

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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The Cross Was His Own

January 2 1960

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Roy

January 2, 1960

January

December

February

Roy Dewack

They borrowed a bed to lay His head
When Christ the Lord came down;
They borrowed an ass in the mountain pass
For Him to ride to town;
But the crown that He wore and the Cross that He bore
Were His own—
The Cross was His own.

He borrowed the bread when the crowd He fed
On the grassy mountain side,
He borrowed the dish of broken fish
With which He satisfied.
But the crown that He wore and the Cross that He bore
Were His own—
The Cross was His own.

He borrowed the ship in which to sit
To teach the multitude;
He borrowed the nest in which to rest—
He had never a home so rude;
But the crown that He wore and the Cross that He bore
Were His own—
The Cross was His own.

He borrowed a room on His way to the tomb
The Passover Lamb to eat;
They borrowed a cave for Him a grave,
They borrowed a winding sheet.
But the crown that He wore and the Cross that He bore
Were His own—
The Cross was His own.

Anonymous

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ZION'S ADVOCATE

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EDITORIAL

IT HATH AN END

In III Nephi 7:4-5 we read, "Behold, I say unto you, that the law is fulfilled that was given unto Moses. Behold, I am he that gave the law . . . therefore it hath an end." This tells us that the law that was given to Moses had an end. Does this mean that tithing which came to us from Mount Sinai also had an end? To answer this question with more than human reason we must needs go to the recorded word of God. As God does not leave us without adequate witness we can confidently expect to find a full answer somewhere in the pages of Holy Writ.

Moses, who was the great law-giver, did not stop with just one law, but gave us something like six laws. A brief resume is as follows:

I. The Civil Law. In Ex. 21:15-17 we learn that a son that cursed or smote his father was to be killed; in Numbers 27:6-8 that if a man had no sons, his daughters would inherit his property. Many other rules are found in the civil law, but this should suffice to illustrate it.

II. Criminal Law. Idolatry was an offense punishable by death, see Deut. 17:2-5.

III. Judicial and Constitutional Law. A single example is the choice of judges by Moses as found in Ex. 18:25.

IV. The Ecclesiastical and Ceremonial Laws are exemplified by Burnt-Offerings, Ex. 29:38-42 and Sin-Offerings, Lev. chapters 4, 5, 6.

V. The Moral Law. The ten commandments which were given from Mount Sinai, and also certain other

laws, are illustrations. In Lev. 19:13-15 we read that we should neither defraud our neighbor, curse the blind or do unrighteousness in judgment. In Lev. 19:17 it tells us we should not hate our brother, which is very similar to Matt. 5:22. In Lev. 19:18 we are told to love our neighbors as ourself and, in Deut. 10:12, to love the Lord thy God with all thy heart and all thy soul. These latter two, which are found in the law of Moses, are also the two great commandments of the New Testament. If these were a part of the Law of Moses, were they nailed to the cross; did they have an end in Christ? If the answer is yes, they are a part of the Law of Moses, and as every jot and tittle was done away with, then we must continue to a logical conclusion that tithing also was nailed to the cross and had an end in Christ. Since offerings went with tithings we would be hard put to raise money for the church. Then, I hear some say that the law of consecration which is so far superior to the law of Moses, will easily care for the financial needs of the Church of Christ. Unfortunately for this view, we find in Lev. 25:23 that even this was a part of the law given through Moses. Let us read, "The land shall not be sold for ever; for the land is mine; for ye are strangers and sojourners with me." the following verses tell more about it but space is limited here. Let us continue and learn if the Lord did not reveal laws to Moses that were not among those laws which were to be done away with.

In Heb. 10:1 it says, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." This law is only the ceremonial law, one which we would not expect to last beyond the coming of Christ, for it only signified Christ's great and final sacrifice. Verse 4 says, "For it is not possible that the blood of bulls and of goats should take away sins." Hence this law could not make perfect, but only the death of Christ could. Tithing, and love, and not to curse the deaf and similar laws were not given to expiate sins, but only the sacrificial laws of Moses were. In Dan. 9:27 we read that Christ shall, "cause the sacrifice and oblation to cease." It never said that He would cause tithing, or consecration to cease. In Alma 16:214-216 we read that Christ was the last great sacrifice.

Certain of those early laws, other than the sacrificial laws, were never done away with. One of them are the two great commandments, for we find them in Matt. 22:37-40.

Let us consider the status of the ten commandments. In Matt. 5:17-18 we read, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Further reading identifies this law with the ten commandments. There are many that stumble over this verse for they say that Christ fulfilled this law, and hence it was done away with. The word fulfill does not mean to do away with, either in the English or in the Greek. In the Emphatic Diaglot we read, "Think not, That I have come to subvert the law, or the prophets: I have come not to subvert but to establish." And in Moffat's

translation, "Do not suppose that I have come to do away with the Law or the prophets. I have not come to do away with them but to enforce them."

Did the apostle who walked with Christ think that He came to do away with the ten commandments? James, who wrote some time after the Crucifixion says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they shall be judged by the law of liberty." James 2:10-12. See also Rom. 13:8-10.

But what we say concerning tithes? In Gen. 14:39 we read, "Wherefore, Abram paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need." From this there are those who believe that tithing is not just a tenth of what we have, but rather do they believe it is all the riches we have above that which we have need; that we are to give our all above our needs into the coffers of the church. This is not an impossible interpretation, if this verse were all we had. Let us continue our study and see if the Word of God will cast more light on this problem.

The following Greek and Hebrew words are translated into tithing: Asar, to give a tenth; Apodekatoo, to give away a tenth; Dekatoo, to give a tenth; Maaser, a tenth; Dekate, a tenth: none of these mean ought else but a tenth. Therefore Abram paid a tenth of all his riches above that which he had need.

Does the word of God tell us that Abraham paid a tenth? Read Heb. 7:2, "To whom also Abraham gave a tenth part of all." Since the King James Bible is inaccurate at times, perhaps we should seek other authority. In the Inspired Version we read, "To whom also Abraham gave a tenth part of all." Since there are those who do not accept the Inspired Version let us go to the American Revised and read Gen. 14:20, "And he gave him a tenth of all." Still those who doubt the King James Bible can also question the American Revised; so let us turn to Alma 10:8, "And it was this same Melchisedec to whom Abraham paid tithes; yea, even our Father Abraham paid tithes of one-tenth part of all that he possessed." So it would seem that it is well established, as we can reasonably expect, that Abraham paid a tenth of his goods unto Melchisedec.

Since tithing is the paying of a tenth, how does it affect us? Are we to tithe? In Matt. 23:23 Christ told the Pharisee that he ought to tithe. However there are those who believe that this was for the Pharisee, that we of today live under a different law. In III Nephi 11:11-13 we read, "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 this was Christ who had been crucified and resurrected and He was still teaching the law of tithing, rather than

telling us it had been nailed to the cross, although he had said that the law of Moses had an end in Him. Then He goes on to tell us that these commandments are for us here today who have the Book of Mormon as we see in the 29th verse, "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."

This ought to be enough but there is still more that is vital to this point. After commanding the law of tithing, Christ gives this remarkable commandment in verse 25, "Remember ye the law of Moses my servant, which I commanded him in Horeb for all Israel, with the statutes and judgments." Yes it is true that the ceremonial law of Moses was a shadow of things to come and was nailed to the cross; but the law of love and the law of the ten commandments and the law of tithing and the law of consecration were never a shadow of anything at all, were never nailed to the cross, did not have an end in Christ, but this law was magnified and made honorable even as prophesied by Isaiah.

The tithing law must take its place among the vital parts of salvation for we learn in Alma 10:8-9 that it is the law of Christ, "And it was this same Melchisedec to whom Abraham paid tithes: yea, even our Father Abraham paid tithes of one-tenth part of all that he possessed. Now these ordinances were given after this manner, that thereby the people might look forward on the Son of God, it being a type of his order, or it being his order." Hence tithing is the order of the Son of God. So let us not face this source of blessing as did the children of Israel as recorded in Mal. 1:13, "Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought an offering: should I accept this of your hand? saith the Lord." Let us not longer, as a people, snuff at this great blessing even as a bunch of hogs around something strange, or we will be, in the eyes of God, brute beasts made to be destroyed.

THE PERSONALITY OF GOD

Much has been said and written on this subject, and much discussion and contention, sometimes bringing hard feelings: however, there is virtue in the thought if we are considerate of one another, and have regard for each other's interest in gaining a just consideration of the subject. I John 5:7 has this to say with regard to it, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." The Father, because of the creation of all things, the Word, (the Son, made flesh and dwelt among us) and the Holy Ghost, which is the spirit and power of the three, which dwells within the three, bringing them into a unison of purpose, in the which all the power of the Godhead is manifested. That divine atonement which characterizes the work of God in all that is done, or made manifest.

This divine atonement is what Jesus prayed to the Father for His disciples to possess, that they might be one with them. This is recorded in St. John —17:20-23, inclusive. "Neither pray I for these alone, but for them also which shall believe on me through their word: That they all may be one: as thou Father art in me,

and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou hast given me I have given them? that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

I might present the thought in this way; If you place several sponges, say five, in a basin of water, if the capacity of the sponges is equal to the amount of water, the sponges will absorb the water; you won't see the water, but the water is there just the same, they in the water, and the water in them; likewise, the spirit of the Holy Ghost will flow from one to the other, that all may be filled by the Holy Ghost, for the element is the same in one as in the other. The color of the sponges (like the color of the human race) will make no difference, for the element is the same in one as in the other. No matter, who we are, or what our color is, when we reach that condition of divine atonement, the Holy Ghost spirit will flow from one to the other just the same, and we must reach that condition, or the Holy Ghost will not flow into us. When we are cleansed from sin, through obedience to the gospel, we come into that onement with God and we are born of the Holy Ghost. For we are all baptized into one body, by the same spirit. Thus by the Holy Ghost we are all made one in Christ, even as Christ and His Father (the Holy Ghost are one thus the Holy Ghost unifies and makes us one in God.

This is what God wants us to become, so unified, united together into one spirit in God. Our desires, interest and purposes being in divine atonement is what God intends for us to become just so united together spiritually, so when we meet together in a prayer service, the Holy Ghost will flow from one to another, even as water will flow into one sponge as into another. When we reach that condition, then we may ask what we will, in the name of Christ, and it will be done unto us. Our faith will have its perfect work, and nothing will be withheld from us. Strife, contention, jealousy, and selfishness, will have no place within our lives. The power and glory of God will rule within our lives. Why? Because we are in atonement with God.

In the Record of the Nephites, p. 723, verse 16, we have these words, and I quote, "Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit, will I appear unto my people in the flesh." Here Christ says, and man have I created after the body of my spirit. This harmonizes with Gen. 1:26, "And God said, let us make man in our image, after our likeness; 2. with a spiritual body, for in the second chapter, God said there was not a man to till the ground, man had not yet been made in the flesh, mortal, but he had been made with a spiritual body, and he multiplied and had power over all the creation of God. Why? because he was in that divine atonement with God. The body of the spirit has a form, see Zach. 12:1, "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him." Thus you see the spirit body has the

same form or shape as the material, or mortal body has.

The Brother of Jared reached that condition of divine atonement with his God, thus he could see God, and his faith became knowledge, and he had power to remove mountains, unlimited power with God, and thus we have a picture of what we can become when we become one with our God.

May God hasten the time when we shall rid our lives of all selfishness, contention, strife, and greed, and jealousy, become clean from all carnal desires of the flesh, that the Holy Ghost may reign in and rule our mortal bodies is my humble prayer in Jesus' name, Amen.

Elder Charles Irwin

A SCIENTIST LOOKS TOWARD GOD

IS JESUS CHRIST THE MISSING LINK IN DEVELOPING MAN: OR THE SON OF GOD? Theistic evolutionists, the illegitimate spawn of science and religion, the destroyer of the faith of sons and daughters, those dupes of Satan wearing the cloth of intellectualism, have at last come forth with sacrilege beyond measure. Note the following quotation from the book, *Human Destiny*, by Lecomte du Nouy: "The animal struggle against nature, against the elements, and against the enemy, the "struggle for life," from which the human form finally emerged after ten million centuries, is transformed into a struggle of man against the remains of the animal within him. But, from now on, because of his conscience, it is the individual alone who counts and no longer the species. He will prove that he is the forerunner of the future race, the ancestor of the spiritually perfect man, of which Christ was, in a sense, the premature example, by emerging victorious from the fight. Thus Christ can be assimilated to one of the intermediary, transitional forms, perhaps a million years in advance of evolution."

Those who deny that the creation story of Moses is true, (that God created man from the dust of the ground) who willfully cast aside the genealogy from Adam to Christ, by denying the first man, Adam, likewise deny his Creator, Christ. Without the explanation given by the word of God on the origin of man and, being unwilling to rely on the learning of the Egyptians that man arose from a white grub in the River Nile, they must content themselves with the hypothesis that man's earliest ancestors began life in the mud and slime of the warm and turbulent seas of the Proterozoic some billion years ago.

Of more immediate concern has been a frantic effort to find a missing link between man and some lower ancestral stock, probably of both man and the apes. Out of hundreds of skeletal remains of man associated with supposedly earlier forms, by careful selection, the zealots of evolution have succeeded in finding a few which, by a distortion of the facts and with the biased imaginations of scientists seeking to prove a preconceived theory, have produced a plausible exposition of the rise of man from a "sub-human dawn man." So, in our museums and pictured in our text-books, there appears a series of low-browed, bru-

tish, specimens which, we are told, are the ancestors of the human race. Every text-book emphasizes in particular the increasing size of the brain as complete evidence of this progress. They forget to tell us that the spread in brain sizes of the Neanderthal is as great as that of the European of today, and that the Cro-Magnon boasts a brain one-fourth larger than that of the average American. Since the others are single specimens selected for their small brain capacity, any information derived from them is biased and hence useless for purposes of measuring the intelligence of the race. It would be like judging the brain capacity of all Europe by a sample taken from an idiot.

However, let us go along with their phantasy and arrange a number of races according to brain size and see which came first in the arbitrary scale of evolution. Note the following table depicting brain size in ascending scale:

900 cc	Average Pigmies.
960 cc	Average Weddes of Ceylon.
1000 cc	Pithecanthropus Erectus.
1000 cc	Average Swiss.
1070 cc	Average Australians.
1280 cc	Pilt-down Man.
1450 cc	Average European.
1500 cc	Average American.
1630 cc	Average Neanderthal with a range of 1250 cc to 1700 cc.
1875 cc	Average Cro-Magnon.
1965 cc	Bismark.
2010 cc	A New Britain Savage.

If we remove from the above table Pithecanthropus, which is based on only one disease specimen of questionable brain capacity and therefore it is not likely to be a good representative of the race, and also the Pilt-down man, which was proven a hoax and discarded by his former friends, and Mr. Bismark and the New Britain Savage, both of which are rare instances of large brains, and not typical of the race, we obtain the result surprising to the evolutionist but expected by those who believe that the word of God is more than true than the learned babblings of the blind leaders of the blind; for lo, the best that can be done by the evolutionists, after they have weeded out the great majority of human remains as being too modern, is to present us with the two very superior races, both of greater brain capacity than either the European or our own vaunted mental prowess. This is to be expected, for Adam had a brain capable of naming a couple hundred thousand species of animals and remembering their names when the Lord created them and brought them before him.

When man came from the hand of God he was perfect in all his parts, surviving physically for well over nine hundred years and performing mental feats beyond our modern Einsteins and Newtons. Six thousand years of sin have left only degenerate remnants of our once mighty heritage. Rather than man showing progress in an evolutionary sense through the years we find instead only retrogression, with the fossil record showing that earlier man was far superior to any found on earth today. Christ could not have been an intermediary form a million years in advance of evolution as LeCompte du Nouy would like us to believe. The fondest imaginings of the evolutionists have never pos-

tulated a million years of favorable mutations occurring at a single bound. Even an evolutionist ought not to be guilty of such phantasy. Rather it is true with irrefutable evidence that Christ is the only hope for mankind who is otherwise on the broad road to racial extinction. Ignoring the straightforward implications of the record, by reversing the relative positions of modern and fossil, man (this turning upside down of the evidence) will not change the fact that we were created by the hand of God from the dust of the ground rather than that man arose by chance or even by some weak guidance from a hypothetical simian ancestor. "Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not- or shall the thing framed say of him that framed it, he Had no understanding?" Isa. 29:16.

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A CALL TO YOUTH

No. 6

Lovita G. Seibel

My thoughts for this study have been centered on the twelve Apostles who walked the highways and byways of Palestine with Jesus.

While the Bible does not tell us anything regarding their childhood, still we can rest assured that they came from homes where the Old Testament Scriptures were taught and believed, and they were nurtured in the prophetic promises of the coming Messiah.

Let us consider some of the things which the Bible does tell us regarding these men. The fifth chapter of Luke tell how Jesus taught the multitude from Peter's ship, and on finishing His sermon Jesus bade Peter to put forth from the shore and let down his nets. Peter explained how he had fished all night and caught nothing; but nevertheless he did as Jesus requested. To Peter's great surprise his nets came forth so full of fish that they began to break and he called to James and John to aid him, who also brought their ship. Enough fish were taken to fill both ships insomuch that they began to sink. In the eighth verse we read, "When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me: for I am a sinful man, O Lord." Now the astonishment of Peter, James and John was very great indeed. In verse ten we find "... and Jesus said to Simon, fear not, from henceforth thou shalt catch men," and in the next verse we read, "they forsook all, and followed him."

And the gospel of Matthew tells this story in the following way in chapter 4:18-22. And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. And he saith unto them, follow me, and I make you fishers of men, and they straightway left their nets, and followed him, and going on from thence, he saw other two brethren James, the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets, and he called them and they immediately left the ship and their father, and followed him.

Note also the same disposition to follow Jesus is recorded by John 1:35-37, 40-43, 49: "Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked he saith, Behold the Lamb God! And the two disciples heard him speak and they followed Jesus . . . One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon; and saith unto him, we have found the Messiah, which is being interpreted, the Christ. And he brought him to Jesus. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him follow me . . . Philip findeth Nathaniel, and saith unto him, we have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the Son of Joseph. And Nathaniel said unto him, can there any good thing come out of Nazareth? Philip said unto him, come and see. Jesus saw Nathaniel coming unto him and saith of him, Behold an Israelite indeed, in whom is no guile! Nathaniel saith unto him, whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathaniel answered and saith unto him, Rabbi thou art the Son of God, thou art the King of Israel.

I have quoted extensively to show how immediately these men followed Jesus when he called, leaving all things for His sake, because they sensed He was the Son of God and the promised Messiah.

No doubt this was true of all the Twelve, and one wonders at the immediate obedience they exhibited in following Jesus so readily, that they left their homes, family, hopes and plans to enter His service. The more I consider these facts, the more extraordinary the thought becomes, for we of The Church of Christ have all undertaken to follow Christ also, but the most of us still remain considerably absorbed in our own affairs. The more we realize that, the more we wonder at the immediate and complete consecration of the twelve whom Jesus called. We realize here, indeed is the riddle in human behavior which is certainly beyond normal conduct.

But let us turn to the Book of Mormon, 1 Nephi 1 7-9, authorized edition. Here, I believe, is found the key to the puzzle of the apostle's behavior. Nephi is speaking of his father Lehi, "And being thus overcome with the Spirit, he was carried away in a vision, even that he saw the heavens open, and he thought he saw God sitting upon his throne surrounded by numberless concourses of angels in the attitude of singing and praising their God, and it came to pass that he saw one descending out of the midst of heaven, and he beheld his luster was above that of the sun at noon-day; and he also saw twelve others following him, and their brightness did exceed that of the stars in the firmament; and they came down and went forth upon the face of the earth."

Here Lehi was given a vision of Christ and his twelve followers, who in heavenly places were already following Jesus. This I believe is the secret behind their ready acceptance of Jesus and their immediate desire to join with him in his ministry. Prior to being born on earth they already were closely associated with Jesus in the righteous ministry conducted in

heaven, and they, like Jeremiah of old, were chosen before their birth to follow the Christ and serve in His mission here on earth. In this deeply-rooted, innate nature they recognized Jesus and followed Him quickly as they had been wont to do in heavenly realms. So immediately, when Jesus called, they swiftly obeyed and accepted the life which for them had been decreed from the beginning.

A CHRISTIAN LOOKS TOWARD THE BOOK OF MORMON

ARE THE CHARACTERS ON THE BOOK OF MORMON PLATES A HOAX, OR EGYPTIAN? In the anti-Mormon literature is to be found a greater accumulation of ignorance, misrepresentations and lies than one could ever expect or hope to find in one place. Typical of this type of publication is the book, *Mormonism under the Searchlight*, William Edward Biederwolf which was printed in 1956. In the frontispiece we read the following: Dr. C. B. Spencer, Editor of the "Central Christian Advocate," and a noted American authority on Mormonism, says, "Let me compliment you on the character of your booklet on Mormonism. It is very strong and very accurate." In the book, however, is scarcely to be found a word of truth. We will touch here on only one point; the language in which the Book of Mormon plates were written.

Consider the following quotation from this "accurate" book: "The proof positive we have kept until the last. Joe Smith gave to his friend, Martin Harris, some considerable copy of the hieroglyphics on the plates which he claimed were modern Egyptian. Harris took them to Professor Charles Anthon, a renowned Egyptologist of New York City, who examined them and said that they were no more Egyptian than the moon is a cut of green cheese . . . But Professor Anthon said seven years later in a letter to E. D. Howe, under date of February 17, 1834, "The whole story about my pronouncing the Mormon inscription to be reformed Egyptian hieroglyphics is perfectly false. I soon came to the conclusion that it was all a trick—perhaps a hoax. The paper contained anything else but Egyptian hieroglyphics."

There are three outstanding errors in this one little quotation alone. Let us consider them in order.

1. Joseph Smith did not claim that these characters found on the gold plates were modern Egyptian but that it was the language of Egypt of 600 B.C., the date when the Nephites left Jerusalem for the promised land and that this had been changed to meet their needs. Even our friend Biederwolf should understand that a people who left Egypt twenty-five hundred years ago would not know modern Egyptian. For example, consider the great change that has come about in the English language since the time of Chaucer.

2. Professor Charles Anthon was not a renowned Egyptologist. Note the *Encyclopedia Americana* under Charles Anthon: An American classical scholar, born in New York City, November 17, 1797, died there July 29, 1867. He was graduated from Columbia College in 1815, studied law and was admitted to the bar in 1819,

but never practiced. In 1820 he became adjunct professor of Greek and Latin at Columbia, and in 1830 professor of Greek language and literature and head of the grammar school connected with the college." Perhaps Professor Anthon had a slight familiarity with the form of the hieroglyphics of Egypt, but no one could readily translate any Egyptian at this early date, as we will see as we answer the third point.

3. Professor Anthon's statement that these characters were "no more Egyptian than the moon is cut from green cheese" is completely false and is an example of ignorance that no true Egyptologist would be guilty of. His further statement that the "paper contained anything else but Egyptian hieroglyphics" is unwittingly true for he knew not the truth of the matter.

In 1829 when the Book of Mormon was published there was no dictionary extant of the Egyptian characters and language than any Egyptologist could have used from which to translate the language for the Rosetta Stone had not at that time been made available. Note the following quotations from the above encyclopedia: Rosetta Stone: It bears an inscription in three languages: in Greek, in hieroglyphics, or sacred, in demotic or common characters, and this fact enabled Dr. Thomas Young in 1818 and later M. Champollion, in 1822, to decipher it in the three languages and thus furnish a key to the reading of the hieroglyphics. And also the further statement under Egyptian language and writing . . . Subsequently Thomas Young published in 1819 the result of his labors in this field, formulating some rudiments of an Egyptian vocabulary from the Rosetta Stone and from other monuments Warburton and Berthelemy, Zoega, and others indicated the possibility of the existence of a hieroglyphic alphabet. Finally Champollion the Younger, prepared by his studies of history and philology, brought an almost complete light to bear on the subject, revealing the contents of hieroglyphic writing on many inscriptions. His (*Precis du systeme hieroglyphique*) was followed, after his death in 1832, by the publication of a grammar and dictionary of the Egyptian tongue."

Thus we see that up until the publication of the Book of Mormon there was no dictionary of the Egyptian language. Joseph Smith could not have made up the characters which Martin Harris took to Professor Anthon, and Professor Anthon, could not have translated them for the alphabet was incomplete at the best. Professor Anthon, who was apparently familiar with the limited amount of hieroglyphics then known, did not recognize any such on the characters from the Book of Mormon plates, and hence thought them to be a fraud. What he did not know was that in the year 600 B.C. when the Nephites left Jerusalem with their knowledge of Egyptian writing, it was not the hieroglyphic which was in common use, but the demotic. This then becomes an impregnable proof of the Book of Mormon, for, out of 135 separate characters presented to Professor Anthon's attention, 97 were exact duplicates of those found in the demotic dictionary. The others were different, which accords with Moroni's statement that the language had been modified according to their speech.

This fact of the characters of the Book of Mormon, instead of being a great source of embarrassment to

the believers of this sacred record of the American Scriptures, has become an unimpeachable proof of the divinity of the record; for neither Joseph Smith, nor any man living at that time, could possibly have pulled 97 demotic characters out of the proverbial hat three years before the dictionary of these characters had been published. There is only one possible conclusion to be drawn from these outstanding facts; Joseph Smith actually had possession of the gold plates, copied Egyptian demotic characters off of them exactly as he said he did, and the authenticity of the book is thus established beyond a shadow of a doubt. Again a citadel of skepticism has fallen before the increase of knowledge and the Book of Mormon stands more firmly proven than ever before.

Elder Harvey Seibel
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BE CAREFUL WHAT YOU SAY

In speaking of a person's faults,
pray don't forget your own.
Remember those with homes of glass,
should never throw a stone.
If we have nothing else to do,
but talk of those who sin,
Tis better to commence at home,
and from that point begin.
We have no right to judge a man
until he's fairly tried,
Should we not like his company,
we know that the world is wide.
We all have faults, and who has not.
The young and old anon,
Perhaps we may for all we know,
have fifty to their one.
I'll tell you a better plan,
and find it works full well,
To try my own defects to cure,
before of others tell.
And tho I sometimes hope to be,
no worse than some I know,
My own shortcomings bid me let,
the faults of others go.
Then let us all when we commence,
to slander friend or foe,
Think of the harm, one word may do,
to those we little know.
A careless word could kill a man,
or overthrow a throne,
It's wise and best, to let faults rest,
till we correct our own.

Bernie Williams

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.

THE LAW OF CHRIST

By Bernice Gould

Christ said that the old law of Moses had an end in him. Let us go to III Nephi 7:1-12 and see what Christ has to say concerning the law.

"And now it come to pass that when Jesus had ended these sayings, he cast his eyes round about on the multitude, and said unto them, Behold, ye have heard the things which I have taught before I ascended to my Father; therefore whoso remembereth these sayings of mine, and doeth them, him will I raise up at the last day. And it will come to pass that when Jesus had said these words, he perceived that there were among them who marveled and wondered what he would concerning the law of Moses; for they understood not the saying, that old things had passed away, and that all things had become new. And he said unto them. Marvel not that I said unto you, that OLD THINGS HAD PASSED AWAY, and that ALL THINGS HAD BECOME NEW. Behold I say unto you, that the law is FULFILLED THAT WAS GIVEN UNTO MOSES. Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is FULFILLED, for I have come to FULFILL THE LAW; THEREFORE, IT HATH AN END. Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily, I say unto you, shall all be fulfilled. And because I said unto you, that old things hath passed away, I do not destroy that which hath been spoken concerning things which are to come. For behold, the covenant which I have made with my people, is not all fulfilled; BUT THE LAW WHICH WAS GIVEN UNTO MOSES, HATH AN END IN ME. Behold, I am the law, and the light; look unto me, and endure to the end, and ye shall live, for unto him that endureth to the end will I give eternal life. Behold, I have given unto you the COMMANDMENTS; THEREFORE KEEP MY COMMANDMENTS. And this is the law and the prophets, for they truly testified of me." (Em. mine B.G.).

What could be plainer than these words, where He said, the old law has passed way, and all things are made new. If all things are new, there must needs be a new law, to take the place of that old law which was given to Moses, which Christ said had an end in him. If it had an end, it must come to a complete stop, not just a part of it, but ALL, EVERY JOT and TITTLE. Some people seem to think that the old law of Moses did not take in the one-tenth tithing law. Turn to Lev. 27:30-34,

"And all the tithe of the land, whether of the seed of the land, or the fruit of the tree is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth

shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed." These are the COMMANDMENTS, which THE LORD COMMANDED MOSES FOR THE CHILDREN OF ISRAEL IN MOUNT SINAI." (Em. mine B.G.)

Now this is part of this law which was given to Moses, which law Christ said was done away in him. Also this is the law Alma was talking about when he said every JOT AND TITTLE SHOULD BE FULFILLED. Let us go to the 16th chapter of Alma, 214-215, and this is speaking of the coming of Christ.

"And then shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled: yea, it shall ALL BE FULFILLED, EVERY JOT AND TITTLE, and none shall have passed away. And behold, this is the whole meaning of the law; every WHIT pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God; yea, infinite and eternal; and thus he shall bring salvation to all those who shall believe on his name." (Em mine B.G.).

To my mind that is just what it means, so why do we try to hang on to a part of it. When we could be living a law so much better than that old one-tenth tithing law. Let us go to Gen. 28:16-22,

"And Jacob awakened out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel: But the name of that city was Luz at the first. 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 have 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." (Em. mine, B.G.).

So many take this to be God's laws. But it is not, Jacob VOWED A VOW, saying if God would keep him in this way, that he would surely give the tenth unto him. That does not mean that every one had to do that. He wanted to do it of his own accord for his blessings. The law was to Jacob only because of his vow. Also if we will read in the I. T. and believe it, we will find that Abram paid tithes of all he possessed, more than that which he had need. In other words the tithes that he paid was all that he possessed above his

needs. Not just one-tenth of his possessions. The tithes that we are to pay today, is the same that Abram paid: all above our needs are to be paid as tithing. Let us read it, Gen. 14:36-39 I. T.

"And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or in other words, the King of peace. And he lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God; Him whom God had appointed to receive tithes for the poor. Wherefore Abram, paid unto him tithes of all that he had, of all the riches which he possessed, which God had given him more than that which he had need."

This sure is different from the way we try to teach it today, and who can bear it? Has any one ever stopped to think how long the people had been living under the one-tenth tithing law, and it had never brought perfection. The Apostle Paul said it never could." Heb. 7:19.

For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."

Now let us go to Matthew and see how long they lived under this law, Matt. 1:17, "So all the generations from Abraham to David are fourteen generations; and from David to the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations."

This makes fortytwo generations. If we consider a generation as a hundred years, as we do in our day and time, then for forty-two hundred years they tried to teach a law of one-tenth tithing and it never brought the people to perfection. For there were always rich and poor among them.

Why don't we quote from the Book of Mormon more as we are believers of it, and see how they lived, and were so blessed of God in so short a time; see IV NEPHI 1:1-21.

"And it came to pass that the thirty and fourth year passed away, and also the thirty and fifth, and behold the disciples of Jesus had formed a church of Christ in all the lands round about. And as many as did come unto them, and did truly repent of their sins, were baptized in the name of Jesus; and they did also receive the Holy Ghost. And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another; and they had all things common among them, therefore THERE WERE NOT RICH AND POOR, BOND AND FREE, BUT THEY WERE ALL MADE FREE, AND PARTAKERS OF THE HEAVENLY GIFT. And it came to pass that the thirty and seventh year passed away also, and there still continued to be peace in the land. And there were great and marvelous works wrought by the disciples of Jesus insomuch that they did heal the sick, and cause the lame to walk, and the blind to receive their sight and the deaf to hear; and all manner of miracles did they work among the children of men; and in nothing did they work miracles save it were in the name of Jesus. And thus did the thirty-eighth year pass away, and also the thirty and

ninth, and the forty and first, and the forty and second; yea even until forty and nine years passed away, and also the fifty and first, and the fifty and second; yea, and even until the fifty and nine years had passed away; and the Lord did prosper them exceedingly, in the land: yea inasmuch that they did build cities again where there had been cities burned: yea, even that great city Zarahemla did they cause to be built again. But there were many cities which had been sunk, and the waters came up in the stead thereof; therefore these cities could not be renewed. And now behold it came to pass that the people of Nephi did wax strong, and did multiply exceedingly fast, and became an exceeding fair and delightful people. And they were married, and given in marriage and were blessed according to the multitude of the promises which the Lord had made unto them. And they did not walk any more after the PERFORMANCES AND ORDINANCES OF THE LAW OF MOSES, but they did walk after the COMMANDMENTS WHICH THEY HAD RECEIVED FROM THE LORD THEIR GOD," (Em. mine, B.G.).

Right here is where we made our big mistake. We want to walk after the performances and ordinances of the law of Moses, instead of keeping the commandments of Christ. This is a hard saying, and who can bear it? Let us continue with our quotation, "continuing in fasting and prayer, and in meeting together oft, both to pray and to hear the word of the Lord. And it came to pass that there was no contention among all the people, in all the land, but there were mighty miracles wrought among the disciples of Jesus. And it came to pass that the seventy and first year passed away, and also the seventy and second year; yea, and in fine, until the seventy and ninth year had passed away; yea, even an hundred years had passed away, and the disciples of Jesus, whom he had chosen, had all gone to the paradise of God, save it were the three who should tarry; and there were other disciples ordained in their stead; and also many of that generation which had passed away. And it came to pass that there was no contention in the land, because of love of God which did dwell in the hearts of the people. And there were no envying, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God: there were no robbers, nor murderers, neither were there Lamanites, nor any manner of ites; but they were in one, the children of Christ, and heirs to the kingdom of God; and how blessed were they, for the Lord did bless them in all their doings; yea, even they were blessed and prospered, until an hundred and ten years had passed away; and the first generation from Christ had passed away, and there was no contention in all the land."

Seems to me this is a much better law: there could not be a happier people on all the face of the land. And still we want to preach and teach a law that could make nothing perfect.

In our last Advocate I read where the Lord wanted a peculiar people: a peculiarly righteous people, a people whom he can shine for the benefit of the world. And then we want to preach and teach the same as the world. Don't the other churches believe in one-

tenth tithing? How can we expect to be a peculiar people when we are teaching as they do. Here we have Christ's laws to go by. And we want to go on after the teachings of the world and expect to be a different people. Just because we think it has become the custom; should we go on teaching it forever. Whether it brings perfection or not? Why don't we try living that kind of law like the Nephites did, or, in other words, Christ's laws. To my mind living a law like that would make us a peculiar people, a different people from the world.

There is place after place in the Scriptures where Christ teaches us to impart of our substance to the POOR. Everyone according to that which he had. Let us read from Mosiah 9:60-64,

"And again, Alma commanded that the people of the church should impart of their substance, everyone according to that which he had; if he have more abundantly, he should impart more abundantly; and he that had but little, but little should be required; and to him that had not should be given. And thus they should impart of their substance, of their own free will and good desires toward God, and to those priest that stood in need, yea, and to every needy, naked soul. And this he said unto them, having been commanded of God;

And they did walk uprightly before God, imparting to one another, both temporally and spiritually, according to their needs and their wants."

Why does this kind of law seem so hard for the people to understand? We are always quoting from Malachi 3:10.

"Bring ye ALL THE TITHES INTO THE STOREHOUSE, that there may be meat in mine house, and prove me 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?" (Em. mine B.G.).

But we fail to do that very thing. We want to put a one-tenth on it, and free offerings. We forget it says BRING YE ALL THE TITHES INTO THE STOREHOUSE, and not just a tenth. We should give all of our substances. Those that believe in the one-tenth tithing law, have no business quoting this Scripture.

Truly it has been said to render unto Caesar the things which are Caesar's, and unto God the things which are His, and the substances which is left after our needs is taken care of, belong to God. Not just one-tenth of it, BUT ALL, as we are not to call ought of that which we possess our own.

If we would keep the first two great commandments, we would have a law that Christ brought us, pure and simple, Mark 12:30-31. Let us read it,

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and all thy strength: this is the first commandment. And the second is like unto it, namely this, Thou shalt love thy neighbor as thyself. THERE IS NONE OTHER COMMANDMENT GREATER THAN THESE." (Em. mine B.G.).

If we truly love our neighbor as ourself, we would not see him go in need. We would not steal from him.

We would not do those things that would harm him. But we would help him in every way we could. And if we did that, we have no need in the ten commandments. They are all wrapped up in the two great commandments.

Just what is it to keep us from having a celestial law, or in other words a law like they lived in the Book of Mormon time, when there was not a happier people on all the face of the land. Let us ask ourselves if we are keeping the first two great commandments, or do we just think of ourselves? And when I have given my one-tenth and a few free will offerings now and then, I have done my part, and expect the windows of heaven to open and pour me out a blessing so big I can not receive it. No wonder we are not a happy people, and a peculiar people, a people that is different from the world. We will surely have to live under a different law that what we have been, because it is no different than any other so far. So when we say, bring ye all the tithes into the storehouse, don't forget the ALL! All that which we do not stand in need of. Maybe then there wouldn't be so many going hungry. There would be plenty for all. There was in the Nephite's time, and it can be again if we will but believe in Christ's words. Also the people under Alma had an abundance of everything they stood in need of, when they kept the law of Christ. So let us study the things that would bring us closer to Christ, instead of studying and teaching something that has been done away with. There are so many more places in the Scriptures that tell us that the old law of Moses had an end, but I will not take time to quote them now.

We have the law which Christ brought, so why don't we live by it? I just cannot understand why anyone would want to teach a one-tenth law, instead of a law like they lived in the time of the Nephites, when there could not have been a happier people.

We are just like the rich young man when he came to Christ to find out what good thing he must do to have eternal life, and Christ told him some of the commandments. The young man replied, All these I have kept from my youth up; what lack I yet? So if he kept them from his youth up, he certainly kept the one-tenth tithing law also. And still he lacked something. And when Christ told him to sell what he had and give it to the poor, and follow him, he went away sorrowful for he had great possessions. He was a believer in the one-tenth tithing law. And he had done his part, he wasn't interested in Christ's law; and neither are we today, when we preach and teach the way we do, when we could teach a higher law and receive all the blessings that we stand in need of. Instead we are getting one-tenth of the blessing we should have. This should be the uppermost in our minds: is this price too great and can we afford it? The rich young man was not able to. He could only keep the law of Moses, but he could not keep the laws of Christ. Christ teaches us to give our substances to the poor above that of which we have need. He also teaches us that those who have more abundantly should impart more abundantly, and he that had little but little was required, and to him that had not, would be given. Also he teaches us to be equal in all things. This is Christ's law. Why do we not teach and preach and live it today? Then

there would be no burden placed upon those that are not able. If we have it to give, and don't, we will have to answer to God for it. So we must go on preaching something that is a custom, because the price is too great and we cannot afford it.

Nowhere did Christ ever preach to his people to give a one-tenth to the church for the missionaries. That's the way the churches of the world teach it. Or for that matter he didn't even teach to give one-tenth for the poor, but ALL that which we do not stand in need of should be given for the poor and needy as well as for the missionaries.

If we believe, we have the Bibles, (the King James and the Inspired Translation) the Book of Mormon, the Book of Commandments, and the Doctrine and Covenants, all of which are full of the commandments which bring us to perfection, without using one jot or tittle of the laws which were given unto Moses, which Christ said had an end in him. We would then find that Zion could be a reality instead of something hoped for and getting farther in the distance, as one false doctrine after another creeps into the church and causes splits and divisions.

I cannot possibly see how we can become a peculiar people unless we are willing to live a law that will make us that way. If we would stop to reason we could see that the one-tenth tithing law could never bring a people to perfection as stated by the Apostle Paul in Heb. 10:1.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually to make the comers thereunto perfect."

Let us read from the Doctrine and Covenants Section 77:3; this is not all in latter day revelations about being equal. These laws were given to Enoch and then again to us in this last day.

The Lord spoke unto Enoch, saying, Harken unto me saith the Lord your God, who are ordained unto the high priesthood of my church, who have assembled yourselves together, and listen to the counsel of him who has ordained you from on high, who shall speak in your ears the words of wisdom, that salvation may be unto you in that thing which you have presented before me, saith the Lord God; for verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words, the city of Enoch, for a permanent and everlasting establishment and order unto my church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of our Father who is in heaven, that you may be EQUAL in the bands of HEAVENLY THINGS; yea, and earthly things also, for the obtaining of heavenly things; FOR IF YE ARE NOT EQUAL IN EARTHLY THINGS, YE CAN NOT BE EQUAL IN OBTAINING HEAVENLY THINGS; for if you will that I give unto you a place in the CELESTIAL WORLD, YOU MUST PREPARE YOURSELVES BY DOING THE THINGS WHICH I HAVE COMMANDED YOU AND REQUIRED OF YOU." (Em. mine B.G.).

We claim to have more wisdom and understanding than the world, so let us use it. There is some who would say, Oh no, we could never do that. Things would go under at the center place, no funds for the missionaries, and no money for expenses, etc. But did you ever stop to think, if everyone was converted to Christ's gospel it sure wouldn't take long to have a Zion. If you think a one-tenth can do so much, what more could our ALL do? But of course we have all to be converted like there were in the Nephite's time. So let us get busy and teach the laws of Christ that have been given to us in these last days, and not what we think has been the custom way back at the beginning, for it made nothing perfect. And we are living in that eleventh hour NOW.

A RESOLUTION CONCERNING THE FINANCIAL LAW OF THE CHURCH OF CHRIST

In view of the fact that the Restoration has been organized for one hundred and twenty-nine years; And there has not been any progress made in the establishment of Zion: (which we have been commanded to do.) Under the present Law of Tithing as is taught in the Law of Moses.

Therefore, Be it resolved, that we set aside that law which was given to Moses every Jot and Tittle. As our Lord and Master has said in the Book of Mormon, That it all, was fulfilled in Him even every Jot and Tittle. And in the place let us inaugurate the Law of Consecration or the Celestial Law, as is recorded in the Scripture. Even as the followers of Christ lived in the New Testament, and the people of Book of Mormon times. And as recorded in Latter Day revelations. To be a law unto the Church of Christ.

Be it further resolved, that this resolution must be passed as it is, that it can not be changed in any way either by substitutes, or amendments, or that it can not be laid on the table. But it must be brought to a vote at this 1959 Conference.

Signed,

Elder Eugene Gould
 Priest Melvin C. Tabler
 Bernice Gould
 Shirley Gould
 C. W. Tabler
 Elizabeth Gould
 Raymond Gould

RESOLUTION IN RESPECT TO THE ESTABLISHMENT OF A COMMITTEE WHICH IS DESIGNED THROUGH PRAYER AND FASTING AND RESEARCH, TO LEARN THE WILL OF GOD CONCERNING THE FINANCIAL LAW UNDER WHICH THE CHURCH OF CHRIST SHOULD FUNCTION

Whereas, There is, and ever has been, much confusion in the world in general and in the Church of Christ in particular, concerning the financial law under God by which the incorporate body of God's people should function; and

Whereas, It is readily agreed that no organization can operate properly without the use of money; and

Whereas, Faith alone is not sufficient for the building up of Zion, and since the blessings of God are poured out only on those who step out on the promises of God and keep the will and commandments of Christ: even as Peter could not walk upon the water until he had stepped down out of the boat; and

Whereas, Numerous attempts have been made at cooperative enterprises based upon the Scriptures or upon the wisdom of men, both within and outside of the Restoration, all of which have, in the main, resulted in the failure of these respective ventures to the embarrassment of their adherents; and

Whereas, The Scriptures admonish us to use the brains that the Lord has given us in that we are told to be "wise as serpents;" and

Whereas, The Church of Christ through the years has failed in the eyes of God and before the world to provide adequate churches for its people, as exemplified by the failure to build a church in Ticul, Yucatan at only seventy-five cents a member); and

Whereas, The Church of Christ has failed in caring for the temporal needs of its poor, not even approaching the efforts of The Church of Jesus Christ of Latter Day Saints, who are honored before the world in this worthy enterprise; and

Whereas, The Church of Christ has failed to fulfill the great commission which is the very reason for its existence: to "Go ye into all the world and preach the gospel to every nation, kindred, tongue and people; baptizing them in the name of the Father, the Son and the Holy Ghost;" and

Whereas, The building up of Zion and the preparation for eternity are more important than this present life and the temporal needs thereof (which God has promised to provide if we keep His commandments and walk in His way); and

Whereas, There are some in the Church who believe that all Church income should be through the medium of free-will offerings; while others teach that, today, tithing plus offerings are sufficient; and still others who look for the time when we will live under the law known among us as the Consecration Law; all of which results in a wide gulf of misunderstanding prevailing throughout the whole Church of Christ; and

Whereas, There is great confusion and disagreement concerning the operation of the law of tithes, or offerings, or consecration; and

Whereas, We are to study to show ourselves approved, a workman unto God who needeth not to be ashamed, rightly dividing the word of truth therefore be it Resolved;

First, That a committee of five members be elected, one of which is to be a Bishop, and two to be apostles, to learn the will of God concerning the financial law of the Church of Christ.

Second, That this committee is to search diligently through the Bible; the Book of Mormon; Book of Com-

mandments; Doctrine and Covenants; all applicable revelations of the Restoration; Restoration History; writings of the Church fathers of the early Christian Church; all applicable secular and church histories (in particular other efforts in cooperative enterprises) all other advantageous sources; and especially, through much fasting and prayer, to seek the guidance of the Holy Spirit that the will of the Lord may be made manifest concerning the matter.

Third, That the five members must be industrious, sober, of seemly walk before the church, men of wisdom, filled with the Spirit of God, capable in their own right of evaluating all data and sources of knowledge in this field, willing to spend long hours in research wherever the Spirit of God leads, and withal of a humble and contrite spirit and given to spending much time in the quiet place before their God in order to pour out their souls for His guidance and that they may become perfect before their Creator that their prayers may reach up to the throne of grace.

Fourth, That their findings, conclusions and recommendations be presented to the Conference in their fullness in the form of a complete monograph including suggested chapters on similar ventures in cooperative enterprises, how other church organizations meet their financial obligations, Scriptural studies (Bible, Book of Commandments, Doctrine and Covenants, Revelations, etc.), on tithing, offerings and Consecration, an exhaustive investigation on exactly what was contained in the law of Moses, and any other pertinent material that will be of aid in evaluating the many facets of this problem.

Sixth, That this committee continue to function for one conference year or until such a reasonable time that this work may be adequately and completely brought to a completion.

Seventh, That a minimum of the following meetings of the Committee be had if at all possible in order to promote the progress of the work: Two before leaving Independence, that the ground work and plans be laid to most effectively carry on this investigation, one during the summer to further expedite the work, and one before Conference (perhaps arriving early) in order to make any last minute adjustments or arrangements in the presentation of the final report.

Elder Harvey Seibel
 Lovita G. Seibel
 Harvey E. Seibel
 Sylvia D. Seibel
 David Seibel
 Alice Seibel
 Alan W. Scott, (Teacher)
 Lovita M. Seibel

"It is not very effective to pray to God to help the poor and then keep your billfold in your pocket." The Country Parson. From the Phoenix paper.

WHO SUPPORTS THE CHURCH OF CHRIST?

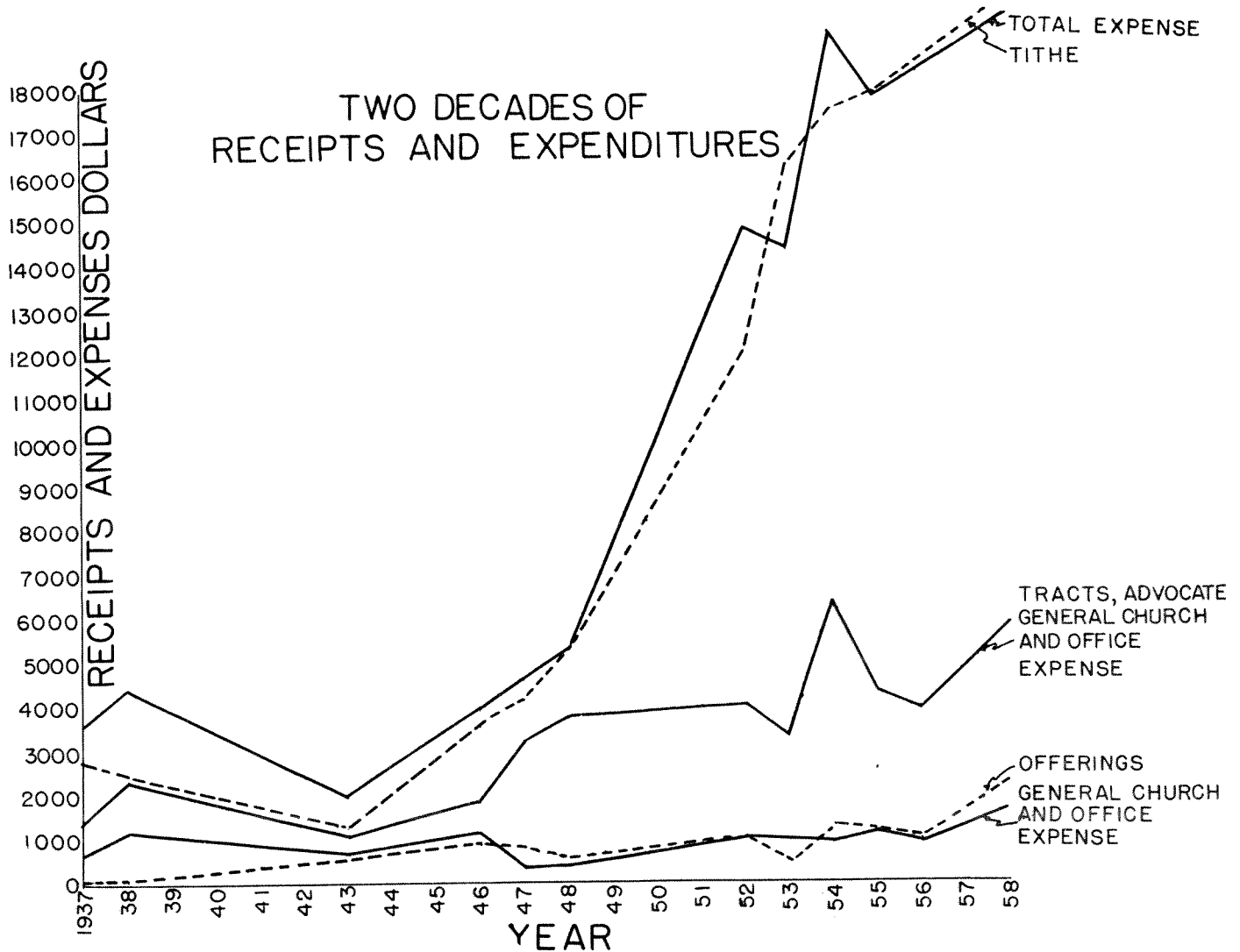
This chart shows in a graphic manner where the money comes from that supports the work of God in the Church of Christ. Notice in the first place that offerings are not quite sufficient to maintain the general church office and church expense in Independence. If that were all the income that we had in the church, if something were to happen that would cause all the tithe payers to suddenly emulate their brethren, it would be impossible to publish any tracts, or put out an Advocate, or send out any missionaries either at home or abroad. How long would it be before God would spew us out of His mouth if we could do no more for carrying this gospel to every nation, kindred, tongue and people than the non-tithe payers are doing. At that day when we are judged for the works done in the flesh where would we stand if offerings were all we had done for the Master who gave His life for us?

When tithes increased beyond the 1943 level it became possible to advance the missionary effort in a

small way. We have a mission in Yucatan that needs help today and a struggling beginning in Jerusalem and another in Wales. But that is all that we as a people have been able to do in nearly one hundred and thirty years of a bare existence. How can we expect the blessings of the Lord to attend us and the Spirit of God to add daily such as should be saved when we give less than almost any church in the land. Rather than twenty thousand dollars a year in tithes and offerings, a people of our size should have nearer two hundred thousand. We give only a tithe of a tithe.

It is hoped that this chart will do a little toward showing each of us where we stand today and during the past two decades in the manner in which we support the Lord's work. If it causes a little thought and soul searching among us then it has served its purpose.

Elder Harvey Seibel



RESOLUTION CONCERNING THE TWO FORMS KNOWN RESPECTIVELY AS "APPLICATION FOR REINSTATEMENT TO MEMBERSHIP" AND "APPLICATION FOR MEMBERSHIP" IN THE CHURCH OF CHRIST.

Whereas, Any who were once members of the Church of Christ and have turned away cannot return again to the Church without committing the unpardonable sin, as is self-evident from the wording of the Application for Reinstatement which reads, "I hereby renounce, abandon and disclaim all practices, baptisms and teachings which I have supported since leaving the Church of Christ," for, if we have believed in the gifts of the Holy Spirit during the interim while we were away from the Church of Christ we must therefore write our names publicly on the statement that we "renounce, abandon and disclaim" this belief in the Holy Spirit which is the unpardonable sin for, in so stating, we deny the Spirit of God for which there is no forgiveness in this life or in the life to come; and

Whereas, In the Application for Membership the new member signs his name to the pledge that "I promise . . . to do all in my power to keep inviolate my covenant with Christ," which pledge is impossible to keep and makes the applicant a liar, for no one who relaxes for a moment to watch television, see a movie, or turn to any of the frivolities of life is doing all in his power but is wasting time that might be devoted to the building up of Zion; and

Whereas, When man attempts to lay down the rules for membership in the Kingdom of God, much confusion and injustice arises; and

Whereas, God has laid down the rules for membership in the Church of Christ, (See Alma 9-50, Mosiah 4:2, Mark 16:16 and Acts 8:36-37 where baptism is sufficient without the signing of pledges); and

Whereas, There is not to be found in the Scriptures any commandment for anyone to sign a pledge of their good intentions or of a renouncement of a former life or belief in order to become a bona-fide member of God's kingdom; and

Whereas, in the days of the first apostles, pledges were not to be had to determine whether an applicant was fit for the kingdom of God or whether they were likely to endure unto the end for, after a single sermon of Peter, three thousand were baptized into the Church in one day; therefore be it

Resolved, First, That the present forms, Application for Membership, and Application for Reinstatement to Membership, be no longer used in the Church of Christ.

Second, That a committee of three be chosen by ballot to determine what vital statistics are necessary to be kept in the records that all things may be done according to law and order.

Elder Harvey Seibel
Lovita G. Seibel
Harvey E. Seibel
Sylvia D. Seibel

David Seibel
Alice Seibel
Alan W. Scott, (Teacher)
Lovita M. Seibel

RESOLUTION

Notice is hereby given of intention to present the following petition and motion to the convention of the Church of Christ (Temple Lot) April 6th, 1959 in General Conference. We ask your prayerful consideration of such.

To the Church of Christ (Temple Lot)
In General Assembly;
Greetings:

It is with deep feeling that we as your fellow workers together in Christian bonds, make this plea to this Assembly, to-wit:

That beginning on April 6th this year, nineteen hundred and fifty-nine (1959) and in the ensuing years, that all business be limited to the selection of officers and filling of committees necessary to the promotion of the missionary efforts and such other as may be necessary to continue the function of the Church government.

That we further petition this Conference, that in place of continued legislation, such as has been experienced in the last number of years, which legislation has been a detriment to the welfare of the soul of both ourselves and those whom we might have otherwise effected had there not been the terrible departures from Spiritual decorum which has destroyed the will, and in too many cases, the hope our people have had to be able to live together peaceably in Zion, that we henceforth occupy ourselves in Spiritually uplifting meetings such as the Spirit may direct as to kind and duration, such meetings to begin at the conclusion of the business of election of officers and committees.

Any other such business as may be determined necessary shall be left in the hands of the Priesthood of the Church, to be enacted at such times as may be determined by the call for such business sessions, by the Council of Apostles.

The enactments of such business sessions shall only become a law to the Church by referendum vote of the members of the Church at large and at the conclusion of the counting of votes on such referendums.

It is intended that should this petition (entered as a motion) be accepted, that it shall set aside any other such legislation that would interfere herewith.

It is so moved by,

Don W. Housknecht

A MESSAGE FROM AN ELDER BROTHER

Greetings to all the members of the Church of Christ. In the strength of the Lord I am recuperating from my recent accident. Years of work in the Lord's vineyard has taught me the value of relying on the strength of the Spirit of God when sickness or trouble assail us.

Thus, my faith increases with the years as likewise the joy of the work for the Master.

I would like to hear from any of the brethren who would care to send a message and news as it is always a pleasure to hear from the Saints. Mail will be received at:

Mr. Charles Irwin
1242 Old Mesilla Road
Las Cruces, Old Mexico

COLLINS NEWS

We are still having good attendance every Sunday and enjoying good meetings and sermons which help us to try to live better lives and live in peace and unity with one another.

We have great hopes of having a church here now since the three lots have been bought, and a large rock hotel, furniture and fixtures came into our possession by taking it down and hauling all material off of the ground. So we are all very busy doing what each one is capable of doing to accomplish this task.

Brother and Sister Archie Bell and Brother and Sister Leon Yates were here at the same time and we enjoyed their sermons very much.

We are very thankful to God for the wonderful blessing of healing our Sister Blanche Martin received, she was very seriously ill.

We are so thankful to God for the many healings that He has blessed us with here, which has helped to increase our people.

Brother and Sister Dick Wheaton and family, also Sister Wheaton's folks of Arizona stopped here for the meetings on their way to Arizona. We enjoyed having them with us and hearing their prayers and testimonies. Sunday before Thanksgiving day, our Sunday School had a short program and Brother Joseph Yates sermon was on that subject, showing us the different things we can be thankful for besides gardens and crops and incomes, making it a day of thankfulness for all the blessings of life. The next Sunday we enjoyed another good sermon by Brother Yates and a song by Sister Leora Martin and daughter Czerna, which she composed. The hard work of taking down the hotel is about through and work will start on the church if the weather or anything else doesn't hinder it. May God's blessing be with all of His people.

Sister L. M. Sarratt, Reporter

MAPLE CITY NEWS

Our heart is in the gospel work. Since my baptism when I was twenty-three years old I have labored in the church besides caring for a family. We are serving suppers as a means of raising funds for material to finish the roof of the church. Sunday services are not held in abeyance while waiting for a finished church for we have regular Sunday services. Our son from Jackson came and laid the blocks for the church.

Our grandson and wife came from Ohio to have Elder Price, the babies great grandfather, perform the blessing of their baby girl.

Brother Housknecht called here but could not stay as he had to go to Bemidji, Minnesota to see Brother Leon Gould. We have a few young people who with their mothers help, are preparing a program for Christmas. We held a Thanksgiving service last Sunday morning. It was a spiritual one, the young and the old taking part.

Pray for us.

Your Sister and Reporter

Sister Minnie Price

NEWS FROM GRAND JUNCTION, COLORADO

In the early part of November we were privileged to have a visit from Brother Leon and Sister Frances Yates. On November 12 and 13 Brother Yates preached at evening and morning services as well as on the following Sunday. Many of us felt that the Sunday evening service was the highlight of the visit as we were able to behold again the great evidences of the truths in the Book of Mormon by the viewing of colored slides of the desolate temples of the ancient Mayas. As these slides were presented, our brother spoke from the Book of Mormon and described the ancient glory of this vanished civilization. There were some visitors present, for which we were thankful as we are always happy to have others hear the reasons for our beliefs.

The closing part of the evening was spent listening to tape recordings of our hymns sung in the native language by the choir at Ticul, Yucatan, which is led by Brother Fernando Ojeda. There was also a short talk by a Mayan brother with a translation into English by Fernando. As nearly all of us are well acquainted with Fernando we were happy to hear this message. Also, among the slides were shown some of the membership and priesthood at Ticul. This makes our relationship closer: to see pictures of our brothers of these far away lands.

A church supper was held at Brother Dave Hinkle's home on November 15. The main purpose of this gathering was to raise money for our local building fund. As guests entered each was given a card to pin on, bearing a Scriptural name. During the evening, if anyone used our real name, he had to forfeit a nickle to the building fund. Even the children took part by using pennies. Everyone had a good time eating a delicious supper and visiting and we collected around \$16 for our fund.

Our woman's meeting was held November 21 at Sister Charlotte Hinkle's. After our worship and study hour, Sister Viena Shaw and her infant son were honored at a shower. Little Kenneth Laughlin was born November 12. Jim and Viena now have three daughters and two sons. The paternal grandparents are the R. L. Shaws of Collbran and the maternal grandparents are the V. R. Denistons of Grand Junction.

On the Sunday before Thanksgiving, the one in charge of the service asked that we show our thankfulness by sharing our plenty with others. A collection was taken to help build a new church in Yucatan, and we were gratified to see the plate filled with bills. It does us all good to share our plenty with those not so fortunate. Of course, we must remember to do this at all times and not just at Thanksgiving celebrations.

WEST INDEPENDENCE LOCAL

"In unity there is strength" was said by one of the early founders of our country, and we have found it to be true. God strengthen all his children everywhere is our earnest prayer.

Many things have happened in our group since we last talked to you through the pages of the Advocate to prove to us God's people have been praying for us here. God will be with us and that He will bless, "when we united be" as the grand old hymn says.

The Gospel story becomes more beautiful each time we hear it preached and study it in our classes and at home. God has been with us and blessed our speakers for it has been deeply felt by all. One sister expressed it to me like this, "It sure feels like I have truly been to church when I hear a sermon like that," at the close of one of our meetings. Our speakers for the past few weeks have been Apostles Wm. Anderson, B. C. Flint, A. M. Smith, and Wm. A. Sheldon, Bishop N. F. Denham, Seventy L. V. Aldridge, and our pastor K. J. Smith.

The United Workers, though few in numbers, have been blessed with strength from on high to accomplish the tasks that have been done. We held a bazaar December 5th which helped swell the building fund of our local church. Our pastor told your reporter we have over \$1,000.00 in the fund to date and over \$500.00 had been contributed by the ladies group. Prayer is the only answer for this rich blessing bestowed upon us.

The Sunday School had a very nice program on December 23rd in which the birth of Christ was told in songs, story and poems. Our Christmas tree had gifts under it for everyone present which completely surprised all, but the giver. This is just another example of the love and unity that prevails in our little group. How humble we feel when we see the working of God's spirit in our midst. Continue to remember us in your prayers that if it be God's will that we will grow spiritually so that as a natural course others will feel that it is good to be with us and swell our numbers.

* January 6th a farewell party was held at Brother and Sister Wm. A. Sheldon's for Brother Wm. F. Anderson who has gone on a mission to Nigeria, Africa. There were about forty present and the evening was spent in playing Bible and Book of Mormon games. The group presented a small purse to Brother Anderson. In his talk thanking the group for their kindness he gave us some very good admonition concerning our little group that will be remembered by us all. Unity through God's help was the keynote and to keep our unity he said we should be charitable to one another's faults and see only the good. No back biting at one another for in this manner the Satanic force could enter in and dispel our peace and drive the Spirit of God away. Our prayers go with him, that he will be protected and guided in his work, and I know he will remember us here at home in his prayers also. We ask you to remember Sister Anderson in your prayers too, for she has remained behind, that God will watch over her and give her the strength she needs to carry on while her companion is so far away.

It is with sadness we have learned of Sister Leon

Gould's passing away. Our prayers go out for Brother Gould that God will comfort him in his hour of sorrow.

We wish to express our appreciation to those who have been so generous with money for our building fund. May God bless you and may we strive earnestly to faithfully keep that trust that is ours.

Edna Smith, Reporter

ETHEL WOODCOCK GOULD

Sister Ethel Gould was taken with a sudden illness on Saturday, January 3, 1959, and passed away in her sleep around 3:00 A. M., Sunday, January 4th at the home of her daughter Sister Arlo Gould.

Sister Gould was born at Lebanon, Missouri, June 23, 1888. In 1915 she was married to Brother Benjamin A. Winegar. To them were born four daughters, Mrs. Robert Jensen of Bellevue, Nebraska, Mrs. Arlo Gould of Bemidji, Minn., Mrs. Harry Riley of Columbia Falls, Mont., and Mrs. Edwin Hill of Hibbing, Minn. Four sons Fred and James of Columbia Falls, Mont., Henry of Portland, Oregon and Ralph who died in his infancy. She with her husband moved from Independence, Mo., to Minnesota in 1928, and settled in Turtle Lake Township, where they made their residence from that time forward. While living in Independence she became affiliated with The Church of Christ, with headquarters on the Temple Lot, and remained a faithful member till the day of her death.

Brother Winegar died August 6, 1955 at the Lutheran Hospital in Bemidji. On April 17, 1957, Sister Winegar was married to Apostle Leon A. Gould.

Funeral services were held at 2:00 P. M., January 8, at the McKee Funeral Parlors in Bemidji and interment was made at the Evergreen Cemetery in the Town of Northern. Brother T. J. Jordan was in charge of the services assisted by Brother Eugene Gould and Brother Robert Jensen. Brother Jordan's message was one of hope in our opportunity to prepare for a glorious resurrection and a joyous meeting with our loved ones who precede us into the eternity beyond.

For many years Sister Gould suffered with patience the pains of affliction, so with the ache in our hearts because of the empty chair, comes the comfort in our confidence that she is now at peace, where pain can disturb her rest no more. And as Brother Jordan mentioned, she leaves a living evidence of her faithfulness, in the sons and daughters given to her to raise and teach. Thus we pause to pay tribute to a Mother, who has returned to her Savior, having sojourned, and finished the task placed in her hands.

Besides her husband and children, she leaves to mourn 16 grandchildren, four step-grandchildren, one sister, Mrs. Florence Brooner of Sleeper, Missouri, and many other relatives and friends.

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