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"TRUTH WILL PREVAIL." "IN GOD WE TRUST."

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MOSES' LAW ABOLISHED.

THE tenacity with which the Utah leaders cling to the law of Moses when defending polygamy, retaliation, blood atonement, divorce, and the like, is simply astounding when we remember that Jesus, and Paul, and Nephi, and King Benjamin, and Abinadi, and Alma, and Mormon, all declare the law, all of it, "every whit," abolished at the death and resurrection of Christ, when "the new covenant," the gospel was authoritatively confirmed and made binding upon all the world. (Heb 9:15-17).

That the authorities we cite testify as we state, may be seen by reading Matt. 5:23, 24, 29, 30, 35-38, 40, 41, 45, 46; Matt. 19:7-9; John 1:17, 18; Rom. 3:28; 6:14; 7:6, 7; 8:2, 3; 2 Cor. 3:7-13; Heb. 8:13; Gal. 3:10, 19, 23-25; 4:4, 5, 21-31; 5:4; 2 Nephi 11:7, 9; Jacob 3:2; Mosiah 1:14; 8:1, 2, 9; Alma 16:27, 28; Book of Nephi 4:8; 5:10, 11; 7:1; Book of Nephi, one of the disciples of Jesus, 1:4; Ether 5:1. We are thus copious in our citations that the reader may see the false and untenable grounds, the unsafe and ruinous grounds, upon which the Utah leaders are building their Church. Jesus says: "In me is the law of Moses fulfilled," (Book Nephi 4:8); "Those things which were of old time, which were under the law, in me are *all* fulfill-

ed. Old things are done away, and *all* things have become new," (5:11). "The law in me is fulfilled, for I have come to fulfill the law; therefore it hath an end. * * * The law which was given unto Moses hath an end in me. Behold, I am the law and the light; look unto me and endure to the end, and ye shall live; for unto him that endureth to the end, will I give eternal life. Behold, I have given unto you the commandments; therefore keep *my* commandments," (7:1).

From this we must conclude that no part of the "old things," the law of Moses, or any part thereof, are of force since the "new covenant" in Christ has been introduced. The evil in adhering to any part of Moses' law is seen in these words to Paul: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace," (Gal 5:4). The same testimony, in kind, was given through Joseph the Seer. Hear him: "You can not enter in at the straight gate by the law of Moses, neither by your dead works," (Doc. & Cov., Rev. April, 1830). Again, "Now in the days of the Apostles the law of circumcision was had among all the Jews who believed not the gospel of Jesus Christ. And it came to pass that there arose a great contention among the people concerning the law of circumcision, for the unbelieving [Jewish] husband was desirous that his children should be circumcised, and become subject to the law of Moses, which law [as well as the law of circumcision.—ED.]

was fulfilled. And it came to pass that the children, being brought up in subjection to the law of Moses, gave heed to the traditions of their fathers [as the Utah leaders are doing.—ED], and believed not the gospel of Christ, wherein they became unholy; wherefore, for this cause the Apostle wrote unto the Church, giving them a commandment, not of the Lord, but of himself, that a believer [in the gospel] should not be united to an unbeliever, except the law of Moses should be done away among them," (Doc. Cov., Rev. January, 1832).

By this we learn that the law of Moses, and also the law of circumcision (given to Abraham four hundred years before the law given to Moses) were both "done away" under the gospel of Christ. We also learn that those "brought up in subjection to the law of Moses, gave heed to the traditions of their fathers," and relying on these things, they "believed not the gospel of Christ, wherein they became unholy;" or, as Paul would say, "Christ is become of no effect unto you, whosoever of you are justified by the law. Ye are fallen from grace." "The gospel" (and the gospel alone) "is the power of God unto salvation," (Rom. 1:16), and when persons rely on anything besides the gospel for salvation they betray a want of faith in it as *the* means of salvation; they say, in effect, that they trust in something besides the gospel for salvation, and this unbelief renders them "unholy;" they are fallen from grace;" "Christ is become of no effect unto" them. Such is the unequivocal testimony of the Scriptures.

Christ will have his people trust his doctrine, his gospel, and that only, as the one and only means of salvation. In view of this Paul said, "Though we, or an angel from heaven, preach any

other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:8. Again; "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."—1 Tim 4:16. To further confirm this we quote the words of Jesus in the Book of Mormon:

"Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: Behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water. And after this manner shall ye baptize in my name, for behold, verily I say unto you, that the Father, and the Son, and the Holy Ghost are one; and I am in the Father, and the Father in me, and the Father and I are one. And according as I have commanded you, thus shall ye baptize. And there shall be no disputations among you, as there hath hitherto been; neither shall there be disputations among you concerning the points of my doctrine, as there hath hitherto been; for verily, verily I say unto you, He that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger one with another; behold, this not my doctrine, to stir up the hearts of men with anger one against another; but this is my doctrine, that such things should be done away. 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 of the Father, and the Father beareth record of me, and the Holy Ghost beareth record of the Father and 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 be saved; and they are they who shall inherit the kingdom of God. And whoso believeth not in me and is not baptized, shall be damned. Verily, verily I say unto you, that this is my doctrine; and I bear record of it from the Father; and whoso believeth in me believeth in the Father also; and unto him will the Father bear record of me; for he will

visit him with fire and with the Holy Ghost; and thus will the Father bear record of me; and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost, are one.

"And again I say unto you, Ye must repent, and become as a little child, and be baptized in my name, or ye can in no wise receive these things. And again I say unto you, Ye must repent, and be baptized in my name, and become as a little child, or ye can in no wise inherit the kingdom of God. Verily, verily I say unto you, that this is my doctrine; and whoso buildeth upon this, buildeth upon my rock; and the gates of hell shall not prevail against them. And whoso shall declare more or less than this, and establish it for my doctrine, the same cometh of evil, and is not built upon my rock, but he buildeth upon a sandy foundation, and the gates of hell standeth open to receive such, when the floods come, and the winds beat upon them."—Book of Nephi 5: 8, 9.

TITHING.

IT may be interesting and profitable to many to know that, when the temple at Nauvoo was being erected, the Saints voluntarily contributed "every tenth" day's labor, or "one-tenth of their produce," for that purpose. This was not done, nor claimed to be done, in compliance with the law of tithing given to the Church, but "gratuitously." In proof we quote the leading article in the *Times and Seasons* for July 1st, 1841; also minutes of conference held at Zarahemla, Iowa, August 7th, 1841. The first quotation reads: "Most of the labor that is done [on the temple] has been accomplished by the citizens devoting every tenth day *gratuitously* to that purpose." The second reads: "Elders G. A. Smith and John Taylor spoke at some length upon the necessity of the Saints contributing for the building of the temple at Nauvoo, and for the support of the poor; the conference *voted* that they would contribute one-tenth of their produce for the building of the Temple at Nauvoo."

These acts, with others of a similar

kind, have been elevated to the dignity of law by the late Pres. B. Young and his followers. But the law of the Church, as defined in a revelation given through Joseph the Seer, July 8th, 1838, requires of the Saints "all their *surplus* property to be put into the hands of the bishop of my Church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my Church; and this shall be the *beginning* of the tithing of my people; and after that, those who have thus been tithed shall pay one-tenth of *all their interest* annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord."—Doc. & Cov. 107:1. The italicised words help to distinguish "the law" from its *perversion* as made by B. Young and others.

The old Nauvoo Saints well remember, that paying a tenth day's labor, or a tenth of their produce, were not enjoined as a matter of law, but solicited as a free-will offering. This distinction should be carefully borne in mind.

Oppression, reproach, and many other evils have resulted, not from the law itself, but by its gross perversion.

Saints who will not assist to build up the Church of Christ, when able, by tithing or free-will offerings, are not worthy of membership. But to enjoin as law, what was once a merely gratuitous act, is to "Lord it over God's heritage," and to bring confusion and ruin." Has the Lord said in vain, "Zion can not be built up unless it is by the principles of the law of the celestial kingdom, otherwise I can not receive her unto myself?" Verily, nay. Professed apostles and priests may build, however, extensively; yet if they build without the warrant of God's law, He will not accept the work.