act, every word, yes, even our thoughts, are building for us a structure for eternity, whether we want it or not, whether we believe it or not, whether we've sought it or not, whether we have made a choice or not, one way or the other, and act accordingly. Judge ye as wise men.

A NOBLE CAUSE

By Apostle Leon Yates

In a recent issue of the Advocate I told you of a need for a church building in Ticul, Yucatan. I desire again to remind you of that same need, and to call to your attention that our brothers and sisters in Yucatan are too poor in this worlds goods to pay for the building of a church, even though a comfortable building could be provided, for about one-thousand (\$1,000) dollars.

I feel that the building of a small church in Ticul so that our brothers and sisters there could have a sanctuary in which to worship would be a wonderful thing. It would be a noble cause toward which we could work. It would bring forth much righteousness. I quote from the sec. 59 Book of Commandments beginning at verse 35. "Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness: For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward."

Our people of Yucatan feel that they are sharing in this great gospel with us, and in this beautiful thought they find happiness. I give you a paragraph from a recent letter from Fernando. "We feel so happy that we have an active group here in Ticul. We have prayer meetings, preaching and labor evenings scheduled for every week, the latter being twice each week when we get together to weave material for palm-leaf hats, which we sell and plan to put into the church building project funds. It is not very much but it gives us all a chance to work together toward a noble cause and also a feeling or a sense of responsibility which we want to share with all those of the church who are interested in the construction of our much needed church building here in Ticul." Yes, they want a chance to share in a noble cause. They want to share a feeling of responsibility with all those who are interested in the construction of a much needed church

building. Do you want to keep that sense of responsibility that is in them, alive? -Do you want to be a part of their spiritual growth? Then remember, "Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will and bring to pass much righteousness: For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward."

Yes, the power is in you. You can help by the giving of your substance (money). I do not know what you can give or if you can give any at all. You must be the judge as to that, that "inasmuch as men do good, they shall in no wise lose their reward."

I wonder how many blessings are withheld from us from time to time because of our failure to consider the needs of others. How often have we prayed for the mercies of God to be given to all who stand in need and at the same time have refused to give of their substance when it was within their power to do so? Let us quote from the Book of Mormon. "Yea humble yourselves and continue in prayer unto him; cry unto him when ye are in your fields: yea, over all your flocks; cry unto him in your houses yea, over all your household, both morning, mid-day, evening; yea, cry unto Him against the power of your enemies; yea, cry unto him against the Devil, who is an enemy to all righteousness. Cry unto him over the crops of your fields, that ye may prosper in them; cry over the flocks of your field, that they may increase. But this is not all: ye may pour out your souls in your closets, and your secret places, and in your wilderness; "I notice it speaks of praying in the wilderness. The thought comes to me that sometimes our wilderness is not that of the mountain fastness, but that of a confused mind. In our confusion of mind over points of doctrine we contend with one another while many noble causes are neglected and the cause of righteousness lies fallen in the dust. Let us continue our reading. "Yea, and when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the **welfare of those who are around you.** And now behold, my brethren, I say unto you, Do not suppose that this is all; for after you have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, **and impart of your substance if ye have, to those who stand in need;** I say unto you, If ye do not any of these things, behold, **your prayer is in vain, and availeth you nothing, and ye are as hypocrites who deny the faith;** Therefore if ye do not remember to be charitable, ye are as dross, which the refiners do cast out, (it being of no worth), and is trodden under foot of men. And now my brethren, I would that after ye have received so many witnessings, seeing that the holy scriptures testify of these things, come forth and bring fruit unto repentance;" Alma 16:219-226.

Notice, "the holy scriptures testify of these things." Why yes, and among the things to which they testify is the fact that we must give of our substance. This is a part of the bringing forth fruit for repentance.

We find recorded in the tenth chapter of Mark where

a certain young rich man put this question to Christ. "Good Master, what shall I do that I may inherit eternal life?" And now we read the answer of the Master. "Why callest thou me good? there is none good but one, that is God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother." The rich man gave the same answer to the Master that many of us have given. "Master, all these have I observed from my youth." Then Jesus beholding him, loved him, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come take up thy cross, and follow me."

Yes, this young man had from his youth kept most of the commandments, but there was one most important thing that he had neglected. He had not given of his substance to the poor and to the needy. This he ought to have done, and to have left the other undone.

Our people in Yucatan have stated that they wanted to work together for a noble cause. Working together in the cause of righteousness is a noble cause. Each of the members of the Church of Christ have their chance to pay tithes and offerings that there might be meat in the Lord's storehouse. That there might be money for missionaries to go into all the world, that there might be money to feed the loved wife and children that they leave behind, that there might be money to build humble churches in the far corners of the world that men might be fed that spiritual food that will cause their souls to live in fatness.

When the call came to go down to Damascus, (Yucatan) many of you brought fruit for repentance. You gave of your substance, and because you did, the gospel was taken into a land of darkness. Where once was darkness now there is light, and many now living there shall never die, for through the glorious light of that gospel they shall find eternal life. Yes, you have had your part in a noble cause, but the race is not yet run nor shall it ever be as long as there are those in the world who need your help, your substance, or as long as you draw breath.

Whenever and wherever there is a need to send a missionary of the gospel, there you will find your noble cause. To the giving to that cause you will bring forth fruit unto repentance. Whenever and wherever you see the wife and children of a missionary who has gone out without purse or script, there you will find your noble cause. Whenever and wherever you see the sick, the hungry and the needy, there you will find your noble cause. Whenever and Whenever you see a poverty stricken people who long for a place to worship, there you will find your noble cause.

My prayer is that Almighty God shall touch our hearts and minds with wisdom, that we might know enough, or be converted to that extent, that we will willingly give of our substance, (tithes and offerings) into the church that there may be meat in His storehouse, and that we might all share in the many noble causes of righteousness that are on every hand. I truly believe that if we do this the windows of heaven

would open to us, and the Lord, according to His promises, would pour out blessings in abundance. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove we 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." Mal. 3:10.

If you care to share with us in the noble cause of building a church in Ticul, Yucatan, please send your offering to the Bishopric and tell them what part of it you desire to be applied for that purpose and it shall be done.

"And insomuch as men do good, they shall in no wise lose their reward."

A CHRISTIAN LOOKS TOWARD THE BOOK OF MORMON

If it were our lot in life to walk the trails and roads around the Sea of Galilee at the time when the lowly Christ was preaching a strange doctrine contrary to that of the learned rabbis and doctors, and followed by a motly throng of men, women and children, many of them in rags and tatters, others in the simple garb of fisherman and the common people of that time; and if the rulers of the great churches were going about seeking how to destroy Him for they taught that He was a rabble rouser as was common in the hectic days under Roman rule; would we have recognized in this lowly teacher who slept in the byways and, as was His custom, on the Mount of Olives, would we have recognized the Savior of all mankind, the Creator of the Heavens and the earth? Would we? or would we be found, rather, among the wise men of the day; setting on the Sabbath within the hallowed halls of the temples, listening to the great teachers drone the faith of the Father's, the law given by Moses, and extolling the virtues of Abraham and the dead Saints of a nearly forgotten past, sanctified by the ghosts of yester-year? It is easy to think that we would have known the Son of God; but it has always been the rule that the living prophet is killed while we extol those who have died under the persecution of the fathers.

Today we have before us a book brought forth through a prophet whom we killed a little over a hundred years ago, killed because it is the wont of mankind to believe that God is a God of the dead rather than of the living. Let us consider carefully if we would recognize a modern Scripture of this country, or a modern prophet in this, our scientific age. Our civilization does not replace God nor does our learning supplant that of the teachings of the Scriptures.

If the Book of Mormon is a fabrication of the unlearned farm lad, Joseph Smith, then we can expect many errors in confusing the plot of the story and the order of events, for it is an exceedingly complex and, in places, fast moving story in which strange names must be kept straight from place to place throughout the book. Remember that the complete work took not more than ninety days to complete the translation of as

compared with years for the Bible, and that he dictated it to another and had not time to consider whether there was confusion of the plot or discrepancies between the Book of Mormon and the Bible.

Along this line we will consider a single instance of the remarkable consistency of the whole book with recorded scripture. We read in Matt. 26:29, "But I say unto you, I will not drink henceforth of the fruit of the vine, until that day when I drink it new with you in my Father's kingdom." It is written in the Book of Mormon that Christ came to this continent and gave the people the sacrament of the Lord's supper. We find it in the following words, "And when the disciples had come with bread and wine, he took of the bread, and break and blessed it; and he gave unto the disciples, and commanded that they should eat. And when they had eaten, and were filled, he commanded that they should give unto the multitude. . . And it came to pass that when he had said these words, he commanded his disciples that they should take of the wine of the cup, and drink of it, and that they should also give unto the multitude, that they might drink of it. And it came to pass that they did so, and did drink of it, and were filled; and they gave unto the multitude, and they did drink, and they were filled." 3 Nephi 8:30-31.

Notice that not once did Christ partake with His disciples of America for He had told the disciples in the Eastern Continent that He would not partake again of the wine until he drank it with them in His Father's kingdom. There are never any errors in the word of God, only in the word of man. If Joseph Smith had written the Book rather than having translated it from the gold plates we could expect to find numerous errors of this nature, but years of study by zealous enemies of the Book fail to prove that it is otherwise than the word of God.

Elder Harvey Seibel.

NEWS FROM ISRAEL

Greetings to you and all the Advocate family of readers from your missionaries in the Holy Land. We had a very interesting voyage from New York, which started on July 17th and ended on July 31st at Haifa, Israel, after traveling half way around the world from our home in Independence, Missouri. For not only had we traversed the whole Atlantic Ocean, but the length of the Mediterranean as well, on top of about 1400 miles from Missouri to New York. The whole voyage was most pleasant and relaxing for us after the rush and hub-bub of making our final preparations to come to this land. Except for one night during the first week out of New York, which got very rough, the voyage was very smooth and peaceful, the ship averaging over 17 knots per hour. Often in the clear calm waters of the sea we were able to see some of the great fish of the deep, along with many schools of dolphins, which followed the ship and played around it at times.

We were able to make the acquaintance of a number of Jewish people who were on the ship. Some of them lived in Israel, and we have several cordial in-

vitations from them to come and visit them in their homes. We were able to show some of them our pictures in our cabin on a couple of occasions, and to tell the gospel story to them. They were all curious about the reasons why we were making this trip and planning to stay so long. And in answer we freely told them our mission and that we hoped to see our work established here. Several of them wished us well in our efforts.

We had two stop-overs on the way, in which we were given shore leave for several hours. Our first stop was at Gibraltar. Here they took us ashore on a large ferry, and we walked into the town, which was on the sea-shore. The streets were narrow and steep, and we often had to walk off the sidewalks on the pavement because of the press of pedestrians. The "Rock" comes right down to the sea-shore, and the whole city is built on the side of its hills. A road block, and Customs House, at one of the intersections separated this British possession from Spain, whose territory stretches away to the north, where there was a beautiful beach of white sand. In Gibraltar we did little shopping, took a few pictures of some of the ancient ruins of Moorish Castles which have stood since the days when Tarik-Ibin Seyod conquered that area in A. D. 711.

The next morning out of Gibraltar we passed along the beautiful shores of Sardegna (Sardina), where we could view the scenes along the shore very clearly with our binoculars, and were able to get a few pictures of interesting places to add to our collection taken on this trip. Places we had not realized would be seen on this voyage, at the time we left home.

Our second stop-over was in the beautiful city of Naples, Italy, where we would have enjoyed lingering awhile longer, due to its Biblical history, for it was from here that the Apostle Paul travelled the Appian way on his journey to Rome. However, we had about seven hours here. Students of history will recall that the ancient city of Pompei, near by, was destroyed by the eruption of the Volcano Visuvius and a great earthquake, buried it under 35 feet of volcanic dust, and debris. Much of it has been excavated by the archaeologists. The city covered about four square miles in area. It was a very interesting sight, and a paradise for the photographer and artist, as well as students of history. We hope our pictures taken of this area turn out as well as some which we took in Old Mexico.

Leaving Naples, in the early afternoon, we continued our voyage along the west coast of Italy down toward the toe, for many miles. As dusk began to fall, we could make out the volcano, Mt. Aria, which is located on an island, north of Messina, on the Island of Sicily. We stood on the ship deck and watched it for hours, along with the other passengers. It was a beautiful moonlit night, very warm and very pleasant. As we watched this awe inspiring spectacle of nature it reminded us of the time we watched the eruption of Paricutin on our first trip into Old Mexico. It was a very spectacular display of fireworks, in which we could watch the build-up, and finally the great eruption which sent molten lava and great boulders hurling

hundreds of feet into the night sky, only to fall back to earth and flow down the mountainside, in a cascade of molten lava. It reminds one of the eruption of Old Faithful, in Yellowstone National Park except that Old Faithful erupts only steam and water. As we neared the shores of Sicily we passed through the Streito di Messina, which separates Sicily from the mainland of Italy, and again we spent hours on deck watching the lights along both shores. They were having a ball in the Dining Room of the ship, which was a farewell party, so there was no sleep for any one till the small hours of the night. We spent our time on deck, as we neither dance or drink, and that seemed to be the main feature of this party.

The next morning, July 30th, we passed to the north of Crete on the last leg of our journey to Haifa. It will be recalled that on the south shore of this island, is the ancient port of Lasea (Fair Havens), where the Apostle Paul endeavored to get the ship's master to put in for the winter, as a great storm had arisen and he was shown of the Lord that they were in danger of shipwreck. (See Acts 27:8-10). Later the ship was wrecked on the island of Melita, which is present day Malta. On this voyage, Paul was taken as a prisoner to Rome as the result of the persecutions of the Jews. Thus we come into the area of the Bible Lands.

On the 31st of July we landed in Haifa. It was Thursday afternoon, and Friday was the eve of the Jewish Sabbath. So we had to pass a few days here until our station-wagon and baggage was unloaded. They unloaded our car Sunday morning, but we still had to wait until Monday morning to get our things cleared through the customs. Before we could drive our car from the dock we had to take out an insurance policy, which is compulsory here, before we dared drive our car. This cost us around \$250.00 for a year, but we were fortunate in being able to arrange for terms to pay it over a period of about three months, the last payment being due in November. Having nothing else to do for the day, and to escape the stifling heat at the port, we prepared a picnic lunch and drove to the site of the ancient city of Acre (Accho) which was first mentioned in the Book of Judges, (1:31). Evidently this city existed as long ago as 1425 years before the coming of Christ. In New Testament times this place was called Ptolemais (Acts 21:7), but now its ancient name Acre has been restored to it. It was from this port on the Mediterranean that Paul started his several trips into Europe as a missionary. Here in latter times the Crusaders landed and made it a fortified bastion for their crusades in the Holy Land. There are many of the old dwellings, fortifications, etc., still intact. Close by is the great mound that Napoleon caused to be made, from which he shelled the city of Acre in his attempt to conquer this land as part of his empire, but he was defeated in the effort. On the shores of this ancient place the British built a promenade for her soldiers during the Mandate. Here we parked our car under a great shade tree, where we could enjoy the relief of sea breezes, after the heat of Haifa. And not be overlooked Angela "plugged-in" her hot plate into our electric plant and we had hot tea and sandwiches.

Returning to Haifa, in the evening, we settled down to rest. The next morning, Monday, we cleared customs, packed the car, and headed down the coast for Tel Aviv, where we had hoped to get some letters from home. On the way we passed close to the Biblical city of Caesarea, where Peter visited and converted Cornelius and his family, Acts 10:1-48). Later spent two years as a prisoner here, while his case was being appealed to Rome. Here we tarried a few hours, poking about in the ancient ruins, and taking a few pictures. Seeing these places, and visiting, and dreaming of the experiences of those stalwarts of the Gospel who had preceded us here, make the Bible a living thing, a testimony which speaks to us in clear tones of the glory of the Gospel. But(as we could not stay long her, as we had a little ten year old son of the people we stayed with in Haifa to turn over to his folks in Tel Aviv. So we hurried on, and night overtook us on the way. Our car was too heavily laden to sleep in, so we found a little hot muggy room in a cheap hotel on the sea shore. Next day we visited the Embassy and registered. **No mail.** As soon as possible we were under way to Jerusalem, the last leg of our long weary journey from the States. Here we spent three days in the **Y.M.C.A.**, the only place we could find a room. It was clean, reasonable in price, as prices are here, and quiet. Here we rested, and began a hunt for a room where we could store our things and have a place to sleep. We have found a small room in the outskirts of Jerusalem, where we have our things out of the car and off the streets. Here we can eat and sleep, write, and engage in whatever activities we need to do when the intense heat permits. It is partly furnished, and we have kitchen privileges with two other families and share the bath, for \$35.00 per month. Food prices are very high, but variety is good. Meat is a very scarce item, and the price is very high, \$3.00 per pound, it is imported, so we eat very little of that.

We received our first mail from home today. It was from our son Richard Wheaton and family, giving us the news from "HOME" for the first time in over a month. We are now ready to start an effort in converting the Jews except that a lack of funds is making it impossible to get around to visit prospects. From all accounts, in conversations with other ministers here, it is a hard task. Only five per cent of the people here are Christian, i.e., Catholics, Protestants, and what have you. If there are L.D.S. of any group here we have not located them. If any of you in the States know of any here, we would be glad to contact them, to have fellowship with them. We have been counseled to go slow, make friends, not be hasty in trying to make converts. They say the Rabbis are **rabid** when it comes to bringing in a new religious group. So, as it was in Mexico, we will let circumstances guide us, trust in the Lord and seek the guidance of His Spirit, so that our work will be most effectual. **That is pioneering.** We ask the earnest prayers of the whole church in our behalf. We feel that the opportunity for work is good. We have been informed that 85 per cent of the Jews in Israel, are without religious affiliation. Judaism, as a religion, claims only 15 per cent of the population.

(continued on page 160)

ORIGINAL ARTICLES

NOTE: We solicit articles for this department written in an affirmative

manner. An affirmative article is one in which a belief, or an opinion, is expressed, and evidences presented to support that belief.

CONTRIBUTIONS ARE THE OPINION OF THE AUTHOR AND DO NOT NECESSARILY REFLECT THE TEACHINGS OF THE CHURCH OR THE OPINIONS OF THE EDITORIAL STAFF.

TITHING

By Apostle Arthur Smith

"Then Peter opened his mouth, and said, 'Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.'" Acts 10:34-35.

"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. 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 he saith, These scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in him that they should be given unto future generations." Book of Mormon, page 668, chapter 11, verses 11, 12, 13, and 29, of III Nephi.

Picking up the little paper called "Christian Economy" the other day and reading therein an interesting account of one man's experience in paying tithing, the foregoing scriptures were brought quite forcibly to my mind, and because the name of that man is so well known, I feel that it would be interesting to some of the readers of the Advocate as well as to myself. This article was written by a Rev. Philip Cleveland and the heading is the "Lord Was His Partner", and is as follows.

"It was a bright, promising day when a boy just sixteen years of age said farewell to his people and turned into the wide world to seek his fortune. As he trudged along, an aged gentleman, a captain of a canal boat, recognizing the boy stepped to his side.

"Well, William, where are you going?"

"I don't know", answered the boy, "I must make a living for myself."

"There is no doubt about that", said the man of the great waters, "Just be sure you start right and you will get along nicely."

"But there is only one trade that I know."

"And what is that my boy?"

"Making soap and candles."

The old man grasped the boy's shoulder as he said: "Well, let me pray with you once more and give you an old man's advice. Then I will let you go."

The two knelt in the winding tow-path by the great lakes and prayed. After this devotional moment the captain spoke seriously.

"Someone will soon be the leading soapmaker in New York. It might as well be you as the next fellow. I sincerely hope it will be you. Be a good man, William; give your heart to the Carpenter of Nazareth." The old man paused a while, then looking deep into the youth's solemn eyes, he said;

"Listen, William, Give the Lord all that truly belongs to Him, a portion of every dollar you ever earn. Make an honest soap; give a full pound and I am certain that the Lord will bless you. Make Him your partner, William."

The lad thanked the earnest captain and turned his face toward the great city. Lonesome and far from home, he nevertheless remembered the words his mother had spoken to him and the advice of the old Sea Captain. He decided first to seek the kingdom of heaven and became a Christian. The first dollar he earned brought up the matter of the tithe,—the tenth—the Lord's share. In the Bible he learned that the Lord enjoys those who remember him in their tithes and offerings; here he made his decision.

"If the Lord will take one-tenth, I will give that."

Every ten cents out of every dollar was set aside for the work of the Master. He engaged in the manufacturing of soap; made an honest soap, and gave a full pound in weight. He said to his book-keeper one day:

"Enter an open account with the Lord in our business books".

"What stammered the book-keeper?"

"Yes, an open account with the Lord, and carry one-tenth of all our income in the ledger. It shall be His."

He prospered and his business doubled, tripled; he found himself growing rich. "Give the Lord two-tenths"; he ordered a few months later; business increased amazingly. "Give the Lord three-tenths", and soon this was increased to five-tenths. Never did a manufacturer have a more surprising rise in fame and popularity.

And what was the name of the boy who followed the advice of an old canal-boat captain? It is well known all over the world; it is William Colgate".

The story of this man, William Colgate, is supposed to be true, I have no doubt but that it is. It puts an emphasis on the scriptures I quoted in the beginning of this article. The scriptures teach us that he, God is no respecter of either persons or nation, but His blessing is promised to all who will comply with His laws and keep His commandments; His command concerning the paying of tithe is quite definite and clear if we study to learn what He, God, has asked of those who serve and honor Him as their God.

As far back as I can remember the paying of the tithe for the support of the missionary work of the Church, for the caring for the poor and for the general support and development of the Church in general has been the custom; and only in the last twenty-five years have we heard the question raised as to the validity of this custom. Perhaps the Church of Christ has been a bit indifferent concerning this matter, and when we look about us and see the advancement that many other denominations have made, and upon investigation find that this paying of the tithe is one of the obligations placed upon the membership and stressed with considerable determination, we find ourselves asking the question; Has the Church been negligent in teaching this matter of the Lord's portion of that which we have received from our labors?

We know that the teaching of the paying of a tithe, or a tenth, has created some argument, and stimulated some bitterness among our people and, for that reason, the Brethren of the Ministry have been reluctant to raise the question among the people. Nevertheless, a study of the records will show that it is the tithe that has supported the ministry throughout the years, that it is the tithe paid in by the people of the Church that is supporting the Church in all its activities, today, the mission to Yucatan, and Jerusalem, as well as the caring for the scattered Saints throughout the United States and Canada. It is my opinion that the tithe is now, and always will be, the proper and acceptable way of measuring our financial obligations to our Lord and Master. It has been the standard of measurement in honoring God as far back as we can trace the history of man: even Abel paid tribute to God with the "Firstlings" of his flock. "An Abel, he also brought of the firstlings of his flock and of the fat thereof." Gen. 4:4. Even Cain brought an offering also. It is true there is no printed command to them to do this, but we are sure it was an inherent principle that has been within man, in every age, to honor God.

We do know as to whether that which Abel offered was a tenth or not, but we do know that it was of his "firstlings", or the first fruit of his flock. But when we come down to the next character that we wish to call attention to, that a **tenth** was the prescribed portion offered. We have never learned why the tenth was used as the unit of measurement, but when Abraham returned from his expedition after the Kings that had carried away Lot, his nephew, and all his goods, that he paid tithing to Melchisedek in acknowledgment of the blessings he had enjoyed for he gave God the credit for the victory he had won over these wicked Kings. He seemed to know how much he should give to Melchisedek; and the great High Priest gives us the reason Abraham did this.

"And blessed be the most high God, which hath delivered thine enemies into thy hands; and he (Abraham A.M.S.) gave him tithe of all." Gen. 14:20.

Jacob, Abraham's grandson, seemed to be perfectly acquainted with this custom of tithing, even to the amount, "the tenth of all." Could it be that he had been taught by his grandfather, or at least by his father Isaac, for we are told that "the Gospel was had

in Abraham's day." And the scriptures states, "foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham," Gal. 3:8. Now we know that some try to twist this scripture a bit, but the verb "**unto**", leaves no question but that Abraham had heard the Gospel preached, for it was **preached "unto Abraham"**. Now Paul said that if any one preached any other gospel except that which he, Paul, preached, let him be accursed." Gal 1:8. Paul also said that the Gospel that he preached, was also preached to their Fathers," "but the word preached did not profit them, not being mixed with faith in them that heard it." Could that be the cause of some of our troubles? Have we failed to exercise the faith that we claim we have in the Gospel and the promise made concerning the paying of the tithe?

Now Jacob, while fleeing from his brother Esau, on his way "towards Haran" had layed down to sleep; and he had a vision of a ladder that extended from Earth to Heaven; " * * * and behold the angels of God ascending and descending on it." And behold the Lord stood above it. " * * * " Gen. 28:12-13. Jacob was greatly moved by what he had witnessed in his dream or vision, and he made a vow to the Lord, " * * * and of all that thou shalt give me I will surely give the tenth unto thee." Gen. 28:22. Now if the teaching of the tenth, as the tithe sprang from the Mosiac law, how can we account for Abraham and Jacob, both paying the "tenth" as the "tithe" nearly 500 years before the law of Moses was given? Can it be in any other manner except that when the gospel was " * * * **preached before unto Abraham,**" (Gal. 3:8) that the tithe of one tenth, became a principle of righteousness, and the accepted unit of measurement of our obligations to God in the temporal things of our lives?

Now when God brought the children of Israel out of the land of Egypt, he gave them laws that were both pleasing to God and would insure to them all the promise that the Lord had made to Abraham; so we read in Leviticus 26, verses 3rd through to the 7th verse. "If ye walk in my statutes, and keep my commandments and do them;—4. Then I will give you rain in due season, and the land shall yield their fruit.—5. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely.—6. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through the land." (Lev. 26:3-7).

Now surely this was a golden opportunity: there was nothing to prevent God giving to them the perfect law: nothing to prevent, did we say? Yes! nothing to prevent except the unfaithfulness of the people; but in the law that they did receive, there was the tithing of one "tenth of all". Why? because their great Father Abraham had done it? No! rather because it was a principle of conduct required of them just as it was with Abraham and Jacob. It would seem to be a voluntary act upon the part of Abraham and Jacob, but with the children of Israel, who had been so long in bondage down in Egypt, living with the most idolatrous nation, it seemed necessary that it should be made a binding

law and obligation. It was made a law because it was a principle, a matter of conduct just as the commandment "Thou shalt not kill." The sin of taking another's life, was well understood among those who recognized a living God, and had been ever since the day that Cain slew Abel, yet it was written in their law. It was a principle of conduct and well understood, but Moses wrote it in the law. The purpose of the tithe then was to care for those who were devoting their time to the service of their God, just as it is now. We are told by some that the law of Moses was a law of types and shadows. Was the principle of the tithe as a demonstration of our gratitude and an acknowledgement of our indebtedness to God for the material things which he has given us as a shadow? We are quite sure it was not.

There seems to be something subtle about this paying of the tithe: it always carries with it the promise of blessings. Solomon considered the paying of the tithe was honoring the Lord: to bow down before him and to keep the Sabbath was good, but they should also, "Honor the Lord with thy substance, and with the first fruits of all thy increases, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. Prov. 3:9-10. Within my own knowledge I have known many who have testified to the blessings that they had enjoyed after they had begun to "honor the Lord." Especially do I recall one who wrote me concerning this paying of her tithe; she felt that she needed the money to care for the family, but they had not been doing well, and she decided to put the Lord to the test: the first money order that came to the church office was only for \$1.60 but, in a short time, this had increased until they were no longer in want, and have never been since then. But it would take too long to give these testimonies here. Truly I think Solomon's advice is most excellent, and a challenge to all of us.

There are none, I am sure, but who know of the giving of the tithing law to the children of Israel, but some there be who feel that it was not a part of the Gospel during the days of the Apostles; I am sure it was a well established custom and the Jews, among whom the Apostles labored, practiced it, and I am sure the followers of the Apostles observed this principle also, not as a law, as "thou shalt", but as a principle, a fundamental truth; a settled rule of action; a governing law of conduct. This portrays the general attitude among this people during what we generally call the Gospel dispensation, and explains why there was no specific instructions given, because it was so generally practiced and understood among this people. We will try to give some of our reasons for believing this to be so.

Now we find in the 11th chapter of Luke where Christ in speaking to the Pharisees, and this scripture shows definitely the universal practice of giving the tithe of one tenth; "But woe unto you, Pharisees, for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone." Luke 11:42.

Now notice what Jesus said: "these ought ye to

have done." Thus Jesus gave his approval of their paying tithe on the product of their garden or fields but upbraids them for neglecting the other matters. Now Matthew gives us an account of this same occasion with only a minor difference in the wording, so we read, "Woe unto you Scribes and Pharisees, hypocrites, for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. 23:23.

Now notice the language used in this one; "and have omitted the weightier matters of the law, judgment, mercy, and faith:" This fixed the custom or principle of paying tithe, in the same category as he does the "judgment, mercy, and faith." They all belong to the self-same law; the law that was in existence when Abel offered his "firstlings", the law that caused Abraham to give his tithe to the High Priest Melchisedek, and caused Jacob to make a covenant to pay one-tenth of what God should bless him with. Jesus emphatically endorses what they did concerning the tithe of their products, and said "These ought ye to have done, and not to leave the other undone." Thus we have endorsement of Christ to this practice of honoring God in a material manner, with our substance.

But some may say this tithe was of the Mosaic law, and that law was fulfilled in Christ, and therefore was of no authority during the days of the Apostles. If then the coming of Christ did away with the law of tithing, then it also did away with the law of "judgment, mercy, and love" for they were all in the same law. Now we know that nothing will ever do away with "judgment, mercy, and love: they were from the beginning, "For **God so loved** the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." And it was a token of his love for that God that prompted Abraham to pay his tithe, that he might honor the Lord in a material way.

Apostle Paul places his approval on this principle in no uncertain terms as we find in talking to the Corinthians. "5. Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas." 6. "Or I only and Barnabas, have not we power to forbear working?" 7. Who goeth a warfare any time at his own charge? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" 8. "Say I these things as a man? or saith not the law the same thing also?" "For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn: doth God care for the oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope, should be partakers of his hope." "If we have sown unto you spiritual things, is it a great thing if we shall reap of your carnal things?" "If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power: but suffer all things, lest we should hinder the gospel of Christ." "Do ye not know that they that minister

about holy things, live of things of the temple? and they which wait at the altar are partakers with the altar?" "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." I Cor. 9-15.

Now Paul was speaking to members of the church for in the first paragraph he said to them "are not ye my work in the Lord?" and again in the second verse "for the seal of mine apostleship are in the Lord." he was not speaking to those who were ignorant of the law of tithing, and he tells them that the law which provided that "they which preach the gospel should live of the gospel," was "ordained" of "the Lord". Again he speaks of its application to them, those to whom he was speaking; to those whom he had brought into the Gospel, and he said: Verse 9 "For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn; doth God care for the oxen?" 10. "Or **saith he it altogether for our sakes**" (emphasis mine, A.M.S.) and then Paul tells his opinion of it "**For our sakes, no doubt, this is written:**" Thus Paul tells these Saints that the provision made in the Mosaic law for the support of the ministry, was in force then, and 'no doubt' was written for them, as well as for them in the days of Moses, and there was no law, rule, or order, ever given, except the law of the tithe.

It may be interesting to some to learn that the principle of paying a tithe of one-tenth as an offering to God was not a new thing, or had its beginning with Moses. A few historical facts might be most interesting to consider in our study of this question. History reveals some interesting things in connection with this matter: it reveals that many of the heathen nations, those that knew not the God of Abraham, barbarous nations that worshipped idols, also paid tithe, thus supporting the thought that honoring their gods with a tenth of their goods was a common religious principle among all the descendants of Noah.

One historian, Laretius, tells us that when Pisistratus, (one of the tyrants of Athens) wrote to Solon, to persuade him to return to Athens, he wrote "every one there, pays the tithe of his goods, for the offering of sacrifices to the gods." Another well known historian, Pliny, tells us, "the Arabian merchants dare not sell any of their goods til they had paid the tithe to their god, Sabis." Still another writer of those days, Plutarch, tells of the custom of the Romans, to offer to their god Hercules, "the tithe of the spoil they took from their enemies." Xenophon wrote in his history "The Persians were very exact in offering to their gods the tithe of their spoils, which they had taken from their enemies" and the Carthaginians used to send to Tyre the tithe of their profits." And Curtius writes of one event, "The ship that brought the usual tithe of the Carthaginians to Tyre happened to arrive there a little before (Alexander the Great, A.M.S.) began the siege of that city." This gives us good reason to believe that the custom of honoring God, whether he be Jew or Gentile, Christian or Heathen, with the tenth of our goods was an inherent law among all peoples coming down from the days of Noah and his three sons and their descendants.

Now we are certain that they had a method of financing the work of the gospel in the days of the Apostles. The method or means by which they operated as mentioned in Acts 2:44-45 is vague and incomplete, but we know that this system of financing the church was of short life indeed. We are also told that when Jesus spoke to Judas, just before his crucifixion, that he, Judas, had charge of the finances of the Apostles, for we read, "For some of them thought because Judas had the bag, that Jesus had said unto him, But those things that we have need of against the feast, * * * St. John 13:29, so we know that the question of financial support was one of their problems also.

We have not mentioned many of the references made in the Old Testament concerning tithing, except those of Abraham's day, but there is one that we think should be mentioned; this we find in the third chapter of Malachi. It had only been about 139 years since the Jews had been brought back out of Babylon, out of their bondage, where they had been in bondage for 70 years because of their failure to keep the commandments of God. And now they were again departing from the way of their covenants. We find Malachi appealing to them to repent and remember to do the things that God had required of them. Now in the 6th paragraph of this third chapter of Malachi we have the Lord saying, "For I am the Lord, I change not." Now it may be well that we remember this, that which was an abomination in his sight in the days of Malachi, must still be sinful thing, and will bring about the same punishment or its equivalent in the sight of the Lord.

Now I quote this from the Book of Mormon, for it truly is a strange thing that when Jesus Christ came to the people here in America that God the Father commanded him that he should see that these words of Malachi should be written, and we quote "and it came to pass that he commanded them they should write the words which the Father had given unto Malachi, which he should tell them." III Nephi, chapter 11:2. The reason Christ gave was "And he said, These scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in him that they should be given unto future generations." page 670, paragraph 29. Now it is the opinion of the writer of this article that we are those "future generations" and it would be well for us to heed the warning.

Still quoting from the Book of Mormon, page 668, paragraph 11, we find rather a startling statement; "Will a man rob God" 5 Many people would just smile a little if you should ask such a question, yet Jesus Christ answers it. 12. Ye are cursed with a curse for ye have robbed me even this whole nation. Now if it was robbing God for the Jews to withhold the tithe, would it be different with us when we withhold the tithe?

Now we have endeavored to show that tithing was paid before the law of Moses ever was known: that in the days of Abraham, when the gospel was preached to him, did it carry with it the custom of honoring the Lord with a tenth? or was it an inherent principle that came down from the days of Noah, yea, even from the

days when Abel offered the "firstlings of his flock", that diffused among all the children of Noah, among all the races of men? If it was an accepted offering from Abraham, think you not, it would be acceptable from you and me even in this day?

Solomon said "Honor the Lord with thy substance, and with the first fruit of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine. Prov. 3:9-10. And Malachi brings us the promise of the Lord; "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts." III Nephi, chapter 11, paragraph 13, and 14.

Have we the faith necessary to put the Lord to the test as suggested in the text just quoted? In the Church of Christ there is no **law** of tithing. A law carries with it the power to enforce its edicts; but there is a principle that has come down through all ages to honor our Lord with our first fruits. And now we hear Paul saying, "Let us therefore fear, lest a promise being lift us of entering into his rest, any of you should seem to come short of it; For unto us was the gospel preached, as well as unto them; but the preached did not profit them not being mixed with faith in them that heard it. Hebrews 4:1-2.

A SCIENTIST LOOKS TOWARD GOD

EVOLUTION FAILS ON THE MIGRATING CELLS.

A serious deficiency in that pernicious theory evolution which would supplant the creative power of God by natural selection from a myriad of random mutations is the complete lack of intermediate forms between existing species. They have been classified a total of about 400,000 plants and 200,000 animals. But neither among the living or in the fossil record, though we go back a billion years to the beginning of the Cambrian, do we find intermediate forms between these species: the gaps are just as broad however far we may seek into the past; there is no evidence of the merging of forms into a common ancestry. The condition is exactly that which we would expect from the statement in the inspired record that God created everything "after their kind."

Darwin was cognizant of this difficulty with the theory for he expressed doubt in the following words: "The main cause of innumerable intermediate links (between the different forms) not now occurring everywhere throughout nature, depends on the very process of natural selection, through which new varieties continually take the places of and supplant their parent forms. But just in proportion as this process of extermination has acted on an enormous scale, so must the number of intermediate varieties, which have formerly existed, be truly enormous. Why, then, is not every geological formation and every stratum full of such

intermediate links? Geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps, is the most obvious and serious objection which can be urged against the theory . . . "I do not pretend that I should ever have suspected how poor was the record in the BEST PRESERVED geological sections, had not the absence of innumerable transitional links pressed so hardly on my theory." See The Origin of Species.

The truth of the theory rests on the belief that each existing lifeform arose by innumerable mutations from some earlier parent form, each of which was an improvement over the preceding one. It is difficult under this theory to imagine how the various organs of the body are developed, for a partially developed organ is a handicap and the owner would perish in its life struggle with its fellows who did not carry this useless appendage. Of what use is an incomplete king in competition with an animal with a well-developed running foreleg, or an eye without optic nerves, or optic nerves without the lens and cornea: and so ad infinitum.

A specific case of which there appears no conceivable explanation without a Creator is that of the migrating cells, those peculiar, free-swimming cells found to be so numerous in the development of most animals. For instance, among the Tunicates, (a group lying at the base of the vertebræ phylum) the individuals live in a colony attached to a runner-like affair something like a strawberry plant. However, they do not arise from this runner, but rather from the underside of the parent as a little bud. The problem is to take this bud and transplant it to this runner from which it obtains nourishment and grows. In order to accomplish this, two little cells, microscopic in size, depart from the parent and drag this little bud around as would two ants pulling a caterpillar, and take it to the one place where it can grow into an adult.

This is a fearful and wonderful mechanism for the reproduction of the species; any break in the chain of events or lack of a part would be fatal to the life of the organism. Several impossible questions arise when we believe that all this arose over a geological age and with a large number of progressive mutations. From whence did these microscopic cells obtain the knowledge to take the young bud to the one place where it could grow, and this with unflinching precision. This requires an organic structure equal to a modern electronic brain with a built in program and perfect guidance, and all this residing in a very minute cell. Is this factor instinct, inherited memory? If this is the case then, in the beginning, the first two cells had to hold a conference and think this all through; and this learning had to be inherited by the next two cells in the following generation for there are no schools for these cells to attend. But never in the field of genetics has any proof been found that acquired characteristics can be inherited.

Or could this knowledge be produced by a random mutation? Since the field of knowledge is so broad and mutations proceed randomly in all directions, how could this particularly strange chain of events be pro-

duced to cause these two complex cells to grow, secondly, to break loose as independent entities, thirdly, to take hold of the bud, fourthly, to pull it in the right direction and take it with unerring accuracy to the only spot in all the wide expanse of the ocean where it would grow and produce the next generation. This is multiplying fantasy upon fantasy so that the likelihood of this occurring conjointly, all at one time, to perfection, by a large number of progressive mutations approaches a negative infinity in magnitude.

Also when we consider that out of the thousands of mutations studied by geneticists the vast majority have been lethal, with only a few does the organism survive and always they are detrimental and never useful; then we can well ask ourselves, Where did so many mutations occur all at one time which were beneficial?

When we add to this already impossible situation the requirement of developing a completely new method of reproducing the species, by producing a bud on one side of the body which has no means of sustenance at the point of occurrence but must be transported to the opposite side of the body where an organ having the function of nourishing the young must be completely developed at the same time in the history of the race; it becomes apparent to even the most critical student that evolutionary processes are completely inadequate to explain even this one example of a vast number of similarly inexplicable phenomena of nature. The only possible explanation is to accept the fact that God created these parts complete in the beginning placing this knowledge within these migrating cells and fixing the bounds of the species "after their kind". Truly we must be impressed with the words of the Psalmist that we are "fearfully and wonderfully made."

By Elder Harvey Seibel

TEMPLE LOT—INDEPENDENCE, MISSOURI

We held our annual business meeting this month. Our officers for the next year include, Bro. Marvin Case, Pastor, Sr. Mary Seevers, Secretary, Bro. Denver Chapman, Treasurer. We took the opportunity to thank Bro. LeRoy Wheaton for his faithful service as our pastor for the past four years and to pledge Bro. Marvin our support and confidence as our new pastor. Time for our report comes around and catches us napping most every time, but the good folks here have once again given me the opportunity to change my ways and improve in reporting our news. God willing, I will be your reporter for another year.

We still believe in miracles: We are touched with humility and thankfulness for the miracle that has taken place in our midst. One of our sisters, the young mother of four little boys, recently suffered a nervous breakdown. Because she is one of His children and even in her nervous state sought administration; because of her purity and faith; and because of God's willingness to hear the prayers of the faithful, she is on her way to complete recovery. Her doctor, a Neurological expert in a Kansas City hospital recognizes and gives his word that a miracle has taken

place. Our Sister Helen Roberts is at home again caring for her family. She was not yet able to be with us at our Sacrament service the first Sunday of this month, but she sent this testimony that we might rejoice and praise our Heavenly Father with her.

Before Helen became ill she brought her two youngest children, (Raymond Randolph, born May 18th of this year and William Howard, who will be two years old on December 27th) before the Elders on Sunday morning August 10th to be blessed under the hands of Bro. Rolland Sprague and Bro. Marvin Case. Is there any greater blessing God could grant these little boys and their two older brothers than their Mother's love and care, which her loss of health would have deprived them of? This seemed to us an added witness to the divinity of the Blessing of Babies.

This testimony sent to our Sacrament Service by Sr. Roberts, together with other testimonies and the Spirit of God in attendance made of our meeting a banquet. We pray that we may strive ever to be worthy of God's blessings.

The Mothers' Club met at the home of Sr. Arra Gentry on Wednesday, Sept. 10. The dates of Nov. 7 and 8 were set for our fall Bazaar and will include a Bake Sale. We want to express here our thanks for all the work the Minnesota ladies are doing to make our Bazaar a success. Sr. Elizabeth Maley sent us two big boxes of beautiful things made and donated by the ladies in Minneapolis and vicinity. We enjoyed seeing all these lovely things. We will all have to get busy or else change our name to the "Minnesota" Mothers' Club! Proceeds of our sale will go to the General Church building fund.

Irene Maley, Reporter.

A CALL TO YOUTH

No. II

Lovita G. Seibel

As we resume our study of the place of the young person in the Kingdom of God and His Church, we will take up those scriptures which deal with Christ's love of the children.

The first which comes to mind is of the mothers who came bearing their children to the feet of the Master. It is a beautiful story so we shall quote it.

"And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, and put his hands upon them, and blessed them." Mark 10:13-16.

There is a similar instance in III Nephi 8:12-13, 23-26 as follows.

"And it came to pass that he commanded that their little children should be brought. So they brought their little children and sat them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto him. * * * and when he had said these words, he wept, and the multitude bear record of it, and he took their little children, one by one, and blessed them, and prayed unto the Father for them. And when he had done this he wept again, and he spake unto the multitude, and saith unto them, Behold your little ones. And as they looked to behold, they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were, in the midst of fire: and they came down and encircled those little ones about; and they were encircled about with fire; and the angels did minister unto them, and the multitude did see and hear, and bear record, and they know that their record is true, for they all of them did see and hear, every man for himself."

In connection with the above we read, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Matt. 18:10.

Also let us consider the following. "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?, And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore, shall humble himself as this little child, the same is the greatest in heaven. And whoso shall receive one such little child in my name receiveth me." Matt. 18:1-5.

In consideration of these verses we note several things. 1. Children are of the kingdom of heaven. 2. Jesus loved and blessed them. 3. Their angels behold the face of their Father in heaven. This may mean the spirits of the children before they are born, or it may mean their guardian angels, which were witnessed by the Nephites. Those guardian angels might well behold the face of the Father for the innocency of those who are in their charge would cause them no shame. 4. Except we become as a little child and receive the kingdom of God as a little child we cannot enter therein. So it would be well for us to consider why the attributes and humility of a little child is such that one must have them, to enter the kingdom of God. Small children are loving, giving love generously; they are humble, looking to their parents for guidance, for knowledge, and for all things which they need. In like manner we should love God our Father and our fellowmen and look to God for guidance, knowledge, counsel and all things for which we need.

One little girl asked her mother how it was that having been in the kingdom of God as a little child she had gotten out of it at eight years of age so that she had need to be baptized back into God's kingdom? This may puzzle some of the rest of you so we shall see what the word of God says about it.

Let us turn to Mormon 8:8-16; 20-26 concerning the baptism of children.

'And the word of the Lord came to me by the power of the Holy Ghost, saying, Listen to the words of Christ, your Redeemer, your Lord, and your God.

"Behold, I came into the world not to call the righteous, but sinners to repentance; the whole need no physician, but they that are sick; WHEREFORE LITTLE CHILDREN ARE WHOLE, FOR THEY ARE NOT CAPABLE OF COMMITTING SIN; wherefore the curse of Adam is taken from in me, that it hath no power over them, and the law of circumcision is done away in me.

"And after this manner did the Holy Ghost manifest the word of God unto me; wherefore my beloved son, I know that it is a solemn mockery before God, that ye should baptize little children.

"Behold I say unto you, that this thing shall ye teach, repentance and baptism unto those who are accountable and capable of committing sin; yea, teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall be saved with their little children: and their little children need no repentance, neither baptism.

"Behold, baptism is unto repentance to the fulfilling the commandments unto the remission of sins.

"But little children are alive in Christ, even from the foundation of the world! if not so, God is a partial God, and also a changeable God, and a respecter of persons; for how many little children have died without baptism.

"Wherefore, if little children could not be saved without baptism, these must have gone to an endless hell.

"Behold I say unto you, that he that supposeth that little children need baptism, is in the gall of bitterness, and in the bonds of iniquity; for he hath neither faith, hope, nor charity; wherefore, should he be cut off while in that thought he must go down to hell.

"For awful is the wickedness to suppose that God saveth one child because of baptism, and the other must perish because he hath no baptism." * * *

"Little children can not repent; wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy.

"And he that saith that little children need baptism, denieth the mercies of Christ, and set at naught the atonement of him and the power of his redemption.

"Wo unto such, for they are in danger of death, hell, and an endless torment.

"I speak it boldly, God hath commanded me.

"Listen unto them and give heed, or they stand against you at the judgment seat of Christ.

"For behold that all little children are alive in Christ, and also all they that are without the law.

"For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned,

or he that is under no condemnation, can not repent, and unto such baptism availeth nothing."

Here we have a very ringing denunciation against the popular belief held by many churches, that infants and small children need to be baptized to be saved.

These verses from the writings of Mormon declare that little children are saved by the mercies and atoning power of Christ. His mercies cover the naughtiness of childhood for small children are not able to discern or understand between right and wrong, nor is Satan given power to tempt them.

For this same reason they who are without the law of Christ are also saved by the mercies and atonement of Christ for they have had no opportunity to learn that which is the truth in Christ Jesus that they might discern right and wrong. Among this class are all who are born mentally deficient, who have not normal intelligence to sufficiently understand between good and evil; also the heathen who by nature do the things of righteousness, Romans 2:13.

These facts being true one might ask the question, "Would it not be better to die as a small child for one would then be certain of salvation and redemption under the sure mercies of Christ?"

The answer is "no" for to know of and accept Christ gives one greater happiness in this life, for we will then have communion with Him through the Holy Spirit, and there is no greater joy to be had than can be found in the service of God. There will also be reward and happiness in the next life for those who remain faithful to the end.

So far we have not answered the little girl's question of how she got outside of the kingdom of God. We have shown that small children are in the kingdom of God through the sure mercies of Christ and his atonement for they are innocent and do not know good from evil.

We have learned that baptism is for those who have sinned and can, through faith on God, repent of their sins, then being baptized enter into God's kingdom, having their sins remitted, that they should again be clean and pure as a little child.

So it appears that sin, and a knowledge that one has done evil is what places a child outside the kingdom of God. This can only occur when a person has grown old enough to have an understanding of what is wrong and what is right. It is necessary for parents and teachers to teach children the difference between right and wrong. They must learn it is wrong to steal, to lie, to quarrel, to fight, to be lazy, and a host of other things, and also learn why it is wrong. To learn why something is wrong is equally important with learning that it is wrong. For many evil things may seem enticing and desirable unless we understand why it is bad and what the bad results are.

Suppose a child begins to steal. He takes a dollar from a fellow student's desk at school. He spends it on candy, ice cream, soda and a toy and he has had

a pleasant time with the stolen dollar. Why was this wrong?

The fellow student went without lunch that day for his lunch money was stolen. Since a dollar is more than his lunch would cost he was to return the change to his mother after school. When he could not do so his mother spanked him. With some poor families that dollar would have been all they had before pay day, and was expected to buy the boy's lunch and a loaf of bread and a quart of milk for supper for his family; but having been stolen they all went hungry!

We cannot always know the bad results in other's lives when we are guilty of sin, but we can know others are affected. Still we ourselves are hurt most by our sins. For a small sin, unrepented, grows bigger. The boy who stole the dollar thought he enjoyed the result and continued to steal from time to time. When he grew older he robbed stores or banks and was sent to prison, or perhaps he became involved in a gun fight and killed someone, then was electrocuted as his punishment.

All this because he didn't repent of the sin to do it no more when it was small! We could multiply examples, but this one should suffice.

Latter day revelation gives us additional light on the responsibility of parents to teach and train their children in the things of God, and thus prepare them to have sufficient knowledge that they are accountable for their own acts and are capable of recognizing when they have sinned and how to repent therefrom.

"And again, inasmuch as parents have children in Zion, or in any of the stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized, and their children shall be baptized for the remission of their sins when eight years old, and received the laying on of the hands: and they shall also teach their children to pray and walk uprightly before the Lord." Doc. and Cov. Sec. 68 Par 4 verses a - c.

From this we learn the responsibility of parents to properly teach their children in righteousness and the things of God. It is also clearly plain that God recognizes the ability of an eight year old child who has been carefully taught to discern between right and wrong, and when the child can do this he is accountable for his own acts.

Some have said to me that a child of eight cannot comprehend all the things of God. That is true, and it is equally true that most of us as adults do not attain to the comprehension of all the things of God. But a child of eight can learn right from wrong, can learn to understand what believing in God is, and what repentance is; they can also be taught so that they will desire to be baptized for remissions of their sins. Since they can understand enough to plant their feet on the

straight and narrow way, we should not hinder them from entering in at the strait gate, for once having gone through it by baptism for remission of sins, they then have hands laid upon them for the gift of the Holy Spirit. This gift of the Holy Spirit will help them to increased understanding and knowledge of the things of God, for the Holy Spirit leads into all truth. See John 16:13.

All parents in the Church should be very diligent in instructing their children that they might obtain sufficient knowledge to become accountable before God, and of their own free will become obedient to Him that they might receive this great gift of the Holy Spirit to guide them to the full measure of truth.

There is one difference between infants and little children, and all others who are not under condemnation, and who receive salvation through the mercies of Jesus; from the children and young persons who come to knowledge and understanding of sin and evil, and who accept Christ's teachings. There is no promise of the gift of the Holy Spirit or Comforter to the first while there is to those who obey Christ for through their obedience they become temples of God's Holy Spirit which is one of the greater privileges given to those who learn the right way and walk therein.

THE BEST MEMORY SYSTEM

Forget each kindness that you do
 As soon as you have done it;
 Forget the praise that falls to you
 The moment that you have won it;
 Forget the slander that you hear
 Before you can repeat it;
 Forget each slight, each spite, each sneer,
 Wherever you may meet it.

Remember ever kindness done
 To you what'er its measure;
 Remember praise by others won
 And pass it on with pleasure;
 Remember every promise made
 And keep it to the letter;
 Remember those who lend you aid
 And be a graceful debtor;
 Remember all the happiness
 That comes your way in living;
 Forget each worry and distress
 Be hopeful and forgiving;
 Remember good, remember truth,
 Remember heaven's above you,
 And you will find, through age and youth,
 That many hearts will love you.

Selected

NEWS FROM ISRAEL

(continued from page 151)

We therefore appeal to the whole church to remember us in your prayers: to give us your moral support; and give us your financial support so that this mission may become a success that we hope for it to be.

Most sincerely your brother and sister in Christ,
 Clarence and Angela Wheaton
 c/o American Consulate General
 Jerusalem, Israel

NOTICE FROM COUNCIL OF TWELVE APOSTLES

Because of a recent illness and its lingering after-effects, Elder L. V. Aldridge of the Council of Seventy has requested a change of missionary appointment for the remainder of the present conference year.

Having been appointed by the late general conference to labor under the supervision of Apostle A. M. Smith in the South, he now finds it necessary to remain in closer contact with his home in Independence, Mo.

Consequently, under agreement with Apostle A. F. Bell, the Council of Twelve Apostles has changed Bro. Aldridge's appointment for the remainder of this year. He will labor in Missouri, Kansas and Nebraska under the supervision of Apostle Bell as his circumstances may permit.

William A. Sheldon
 Sec'y., Council of Twelve

OBITUARY

William Postma passed from this life at his home at Wayland, Michigan, after a long and painful illness, on September 10, at the age of seventy-four years and nine months. He was laid to rest in the Wyoming Cemetery.

Funeral services were held in the Groucher Funeral Home in Wayland.

Service in charge of Elder Cleo Heath, assisted by Elder James Wilkinson, with Sister Doris Housknecht, at the piano, Brother Vern Lussenden sang, "Safe in the Arms of Jesus," and the Lord's Prayer".

Pallbearers were Vernon H. Burns, James Coon, John Reed, Lester Walthorn, George Brantner, and Ralph Brantner.

Brother Postma was born December 26, 1883 at Drogeham, Netherlands.

Brother Postma had had six sons and a daughter from his first marriage. His first wife having died some years ago. He later met and married his present wife, whom he leaves to mourn his departure, with six sons and one daughter, and a host of friends.

Brother Postma came in contact with the Restoration first through the ministry of the Church of Utah, and spent some time as a missionary for that church. He later came in contact with the Reorganization, and was baptized January 21, 1916 by J. F. Curtis, and was ordained an Elder August 28, 1922. He spent some time in the Netherlands as a missionary for that church. He later came in contact with the Church of Christ and transferred his membership April 22, 1929 and was active as a Seventy in various parts of the country, especially in Michigan.

The Advocate extends to Sister Postma, and the family our sincere sympathy.

SUNDAY SCHOOL SUPPLIES

	Price Each
Primary, Vol. 1, No. 1, Childhood of Jesus.....	.20
Primary, Vol. 1, No. 2, Jesus' Ministry.....	.20
Primary, Vol. 1, No. 3, Jesus' Ministry cont.....	.20
Primary, Vol. 1, No. 4, Life of Jesus.....	.20