

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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Eastertide

The lilies are pure in their pallor,
The roses are fragrant and sweet,
The music pours out like a sea wave,
Break in praise at His feet,
Pulsing in passionate praises
The Jesus has risen again;
But we watch for the signs of His living
In the lives of the children of men.

Wherever a mantle of pity
Falls soft on a wound or a woe;
Wherever a peace or a pardon
Springs up to o'er master a foe;
Wherever a soft hand of blessing
Outreaches to succor a need,
Wherever springs healing for wounding,
The Master has risen indeed.

Wherever a soul of a people,
Arising in courage and might,
Burst forth from the errors that shrouded
Its hopes in the gloom of the night;
Wherever in sight of God's legions,
The armies of evil recede
And truth sins a soul or a kingdom,
The Master is risen indeed.

So fling out your banners brave toilers;
Bring lilies to altar and shrine;
Ring out, Easter bells, He is risen!
For you is the token and sign;
There's a world moving sunward and Godward,
Ye are called to the front; ye must lead!
Behind are the grave and the darkness;
The Master is risen indeed.

Author Unknown

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ZION'S ADVOCATE

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EDITORIAL

THE DEVIL ATTENDS CONFERENCE

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." Job 1:6.

It has always been thus for we are engaged in a war that has been going on since the dawn of creation. For Lucifer is not willing that any should gain salvation but rather that all should come to eternal damnation.

When God placed man in the Garden eastward in Eden, a place of lush beauty and with all trees whose fruit was pleasing to the taste, it was not long before Satan appeared in the guise of the serpent and brought death upon the whole human race. So man was driven out of the presence of God to till the soil, which no longer brought forth of its abundance, but the good plants were mingled with thorns and thistles.

About four thousand years later the Son of God, Himself, came down to earth to break the bonds by which Satan had bound us and bring to man the key to eternal life and happiness. Soon the Prince of Darkness appeared to Jesus as he fasted alone in the wilderness and offered him all the world if He would but bow down to him. But Jesus resisted the power and temptations of the evil one and walked the path ordained from the beginning, faced the persecution and ridicule of the leaders of the people, the Scribes and Pharisees, and finally bore His cross uncomplaining to the hill of Calvary.

And the church fled into the wilderness, the power of the Spirit was taken from the earth, the authority of the ministry was lost in the dark ages amid the pomp and power of the Great and Abominable Church and the might of the Devil.

At last, in the end of time, in these the closing days of the earth's history an angel from God restored the authority of the Priesthood to man and established the

church anew; the Spirit of God returned in power so that the early meetings were attended by an outpouring of the gifts; for many spake in tongues, or prophesied, healings were common and the ministry spoke with power and the hearts of the hearers were touched. Soon Satan appeared again and the prophet was killed, the church disbanded, and a great apostasy set in.

A few remained and returned to the Temple Lot, took up their crosses and, amidst the persecution of the Devil have fought a valiant fight, guided by the Spirit and wearing the whole armour of God; for they fought not with swords and guns, but with love and charity and the gospel of Christ.

As you read these few lines, members of the Church of Christ will be met in Conference to worship, seeking the Spirit of almighty God and, through His counsel, to guide the Church through another year. That is the picture as seen by those living around the Temple Lot as they see us gather together from day to day and hear the songs of thanksgiving and praise offered to our Maker. But there is another picture seen only by the eyes of God and by the inhabitants of the Spiritual world: it is the assembling of Satan and his hosts, for he has come to meet with the sons of God. His aim is to bring hate and destruction to the only people in the world who have the authority of the Priesthood after the Son of God, the only people in the world who are called by revelation to carry the gospel to all the world.

The purpose of this editorial is to ask your prayers that Satan will not overcome the hearts of the people, but that the Spirit of God and the holy angels, (who are also gathered to the hallowed halls of our little church on the Temple Lot) that these heavenly beings will rule in this Conference and bring blessings even as at the day of Pentecost. Against the sincere, earnest prayer of the righteous, Satan has no power. We will need your help at this Conference for the eternal salvation of many souls hangs in the balance. I have been warned in an open vision in the morning as I lay awake in my bed, that the forces of evil will be present to bring confusion and destruction to our efforts. We should heed the warnings of God lest we be overcome, so I am asking all the people in the Church to pray for an outpouring of the Spirit and the defeat of the powers of darkness, that Zion may be built and Christ come and remove all our doubts and fears.

Your Editor

EXPERIENCES AND NEWS FROM YUCATAN

God Feels After His Own In Every Land

The people are the same in all the world. Some believe the gospel after having heard it, and some do not. Here in Yucatan there are those who willingly obey, and there are those who draw back, hard to entreat yet all are God's children and He feels after them in many ways. He has many ways to reveal

Himself for many ways to persuade the cause of righteousness. First, he has called and ordained a priesthood and has given them authority to go into all the world to preach the gospel, deliverance to the captives. At times it seems that our story of love and deliverance falls on deaf ears, and the captives do not desire deliverance, but God searches the hearts of men, and there deep within the innermost depths of their souls, far beyond the reach of our human minds, he is able to see them as they really are, and not as we may know them. He knows their thoughts, loves, desires, and their fears. He knows the pattern of their environment, and that of their forefathers back to the beginning of time. We may not understand what it is that causes some to draw back, yet in God's wisdom he knows, and in his mercy, compassion, and love he will continue to feel after them in his own way.

To some he speaks in a still small voice, a voice that speaks to the heart and the intelligence, but is not audible to the ear. To some he reveals his will in open visions, to some in dreams of the night, but in each case it is his almighty power, gentle persuading, and enticing another precious soul out of the darkness of sin and into the glorious light of the gospel of our Lord and Savior wherein is embodied a hope of eternal life to those who will obey and remain faithful.

In this land of the Maya where I am now writing, the Savior once dwelt and taught among the people. According to the Book of Mormon, at one time the people of this land were all converted to the gospel of Christ. It is said of that time, "And surely there could not be a happier people among all the people who had been created by the hand of God."

After having known such great joy and peace in the gospel, envy and pride entered into the hearts of some and they became tools in the hands of the enemy to all righteousness. Evil spread in the land and happiness was known no more. Men and women became slaves both in spirit and body. The master of darkness had done his work well. Evil walked abroad in the hearts of men. Their great cities became the homes of the beasts of the forest, while the builders thereof, man, who had been created a little lower than the angels, became roaming bands of near wild men. No longer did the light of Christ shine, but on every side there was only the void of darkness that engulfs the souls of men in ignorance and in fear.

Unfolding time has brought us to the place in the great time table of God when once again the light rays of the gospel of Christ are illuminating the dark dungeons of spiritual darkness which have enslaved this people for so long. Many are following these rays of hope, bursting the chains of spiritual darkness and bondage, entering into freedom. Many, after hearing the word, do yet hold back. Is it any wonder after generations of darkness that some are unable to bridge the gap of centuries all in one easy lesson? No, to some it is attractive as a plate of good food held out to the hungry, yet they are afraid to reach out for it for fear of being hurt, as they have been so many times in the past. But our God who is a loving Father understands their reluctance, and He is being patient with

them|. He is reaching out and persuading gently in many ways as only he can do, inviting them to come and partake of his word, eat of it, test it, and try its goodness.

This morning, while at breakfast, there came a knock on the door. Fernando opened the door. We were greeted by an Indian man by the name of Marcos. He holds the priesthood in the Church of Christ and is one of our loved friends. During our conversation he told the following story:

A sister to his wife has heard the gospel preached, but seems to have a feeling of indifference to its message. He has talked to her many times. He has tried to open her understanding, but to no avail. Several days ago she came to him and related a dream that was given to her.

She saw herself walking on the road that led by our little church in Dzan. As she was walking past the church she looked at it and suddenly a cloud of light rested upon it. A voice spoke to her and said, "Learn what is being taught there. Join, enter and you too shall be in the same light and you shall find happiness."

At this point in the dream she said she went to the house of her sister. She found her preparing to go on a trip. Her sister invited her to go along. As they walked they soon came to a building with an open door. Her sister went inside, but she herself could not enter because she was not prepared to do so. She could, however, see through the open door. As she looked she saw that her sister was given a white robe. It appeared to be a wedding gown. She spoke aloud and said, "Why can I not enter?" A voice gave answer. "You are not prepared. You do not believe the gospel." She answered. "Yes I do believe the gospel." The voice answered. "You do not believe your heart has been hard for many years you must soften your heart and make a complete change in your life to show that you truly believe and then you may enter." With this she awakened.

It seems to me that the experiences of this woman is a testimony that God is reaching out even in great power, beyond the reach of our poor efforts, to draw all men unto him. In our limited human wisdom and understanding we fail many times to persuade men and women into Christ, and because of our failure to do so many times we feel the seed has fallen on unfertile soil, but in many cases this is not the truth, but rather, we have failed to comprehend the true status of the individual. We have not comprehended the great distance he must travel to bridge the gap between his past life and the new life. I thank God that in his wisdom He searches the heart and understands each individual, and in many cases after we, as men, have failed to persuade, He will lead them gently by the hand, helping and supporting step by step, until they are able to cast off all fear and step from the void of darkness into the love that casteth out all fear.

That building with the open door which the woman saw in her dream is standing before each of us. I pray that we may recognize the leading and the enticing of God's spirit, for surely He strives to reach each of us

in some manner. It may be through the spoken word, the written word, a still small voice, visions or dreams of the night or in some other manner. Some have been fortunate enough to experience all of these. Let us remember, to whom much is given must be required. Let us not judge those who for some reason draw back, but rather in the pure love of Christ let us gently entreat and strive to lift our brother.

Another experience that demonstrates the great searching power of God began to unfold to me three years ago. It was Christmas Day, 1956, Brother Wheaton and myself had been in Yucatan but a few days. On this beautiful Christmas Day, we had the pleasure of taking several Indians down into the waters of baptism. One of them was a young man by the name of, Roger Can.

All I knew of him was that he had heard the Gospel, had believed, and had asked for baptism, that God had searched his heart and had found there that spark of divine love for God and for man that would make him an instrument through which He (God) could draw many precious souls to him.

A few days after the baptism a woman came to our door. She was excited and disturbed about something. We could not understand her Maya tongue, but finally we did understand. She had come to take us to some one who was very ill.

We went with her to a small village twelve miles away. There in small hut we found our brother, Roger Can. He was sick almost to death. We had a prayer, then administered to him. After a short stay we left. The next day we called again, and found him much improved. During our visit he related this story. While at work in the jungle he became suddenly sick. He fell to the ground unconscious. While in this condition, he said, a personage appeared to him. The individual placed his hands over his heart, and said, "This sickness will not kill you, you are not going to die of it for I have a work for you to do."

I can testify that he has done that work well. Since then he has spent almost every day in the service of God. Wherever he goes he tells the story of the Gospel. Many in the little town of Kopte have been baptized as a direct result of his teaching. As yet he does not hold the priesthood, so of course he did not baptize them. This was done by those having authority. One does not have to hold the priesthood to tell the wonderful story. God knew the desires of their hearts. In his mysterious way he has chosen this humble unlearned Indian, and through the love, patience and desire to serve that is in the heart of this man, God has been able to draw many out from under bondage.

Then there is another Indian by the name of Vicente. He took has been converted to the Gospel of Christ. He has been isolated from others of the Saints for three years. He lives one hundred miles back in the jungle with his wife and three small children. At the present there is another young couple of the church living with them. It has been our pleaser to visit them twice since we have been in Yucatan. The village near where they live is named, Chun Hu Hu. The name means, "Near the big tree." It is hard to describe the village so you could get a mental picture of it. There

are a few brush huts, a stone building or two, and in the middle of it all there stands the four walls of a giant church structure that was gutted by fire over two hundred years ago when the Indians rebelled against the Spanish. Since that day the people have had little respect for any religion.

It is a strange and a wonderful experience in such a wild land to find brothers and sisters in the great family of the Church of Christ. We cut brush, moved logs, and great rocks and at last, just before dark we got our car with 50 feet of a small brush hut, the home of our brother, Vicente. He was not at home. He was at work in the jungle with our other brother of the church. Their wives were at home, however. I believe it would be impossible to receive a more pleasant welcome than was given us there.

Soon one of the women slipped out through the jungle path that led away from the hut. When she returned we were told that she had gone to the village and invited many people to come and hear our story. A short time after this, footsteps were heard in the dark, outside. It was our brothers returning from their work in the jungle. I cannot describe in words the joy that welled in my heart as I heard those footsteps, for at last was the moment for which I had waited, that of greeting my loved brother again after three years. As I stood up and faced the open door, out of the darkness of night, my brother stepped into the candlelight.

For a moment we faced each other. In that moment there was imprinted on my mind and memory a picture that shall remain with me all the days of my life. Before me stood a man of God, an Elder called and set aside to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, the recovering of sight to the blind, and to set at liberty them that are bruised. He was caked with sweat and soil from close contact with the good earth, and upon his brown shoulders was a heavy sack of corn.

It was from such men that Christ chose his disciples, many of them were fishermen, and there was Paul who was one of the most able of ministers, a tent maker and maker of sails. The Master himself was known as, "The Carpenter of Nazareth." The first moment, as we faced each other, was soon over. Then I felt the embrace of his strong arms and heard the words spoken with such meaning, "Mi Hermano, Mi Hermano," My Brother, My Brother. Some who read this may think I am carried away with my emotion when I make a statement as; this man being chosen to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, for some will say this is the mission of Christ as found in Luke 4:14-18. It is true that this is, and was, the mission of Christ, but it is also true that Christ chose a ministry and has sent them into the world for the selfsame reason, that they might feel after and draw out those who sit in darkness. In the great prayer as recorded in St. John 17:6-8 we read. "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy work. Now they have known that all things whatsoever thou hast given me are of these."

"For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." Now we read the 17th and the 18th verses. "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world." So we see that the ministry of Christ was sent for the same purpose that He was sent.

In this farway place, deep in the heart of the jungle, there are many precious souls, people who have been scattered and peeled by a great evil power, which power has spread itself abroad in the land, and has come with hands dripping blood of the innocent, while at the same time their lips were offering praises to God. This evil power has oppressed and confused the people for so long that it is beyond the power of men alone to rescue them from bondage. It is indeed necessary that man be sanctified by the truth of God, and Christ says, "Thy word is truth." After this sanctification it is necessary that they be sent of Christ, representing him and sent for the same reason He was sent into the world.

Soon after our greetings were over, the people began to arrive. In a few minutes there were more than fifty people there. Some came out of curiosity, some because of the leading of the spirit. Some were touched by the gospel story, and some were not; the word preached did not profit them, not being mixed with faith in them that heard it." This is not peculiar to this country, for the same is true over all the earth. Some mix the hearing of the word with faith and to them it profiteth. To those who hear without faith, the word preached does not profit them.

We have with us a slide projector and a tape recorder. The saints in Phoenix have provided the necessary funds for me to install a generator on my car which produces power to run this equipment. These people seem to enjoy our gospel slides and to hear the songs we have recorded. As we show the slides our brother Fernando tells in their own tongue the story they portray. Sometimes he speaks in Spanish and other times in Maya. In most cases back in the jungle he speaks in Maya, for most of the people there do not understand Spanish.

Our meeting ended about eleven o'clock. We stayed that night. Frances and myself slept in our car.

Fernando slept in the native style, in the hammock. Next day we traveled the long weary miles back to Ticul.

The following Monday We again returned to Chun Hu Hu. This time we took with us a sister and daughter from the Ticul branch. Again we were received well. We held another night service out under the great jungle trees and the beautiful starlit sky.

After pictures and songs I told them the gospel story, with Fernando as my interpreter. We were given good attention. There were many more people present than at our first service. It was very evident that those people held our brother Vicente in high regard, and they are very receptive to the gospel because of his teaching both by word—and by example.

We left the next morning and it was a most beautiful

day. All nature seemed to be in tune. A soft breeze rustled through the great trees and awakened the forest into moving life. Transparent mist drifted through the jungle and here and there it formed—beautiful white shafts upon which the light of the sun was guided unerringly to the damp earth, providing that necessary strength that clothes the earth in living beauty. Carefully I guided the car at a pace slower than a walk through the brush, rocks, and great tree roots that formed the trail that led to the village of Chun Hu Hu. My mind meditated upon the subject of light. I thought, as these growing, living things need the light of the sun in order to produce and become healthy and strong, so also must man have the light of the Son, "The Son of God" to become a healthy spiritual being. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." St. John 8:12. As these thoughts coursed through my mind 'til we turned into the street of the village. It was but little better than the trail. On each side of the street I saw brush huts. I saw little children playing naked. Some were in the mud with the pigs. I saw pigs, dogs, chickens, and turkeys going in and out of the huts, as well as the people. I thought, is this the lot of man who has been created a little lower than the angels? Suddenly the car went into deep shadow and, because of the sudden absence of light from the sun, I was shaken from my meditation. Looking about to see what had caused the darkness I noticed we had traveled into the shadow that was cast across the village by the great massive walls of the burned-out church that had stood in the village for so many hundred years. It's great walls blotted out the light of the sun, and there at the highest point, silhouetted against the sky was a great cross.

Yes, there is a great power in the land. It's symbol is the cross, yet it had cast a shadow across the land. It has blotted out of the hearts and the minds of men the true light of the Son, "The Son of God," until today, those who have been created a little lower than the angels dwell in brush huts and live literally with the beasts of the earth.

God is reaching out in his mysterious way. Here and there he is causing his light to shine in the hearts of men, driving back the darkness of spiritual night. To many the light of spiritual understanding has come through the hearing of the word. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher? And how shall they preach, except they be sent? Rom. 10:13-15. Once again the Lord is calling from here and there, calling men from all walks of life and making of them fishers of men. Also the still small voice is still active among men, and angels are declaring it unto many as in the days of old. "For behold, angels are declaring it unto many at this time in our land; and this is for the purpose of preparing the hearts of the children of men to receive his word, at the time of His coming in his glory." Alma 10:23. Perhaps I had better draw this article to a close, but it seems I have so many things to tell I can hardly find a place to stop. We will, however, end with this bit of news. The building of our Ticul church building is

well on its way. As I write I can hear the hammers of stone masons, and can hear their voices as they talk and sing during their work. We want to thank all of you for your support, both financial and spiritual. We still stand in need of both.

The building of this church here is of great importance, but there is that which is of greater importance and that is the preaching of the gospel and the building of the kingdom here in this land. This, I am happy to report, is also progressing.

Monday, we took eight people to the ocean. Six of this number were going to the waters for baptism. The six were baptized and before we left the water the other two, also asked to be baptized and it was done. Eight had been added to the Kingdom.

Wednesday night we held the confirmation during our regular prayer service. This service will stand out in my memory as one of the spiritual high points of my experience. We press forward toward the mark of the high calling of God. Remember us in your prayers.

E. L. Yates

ALL THINGS COMMON

"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." IV Nephi 1:4. "And there were great and marvelous works wrought by the disciples of Jesus, insomuch that they did heal the sick, and raise the dead, 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." IV Nephi 1:6-7. Also in connection with the above verses let us read IV Nephi 1:1-21, because we have recorded here the marvelous condition which these people were able to attain shortly after Jesus had visited them. For we are told that the Lord did prosper them exceedingly and these was no contentions among the people. "And it came to pass that there was no contention in the land, because of the love of God which did dwell in the hearts of the people. And there were no envyings, 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." IV Nephi 1:17-19.

We could pursue the above happenings further, but this should suffice to show that these people were a happy people and that the love of God did dwell in their hearts. It is a condition which we should strive to attain. Now, we might ask why aren't we living under such a condition since it is so desirable. There, undoubtedly, must be several reasons and perhaps we should go into some of these reasons to see if we can find what is or is not preventing us from living under the condition the Nephites were able to attain.

One reason that has been given is that we are practicing tithing as meaning one tenth instead of meaning all. And that the reason for giving all instead of one-tenth is that the original law of Moses had

its fulfillment in Christ? By reading IV Nephi 1:13 we can learn that the people of Nephi did not walk after the performances and ordinances of the law of Moses, but they did walk after the commandments which they had received from their Lord and their God." Also Jesus said in III Nephi 5:64-65, "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, one jot or one tittle hath not passed away from the law, but in me it hath all been fulfilled." Now we find that even though Jesus mentions that the law was fulfilled in him he still expounds unto the Nephites concerning the words of Malachi. "And it came to pass that he commanded them that they should write the words which the Father had given unto Malachi, which he should tell unto them. And it came to pass that after they were written he expounded them. III Nephi 11:2-3. After Jesus had finished expounding unto the Nephites the words which they did not have with them 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." III Nephi 11:29. Now these future generations would, undoubtedly, be even down to the present dispensation of time. Let us now quote specifically the following verses which were among those that Jesus expounded unto the people. "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 they 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." III Nephi 11:11-13. In the above verses we notice that it says to bring all the tithes into the storehouse. Now the question arises does tothes there mean one-tenth or all, so let us pursue this thought further.

It is true that tithing was mentioned under the law of Moses. "And concerning the tithe of the herd, or 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." Leviticus 27:32-34. We notice in the above that the tenth was holy unto the Lord. Even though tithes was practiced by the people under the law of Moses, we find that it had an earlier origin for Abraham practiced it many years before the law of Moses came into being. By reading Genessi 14:18-20 we find that Abraham paid tithes of all to Melchizedec. Now by reading Hebrews 7:1-2 we learn that this took place when Abraham returned home from the slaughter of the kings and that "Abraham gave a tenth part of all." Also in Hebrews 7:5-6 we can read where the sons of Levi had a commandment to take tithes of the people according to the law even though they had come out of the loins of Abraham. From the above references it would appear that tithing was practiced as one-tenth. (Webster's Collegiate Dictionary gives this definition:

"To pay or give a tenth part of, especially for the support of the church. To tax to the amount of a tenth, a tenth part, or loosely a small part"). In Malachi 3:8-12 we find again emphasis on tithes and offerings. And the commandment given to "bring ye all the tithes into the storehouse." Now does tithes here mean one tenth or all. The people spoken to here were living under the law of Moses so if under the law of Moses the people were to give one tenth then tithes mentioned in Malachi must still be a tenth for there is no record of a change in the law. When Jesus expounded unto the Nejhites the words of Malachi concerning tithes and offerings he did not say they were any different than when they were given to the people who were under the law of Moses in the days of Malachi; therefore, tithes must have still meant one tenth.

Could we say just because a person paid their tithes that they could fully expect the windows of heaven to be opened and a blessing poured out that there could not be room enough to receive it? (See Malachi 3:10). Or are there other things that must be done as well as tithes if a person is to expect to receive fully of the blessings that are in store? In Matthew 23:23 we find Jesus making this statement to the scribes and Pharisees, "for ye pay tithes 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." Even though Jesus is speaking to those under the law of Moses, it still shows the importance of judgment, mercy, and faith being practiced in addition to tithes. If we would read I Corinthians 3:1-4 we would find Paul speaking to the church at Corinth and telling the people that he would speak unto them as carnal, even as babes in Christ, instead of speaking unto them as spiritual. "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" I Corinthians 3:3. If envying, strife, and divisions caused those people to be carnal would not those same things cause anybody now to be carnal? Now, if we expect to have the windows of heaven opened that we might receive blessings that there won't be room to receive them; and also if we desire to live under the condition of all things common must we not put off the carnal, or things of the flesh, and in their place put on the spiritual? Yes, we must awake to righteousness. We cannot hope to expect these blessings by dragging in our personal righteousness behind us any more than we could expect to get anywhere by putting the horse on the wrong end of the cart. In Mosiah 2:44 we can read where "it is not requisite that a man should run faster than he has strength." King Benjamin told the people in Mosiah 2:43 to "impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both spiritually and temporally, according to their wants." He further told them that all these things must be done in wisdom and in order. It is important that we too do these things, but lest we forget we must also administer to the spiritual needs of the people as well as the temporal. For the spiritual is even more important than the temporal. In Jacob 2:22-24 we read where the people were told to be free with their substance, but before they sought for riches they were to seek the kingdom of God.

Let us now read in Acts 2:41-45 how the people there were able to have all things common. First we note that those who gladly received Peter's word were baptized, "and they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers." Also we find that many signs and wonders were done by the apostles and all those that believed were together and had all things common. How were they able to accomplish this? It is because they were willing to continue steadfastly in the apostles' doctrine and this doctrine was what the apostles had received from Jesus. Now let us quote Acts 4:32, "and the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common." Being of one heart and one soul is very important if all things common is to be successful. In IV Nephi 1:3-4 we can read where there was no contentions or disputations, and that every man did deal justly one with another. Now these conditions helped to bring about all things common. Also we notice in IV Nejhite 1:17 that the love of God did dwell in the hearts of the people.

All things common is a result of righteous living. If any people hope to attain it they must be able to put off strife, envy, contentions, divisions, disputations, pride, and anything else of the flesh that would tend to defile. Now by this I do not mean that any people would have to be perfect to attain a state of all things common, but I do mean that they would have to have a great righteousness among them. For we find that when pride crept in among the people in IV Nephi 1:27-28 "they did have their goods and their substance no more common among them, and they began to be divided into classes." Now this can work two ways, if pride caused all things common to cease it could also be a cause in preventing a state of all things common if it were among a people. It would behoove anyone who would desire this condition to put on the cloak of righteousness which means love and the fruit of the Spirit must be there. For under all things common there undoubtedly are great blessings, both temporal and spiritual that could be enjoyed. By this I do not mean that only if a people are under all things common will receive blessings for we have records in the scriptures of healing, of the dead being raised, of great miracles being performed, and many other miraculous things being done among those who were not living under this condition. Nevertheless, I believe even greater blessings could be enjoyed under all things common. To attain this we must do first things first for again I repeat all things common is the result of righteous living.

Marvin E. Ely

APPRECIATION

To the many friends who have sent cards and letters to me during my sickness, with the many good will expressions, and as it is not possible for me to reply to each one individually, I take this means to express my appreciation.

I am gaining strength slowly, and hope before too long to be up to normal.

Your Brother in Christ,

Wm. F. Anderson

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 MOSES, AND ECONOMICS

And it came to pass that when Jesus had said these words, that he perceived that there were some of 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, SHALL ALL BE FULFILLED. And because I said unto you, that old things hath passed way, 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 and end in me." Nephi 7:3-9. (Emphasis mine, B.C.F.).

Now the question naturally comes; "What is the law of Moses?" Where is it found? The facts are that it is not to be found anywhere among any of the writings, now in existence among men in its fulness.

"Now it came to pass that when Moses had made and end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying; Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that IT MAY BE THERE, as a witness against you." Deut. 31:24-26. Well, it is still in the side of the ark of the covenant, and where is this ark of the covenant?

"It is also found in the records that Jeremiah the prophet commanded them that were carried away to take the fire, as it has been signified; and how that the prophet having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments. And with other such speeches exhorted he them, that the law should not depart from their hearts. It was also contained in the same writing that the prophet, being warned of God, commanded the tabernacle that the ark to go with him, as he went forth into the MOUNTAIN WHERE MOSES CLIMBED UP, and saw the heritage of God. And when Jeremiah came thither, he found an hollow cave, wherein he laid the tabernacle and the ark, and the altar of incense and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which

when Jeremiah perceived, he blamed them saying; As for that place IT SHALL BE UNKNOWN until the time that God gather his people AGAIN together, and receive them unto mercy. Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed unto Moses, and as when Solomon desired that the place be honorable sanctified." (Apocrapha) II Macabees 2:1-8. (Emphasis mine B.C.F.).

Now read back in Deut. 31-27 and on, and it will be seen WHY Moses disposed of the law as he did in having it placed in the side of the ark. It was because of their stiff-neckedness, and rebellion, so it is STILL in the ark, and won't come out until the Jews begin to believe in Christ as the Book of Mormon tells us. So much for that. But, we now know where the "full" law of Moses really is. True there are extracts of this law in the five books of Moses, particularly the books of Leviticus, and Deuteronomy, yet because of the hardness of the hearts of that people the full text is yet to come forth. This doubtless accounts for the great amount of discussion and contention regarding "The law of Moses."

For further proof of what I have said, we have this in connection with what has already been said; "The priests among the Jews had been divided, since the time of David, that is, for about a thousand years, into twenty-four courses known also as "houses" and "families". Of the original courses however, only four, each numbering about a thousand members, had returned from Babylon, after the captivity; but out of these the old twenty-four courses were reconstituted with the same names as before, that the original organization had might be perpetuated as far as possible. The priesthood of the second Temple, however, never took the same rank as that of the first. The diminished glory of the sanctuary in which it ministered, compared with that of Solomon, alone, made this inevitable, for the second Temple had no longer the sacred Ark, with its Mercy Seat and the overshadowing Cherubim, nor the Holy Fire, kindled at first from Heaven, nor the mysterious Shechina, or Glory of God, in the Holy of Holies, nor the tables of stone written by the finger of God, nor the ancient Book of the Law, handed down from the great law giver, Moses. The Spirit of Prophecy was no longer granted; the Urim and Thummim no longer shown out mysterious oracles from the breast of the High Priest." "The Life and Words of Christ" page 61, by Geikie. We could perhaps write indefinitely on this subject, but this should be sufficient to show what and where the "Law of Moses," given of God really is.

However, Moses gave more than this law, because he was a three-fold law giver. He was the head of the sixth hour gospel dispensation, spoken of by Christ himself in the twentieth chapter of Matthew. So he

was a preacher of the gospel of Christ and for that dispensation he was it's law-giver. See I Cor. 10:1-4, "Moreover, brethren, I would not have you ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses, in the cloud and in the sea, and did all eat the same spiritual meat: and did all drink the same spiritual drink for they drank of that spiritual Rock that followed them, and that Rock was Christ." Also, this; "By faith Moses, when he was come to years of discretion refused to be called the son of Pharaoh's daughter: choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures of Egypt." Heb. 11:24-26. And, also this, "Dives speaking", "For I have five brothers that he (Lazarus) may testify unto them lest they also come into this place of torment. Abraham said unto him, "They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one should rise from the dead." Luke 16:33-36. NOW, if every jot and tittle of what Moses taught was fulfilled in Christ, what was there about Moses' teaching that had salvation connected with it as Christ, very definitely indicates here? But we are not through yet. "And what know ye concerning the law of Moses? Doth salvation come by the law of Moses? What say ye? And they answered and said, that salvation did come by the law of Moses." (Mosiach 7:21-24). And Abinadi did not contradict them, because he knew that all that Moses gave was not fulfilled in Christ. As my first quotations from II Nephi 7 plainly says.

So, Moses gave the gospel law. He also gave the law of types and shadows that pointed to Christ, and it was these that Christ referred to when he says, "The law IN ME, is fulfilled. This is also clearly explained in Galatians third and four chapters, where that part of Moses' law was a "Schoolmaster" to bring us to Christ.

Then Moses gave the constitutional law to govern the new nation of Israel, and Christ could no more fulfill that when he could fulfill the constitutional law of the United States. So much for Moses as a "lawgiver."

Some may try to tie Moses up to Bible economics, but a careful examination of all that we have therein, shows that tithing was the only scriptural economic system from the dawn of creation. For proof of this just read from Alma 10:8-9, "And it was this same Melchisedec to whom Abraham paid tithes; yea, even ourther 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 to the Son of God, it being a type of his order. OR IT BEING HIS ORDER." Note, it WAS the order of the Son of God, also the priesthood of Melchisedec, as without father or mother nor end of days but was from eternity to eternity, as Christ himself is from eternity to eternity, being a "lamb slain from the foundation of the world." Rev. 13:8.

"Now it came to pass that when Jesus had expounded all the scriptures in one which they had written, He COMMANDED THEM THAT THEY SHOULD TEACH THE THINGS WHICH HE HAD EXPOUNDED UNTO THEM. And it came to pass that he COMMANDED them that they should write the words which the father had given unto Malachi, which he should tell unto them, and it came to pass that after they were written, he expounded them." III Nephi 11:1-3. (Emphasis mine B.C.F.) Then Nephi gives all of the third and fourth chapters of Malachi, among which we find these words; "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? In tithes and offerings." It may be objected that this command to Malachi was given to the nation of Israel, and not to the church. A point may be made there if we confine our use of Malachi's prophecy to the Bible, but here we find Christ himself teaching tithing not to the Nephite Nation, but to the Nephite CHURCH. Just read the entire 10th chapter just preceding this and it will be very clear.

More than that, in all of Christ's teachings as found in the Book of Mormon, we do not find him teaching any other system of economics. In short, continuing his expounding the prophecy, he says this, "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." Might that not apply to our time?

For the system of "all things common" in the Book of Mormon, we go back to the times of Alma, Mosiah and others of those who were the teachers before Christ came among them. True, we do find this as a RESULT of preaching Christ, that a CONDITION of "all things common", did exist among them, as would be natural when the saints of God are living in touch with God, but at that it is not given us as a definite law to the church, because the wording of it is, "And many of them saw and heard unspeakable things which are not lawful to be written, and they taught, and did minister one to another; and they had "all things common" among them, every man dealing justly, one with another."

In this, no twisting of language can be made to make an economic law out of this statement; because if they were living in a communal state, the property would be joint and the statement that: "Every man dealt justly one with another," would be superfluous. They could not do otherwise. However, be that as it may, there certainly was no command from Christ to practice this condition, like there was his command to teach the words of Malachi, which DID contain the law of tithing.

Going to the New Testament we find Christ rebuking the Pharisees, for making a hobby of paying tithing, yet forgetting other things, but the language of Christ is this: "For ye pay tithes 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 have left the other UNDONE." Matt. 23:20. Of course, there is no command in this, but it is a recognition of that part of the law that he says they should not have left undone. So we go now to the idea of "all things common," as found in

the records, and we can find no command of Christ there either: Here we read, "And the multitude of them that believed were OF ONE HEART AND ONE SOUL; neither said any of them that ought of the things which he possessed was his own, but they had all things common." Acts 4:32. Then the account goes on and describes the same beautiful condition as already found in the 12th chapter of Nephi in the Book of Mormon, and the cause was exactly the same, wherein the love of the saints for each other produced the kind of results that we could naturally expect under such Zionite condition. Also here we are told that those who had possessions sold them and brought the proceeds and laid them at the Apostles' feet, in order that the Apostles might make the proper distribution. No command of God in it anywhere, it was the natural result of their own righteousness. Also it is significant that this trust was placed in the Apostles as the servants of God. The next chapter tells the tragic story of Ananias and his wife Sapphira, who were struck dead for lying about the price of the possession they had sold. And it was their lying that was to blame and not because they had failed to keep any command. This is made clear by Peter's statement to them. He says: "While it remained was it not THINE OWN? and after it was sold was it not in thine own power?"

Then in the Book of Mormon, the principle of "all things common," evidently was not even a church matter because it was for the benefit of all, either in the church or out of the church. See Alma 1:40-46. However, if we go to Mosiah 9:60-64, we do find Alma commanding the people to observe the law of "all things common," and in the 63rd verse we are told that this was done because they had been commanded of God. BUT, if we read their complete story, we learn that they were also commanded to observe the "law of Moses," because they were still under that law. For proof, see Mosiah 1:110-112, where we read "Yet the Lord God saw that his people were a stiff-necked people, and he appointed unto them a law even the law of Moses." And many signs, and wonders, and types, and shadows showed he unto them, concerning his coming; . . . And yet they hardened their hearts, and understood not that the law of Moses availeth nothing, except it were through the atonement of his blood."

Again, "I say unto you that it is expedient that ye should keep the law of Moses as yet, but I say unto you that the time shall come when it shall no more be expedient to keep the law of Moses, and moreover I say unto you, that salvation doth not come by THE LAW ALONE; and were it not for the atonement which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses." Mosiah 8:4-5.

So we see that it is in this part of the Book of Mormon where the people were still under the law of Moses that the principle of "all things common" was enjoined.

Yet, in speaking of the law of tithing, these same men tell us that it was a law given from the beginning, as in the case of Alma's analysis of the life of the Holy Priesthood of the Melchisedec in which he says: "This high priesthood being after the order of His Son, which order was from the foundation of the world," Alma

9:70, and to show its workings he tells about Abraham paying tithes to Melchisedec, which he says was a part of the eternal plan, "Being a type of his order, or being his order," and this was over four hundred years before there was any "law of Moses." In short, tithing is not peculiar to the law of Moses, it is merely incidental thereto because of its ancient order. Added to this, in all of the teachings of Christ personally we cannot find a single place where he advocated a law of "all things common", but we do find him commanding the teaching of tithing as already indicated in his treatment of the words of Malachi. The reason possibly being that it was a system that existed at the dawn of mankind's existence on this earth.

Much more might be said but we feel that reference to these brief accounts from scripture, that this is sufficient from that source. So we will now come down to our eleventh hour dispensation and see what we find there.

Categorically we find the work progressing as follows. Early in the spring of 1820, we find the young Palmyra seer making his first contact with divinity, when he went to the woods to pray. Then three years later, he had the wonderful experience of having an angelic visitor visit him in his bed-chamber three times in that one night, and here he was given further directions as to his future work, as a prophet, and curiously enough in quoting scripture to him which read differently than that found in the King James version, one of the texts given him was the very words of Malachi, as already referred to. This goes on until in 1827 he was finally entrusted with the plates of the sacred record, later to be known as the Book of Mormon. From then on, there seems to have been a continual contact with God, until the Book of Mormon was printed and in circulation, and yet not a word about a law of "all things common."

This philosophy came into being, with the conversion of Sidney Rigdon and the group around him, (thirteen families in all) living near Kirtland, Ohio. These thirteen families were living in a sort of communal society, where they DID have "all things common." Through the preaching of Parley P. Pratt, a former compatriot of Sidney Rigdon, in the organizing the movement under Alexander Campbell. These thirteen families came into the church, and as is to be expected, their experience in the type of communal society, they had been enjoying, tried and did bring with them into the restoration church their type of society.

Yet we find Joseph Smith also making his home in Kirtland, but we do not find him very enthusiastic about the type of society then in existence there, for on two outstanding instances we find him making statements that were the very opposite of what was being done there. From his diary made in 1836, we read this, "Friday 30th, at home. Mr. Francis Porter from Jefferson County, New York, a member of the Methodist church called to make some inquiry about lands in this place (Kirtland), whether there were any valuable farms for sale, and whether a member of our church could move into this vicinity, and purchase lands, and enjoy his own possessions and property, without making them common stock. He had been requested to do so by some brethren who live in the town of Leroy,

New York. I replied that I had a valuable farm adjoining the Temple Lot I would sell, and that there were other lands for sale in this place, and that we had no common stock business among us; that every man enjoys his own property, or can, if he is so disposed consecrate liberally or illiberally to the support of the poor and needy or the building up of Zion." Reorganized Church History, Vol. 1, p. 593.

Again, in an old history called, "A Documentary History of the Church," published in 1838, Joseph Smith says he is answering the type of questions that had been coming to him from the beginning of his ministry. Twenty questions in all are published with the answers that Joseph gives to them and Question No. 6 is "Do the Mormons believe in having all things in common?" To which Joseph Smith answers: "NO."

In chapter 44 of the Book of Commandments, and verse 26, we read this language: "If thou lovest me, thou shalt serve me and keep all of my commandments; and behold, thou shalt consecrate ALL thy properties, that which thou hast unto me, with a covenant and a deed which cannot be broken; and they shall be laid before the bishop of my church, and two of the elders, such as HE shall appoint and set apart for this purpose."

So, in keeping with the provisions of this revelation, an elaborate city of Zion was to be reared here in Independence, Missouri. The city was to be a mile square, and in it were to be twenty-four temples with a large temple in the center for the First Presidency. However, in a letter to Edward Partridge who was here in Independence at the time, and written or signed by the First Presidency, Joseph Smith, Frederick G. Williams, and Sidney Rigdon, but which letter, Sidney Rigdon admits writing himself, he sets forth some of the obstacles that would be encountered in trying to carry out the provisions, according to the letter. Here is what he says? "Brother Edward Partridge; Sir:— "I proceed to answer your questions concerning the consecration of property; First, it is not right to condescend to very great particulars in taking inventories. The fact is this: a man is bound by the law of the church to consecrate to the bishop before he can be considered a legal heir to the kingdom of Zion; and, this too, without constraint; unless he does this, he cannot be acknowledged before the Lord, on the church book; therefore to condescend to particulars, I will tell you that every man must be his own judge how much he should receive, and how much he should suffer to remain in the hands of the bishop. I speak of those who consecrate more than they need for the support of themselves and their families. The matter of consecration must be done by the mutual consent of both parties; for to give the bishop power to say how much every man shall have, and he be obliged to comply with the bishop's judgment, is giving the bishop more power than a king has; and, on the other hand to let every man say how much he needs, and the bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the bishop." Reorganized Church History, Vol. 1, p. 300.

Is it any wonder that the Missourians were incensed at such elaborate schemes? which also showed the division and conflict that was already arising among the saints?

Furthermore, we even find a contradiction in our own records on this matter. Chapter 44, verse 26 of the Book of Commandments says that in consecrating property, "ALL" is required, while in chapter 16, on the same matter, in a revelation given to Martin Harris, we read "Behold this is a great and THE last commandment which I shall give unto you. For this shall suffice for thy daily walk even unto the end of thy life. And misery thou shalt receive if thou wilt slight these counsels, yea, even destruction of thyself and property. Impart A PORTION of thy property, yea even a part of thy land, and all save the support of thy family." Book of Commandments, chapter 16:33-36.

Now just what is the requirement according to this? Do we consecrate "ALL" as is stated in Chapter 44, or do we consecrate just a "PORTION" as in Chapter 16?

Now we do not wish to be understood as opposing the wonderful conditions as we, in this study, have found in the twelfth chapter of III Nephi, and also in the fourth chapter of Acts. Why, our hearts yearn and our prayer has ever been that the saints may arise to those spiritual heights, where we can be as one family, and then have "all things common" as a natural result of such splendid Zionite conditions, but from my studies of economics, I KNOW that we will never, never, reach that state as long as we are under bondage to this grasping, confiscatory, Judaistic, monetary system, that is designed to "grind upon the faces of the poor." Why, the very idea of Zion, itself, means a release from this state of bondage. The Amara Society, near Cedar Rapids, Iowa, have found this out, as a result, have discontinued their communal system of life.

Finally, to the church is issued this final warning as found in the 65th chapter (the last chapter of the Book of Commandments) "For I the Lord requireth the heart of the children of men. Behold, now it is called today, and verily it is a day of sacrifice, and a day for the tithing of my people. For he that IS TITHED shall not be burned. For after today cometh the burning." Book of Commandments 65:29-31. So we see that in the end as in the beginning of man's sojourn on this earth, tithing is still God's loving money rule. So we should beware how we try to do away with every "jot and tittle," of what God gave to his great law-giver Moses, because in so doing we are very apt to exclude the Blessed Master of men himself.

THE TITHE, (TENTH)

It seems to have become necessary to clear up the meaning of "tithes" as mentioned in Scripture. At the time "tithes", is mentioned anywhere in Scriptures a tenth is understood as its meaning, and the same is true in our discussion of the matter now.

Webster defines the word "tithes" to mean, "Tithes (O.E. tethe, tiethe, teothe, from A Sax. teohta (for teon—that the tenth. Ten the tenth part of anything; the tenth part of the profits of land and stock and personal industry of the inhabitants."

Everybody's Encyclopedia, by Charles Leonard Stuart B.A. of the New International Americana Britannica Current Cyclopedia, and Geo. J. Hagar, M.A. Special expert on the International People's Imperial,

etc., gives the definition of "tithes" as; Etymologically a tenth, historically a 10th., part of the tithable produce from the land, etc."

Rice's Dictionary of the Bible, gives it as follows; Tithes, or Tenths. A form of tax known long before the time of Moses, Gen. 14:20; and Gen. 28:22. The entire definition as found in this dictionary, merely amplifies the understanding as has always been had, that "tithes" means tenth. So much for that.

Thus when the Prophet Malachi said; "Bring ye ALL the tithes into the storehouse," etc., he was simply saying bring ye ALL the "tenths" into the storehouse, etc. Also, since he was talking to a group, and not to an individual, the simple meaning is and was, that each individual member of the group, were to bring their individual "tenth" into the storehouse, which would mean, "Bring ye ALL the tithes, etc." It was so understood by that group and so it was complied with when obeyed. Furthermore, as we have Christ's command in the eleventh chapter of III Nephi the Nephite church was commanded to not only record the writings of Malachi, but as he expounded it, they were TO TEACH what he had expounded. So here we DO have a direct command from Christ to teach the law of tithing.

Now as to the "ALL", every missionary of the restoration who has been fully dedicated to the service of God, have spent and been spent, in using the nine tenths of what they may have retained in the service of God. In short, How can any one truly dedicated to God and who loves his fellow man, do otherwise than to use ALL he has to build the kingdom of God and to serve his fellow man?

This should be sufficient on this matter, much more could be said. May God bless and direct His children to labor toward the end that eventually the Zion we sing about, and dream about may soon be realized.

Apostle B. C. Flint

AN OPEN LETTER

Dear Jim and Sid:

It has been a while, and a lot of water has run under the bridge since then, but you may remember running me into a corner during a religious discussion we once had. That was when the three of us worked together. If you try hard, you may recall some mention being made that you could see no place in Scripture which would make allowance or leave place for the introduction of any further sacred literature.

It may have tickled you a bit to see that I was caught with no scripture to cite. Since then I have made the matter a point of prayer and also research. You might be interested in what I found.

The search starts a long way back, so we'll use the oldest first, to maintain chronological order. Likewise, the story is not told all in one place, nor is it always obvious to the casual reader.

The first item appears in Genesis.

In blessing his twelve sons from his death bed,

Jacob gives the most choice blessing to his own true legitimate first son Joseph. Included in this prophetic blessing mention is made that Joseph's branches shall run over the wall and extend to another area. The meaning of this statement is somewhat obscure. It does, however, indicate that part of one of the tribes of Israel would be somewhere apart from the parent plant. At least that seems allowable as one of the possible interpretations of that passage. Genesis 49:22. Examination of Genesis 49:26 seems to connect the fulfillment of Joseph's blessing with some place which is the nether extremity from the place in which the prophecy was uttered. The spot so qualified as land masses lie today is around the northern tip of South America.

It might be worthy of note at this point that the sons of Joseph, Ephraim and Manasseh had been adopted by their grandfather Jacob as his own sons. Therefore each would have full tribal status as the partitioning of the land of promise later bears out. Genesis 48:16 shows that the blessings of these two adopted sons were great indeed, in addition to which they were heirs of the promises made to their father Joseph.

Moses practically reiterated these same blessings on the tribes as shown in Deut. 33. It seems that here again Joseph received a blessing above those of his brethren. Undoubtedly this blessing describes a land which is not the land of Palestine nor any place near it. Look around for the land that seems to have an abundance of everything and you will find Joseph's land.

Examination of a few Bible maps of the area succeeding Solomon will show that the House of Manasseh was split much as Pakistan is today. One part of the tribe lived to the east. The other part lived to the north and west of Jerusalem. This latter part became associated with Judah and the tribe of Benjamin. Many of their interests and activities centered around Jerusalem.

In the reign of King Zedekiah, II Chronicles 36 gives us part of the story of the sacking of Jerusalem by Nebuchadnezzar. He also sacked the Temple and wrecked the city. People were carried away captive until the reign of Cyrus of whom Isaiah had prophesied even in such detail as to give his name and mission. It indicates here that, when Jeremiah was the principal prophet, the priests did evil and misused the prophets that God sent many times to instruct them and to warn them. Nebuchadnezzar evidently was king of the Chaldees. By him the sacred vessels and objects of the Temple were carried away to Babylon.

You may wonder where all this much fits in.

I hope to bring out that some undoubtedly escaped this part of the Babylonish captivity and went elsewhere. I hope to show that those escapees were of Manasseh and therefore a "branch" of the tribe of Joseph.

Take a look at Isaiah 37:31-32 given before the captivity of note. It speaks of a remnant escaping from Mount Zion. You may remember that Mount Zion was the part of the Holy City where the king had his residence.

Concerning the captivity of Zedekiah, Jeremiah 39:4 gives an account of how the king tried to escape the Chaldeans by means of a gate between the walls of the king's garden. Zedekiah was overtaken as he tried to get away across the plains. It is entirely possible that those who overtook the king did not get all the party. It is more possible that other groups of the royal household had used this secret escape route previously. Therefore many could have escaped.

By reading Jeremiah it will be seen that for a long time spiritual minded men knew that the city of Jerusalem was to be taken by the enemy. No doubt many such people and those who took their counsel departed ahead of the calamity and went elsewhere. Some even thought to exile themselves in Egypt until the anticipated trouble was over and the prophet condemned them for it. After Jerusalem fell and a puppet government was set up, many of the people returned from various lands to occupy the nearly vacant country. How could they return if they had not fled? There had been plenty of time. Plenty of warning. See Jeremiah 52:7, 40:11.

The book of Jeremiah sort of skips back and forth as to time, and you have to watch the date notations at the chapter headings to keep it straight.

In Ezekiel Israel is shown desolate, then resurrected as it were from dry bones. Following that there is a peculiar passage to notice. Ezekiel 37:15-22. It should be clear there that the sticks mentioned are those upon which scrolls are rolled after having been written upon. The indication is that the writings of Judah and the writings of Joseph will be joined together after the latter writings have been found in the hands of the seed of Ephraim.

Immediately after the mention of the joining of the two writings, it shows how the people of Israel will be gathered to their own lands. Or at least the operation should start. The influx of the Jews to Palestine has long been in progress. The government of Israel is an accomplished fact.

Since therefore the gathering of Israel is far advanced, if God is true, and Ezekiel was accurate, these two writings must already have been joined before now. The deadline has passed. Has such a great event gone unseen? Remarkable, to say the least! Where has it taken place? In heaven?

It may be well to point out here that there were twelve tribes in the original nation of Israel before they began to be dispersed. Judah was only one tribe, now called Jews. Ephraim and Manasseh also qualify doubly as sons of Joseph and adopted sons of their grandfather.

Couple with that thought the statement of Christ about having other sheep not of that fold. John 10:16. He says that He must bring these other sheep and that there would then be one fold and one shepherd.

It is easy to think that Christ thus spoke of the Gentiles, but wait.

Christ also said that He was not sent to anybody but the lost sheep of the House of Israel. Matt. 15:24.

According to the records we have, Christ stuck almost exclusively to the Jews. On one occasion he talked to some Samaritans at a well; once to a Canaanite woman.

Now if there were others to be included in the sheep-fold, what shall we say but that there should be an account of those others somewhere? And if there was an account, would it tie in with and confirm the Bible or not? Would not Christ speak to one flock like He would to another? And should not the things spoken harmonize together.

Furthermore, is it possible that the seed or branches of Joseph should receive blessings as great as theirs were to be and yet not be connected with God, and not be found upon the earth either so they could not be gathered? Is it reasonable to think they could receive the scripture recorded blessings of God which surpassed the other tribes and yet be an obscure people living unknown to the world?

The Old and New Testament of the Bible clearly are the writings of the Jews or has been transmitted by Jewish hands primarily—members of the tribe of Judah. The Bible has undergone the ravages of willful men since its beginning. Writers contemporary to the times give us account of some of the tinkering that was done to the church and also done to the Bible. Emperor Constantine had something to do along this line. He had both the church and the Bible altered before he accepted of either. I don't feel that the Bible has suffered too much at the hands of devout but perhaps unlearned copyists in dank old monasteries. Even so, the Bible is a Jewish document from cover to cover.

Let us then marshal a chain of evidence. First a branch of Joseph was to run off from the parent location. Next we find that some had plenty of warning and a good opportunity to escape the Babylonish captivity. Apparently some did so. Yet we are told that the writings of the people of Joseph are to be found in the hand of Ephraim and are then to be joined to the writings of the people of Judah, or our present day Jews. Christ was sent only to the lost sheep of the House of Israel, who were to have the benefit of His divine ministry, as well as the Jews who were not lost. In spite of this very definite statement about the lost sheep, the only record of Christ's ministry is to be found in the new testament part of the Bible . . . if we are to accept the Bible record and no other. The Bible ministry was to the Jews alone. Now the writings of the peoples of Judah and of Joseph are to be joined shortly before the children of Israel are to be gathered back to their promised land.

At this day, the Nation of Israel is over ten years old. If the record of Joseph is to be joined to the Bible before that time, it is now too late. It must have happened before unless the prophet was lying. If that great joining of sacred literature of two people has escaped our notice, we are left with a yawning vacuum in our scriptures. And yet the time is irrevocably past.

God forbid that the prophecy is false. The prophecy indicates that the two writings being bound together are on an equal footing and stand as one, supporting each other.

There is only one place you will find anything purporting to be a sacred record or writing which by its internal evidence even remotely makes an assertion of fitting the picture given us of the record of Joseph's people.

Such a record is the record of a people who left Jerusalem during the reign of King Zedekiah, and journeyed away from that place under the direction of the Lord. These people were members of the tribe of Manasseh, which were at Jerusalem. After having travelled by ship across the ocean, they arrived on a completely strange land where after a few years they encountered another group who also had left Jerusalem, but some years later at the time of the Babylonish captivity. These last were part of the royal family from the part of the city called "Mount Zion." They'd fled about 600 B. C.

After living in this new country where the amalgamated group had found evidence of earlier inhabitants, the continuing descendants of this people underwent a combined storm and earthquake accompanied by a three-day dark period. Following the violences of nature they were visited by a white skinned, bearded personage who descended into their midst from high above the earth in a robe-like garment. He identified himself as Jesus Christ whom their prophets and holy men had taught them to expect. This Jesus Christ instructed them in the ways of spiritual life and established a full-fledged church like that at Jerusalem, with ministers to shepherd them. Then He left as he had come, promising to return in the future. As a result of the conversion of the entire population, there ensued 200 years of perfect peace. These people had a system of record keeping which was done in what was called reformed Egyptian. They recognized themselves as the descendants of Joseph through the tribe of Manasseh. The record of their spiritual doings was kept on metal plates instead of parchment and was handed from one generation to another until it was finally buried during a great civil war. They expected God to bring the contents of the written record again to the knowledge of men at some time in the future.

This of course fits in beautifully with the account in the Bible. The doctrines portrayed in the writings of these supposed people of Joseph intertwine with and reinforce majestically those teachings of Christ portrayed in the New Testament.

But there is one thing that sounds too fantastic for many human minds to accept. That is that the record of this supposed people of Joseph was found and translated into English by a young man in response to angelic visitation and instructions. After the translation was complete, the angel returned and took away the metal plates from which the translation was made. This was done from an unknown language by one who had no education to qualify him for such an undertaking. Fortunately, before the records were taken away, facsimiles were made of a certain passage from the original. The characters turn out to be substantially the Egyptian demotic, as differentiated from Egyptian hieroglyphic. This was before the Rosetta Stone was made public.

It is quite easy to believe that angels appeared to men way back in the past. It is not so hard to admit that miracles happened in the lifespan of people before us. But when one asserts that he has seen an angel today, we are ready to brand him as bereft of his mental facilities or subject to hallucinations. Still in all, there are many prophecies in the Bible which point to great things happening in what is called the "latter days", in which we feel we now live. Isaiah says that some shall whisper out of the dust. Then he mentions a marvelous work and a wonder. The deaf shall hear the words of a book, a sealed book. Also the wise men coming to naught. Lebanon should become a fruitful field after years of barrenness. This last has already come to pass. Where is the book? Isa. 29.

It is also passing strange to notice that in one of the early captivities of the Jews, many articles of the Temple service were taken away, including one named URIM & THUMIM, the possession of which constituted a Seer. The young man who found the sacred record of the people of Joseph relates that this particular article was with the records when he found them and he was instructed how to use them to make the translation. Those who took his dictation report that the continuity was steady from day to day as the translation progressed and took up the following day where it had been left off previously without consultation of the script. All this was done by a young relatively un-schooled man hardly more than 25 years of age way back in 1829 about.

This is too much for many to accept as fact because this marvelous and miraculous translation came to be known as the Book of Mormon, and was published as such. The publication and divine instruction accompanying proved to be the starting gun of a church and religious movement which differed radically from the churches then current. Since then it has been in turn scorned and envied and copied.

Violent opposition to the "Restoration Movement" expressed itself in persecution, vilification, mob deprecations, and finally culminated in the killing, by gunfire while in prison waiting trial, of the man who made the translation of the Book of Mormon. This has not destroyed the impact the Book has had on the theological thinking of our day. In response, many old ideas have had to be dropped and others adopted in many standard Christian denominations. Some of these old ideas had been held dearer than life, almost, by the early worthies of those churches. But perforce, there has been a new look taken into the Bible.

Infant baptism is no longer the must it once was. We hear the "age of accountability" mentioned more. Healing by the laying on of hands of elders of the church is not so much an oddity as it once was, for the healing of the sick. Baptism by full immersion is more in vogue than once. Church financing has undergone a radical overhaul. Inspiration is heard more as contrasted with intellectualism. And there are more, but I spare you. These were considered radical by many in the days when the "Restoration Movement" first began.

The Bible repeatedly comments that the testimony of two or three witnesses is true. And yet to many

the Bible stands alone as the only witness. Still the Bible, as I have shown, speaks in its testimony of still another witness to be called to testify, and confirm its testimony; showing men how to become acceptable in the sight of God.

The question before us in its essence then is "How many witnesses are the basis of your faith in God and Christ?"

Some find it easy to reject and ridicule the record contained in the Book of Mormon because it is so different. Also for the sake of some rather outlandish attitudes and actions adopted by some who claimed to be following the counsels of the Book of Mormon while following more the commandments of men, and traditions of men.

If that were valid excuse, then the Bible ought to be doubly damned and rejected when one considers the clownish actions of those who claimed to believe and uphold the Bible while persecuting, torturing, and burning at various stakes their fellow men. All the while they invoke the cross of Christ and lean upon the authority of then dominant church, to justify them in their unholy deeds.

The truth is that many are condemned by the very scriptures they claim to uphold. Men do not take kindly to being forced to change their minds as to that which they consider truth and righteousness, nor the state of their current philosophy.

The scriptural passages noted are far from exhaustive but have been limited to avoid being too voluminous. I'd like to know your reaction to this sometime when the press of your daily chores give you a little time to ruminate on the matter.

Your old work-buddy,

Forest Maley.

"IF THERE BE ANY CONSOLATION IN CHRIST"

"And these things does the Spirit manifest unto me therefore I write unto you all."

Mormon 1:85. "Thus does Mormon address the words we are about to quote. Before we quote, however, lets see who Mormon refers to with the terms "you all." Verses 82 through 84 show us that Mormon was directing his writing at the Gentiles (see also III Nephi 11:125 and Ephesians 3:6), and the house of Israel—at the time "when the work shall commence, that ye shall be about to prepare to return to the land of your inheritance"—in other words when the gospel was restored). Mormon also wrote to all the twelve tribes of Israel—"Yea, behold, I write unto all the ends of the earth; yea, unto twelve tribes of Israel," and to the remnant of Mormons own people. (verse 84). Now here are the things which the Spirit had made known to Mormon that he wished us to know:

"And for this cause I write unto YOU, that YE may know that YE must all stand before the judgment seat of Christ; yea every soul who belongs to the whole human family of Adam; and YE must stand to be judged of YOUR works, whether they be good or evil; and

also that YE may believe the gospel of Jesus Christ, which YE shall have among you." (Mormon 1:86-87). Mormon wanted us and the others whom he mentioned to know that we would be judged of our Works and wanted us to "believe the gosoep of Christ." Let us examine briefly this Christ and the gospel or doctrine that Mormon thought we should believe. First, we will turn to III Nephi, chapter four, verses 44-47:

"Behold I am Jesus Christ, the Son of God, I created the heavens and the earth, and all things that in them are. I was with that other from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name." So we see that Christ was from the beginning and was the instrument of God in the creation. But he was was more than that—"And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, BY ME REDEMPTION COMETH, and in me is the law of Moses fulfilled. I am the light and the life of the world."

Christ can make us the sons of God and he brings redemption to us. He is light and he is life. When Paul told the Ephesians to put on the whole armour of God (Eph. 6:13) he referred to the gospel of Christ. Here is the way Christ himself explained it. "Behold, verily, verily I say unto you, I will declare unto you my doctrine. And this is my doctrine, and it is the doctrine which the Father hath given unto me; . . . and I bear record that the Father commandeth all men, everywhere, to repent and believe in me, and whoso believeth in me and is baptized, the same shall inherit the kingdom of God." III Nephi 5:32-34).

After going on through verse 39 we will have noted that Jesus mentioned these five things: 1.—repent; 2.—believe in me; 3.—baptism; 4.—the coming of the Holy Ghost; 5.—becoming "as a little child."

Making his point doubly clear Christ told those who were gathered around in his presence at that occasion of his first appearance in America—"And again I say unto you ye must repent, and be baptised in my name, and become as a little child or ye can in no wise inherit the kingdom of God." (Verse 40). Yes there is hope and a consolation in Christ—and it lies along the lines of the doctrines which he gave us.

Now perhaps if we examine a little further we can find the means by which it is possible for Christ to bring about redemption and make us the "sons of God." Here is the greatest "consolation" we can have in Christ. "And if ye believe on his name, ye will repent of all your sins, that thereby ye may have a remission of them through his merits. And behold, again, another sign I give unto you; yea a sign of his death; for behold, he must surely die, that salvation may come; yea, it behooveth him, and becometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord; "Helaman 5:67-69). "But behold, the resurrection of Christ redeemeth mankind, yea, even ALL mankind, and bringeth them back into the presence of the Lord; Yea, IT (the resurrection of Christ) bringeth to pass the conditions of repentance, that who-so repenteth, the same is not hewn down and cast

into the fire;" (Helaman 5:71-72). But what of those who do not repent? The 73rd verse states that they will sustain a second death—"for they are cut off again as to things pertaining to righteousness." The word again there causes us to ask—what death, then, is the first death? The answer is contained in verse 70. "Yea, behold this death (the death of Christ) bringeth to pass the resurrection, and redeemeth ALL mankind from the FIRST death; that SPIRITUAL death for all mankind by the fall of Adam, BEING CUT OFF FROM THE PRESENCE OF THE LORD, or considered as dead, hath as to things temporal and to things spiritual."

Thus we see that Christ through his doctrine offers us a chance to: 1. Have a remission of our sins through the conditions of repentance. 2. Be redeemed from the first death or separation from God and be brought back into his presence. 3. Escape the second death. 4. Have everlasting life (see Helaman 5:62). It would be well for us, though, to remember the admonition in verse 74—"Therefore repent ye, repent ye, lest by knowing these things and not doing them, ye suffer yourselves to come under condemnation, and ye are brought down unto this second death."

"Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me." (III Nephi 4:42). "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye may be like-minded, having the same love being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." (Philippians 2:1-5). (All emphasis has been mine.)

Elder Glen Gill

COLLINS NEWS

We enjoyed our Christmas program as everyone took some part in it, and the children were given treats.

The second Sunday in January, we had election of officers, and the same ones were elected again. Some changes were made in the Sunday School election, Everett Martin, superintendent, and Ray Martin, assistant.

Our attendance is still good, and I am sure everyone is receiving the council and instructions in the sermons we all need, and should heed. To seek first the Kingdom of God, and put it first, both spiritually and financially.

Brother Yates pointed out how one can form habits of reading the wrong kind of literature, and listening to programs that are not uplifting to our spiritual training.

We enjoyed having Brother Yates' daughter Joyce and children from Florida with us. Also Brother and Sister James M. Case, their daughter Mary and her daughter.

On February 1 thirty were present at our service, Brother George Reed and Brother J. M. Case brought Sister Camp and her children from Springfield.

Brother and Sister Sarratt's daughter Carol Mc-Quester and son Roland were here on February 15th to celebrate their parent's birthday, and enjoyed a good spiritual time in our meeting.

Brother Yates felt impressed to bring to our minds the early history of our church, which helped us to realize the importance of its mission to us, and the world. The more light we have the more is required of us. Some said it was just what they needed to hear.

The next Sunday another son Gerald Sarratt and wife were with us, and we enjoyed another good sermon by our pastor.

Our Sacrament meeting was just what all needed, twenty-four were present, and we felt the Spirit which helps us to try harder to overcome our weaknesses, and trust God to guide and direct the work in this place.

We are so glad to hear of the headings and progress in other groups, and we hope to hear about more of it in the future.

Sister L. M. Sarratt, Reporter

BLIND

"Show me your God!" the doubter cries.
I point him to the smiling skies;
I show him all the woodland greens;
I show him peaceful sylvan scenes;
I show him winter snows and frost;
I show him waters tempest-tost;
I show him hills rock-ribbed and strong;
I bid him hear the thrush's song;
I show him flowers in the close—
The lily, violet and rose;
I show him rivers, babbling streams;
I show him youthful hopes and dreams;
I show him maids with eager hearts;
I show him toilers in the marts;
I show him stars, the moon, the sun;
I show him deeds of kindness done;
I show him joy, I show him care,
And still he holds his doubting air,
And faithless he goes his way, for he
Is blind of soul, and cannot see!

John Kendrick Bangs

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