

## SERMON BY ELDER R. C. EVANS,

At the General Conference, Lamoni, Iowa, April 16, 1893.

Subject, JESUS FROM THE CRADLE TO THE GRAVE.

PERMIT me to draw your attention to the fifty-second verse of the second chapter of the Gospel as written by St. Luke, where you will read these words: "And Jesus increased in wisdom and stature, and in favor with God and man."

The subject of this discourse is One who has endeared himself to earth's children by ties that death cannot sever. He is considered by many as the hero of every struggle, and while we represent him this evening as a humble ambassador, we wish to try to reflect some points that were prominent in his character and that won for him the respect and love of the world which knew him best. We desire tonight to present Jesus to you in his humanity. It has been taught that Jesus was conceived and born under such peculiar circumstances that he was altogether different from other people; that the weaknesses that were placed upon the sons of men were unknown to him; that he was God, and therefore could not do wrong, had no desire to err, and that it was impossible for him to transgress law. It seems to me that if this were the proper position to occupy, Jesus would cease to be the example for us to follow. If on the start he was so far ahead of us in the race for immortality and eternal life, it is unreasonable for anyone to expect that we would ever reach the zenith by his side. We have thought that the people of the world have oftentimes been discouraged when they have been commanded to come up and reflect the character and imitate the life of Christ. In their humanity, in their weakness, in their darkness, in their blindness they were expected to do that which a divine one accomplished; but when we reflect upon the life of Jesus from the cradle to the grave, we see a different picture from that which has been represented to us in the years ago.

Jesus was born a baby, a real true baby. Those of you who wish to turn and read the history of his entrance into this world—read the love story that found its birth in the barn of Bethlehem—will discover that that baby was born as other babies, surrounded by poverty as other children. It is true that the conception of Christ is considered a mystery that we must lightly pass over to-night, but suffice it to say that priestcraft has thrown a mystery around it that the Bible has never warranted. While we admit that Jesus had no human father after the flesh, yet we believe his conception was the result of law known to God. Let us illustrate: When we desire bread to eat, we know there is a law by which we may obtain it. We prepare the soil, we sow the seed, and wait for the rain and dew and the mellow rays of the moon and the kisses of the sun to do their work, and by and by it grows and ripens and we harvest it, thresh it, grind it, bake it, and we have bread. When we desire wine from the grape, we have to plant the vine and watch it grow and take the fruit and prepare it according to law; but when Jesus was here and wanted bread and desired wine, he understood a law by which he could call the elements together and organize them, by which he could accommodate the guests at the Galilean marriage feast and the thousands spread upon the hills over against Bethsaida. He understood a law by which he could organize matter and produce bread and wine. So God by a higher law brought into the world that same one who is called the Holy One of God; but his birth was as other children, and he lived as other babes, with all the weaknesses that accrue to the infant life.

We are conscious that some ridicule the idea that the Christ represented in life was once a babe, that he was

troubled with the croup, and the whooping cough, and the measles, and all that; but we think there is no holier picture painted than the pure and holy woman holding in her chaste and loving arms a child, the fruit of love. Some one has said that the man who would throw discredit upon Jesus because he was once a baby throws a shadow across his own mother that endured much to give him a name and place among humanity. I see wisdom in God sending Jesus to this world in the weak and helpless form of an infant child. It teaches me the lesson that I, though weak, may become strong; that I, though ignorant, may become wise; that I, though a child of earth, by obedience to law may become an heir of heaven and joint heir with Jesus Christ, a ruler and a judge, not only of the world, but of angels; for is it not written, "Know ye not that the saints shall judge angels?"

The magi from the East as they saw the guiding star, were directed to the cradle in the manger, by the light of that peerless guide that God set in the eastern sky, and as they gazed upon that infant form they little thought that its voice would yet speak and by obedience to law would hush the turbulent waves and still the boisterous wind as parents quiet their children here. Those little hands that they gazed upon as they waved aimlessly through the atmosphere in their holy helplessness, they little thought would one day, by obedience to law, touch the withered hand and it be healed, touch the eyes of the blind and they see, and the ears of the deaf and they hear, and the tongue of the dumb that it speak; but history reveals the fact that it was so. Those little, tender, helpless feet that were unable to bear the weight of that little, diminutive form, by obedience to law grew until they could walk upon the white-crested foam as men trod the solid earth. Why, I love to think of Jesus as a baby; it seems to me that there is no purer, grander thought in the whole record before us than the fact of Jesus in his infancy.

Go with Mary as she enters the great temple over there and presents that baby to the priest in her maiden

innocence, in her beauty, in her modesty; as a child mother she presents the babe to the priest under the law. O, what holy hush must there have been, not only in the walls of that temple, but in the temple not made with hands, when the old priest said, "What is the child's name?" and when the answer came, "His name is Jesus," when that priest wrote upon the scroll there, he little thought he was signing the death warrant to the Jewish economy; he little thought that at that name every knee would yet be bowed and every tongue in heaven, in earth, and under the earth would yet join in the holy chorus. "Thou art worthy." Yet Jesus was a baby, and I am right glad of that, because the troubled, toiling, weary mother when overwork and anxiety has laid deep lines upon her brow as she touches that cradle, the prophecy of the future, she may look upon that child and recognize that Jesus was once a baby; and though the child may be troublesome to-day, by obedience to law like Christ, he can become grand, and pure, and holy, and powerful, and wise, and an heir of heaven.

We now present to you Jesus as a boy; a real, live boy. I want to try to bring him close to you to-night. While I am conscious that the history is almost silent upon Christ's life as a lad, yet we have some few points that give us an idea of his boyhood days. They are found in the chapter already cited for your consideration. The story says that when Jesus was about twelve years of age he was taken with his parents to Jerusalem while they worshiped according to the custom of the time, and after the religious ceremonies had concluded, they went back to their village home; and while journeying thither, after three days had glided by, they missed him, and the mother's heart began to throb with anxiety for the child who was absent, and all along the white caravan rang the cry, "A child lost. Have you seen my Jesus? Light blue eyes and light curly hair, about twelve years of age." But he was not to be found until they reached the temple, and O, what a wonderful revelation burst upon them as they gazed upon that meager form, surrounded with

all the lawyers and the doctors in that wonderful temple, hearing and asking questions! There is a thought that we want to reach right here. Jesus made interrogation honorable, he asked questions. He had to learn; he grew, not only in stature, but in wisdom and in knowledge. That is all the way we have to do, friends. All that you know some one has told you; either in earth or heaven you have received the information that you are in possession of; either by the revelations of God contained in the books or given by the Spirit, or else through the instrumentality called man. You all have had to ask questions, and the man who thinks he knows it all doesn't know enough to know that he doesn't know anything about it. Jesus asked questions.

But when they would remonstrate with him because of his seeming negligence of the family, here comes the statement that reflects the biography of Christ's life: "Wist ye not that I must be about my Father's business?" O wonderful child! At twelve years of age that boy had acquired an education that called forth a surrender of all his powers to his heavenly Father. He had learned to lavish his first, best, and truest love upon his heavenly Father at that early date. O what a wonderful lesson here! Why was it? "O," says one, "Because he was so peculiarly envired by the power of God." Let me tell you, the Scriptures say that he took not on himself the nature of angels, but the seed of Abraham, and became like his brethren in all things. We are further informed that in his humiliation his judgment was taken away. Now he did not comprehend and realize at that time and for a long time after the wonderful and stupendous character of the work he was to perform, but he was a child governed by the human instincts that govern all of us. "In his humiliation his judgment was taken away." While it is true that he sat with God in the eternal world before the world's were, yet when he left the shining glory and came down upon this mundane sphere and was born of a woman, cradled in a manger, took upon himself our nature, became like his brethren in all things,

he laid off the glory that he had with God in the pre-existent, spiritual world and became a pattern to the sons of men; took upon him their weaknesses; stood in the storm and tempest of humanity's great sea while the waves of human weakness were ever ebbing and flowing about him.

Let me draw your attention to one thought here: The secret of Christ's power was his purity of life, his high regard for God's law, and these principles were stamped upon him by the early teaching of his mother in that little school in Nazareth. O what a wonderful mission these Sunday school teachers have! What a wonderful responsibility these mothers have! What a great trust is committed to the care of these fathers! The child with all his nature budding and blooming out in life, you must train it; that is what Christ's mother did. Do you not know that the angel told her many things that were yet to come to pass relative to her child? and the biblical statement is, "Mary pondered all these things in her heart," and the result was, she gave her time to the instruction of this child until she had begun to form a character within him that he could say at twelve years of age, "Wist ye not that I must be about my Father's business?" What a wonderful world we would have twenty years from to-day if every child in this great republic at twelve years of age stood upon the platform that Jesus occupied at that time! If he had been instructed and trained to give God his best, first, and truest love, let us see to it, mothers, fathers, and teachers, that we recognize the worth of a child, realizing that the child is but the prophecy of the coming man.

It has been said that you should not keep a child under the shackles; that you should not circumscribe him; that you should not seek to control for his interests; but let him taste the bitter that he might in time to come appreciate the sweet; that you cannot put old heads on young shoulders; that we all have a right to sow our wild oats. Do you not know that the Bible says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap"? Oh! what are you sowing, you boys, you girls?

Are you sowing wild oats? Don't you know you will reap a harvest of woe, of disease, a harvest of tears, and wretchedness, and weakness if you sow wild oats in youth? To-day the world is crippled because of the sins of the past. Learn this lesson; that if you would be pure as a man, if you would be powerful as a man, wise as a man, learn to be pure, study to be powerful, seek to acquire wisdom while yet a child.

We have reason to believe that Jesus had very little Sunday school education; indeed, it is said in the record that he did not know his letters: "How knoweth this man letters having never learned?" That is, he was not considered a great scholar. But he was very observant in his boyhood days. He watched everything that was around him in the sky; he learned its lessons and talked of the sun in its rich and grand splendor; he talked of the mellow rays of the moon at night; he talked of the twinkling stars; in the waters he observed the lessons of life; in the fields he gathered the story of real worth, and consequently he became a great man. Let me show you. They tell us that he taught in parables. Why, the very teaching of that man reveals the fact that he was very observant as a child, that he was a boy of close observation; nothing passed the quick glance of his eye. A few evidences in verification of this assertion: While we view him with all his grandeur over here on Olivet while he talked to the people, we hear him saying, "The kingdom of heaven is likened unto a net cast into the sea." While he was a boy he lived along the seashore and had learned the lessons of the seafaring men and could tell the wondrous story that the world has loved to repeat ever since. While a boy we see him traveling amid the fields of Galilee, and years afterwards he could say, "The kingdom of heaven is likened unto a sower that went forth to sow." Again we find him up among the shepherds and learning their customs, and usages, and practices, and years afterwards he could adapt what he had learned in life and say, "I am the good Shepherd, and know my sheep, and am known of mine." "And

a stranger will they not follow; . . . for they know not the voice of strangers." Oh! to-night let me impress one thought upon you: Whither are you drifting? Are you following the voice of the Good Shepherd, or are you following the voice of the stranger?

We are informed by profane history that soon after his visit where he made this wonderful statement, "Wist ye not that I must be about my Father's business?" his reputed father, Joseph, died, leaving his wife and children to the care of this boy, Jesus. It is said that he had worked with his father in the carpenter shop: You boys who sometimes get tired in the toils of life, remember that Jesus worked in a carpenter shop, that he worked for his living; and perhaps the grandest thing that may be said of him in those days was that he worked hard at the carpenter's bench, and chased the grim wolf of poverty from his widowed mother's door. And it seems to me that we cannot tell anything much better for a boy than that he loved his mother and worked for her who had done so much for him. We see all along the line of life his wonderful love for his mother, his wonderful care for her; even in the agonies of death he made provision for her future comfort, and this reflects the grand character of that stainless and unique figure. Let me present Jesus to you in all the loving character of a child of earth so that you may see some of the characteristics that made him grand and powerful.

I offer a conjecture here that one day while working in that carpenter shop on the side of the hill over against his little village home there arose a great storm and that he could see out of the door as the storm clouds were rising and the winds were howling, and by and by the torrents of rain came down, and with a mighty rush, freighted with wrecked matter, it hurled down the valley until it struck a house on the other side that was nice, grand, beautiful to gaze upon; but while the *debris* that had been gathered by the fierce torrents of the storm beat upon that house, it fell and ruin was the consequence. But on the

other side he gazes upon a little home, perhaps not grand in its architectural design, but yet it was solid, built in the proper way, and when the storm beat upon it fell not but it stood like the sturdy oak amid the tempest; and in years afterward he was able to draw a picture from life when he said, "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell." I believe he told the story as it was imprinted upon the tablets of the past.

What a funeral sermon that is to the thought that "faith alone is a good and wholesome doctrine and very full of comfort." You friends who think that Jesus did it all long ago and you have nothing to do, will you ever sing, "Doing is a deadly thing," and "Doing ends in death," when Jesus reveals the story here that the man who did as he was commanded stood the test of the storm of trial, but the man who believed and professed a great deal but did not comply with the condition by making his faith alive by his works, brought disaster, wreck, and ruin as the result of his mere profession of faith? Let us learn the lesson here then, that if we would enter into life we must not only believe, but we must keep the commandments.

We hasten on to Jesus as a man, a real character, a real figure who acted his part in the great drama of life upon the stage of humanity; one we see environed by all the trials and temptations, and the tears and darkness, and the sickness and gloom that has come to the sons of men; not a figure that came from heaven to represent divinity without having trial, but as a man with all the human propensities. Isaiah in talking of this character, tells us that he "was a man

of sorrows and acquainted with grief." "He was bruised for our iniquities," and for the transgression of his people was he stricken, and with his stripes we are healed. He understood the pangs of hunger; he endured the tortures of poverty; he knew something about the burning fever of disease; he was cognizant of the weaknesses of life as he traveled here in his ministerial work and labor. In verification of this assertion let me cite you to the awful scene in the wilderness of Judea immediately after his baptism. He fasted forty days. What for? To overcome the weaknesses that were upon him and that God's Holy Spirit might rest upon him and fit him for the stupendous work that was devolving upon him to perform. And it is said that afterwards he was an hungered. Isn't that one of the traits of our character in this life? Do we not get hungry when we have nothing to eat for a few hours, or a few days, or a few weeks? That was what was the matter with Jesus. The Book says he was an hungered—an evidence of humanity. I have read in a work published in New York City that one of his friends followed him into the wilderness and begged of him to eat, but in his pale, weak, emaciated condition he begged of the friend if he loved him to not tempt him, but to go away and let him enter into the full performance of his work and accomplish the design for which he was created.

After his fasting, after his baptism, and after his going forward to the sons of men and confessing his dependence upon the divine storehouse, confessing that he should comply with the conditions prescribed in the law that God gave for the amelioration of the sons of men and the bringing of them up to the condition of the children of God, you remember some then thought he was so good that he did not need to keep the law, and one by the name of John had said, "I have need to be baptized of thee, and comest thou to me?" But Jesus with all that holy humility that ever shone out in his life and character, that made him so grand and pure, remarked, "Suffer it to be so now: for thus it becometh us to fulfil all righteous-

ness." I submit for your consideration that if the Stainless One could not comply with the conditions and fulfill all righteousness without being baptized, that you or I cannot. Why was he baptized? He took not on himself the nature of angels, but the seed of Abraham, and became like unto his brethren in all things. Do you not know that Jesus Christ had to die and that it would have been amen to him if he had not complied with the conditions by which he might obtain the first resurrection?

We present him to you now in his ministerial work as a man. Watch him as he goes down into Samaria with the rest of his disciples, and while he is journeying there without purse or scrip, oftentimes with men so hungry that the disciples plucked food from a corn field that they might appease their hunger; O how life-like that is! By and by they traveled along the dusty roads and Jesus gets weary, and sick, and weak, and they come to the famous place called Jacob's well. I want you to notice the evidence of humanity here. He said in effect something like this to the Twelve: "You are strong and robust, while I am weary and weak, and the mission of life seems hard to bear. While I sit here you go into the city and buy meat." It seems to evidence the fact that he was so weary, and sick, and hungry that he could go no farther, and they that were stronger than he went into the city to buy meat. The Scriptural statement is: "Jesus being weary, he leaned upon the well." Is there a lesson here for you and me? While he is reclining upon that wellcurb, a woman appears, a poor child of earth. She needs help. He anticipates her wants, and though weary, and sick, and tired, with the great magnanimity that ever characterized his actions he began at once to administer to her the grandest and the best of all earth's gifts. What a lesson to the elders of to-day as they go out; oftentimes weary and sad, they think it is not worth while to preach when there is such a small congregation. Listen, if you will, to the sermon of sermons; one woman the congregation, Christ the elder, and as you think of this to-night,

never refuse to tell the story of Jesus and his love wherever a human ear will bend to hear your statements.

Another thought: While he is preaching to the people and healing their diseases and doing for them all that he can, the time comes that he gets tired and worn out. Were you elders ever in that condition when you have been preaching every night, and administering to the sick, and fasting and praying for energy and power, and trying to stem the tide of human opposition and fighting the dark demons of scandal, and trying to ward off the arrows of hatred that have been hurled against you? and have you ever felt weary and sad? If so, think of Jesus when he said to the disciples, "Let us go over on the other side of the lake." About tired out, that is the idea. They required rest; they had not time to eat. (See Mark 6:31.) But they would not let him go for a little while and he sat on the boat and preached to the people though he was tired, worn, and weary. And O friends, I would love to have been present upon that occasion. Talk about a Talmage and a Beecher; I'd have sooner listened to the Stainless One upon that occasion while the waters were rippling against the shore of that little lake in Galilee than to have heard all the Beechers that have ever lived since the time of Christ! He leaves one shore to reach the other. He does not wait to get a bunk. He doesn't look around for a stateroom. No; perhaps he had no money, possibly he was too sick to reach the bunk; but we find him lying on that cold, damp floor on the deck.

Many evidences of humanity now appear in the narrative and we see that soon the tired, weary Jesus is found wrapped in the embrace of slumber. But listen! the roar of thunder is heard in the distance; it is midnight on the waters; a storm is on the deep; the thunders roll, a vivid flash of lightning is seen, and all is horror and dismay and they think they are surely going to sink. Every man is at work; every muscle is exerted, and all their powers are being brought to bear in order to reach the land; but suddenly they think of One with them and they cry out, "Where is he? we will have him help us." Probably that is not all there, but that inference is. And what does the Savior

say? They looked around for him and when they found him it seems that they did not wake him in a ceremonious manner, but said, "Master, carest thou not that we perish?" We see humanity there; he was sound asleep, weary and worn with the day's hard toil. What would you have done under such circumstances? Had they awakened you out of your sleep, what would you have done? Perhaps you would have prayed the Lord something like we have heard people pray to him in the past: "O Lord! I am filled with wounds, and bruises, and putrefying sores from the crown of my head unto the soles of my feet, and I am a poor wretch, a miserable sinner." You may not have clothed your thought with such language as that, but I apprehend that nearly all of you would have begun to confess your sins; you would have begun to confess that you had no right to call upon God, but that you would ask for mercy, and if he would only forgive you this once you would never trouble him again. But that was not what Jesus did. He was pure; he could say, "I do always those things which please my heavenly Father." O, what an example! though surrounded with humanity he could bear the testimony with humility, "I do always those things that please my Father."

Now friends, where was this power? Was it in the mysterious conception over there in Galilee? No, it was in the *purity of his life*. He was pure, and that made him powerful. He was obedient to God's highest and fullest commands, and that made him come before his heavenly Father in faith in the hour of his extremity. And the man who will keep his mind and body clean and pure in this day and age of the world, will be enabled to realize in the hour of darkness and disaster and pain and weakness that he can go to God, and the same God that listened to prayer in the storm, in the darkness, and saved from the deep waters in that country where Jesus prayed, will hear you.

What did Jesus do? He awoke; he took in the situation at once; he knew there was an omnipotent power behind him; he knew he had tried to keep the law, and therefore he was in possession of the information we now have; viz., "I the Lord, am bound when ye do what I command you." Christ had observed these conditions. He was keeping the commandments and doing always those things that pleased his heavenly Father; so with the courage of his convictions, *with the power of a pure life* he could appeal to God, and while the winds were sounding like so many armies of artillery, and while the waters were reaching high, and while the

waves were rushing in upon them in the midnight storm, he stepped forward in all the calm serenity of a man whom God loved, and because of the purity that was resident in his life, he said, with power, "Peace, be still," and suddenly there was a calm. Not a sound was heard, not a man dared to look to his fellow, but as the moments glided by and they took in the situation, they said: "What manner of man is this, that even the wind and the sea obey him." Here is an evidence of purity. Here is an effect produced by faith, and that faith comes by purity of life. He was tried. Here we have found where he was weary; we have discovered where he was sick; we have learned that he was sleepy and hungry. Will you tell me he had no trial, when the record says he was tempted in all things like unto us? But there was one difference, when Jesus was tempted. He struggled until he overcame, and as the poet said, Each victory helped him some other to win. He became stronger after every struggle; and that is the way it will be with you and me: yet he was tempted and tried.

I draw your attention to one other scene in the history of Christ's life as a man. When the time came for him to be offered up and he realized that his hour was come, after that farewell supper, that last good-bye—after the singing of that mournful hymn, he left them. There was a time when he said, "You three come with me while I go out there," and he took three of his beloved disciples yonder with him; but after reaching the garden it seems that there came upon him an awful loneliness; he wished to be alone. Have you ever been in that condition when you did not seek the society of men, when the hour came and you desired to be alone with God? That time occurred in the history of Christ's life, and so he remarked, "You remain here while I go yonder and pray." Do you not know that Christ longed to live? Do you not know that he desired to live, that he plead for life? Are you not in possession of the knowledge that he was only about thirty-three years of age, in the prime of life, with all the possibilities of manhood before him? Is it any wonder that he should plead for his life when we remember that in his humiliation his judgment was taken away? He could not see all there was before him. I apprehend that if Jesus had fully comprehended his mission he would not have prayed so fervently that God would spare his life. But God permitted him to be tried to the very center of his being in order to prove the possibilities of humanity, and the result was that when he recognized that the time had come that he

would have to forfeit his life, he saw and felt his weakness, and he plead for power: "O my Father, if it be possible, let this cup pass from me," were his words; but it was not possible; it had to be done, else the scheme that was devised in the mind of a great God would have been thwarted. And, by and by when the struggle came, three times did he fall upon his face, pleading that Heaven would spare his life, and when God had tried him enough, what was the result? He sent an angel to strengthen him. I do not know what the result would have been had not that angel arrived. Have you the right to surmise that under similar circumstances you may be divinely assisted? I believe you have. I believe if God Almighty said that "angels are ministering spirits sent forth to minister unto those who shall be heirs of salvation," and that if you will only keep your heart, and mind, and body set to do the will of God, there is no trial too severe for you to pass through. Heaven will defend and strengthen you, and if it is necessary will send angels from the courts of glory to minister to your wants. I know that some of our friends think that angels have ceased to appear to man, that they have nothing to do with the sons of men now: but they have a vocation, and it is that they should minister to those who shall be heirs of salvation; and when Jesus needed their kindly ministrations they came. When men all through life's history require their kindly assistance, heaven sends them and they minister to them. Our God is unchangeable, consequently we believe that in this great age when it is so near the winding up scene, that if we require angelic ministrations it will come just as it did then.

When Jesus had been tried and tempted and was proven true, he submitted to the conditions and was taken to the cross; but it seems that that was not enough. One more trial had to be met, and it would seem from the history that on the cross darkness enveloped him until he again thought he had been forsaken, and God wrung from him the saddest, bitterest cry of despair that ever rent the air of this world: "My God, my God, why hast thou forsaken me?" Was he forsaken, friends? He thought he was. No, he was not forsaken; he was only tried. When you get into similar conditions and you are called upon to crucify some things that you so dearly love in life; when you are called upon to lay aside those whose loving smiles are the sunlight of your lonely existence; to bid farewell to home and loved ones and go right forward, if you learn that it is

your duty to do so, never fear; your heavenly Father will never forsake you; he will stand by you and protect you. When that trial was over, Jesus revived. He seemed to take in the situation, and then he could say, "Father, into thy hands I commend my spirit," and, trustful to the last. Having brought his own will in subjection to his Father's, he could say, "It is finished."

Now this is the life of Christ from the cradle to the grave. Time will not allow us to enlarge upon it further, but suffice it to say that Jesus Christ has proved the possibilities of humanity. He was our pattern, our guide; and though he was God manifest in the flesh, yet in his humiliation his judgment was taken away, and not until he arose did he enjoy the glory that he had with the Father before the world was. In human weakness he struggled on beneath the gloom of earth life that he might be a pattern to you and me and show us the grand powers, and privileges, and possibilities of humanity. As the Rose of Sharon he will bloom until the fragrance of his holy life will be wafted over the worlds, and all will honor him.

He taught us in that wonderful parable where he said, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." I believe the woman is representative of the church; that the three measures of meal are the inhabitants of heaven, earth, and hell; and that the leaven is the doctrine and principles—the law of God; that the power, and wisdom, and might, and omnipotence of Almighty God will by and by indoctrinate, and save, and rescue all the sons of men and give them the chance to rise and become like Christ, an heir of God and a joint heir with Jesus Christ. When this is accomplished we will know Christ better; we will love him more; we will realize then the force and power of the text that "Jesus increased in wisdom." He had to learn as we have, he had to increase in stature; and as he increased in wisdom and in stature and lived to that light that shone upon him was reflected from him, he grew in favor with God and man. This is the case with you and me; when we die to sin and are purified and are born again, and crucify the sins and lusts of the flesh, and fashion our lives according to the doctrine, we too shall have been enabled to bear that testimony that we have increased in wisdom, and in stature, and in favor with God and man, until we have arrived at the measure of the stature of the fullness of Christ.

## SERMON BY ELDER C. SCOTT,

At Lamoni, Iowa, September 10, 1893.

Subject, BUILDING UP ZION.

WE invite attention to a familiar subject; it is much easier to speak upon an old subject with which we are familiar than to attempt to occupy ground that is new. Our lesson is found in Psalm 102: 12-16: "But thou, O Lord, shalt endure forever; and thy remembrance unto all generations. Thou shalt arise and have mercy upon Zion: for the time to favor her, yea, the set time, is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory.

The subject of the building up of Zion is that to which we feel to invite attention on the present occasion. David, in this statement, is evidently looking down to the work of the Lord to be accomplished preparatory to the second coming of Christ. The scriptures of both the Old and New Testaments represent the coming of the Lord in his glory as his coming to receive his people into their rest; to give to them their reward; to enable them to enter into the enjoyment of that bliss to which they have been looking forward in all ages. It seems to me that to all Latter Day Saints no theme is more encouraging, or better calculated to enrapture the heart than the building up of Zion in the latter days. To this period all the world, all the prophets of the past have looked and anxiously sought for a clear understanding of, because it is in connection with the culmination of this work that they look for their reward, and around it clusters the ultimate realization of their hopes. You remember that the Apostle Peter, in the third chapter of the Acts of the Apostles, tells of the restitution of all things which had been spoken of by the mouth of all the holy prophets since the world began. To this testimony

of Peter, the prophets of all ages prior to his time, and subsequent to his day also, we are led to believe, have looked.

It ought to be a matter of the highest importance to us that we are living in what might be termed a prophetic age. We cannot fail to see that the hand of God is moving, turning, and overturning among the nations; and when we look at events as they are developing before us, and will develop from now until our Savior comes in glory, we can but see that we are living, we are dwelling in a grand, an awful time; in an age of ages, the culmination of which will be sublime; in a period of the world when the Lord is preparing the nations of the earth, and a people especially, to enter into that great reward, that state of eternal bliss. Can we realize it? Can we make it other than a fact? Does it become to us a glorious reality? Shall we, do we live in a time when the visions of the past are to resolve themselves into a grand realism? Is the glory before us? Individually, I believe that it is. The text is, "When the Lord shall build up Zion, he shall appear in his glory." Paul, looking out through the ages from his day, saw this work, and speaking of the existence of Zion among the Gentile nations, says, concerning the fruition of the salvation of Israel, "There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." When I shall take away their sins! The sins of Israel! We do not for a moment think that we may spiritualize this text according to modern theology, and apply the term "Israel," to spiritual Israel, for it would be made to appear that blindness had happened to spiritual Israel, until the fullness of the Gentiles had come in; but it was to literal Israel that

was recognized as God's people that the prophecy had reference who through transgression had become blind to the things of God, and whose blindness, according to the prophecy, was to continue until the fullness of the Gentiles had come in.

Zion is defined in the first place, to be heaven. In the fiftieth Psalm David says, evidently speaking of the Savior and his mission, "Out of Zion, the perfection of beauty, God hath shined," and the Apostle Paul in his second Corinthian letter, commenting on this very Psalm, says: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Out of Zion, the perfection of beauty, through Christ, God was to shine, and morally and spiritually enlighten the world. Heaven is Zion in its perfection.

Zion, in the second place, in its application relates to holy places upon earth. You and I are especially interested in this, because we are living in a period of the world when God's people are commanded to live in holy places; hence you read in 2 Samuel 5: 7 that David captured the stronghold of Zion. Zion was applied to that stronghold; it had previously been a fort; giants lodged there; but David was enabled to capture them; he had taken the fort and established the worship of the Lord there, and hence it was called Mount Zion, in its literal application.

In the third place, the term "Zion" in the Scriptures is applied to a city, a holy city, contemplated by the prophets of old, a city whose people shall all be righteous. No unrighteous ones there! no unholy ones there at the great day of its glorification. "Thy people," says the sixtieth chapter of Isaiah on the same subject, "shall be all righteous."

In its fourth application, Zion applies to the church. You may learn this by reference to Isaiah 28: 16 with the last verse of Romans 9. It is to Zion, in the sense of the church, that we wish for a few moments to invite attention. □ It needs no argument to convince Latter Day Saints that the kingdom of heaven, the church of

Christ, the church of God, the congregation of the Lord, will actually exist in the latter days, and through that congregation the Lord will accomplish his work, his marvelous work and his wonder.

One thing with reference to the character of the building in its organic sense, to which we wish to give a passing remark, is this: it will enable those who believe in the latter-day work to see the harmony of the work in the latter days with that of prior ages so far as building up *the Zion* or the church is concerned. In its organic structure, the church, or kingdom of heaven, is an outgrowth of principles, just as much as the Farmer's Alliance, Freemasonry, Odd Fellowship, or the Good Templars is an outgrowth of principles. Its outgrowth from those principles is just as legitimate spiritually and morally, and as logical as it is for a mustard stalk to grow from a mustard seed. Whenever that kind of seed is planted you could not reasonably expect any other organic outgrowth than one having the very nature and character of the seed planted; hence whatever the organic structure of the church, the outgrowth of the principles of the gospel as preached by Christ and the apostles, if the same gospel is now preached, you cannot expect an organism differing from that, any more than you can expect to sow mustard and reap wheat. Therefore, if the seed of the kingdom, the word of God is planted in its unchangeable form as originally designed of God; if like circumstances govern, like causes will produce like effects; men were sinful then, men are sinful now; the design of the gospel in its development then was to redeem man from sin, that is its purpose and object now. It requires the same power to redeem fallen man now that it did then, consequently, so far as organism is concerned, the church growing out of gospel principles would be the same now as in the days of old. It could not be otherwise. Moreover, the spiritual fruit growing out of the lives of those individuals who are governed by that gospel, would be similar; its manifestations would be seen growing out of every regenerated, renewed, pure, humble, sincere heart; and where

those fruits as manifested in the lives of Jesus, Paul, Peter, Moses, and the ancient worthies, are not manifest *now*, there is reason to believe that the seed has fallen on the wayside ground, and that the birds, or Satan's emissaries have gathered it up. You can only discern the tares when the head of the wheat or its fruit begins to be developed; outside of that the tares and the wheat look just exactly alike. I saw it practically represented once, I could tell no difference in the stalk, in the blade, or even in the color, so far as that is concerned, and it was only when the fruit was developed that the tares appeared and were made manifest and it was seen that there was no wheat fruit there. It resolves itself, therefore, into a practical question; this building up of Zion is a practical question to all and has a bearing upon each individual, each person, each of God's children is closely interested in it.

We want to notice and not forget that the text says that when the Lord builds up Zion, he shall appear in his glory. When I contemplate this subject, the thought occurs to my mind that when the Lord builds, he does not build with untempered mortar; when the Lord builds, he does not build with unconverted men and women; unconverted men and women may be among us, but the Lord is not building by them. You cannot tie the Lord, in this building, to any unholy works; that is the thought. I cannot do evil works, neither can I engage in wickedness, and claim to be a member of Zion; the Lord superintends this work. "When the Lord shall build up Zion he shall appear in his glory." The untempered or ill-tempered mortar which becomes unsafe falls from where it is placed, crumbles and drops out of its place in the building; allows the winds to pass through; it is no more there; it could not stand the weather; it could not stand the trial; it was unable to stand the heat, and the rain, and the winds. That mortar is just like a house built on sand, when the winds blow, and the rains descend, and the storms beat, that untempered mortar, like the house built on sand, gives away under it and falls, and truly to those individuals

who build on such foundations the fall is great.

Isaiah, in chapter 1: 27, speaking of the work that is represented by the church of God in these latter days, says, "Zion shall be redeemed with judgment, and her converts with righteousness." I want that we remember that text. We used to be taught that the word judgment, as it is in Isaiah 1: 27, referred to a display of the displeasure of God on the wicked nations of the earth. Whether the judgment of the Almighty enters into the work, in latter days, in that respect or not, is not the question just now. Zion is to be redeemed with judgment; there is to be an exercise of divine judgment; God is building; for, "When the Lord shall build up Zion, he shall appear in his glory."

John tells you, "He that doeth righteousness is righteous, even as he [the Father and the Son] is righteous." He that doeth right is righteous. Now the Lord never made a thing right by commanding it do be done. It don't make it right not to steal simply because the Lord has said to me, "Thou shalt not steal." The principle was wrong before the command was given. By the act of robbing we may deprive our fellow men of that that is justly theirs, without giving value received, because we are, by nature, liable to do each other wrong in that way, and God prohibits it, and condemns the wrong, and says to you and me, we shall not steal. God commands anything to be done or prohibits it because it is right or because it is wrong to do or not to do, hence it is that we have a law, both mandatory and prohibitory. God never gave a commandment to make a thing right or wrong. If the law of the Lord has had its effect upon our very heart and mind, there cannot be otherwise than our being approved in the righteousness of God, and that righteousness is revealed in the gospel. No wonder, then, that Jesus says, "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock." It is not he that hears these sayings of mine, and refuses to do them; not he that hears these sayings of mine, and puts an interpreta-

tion upon them, and then carries out that interpretation that shall be likened to a wise man. That is where the mistake is always made, where we attempt to do anything our own way. One mistake, on the part of some, is made in not paying attention to the sayings of Christ; another mistake is made in putting an interpretation on the sayings of Jesus, and then instead of doing what is said there we essay to carry out our own interpretation of what was said. There is where men and women are liable to be wrong.

It seems to me that Zion might have been further along than she is, and her converts many more, if she had been willing to carry out the law to be perfect. But alas! it is the old story repeated; for sixty-three years has the Lord in mercy and loving kindness been trying to instruct, and strengthen, and enlighten, and lead his people on, but like the Lord's people in the wilderness, or like the Lord's people in an early day, we have been slow to hear, slow to do; too many times we have misapprehended, and turned away from the right, and the Lord has been, for sixty-three years, trying to impress upon us the lesson that he told us away back yonder in the early days of the dispensation; namely, Zion cannot be builded up, unless it be upon the principles of the law of the celestial kingdom. There is the Lord's negative, the divine fiat; it is the law of the Lord. We insist here, that we had just as well stop now, and labor no longer, as to go on in neglect of the celestial law; for all, so far as any history of the past reveals, who have failed to keep the celestial law, have backed out, have proved a failure in their lives, as long as they abode in disobedience. Condemnation rested upon the whole church, even all, a few years since, for they treated lightly the laws that God had given in this grand, crowning, culminating dispensation of all dispensations.

The Lord says he delights to bless his children, when obedient to his law, with the greatest of all blessings, but if they, having come to a knowledge of the law, refuse to keep it, he says he will curse them with the greatest of all cursings. If you will, to-day examine the works that have

been carried on by those people who fell a few years ago from their exalted position of saints of God, to the great depths of degradation, and false doctrine, and error, and impenetrable darkness into which they have sunk, and compare their works with the works of other men who had not the light they had, you will be convinced of the fact that the cursing inflicted upon them is the greatest of all cursings. Do any of the representatives of the Protestant world lay claim to having received the light that God gave to his people in the latter days? and can it be said they have rejected it? They are incapable of getting down to where that people has got to; they have not had the light; they have not stood so high; they are not capable of enduring such darkness; they cannot come into it and carry out its works. It is plain to the most casual observer that none of them, notwithstanding their high attainments, however great their learning, have sunk so deep, and carried so many with them, as those who have departed, sad as it may appear to say it, from the law a few years ago. If you and I ever get so low, and are bound as completely in chains of everlasting darkness as the angels that fell from their first estate, it will be after we have risen to become equal to the angels and then fallen. The Lord has verified the statement in the law given in the forty-first section of the Book of Covenants and the living example is before us to-day. God blesses with the greatest of all blessings when his people are obedient, but when they disobey he curses with the greatest of all cursings. What people has suffered such marvelous cursings as those who once walked in the light of God?

I want to invite attention, here, to a statement in the beautiful vision that was given to us by the servants of the Lord, in the seventy-sixth section and fifth paragraph. Speaking of those who shall inherit celestial glory,—and if we notice what they do in order to obtain that glory we shall learn the law called the celestial law, and Zion cannot be redeemed, says God, unless it is by the principles of the celestial law,—it says: “They

are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome [those who overcome, mark it, not those who are overcome with evil, but those who overcome] by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all who are just and true [those who are just and true. Will not those words sink down into the great archives of your hearts and abide there?]; they are they who are the church of the firstborn; they are they into whose hands the Father has given all things; they are they who are priests and kings, who have received of his fullness, and of his glory, and are priests of the Most High after the order of Melchisedek, which was after the order of Enoch, which was after the order of the only begotten Son; wherefore as it is written, they are gods, even the sons of God; wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet; these shall dwell in the presence of God and his Christ forever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people; these are they who shall have part in the first resurrection; these are they who shall come forth in the resurrection of the just; these are they who are come unto mount Zion, and unto the city of the living God, the heavenly place, the holiest of all; these are they who have come to an innumerable company of angels; to the general assembly and the church of Enoch, and of the firstborn; these are they whose names are written in heaven,

where God and Christ are the judge of all; these are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood; these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical."

They have come to all the glory that Paul speaks of in the twelfth chapter of Hebrews as characterizing the church of the firstborn, "To an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven," etc. They are come unto this union, into this covenant; they have arisen to this exalted sphere by virtue of their obedience to the celestial law, and hence he says it is these whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all. Here we have in perfect review the general outline of the principles of the law of the celestial kingdom. God has told us that unless Zion is thus builded up, he cannot receive her unto himself. In fact he says, Zion cannot be builded up except by this law. It is said to the Saints everywhere, Cease to find fault one with another, let every man esteem his brother as himself, and practice virtue and holiness before me. This is a latter-day injunction, "Let every man esteem his brother as himself."

Again, it is said in this same volume (Book of Covenants) that "If ye are not one, ye are not mine." If ye are not one, ye are not mine! We could not expect to be the Lord's children, to be accepted of him in a state of division. The Lord, in that memorable prayer recorded in the seventeenth of John, prayed that all who believed on him through the apostles' words might be one, as he and the Father were one. He prayed that we thus might be united; that our unity might convince the world that Jesus was the Christ. "That the world may believe that thou hast sent me," is the language of the Savior. Now, the fruits of this law summed up by the Savior in the fifth of Matthew are

something like this: If a man ask you to go with him a mile go; if he sue you at the law and take away your coat, let him have it; if your enemy hunger, feed him; if he thirst, give him drink; pray for those who spitefully use you, and persecute you, and cast out your name as evil; bless those who curse you. These are some of the fruits growing out of the celestial law, and only by doing that way can we be perfect, even as our Father who is in heaven is perfect.

He is perfect in his sphere, let us as children be perfect in our spheres. If we love only those who love us, only bless them that bless us, do good to those only who do good to us, etc., we are no better than the sinner. But when this celestial law that cometh down from God, that divine and holy one, is planted in the heart, by obedience to its precepts we become perfect in our spheres as he is perfect in his sphere—like our heavenly Father, who sends his rain on the unjust as well as the just, and causes the sun to shine on the evil as well as on the good, and does not limit his blessings just to his friends.

The Savior illustrates by these sayings what we ought to do. They are a portion of the celestial law as it re-

lates to individual life in the keeping of God's commandments. By keeping the commandments we overcome, and by a failure to keep his law we do not overcome.

This law illustrates to us what kind of material God will build up Zion with. The question with me is, am I to be found of the right kind of mortar or material? Can the Lord take me as a piece of dust, so to speak, create me from these various elements, and transform me into a living stone? If the seed coming from the divine source falls into the heart, it begins to swell and germinate, and we are developed and born of God, then are we new creatures in Christ Jesus, and if you will allow me a homely expression, the seed always grows from the inside, just like a cabbage head, the old humanity, Adamic nature, like the old leaves, falls off, and perishes, and Christ is formed in us the hope of glory. May the Lord, the Christ, be formed in us, may we be changed into the same image from glory to glory, by the Spirit of God, that we may be found able to dwell in the temple of the Lord; be able to abide the day of his coming, is my prayer in Christ's name. Amen.

## "AND THY NEIGHBOR AS THYSELF."

THIS is a part of a statement made by Jesus, in answer to one of the lawyers, as stated in St. Luke 10: 27. It occurs in a little different form in Leviticus 19: 18: "Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord."

We lately heard the preacher on this text in connection with the command, "Thou shalt love the Lord thy God with all thy heart, might, mind, and strength."

From what the preacher said one hearer at least gathered the idea that the preacher was of the opinion that this commandment to love one's neighbor was the duty of man, equally

binding and inexorable, as the one, to love God; because it was an "immutable law of God;" and that he who failed in this duty was inexcusable, and guilty before God of breaking his law.

The question arose in the mind of this one hearer, whether he rightly understood the saying, "Thou shalt love thy neighbor as thyself"? and whether he read it and understood it as the preacher did.

The word "as" seems to carry with it the meaning "in like manner;" which in the instance under examination would mean that in the same degree and to the same extent that a man loved himself, so, to the same extent

and in the same degree a man must love his neighbor. The preacher said that it was a man's duty by this commandment to hold the children of other men as near and dear to himself as his own were, that he should have the same regard and care for them as for his own; at least that is what the hearer understood him to say. And this would seem to convey the idea that the meaning of the words "as thyself," quoted by the preacher, was as referred to above. If so, there appeared to the mind of the listener a difficulty—not a lion in the way—but a difficulty. It is of this nature. If a man love himself selfishly; always thinking of self before others, gratifying his feelings concerning what was pleasing to himself in his deportment toward others, should he exhibit the same sort of love toward his neighbor. Again, if a man have but little regard for himself, was to a degree a self-sacrificing man, depriving himself of luxuries, comforts, pleasures, even the well-being and comfort of his own household that he might bestow time, attention, this world's goods upon others; should he extend that same sort of love to his neighbor? and what would be the result of it.

Again, man loves his wife and children from the mandates of an imperial quality existing in him by reason of his creation—it is his nature to so love them. It is not by reason of a command of God demanding of man's moral nature an obedience to a set requirement that he loves wife and children. He was made so; and after his creation, God gave name and character to the sentiment: "Therefore" (for this reason) "shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Jesus, in both Matthew and Mark's relation, said, "For this cause shall a man leave," etc. It is not in the nature of a command, but is a recognition and statement of an existent fact, a sequence necessarily following the order of created things. The command, "Thou shalt love thy wife," does not appear in the decalogue; though the spirit of it may be there in "Thou shalt not covet thy neighbor's wife." If so, then, by parity of reasoning, the command to

love whatever is thine own is found there also, for the command is, "Thou shalt not covet thy neighbor's house;" his wife, his ass, his ox, his man servant, his maid servant, nor anything that is thy neighbor's; hence if love and regard be enjoined in the one case, so in all. But, in our time, and for us as recipients of the gospel covenant under Jesus, the command "Thou shalt love thy wife," is specifically given. And it appears as if this might have occurred to assist in marking the "evil days" that the prophet referred to, when "evil-minded men and seducers," should wax "worse and worse," being "adulterers," "whoremongers," "without natural affection."

If then the preacher was right, and the command to love one's neighbor *as* himself means to love in degree and extent, in like manner, then, man is commanded to bend himself by the exercise of moral force to do in the one case what nature impels and unconsciously enforces in the other. Is it possible to make the cases alike.

In the love of a man for himself the love of his wife and children is a part of his self-love, for he and his wife are "one flesh;" and his children reproductions of himself, parts of his life. His emotion, sentiment, regard, esteem, love, whatever name is used to express the quality of his affection for his family, is ingrained, inherent, and lawful, and is exercised without regard to an inflexible moral command. Can he by any effort of will power, moral force over himself make his affection for his neighbor like unto it. Sometime when the preacher is in the mood to so explain this that the hearer may comprehend it, and thus make duty practicable, it will be well and surely acceptable.

It would seem that one very necessary thing should come in to the question in order to make it duly plain, and that is, what is a proper self-love? How shall a man love himself in order that he may "love his neighbor as himself" and be in the line of love, duty, and the law. For we are commanded also to "love our enemies;" and this is to be a contradistinguishing feature of a follower of Christ, that he shall extend love, regard, and kindly offices

to them not allied to him by nature or creed, and from whom he expects no return, either of love or favor. Does the command to "love thine enemies" have the same import and significance as, "thou shalt love thy neighbor as thyself"? If so, what relation must a man bear to another to be his neighbor?

We do not criticise the preacher, but he who hears what the preacher

says, must have such conception of what is said that he can make application to his own condition and formulate a proper course of action for himself in order to carry out what the preacher charges is the hearer's duty; hence, the hearer's wish to know how to love himself that he may love his neighbor within the meaning of the law.

J. S.

## REMARKABLE PHENOMENON.

TO THE EDITOR OF THE TIMES AND SEASONS; *Sir*:—In a communication from a friend of mine, Elder William Martindale, who is now preaching in Wayne county, Indiana, I received an account of the following singular phenomenon. As Washington was my former place of residence, and as I am acquainted with the place where this singular phenomenon made its appearance, and also with the people whose names are mentioned as witnesses to the fact, believing them to be men of probity, and having confidence in their statement, it was somewhat interesting to me; thinking that the readers of your widely circulated journal might feel the same interest in it, as one of the signs that should take place in these last days, I have thought proper to forward it to you, leaving you to insert it or not at your discretion.

The following is the account given.

WASHINGTON, Wayne Co., Ia.,  
Dec. 22, 1843.

MR. JOHN HATFIELD; *Sir*:— . . .  
'But I must hasten to give you an account of a singular phenomenon which was seen in this neighborhood on the night of the 19th inst. It was reported that a panther had been seen

at the Logan deadening, (you know the place,) and on the evening of the 19th, Jesse Fox, William and Lorenzo Fox, David Bale, James Wilson, and William Cole, with some others, repaired to the place to see if they could discover and kill the monster; but failing in this they retired to the house of Solomon Mendenhall, at which place they stayed a short time; while there they discovered a ball rising from the east, in an oblique line, and as it ascended it moved towards the west with great rapidity until it was high in the heavens, leaving a streak of light behind it, which, to the natural eye, had the appearance of being thirty or forty feet in length. This light remained stationary for about one minute; both ends then coming round formed a figure of 8, which figure also retained its position for the same space of time; it then was transformed into a figure of 6, which also remained for about a minute; it then was formed into a cipher or 0; which remained for about three minutes. The figures put together made 1860 in large figures, in the heavens. The phenomenon was indeed singular and has been a matter of great speculation with us.'

Respectfully yours, etc.,  
WILLIAM MARTINDALE.

From *Times and Seasons*, vol. 5, p. 413.

## SERMON BY ELDER JOSEPH LUFF,

At Logan, Iowa, October 9, 1892.

Subject, GOD IS.

FROM the third chapter of Ecclesiastes, we select the fourteenth and fifteenth verses: "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

In connection with this we read a portion of the ninth verse of the sixth chapter of Matthew's record concerning the gospel: "Our Father which art in heaven."

One of the main objects that we as ministers have in preaching to the people is, to impress their minds with a knowledge of the fact that God *is*. The majority of them believe that God *was*, and that God *is* to be again some day, but the thought that God *is*, is another question. In the two sermons delivered from this stand to-day, there were noticed prominently two portions of Scripture that I may have occasion to use to-night; the object being not so much to avoid the track or road that has been canvassed or covered by previous speakers, as to reach the minds and convince, if possible, the judgment of the people as to the truth of the work we represent. We have no particular ambition that looks in the direction of making people recognize us as able speakers, but we have an ambition that we believe is warranted by the Almighty who has appointed us: it is to convince the people of the important fact that God has directly and specially authorized us to do just what we are doing. And what makes it of interest to us may also make it of equal interest to those who hear; and if to-night I shall by supplemental remarks follow somewhat in the line of the speakers preceding me on this stand to-day, what shall be said in that line will be with a view to emphasizing one or two important thoughts, and, perhaps by other means or methods of presentation, reach certain minds that may thereby be more readily affected than by others: and in pursuit of this thought impress them with the fact that God *is*. In making this effort we have found it necessary to directly appeal to the counsel of God given in

time past, emphasized by what is called to-day, modern revelation.

In the first place, we believe that God *is*, because he has told us so; and if God was worthy of belief in any age of the world he ought to be worth believing now; and if he declared in earlier years that he was unchangeable, no man living at any later period of the world's history should have any reason for refusing to accept the evidences of that unchangeability when they are proffered of that God. As Latter Day Saints we have accepted the announcement made in the Scripture in regard to this important fact, and we have given evidence of this willingness by holding our hands open before him to receive the tokens of the correctness of that claim when he has shown himself willing to furnish them to us; hence you find us willing to freely proclaim in the hearing of the people that such things as characterized the experience of Christians eighteen centuries or more ago are characteristic of the experience of those whom we represent now. In fact, we know of no other way of identifying God, the unchangeable God, than by the very landmarks that he has furnished us for that purpose. If God should act in any other way to-day than he acted eighteen hundred years ago, after furnishing us with information as to how he acted then, we could not identify him; we would most naturally suppose it was some one else doing the work, because it was so unlike anything that God had ever inspired men to record with reference to himself. And it seems most reasonable to your speaker, to say the least, that when a people making a claim of this kind appears in your midst there ought to be a disposition of heart and mind on the part of the populace to carefully read and examine what is presented by way of certificate as to the claims being urged.

I believe what is recorded in the New Testament Scriptures regarding the Almighty not simply because the men who bore that record are all dead. I would just as soon believe a live man as the testimony of one who has been dead a thousand years; but I accept this testimony because it has been handed to

me or has reached me through channels that have along the line of these men furnished evidences of its authenticity; and it makes an appeal to me in a way that is reasonable, and suggests that if I am in anywise disposed to question the matter after I have read the word, or what is therein set forth, God, the claimed author of what is set forth therein, has placed it within my power to test the matter for myself; and the reason why ministers and members of the Latter Day Saints Church are found to-day so earnestly engaged in what is called the bearing of testimony, is because they have accepted this challenge, if you will; they have honored the gauge that was extended to them by the Almighty by which it was made their privilege to learn whether or not the great God of the heavens, who so kindly dealt with a portion of his family eighteen hundred years ago, is or is not still *our* Father.

I do not know that I am particularly interested in learning just what was the condition or what were the experiences of the people referred to in this New Testament, so much as to learn whether or not, as an individual living centuries later than they lived, I am in any way interested in the question that interested and affected them so favorably. I can read some things in profane history that are interesting; I learn a great many things therefrom in regard to good that was enjoyed by men of former times; but that which attends *me* in this life, that which surrounds me and forms my present environments, forbids my hope for their repetition, and suggests to me the important fact that personally I need feel no direct interest therein; but when I take the Bible, which professedly contains a message from God, I want to know who this God is, and why I should be particularly interested in him. Ministers stand up and ask the question: "My dear sir, is it possible that you are so pitifully ignorant as to find it necessary to ask a question of that kind?" They say, "God is *your* Father and *our* Father—*our* Father." "How do you know?" I ask. "Because the Book tells us so." "What! Is God equally responsible for my creation, my personal existence upon the earth, with the existence of those of whom this book speaks?" And they tell me yes, and in proof of it they call attention to the verse found in the seventeenth chapter of the Acts of the Apostles, certifying that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined [make the language] the

times before appointed, and the bounds of their habitation." When those men who are interested in my spiritual welfare present this scripture to me, expecting me to believe it, I analyze it and learn from it that God has made of one blood all nations of men to dwell upon all the face of the earth, and beforehand determined the times and the bounds of their habitation. This pledges me at once, when I believe it, to the conclusion that God is just as much responsible for Joseph Luff being born in 1852 as he is for Peter, or James, or John, living in the first century of the Christian era. The times were determined beforehand, and not only is he equally responsible for my living at this time and being born when I was, with their birth and the times and circumstances thereof, but he is also equally responsible for the fact of my being born *where* I was. The *bounds* of their habitation is included in this foreordination or provision that is referred to here; and I naturally come to the conclusion that if he is a wise God and if wisdom is an attribute of this Father, then I am pledged further to the conclusion that God caused the creation and the coming into existence of Peter, and Matthew, and Paul, and James, eighteen hundred years ago, because it was wiser and better in his sight that they should live then than that they should live on the earth at any later period; and the same kind of reasoning pledges me to the belief that God thought it would be better for your speaker of to-night to live just in the age, and at the time, and in the country that he has been born in and has lived in, than it would have been for him to have lived eighteen hundred or more years ago.

Now, all of this, to your speaker's mind, follows naturally enough while pursuing the legitimate line of thought that has been started by reading just such a passage of Scripture as I have called your attention to, announcing the fatherhood of God and the common brotherhood of man. One year ago, here, under this same tent, I called your attention to a statement made by the Almighty through the Prophet Malachi, recorded in the second chapter and the ninth and tenth verses of that record. It is in the nature of a complaint that God urges against the priests there for having presented him before the people in such a way as to make the impression that he was partial in the law, that he had pets among his people. He says: "Have we not all one Father? hath not one God created us?" Why, then, are you "partial in the law?" Where, in other words, is the authority under the government instituted by the Almighty, for believing that God has any special favorites, or what we would call in common parlance of to-day, "pets," among those whom he has created? Why should he love a son of to-day less than

a son he brought into being eighteen hundred years ago? Is it to be simply on the ground that he was born later? If there is any sin in that, the sin belongs to God, for he ordained it beforehand; the text says, he determined the bounds and the times of their existence, and he should not hold me accountable for any mistake he may have arranged to make himself: and when persons put the Bible in my hand as a channel of information to me, I ask the question of them, How far does it appear that I am interested in this work? they instantly refer to such passages as I have called your attention to, which certify to the unchangeability of the character of God, certify to the fact that God is impartial, or in his own language, "is no respecter of persons," and in regard to Jesus Christ, as an elder brother, that he is "without variableness or shadow of turning."

It seems, then, that all the speaker of to-night, representing this part of our philosophy, is under obligation to do in order to prove what he stated at the outset; viz., that God *is*, is to pick up this record in which they professedly believe and from it gather such testimony as will fix in their minds the fact that God *was*. Why, when the Almighty spoke to man and gave him information as to the message that he was to bear, he did not say to him, "I was," or "I will be," but he says, "I am." The eternal significance belonging to that utterance has its relation here to-day. If God will select his Moses as a deliverer of the people from the spiritual bondage under the thralldom of which they may be found suffering, it seems to me that in appointing this messenger and giving information in regard to his divine purposes in relation to this part of his creation, he could use no better language than he did when appointing the former Moses. "I AM hath sent me unto thee." Hence, turning to this record and finding statements of this character, I want to learn further as to what were the characteristics, what was the disposition of this unchangeable, impartial God; and learning of them, I want to know what attitude was the most pleasing unto him in the day that our information dates from, what attitude on the part of those he was dealing with on earth was most pleasing to him; and learning of this, of course I am pledged to the belief that an unchangeable Father will deal in like manner with all of the children later born, providing they will assume and retain that same acceptable and pleasing attitude in his sight. Now, have you any logic under heaven, have you any reasoning that you can introduce here to-night that would gainsay such a conclusion as this in the face of these announcements? If you have, I would like to hear of it.

One portion of the text I have read in your hearing makes the announcement that what God doeth he doeth forever; nothing can be put to it, nor nothing shall be taken from it, and he doeth it that men shall fear before him. Now you will pardon me for putting that in other words, but to give emphasis to the idea or sentiment embodied in it I will state it in this way: that what God did once he never needs to apologize for, and having

done it once, he did it with reference to the race and not with reference to a few pets of his; that he did it in the exercise of infinite wisdom so that no circumstance, no exigency later on in the career of any portion of his family later born, would ever be a surprise to him by revealing the inapplicability of what he once ordained to the necessities of such a case; and if you want my further reason for believing that, I find it in the next verse. I confess that I read that verse when I was representing another religious body and popular church in Canada I suppose as many times as the average reader of the Bible, and to save my soul I could not find anything in it; and even after I came into the church, when there was no specific need, I was not able to make an application of it; but not a great while ago when some of the thoughts I am referring to were passing through my brain and I wondered whether or not there was to be found in the Bible a single text of Scripture that was expressive of the thought that God doing a thing does it forever, and in such a way as to put it past the possibility of his ever needing to apologize or authorize men to apologize for him because of its inadaptation, if you will, or its lack of potency or relation to emergencies that might arise. Now this verse that I refer to says, "That which hath been is now; and that which is to be hath already been; and God requireth that which is past." Well, what does that mean? It means that human necessity in the spiritual sense is always the same; that there will never occur in the spiritual necessities of man, anything that has not already been or that which has not been provided for, "That which hath been is now; and that which is to be hath already been;" and there can no condition confront any portion of the human family, the brotherhood of man, the children of God, that has not been provided for in what was ordained at the commencement, when the Almighty conceived of and brought into existence and put into execution a plan of redemption through the mediation of which he was to demonstrate to all who would submit it to the experimental test, that he had made of one blood all nations of men and proposed to take care of all of them alike. He had no favorites among them, but lest men should make any mistake when they reached a conclusion of this kind, he has this clause inserted, and it is found in the last part of the verse as I read it: "And God requireth that which is past." If we expect either in the present or in the time to come that the Almighty will meet the necessities that confront us, we must expect that he shall meet them only in the way in which he met them in the interests of others in the day of which the Bible speaks—when we show ourselves willing to subscribe to the same things that God required in the past; and that is why Latter Day Saints preach baptism for the remission of sins to-day, because God required it in the past and has no apology to offer to you or me for having so ordained it. He did not do it as a specific requirement at the hands of a few, eighteen hundred years ago, but it was an ordinance for the race, and when this Jesus came as the

Mediator of the gospel covenant—came among men—he came fittingly and properly in the meridian of time, and, stretching those arms of his that were to cover infinite and eternal interests—one hand in this direction and the other in that, and in the utterance that he was to voice in their hearing then, he intended that one hand should reach back to the Adamic period, when God sent forth from his plastic hand one whom we look upon as our earthly parent, Adam; the other hand stretches down and it covers the necessities and the interests of all who live or shall live until the crack of doom shall be sounded and the end of earthly probation shall be declared, and when he did that, he assumed this attitude with a view to correct some of the strange impressions that people had entertained regarding God. He had been telling them that some of the features of the Mosaic law were now to be supplanted by that which he was announcing in their hearing, and he corrected certain methods that had been among the Pharisees of his time in praying on the street corners that they might be heard of men, in the hearing of the multitudes. He says: "After this manner therefore pray ye, OUR FATHER." One hand stretches down to the border line of the millennium, the other back to the garden of Eden. Every man therefore who claims that his salvation depends upon the mediation of this Jesus Christ is comprehended in the brotherhood that is summed up in that word, "Our Father;" and I ask this congregation, how can God be *my* father in the sense that was intended of the Savior when he used the word "our," and I, when learning of him, discover that eighteen hundred years ago he favored Brother Peter, and Brother Paul, and Brother James, how can he in the Christ sense be my Father as he was their Father, unless he stands with his hands filled as they then were filled, ready to give unto me on the same conditions as to them, unless I have the privilege of tapping that fountain of God and letting in upon myself not only the power to become, in a peculiar sense, a son of God, but also to bathe myself in the free, in the ample splendor of gospel blessings that deluged them with joy, and peace, and comfort, and infinite satisfaction? I want you to tell me what pride I should feel in carrying my earthly father's name around with me and pointing to that name if all the peculiar favors that came from his hand as a father were so limited in their distribution that I, because of having been born later than the other members of the family, was excluded. I wonder how much pride I should feel when I should hear my brothers talking or alluding to "our father"? I should say to them, Yes, John, Yes, Hattie, Yes, Elizabeth, it is all right for you to feel a pride in talking about our father, but you can count me out, he is not a father to me; he was instrumental in bringing me into existence in the strange providence, possibly, of God, as he was with your being brought into existence, but he so strangely manipulated his affairs that without giving me any opportunity to voice my own rights and privileges or to contend for that which was my inheritance, he excluded

me from the particular benefits that attach to membership in his family; you may say "our" father and point with pride to it, but leave me out. In the sense of family provision, he is not mine.

Now that would be the natural feeling, I say. When, therefore, I turn to this record where Jesus Christ used these memorable words prefacing that prayer that was to be a guide for all years, and when I go around the circle of churches that help form the environments of this life, and when I hear the clergymen and sometimes members of their flock in concert going over these words, "Our Father which art in heaven," I think of the time when Jesus prefaced his prayer with these model words, I think of the wonderful manifestations of kindly fatherhood that were so generously distributed among all that part of his family on earth: I turn then and look at the desolate condition of people who are to-day members of the same family and yet starving from lack of the rich spiritual grace that was given to those eighteen hundred years ago, and I feel like asking, Where are the evidences by which you identify this Father who blessed them, with the Father who is dealing with you now? Where are the evidences upon which you base the right to address him in those words that the Savior used, "Our Father which art in heaven?" The reason why I take pride in repeating the language of the Savior to-day is, because that infinite God who was referred to in this language used by the Son of God has, in answer to the appeal that I have made in the use of the same language, stooped as kindly as he ever stooped eighteen hundred years ago, to meet actual personal necessities of the individual now standing before you as a speaker in the interests of the gospel of Jesus. The reason why these men have been occupying the stand here, filling different appointments since this reunion began, have been advocating the peculiar claims of this form of religion, is, because they have as men learned that Jesus represented the needs of the common brotherhood, and that having entered into a relationship with him through paying respect unto the things that God required in the past, they have found that the provisions made centuries ago by the Almighty for the exigencies of man, were not provided specially for the few who lived in the first, second, or third centuries of the Christian era, but were provided for the RACE; and because they have found the great God whom they have addressed in using the words the Savior put in their mouths authoritatively, they have discovered that "our Father" means as much to-day as it meant to others eighteen hundred years ago.

Again, the thought that I want to impress here forcibly upon your mind is, that the provision made in a gospel way or sense by the Almighty eighteen hundred years ago, or even prior to that time, was not ordained with a view to meeting the particular exigencies that were to characterize that age, but the interests of the race, the necessities of his family, of his children, wherever they might be found. In illustration of this thought I ask you to consider a statement

made in the first chapter of Genesis in regard to the work of God in the creation. While the exact words that I shall repeat are not found in the record, I shall endeavor to carry the same idea that these words would express or represent; viz., that the different ordinations of God in the development of the creative work were made in the interests of all who have inherited the earth; and when I learn from the record that at a certain time the work of creation had so far developed that the divisions of time should be marked by the lights and shades that should occur, the Almighty set—now notice the word please—he set in the firmament the sun to rule the day; in the same verse he says that he set in the firmament the moon to rule the night; and if I go to an astronomer and ask the question, Why, in the light of history and all that has come to you by way of observation, in the light of all that has furnished you information or knowledge in regard to the matter under consideration, why did the Almighty set the sun and the moon in the firmament, the one to rule the day and the other the night? he will enter upon a very learned discussion of the matter; he will tell me of all the seasons that are to come and go in turn, of all the necessities in the way of heat, and vegetation, and moisture; he will tell me of their essential features in the preservation of the atmosphere in certain conditions, of the different gases in their place. I turn to this individual then and ask him the question, “Does the sun still shine?” Why, yes.” “Does the moon still shine?” “Yes.” “Why, God set them away back there about the time of the Garden of Eden, just prior to the creation of Adam; what is that old sun still shining for? why is that old moon still performing the service that it was appointed to perform centuries ago?” Why, he would turn to me and say, “Are you gone so far in the direction of idiocy that you do not comprehend that these were put in the firmament, not to meet the needs of Adam in the Garden of Eden, but in order to meet the necessities of all that would ever inhabit the earth; as long as light is necessary, as long as moisture is requisite, as long as heat is needed, as long as vegetation is necessary for any part of the family of God, they shall remain. God did it *once* and he has never found any necessity to undo that which he did. He did it forever, and that which then was, is now; that which is to be has already been, and that which is to be in the line of physical necessity will be met in or through the provision made in the sun and moon. I care not how long this earth may wag, how long may be extended the periods when these necessities shall continue, the sun will answer and meet them, the moon will meet all the requirements still; God set them there for the race and they remain forever until these necessities shall no longer be known.

Again, if you will turn with me and make an application, (lest I weary you by too extended an effort,) we will come down to the consideration of the subject I announced at the outset; viz., the fact that God is, and that we are representing a philosophy that seeks

to impress specially upon your mind this thought; let me apply this same argument to spiritual concerns in which we are so deeply interested now. I turn and ask the question of those who speak to me about our church work, and compare it with other churches. They say “You people are somewhat bigoted in that you claim to be *The Church*, something special. You use that definite article there in such a way as to somehow discriminate between your organization and the organization of which we or other religionists are members.” They ask me why is it, why is this bigotry, as they call it, characteristic of the Latter Day Saints; and I turn to this man and ask the question, “Do you believe in the necessity for a church?” He answers “yes.” “Then, sir, let me tell you candidly, that instantly you admit the necessity of a church you are committed to a conclusion there is a necessity for *the* church, you claim that necessity exists for a church because man somehow requires an agency by the means of which his relationship with God shall be revealed, shall be preserved, and through which he shall be furnished with the needful help to his growth in grace, to obtain a final acceptance in the sight of God. If, then, you accept this as being correct, will you not admit with me, that only the church that can exhibit the evidence of God’s direct interest in it and its work by revealing his footprints in such way as to make it possible for you to identify him as the God of the Bible, can furnish this help. In which church is the great God interested? If you find that any one of these societies carries the marks by which you can identify the footprints of God after comparing them with the footprints of God as set forth in this record, instantly there you have your question answered with regard to those people who claim to be *the* church; and if you admit, as I have already stated, the necessity for a church, then as a natural consequence, if a church is necessary, because we need the help by which our relationship with God will be revealed or sustained or maintained, then only that church that bears the impress or the marks of identity referred to, can prove that God is a co-worker with those associated in its development; only that church can give you the guarantee that there is a helpful agency at work or being employed to accomplish in your interest that which you are seeking after. If God is not in the church, what is the use of it? If he is interested in church work and there is a variety of influences at work; if there are division lines drawn and one, pointing at the other, finds fault with its philosophy, it is a matter of serious importance to you and to me to know which of these philosophies the Almighty God is interested in, or which of them he is ready to prove himself willing to help forward. A great many of the people tell us, we have more scripture on our side than any other body of religionists on earth, and, that our preachers confine themselves so closely to the Scripture that there is no hope for a man opposing us to answer an argument or to establish a position and crowd it in edgeways between the passages of Scripture we are

using, the Bible seems to furnish us all that we need in the way of weapons for our warfare. Did you ever stop to think when you make a statement of that kind, that there is somebody back of these Latter Day Saints that had to do with creating this Bible; there is not a Latter Day Saint on earth old enough to claim justly or truthfully that he lived in the age when the Bible was introduced. If he who is credited with the authorship of this Bible and the authority that gave it to the world, has furnished more weapons therein for the use of the Latter Day Saints Church than any other, doesn't it prove that the footprints of God were to be more clearly outlined in connection with this work and that he had more interest in that which was in later years to be brought forth than any of the institutions that would antagonize it? That which could furnish us with all the requisites for its introduction, its preservation, and its final outcome and triumph, he certainly must be deeply interested in. Now then, the conclusion that I want to reach as a result of this kind of reasoning is simply this, that if the church is necessary, and it is necessary to learn of the church God is interested in, then what object did the Almighty have in bringing this church into existence. We take it for granted that all who believe the New Testament record will admit, that the Almighty did organize a church; the language of the Scripture is that God hath set some in the church. If that is true, he organized some institution in that day under his favoring watchcare that was worthy of his providence; hence I turn to those so believing and I ask the question, If there is a necessity for the church to-day, how shall I know the church when I find it?

I turn to the twelfth chapter of Paul's first letter to the Corinthians and there I read the words I have already recited in your hearing, "God hath set some in the church"; remember the same word is employed here that is used in Genesis in regard to fixing the sun and the moon in the firmament. Now "whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been: and God requireth that which is past." If God set in the church certain officers, it was because there were necessities existing therefor. I ask you a question now, you Bible readers, What were the necessities? Were they necessities that were especially confined to the people of that age, or were they necessities like the seasons of the harvesting, and the reaping, and the sowing time, and the moisture, and the vegetation, for the sustenance of man, that were to ever remain representative of the conditions of the race? I ask what were the necessities with reference to the race of man? with reference to the children whom God had brought into existence or intended should be brought into existence, the children of his creation? *What were the necessities* that this appointment, this setting in his church were intended to meet? I turn to Paul's letter to the Ephesians and in the fourth chapter of it I read, that this Jesus who ascended on high

led captivity captive and gave gifts unto men; some apostles, some prophets, some evangelists, and some teachers. Again I repeat right here the question I have already propounded, *What for?* "For the perfecting of the Saints," not for the perfecting of a few of them who would be found resident in or around Palestine eighteen hundred or more years ago, but to do the perfecting work as long as the church of the living God should have an existence on earth. The saints would need to be perfected until they were past the line that separates this life from that beyond. Next he says, "For the work of the ministry." If the work of the ministry was to be limited to the people among whom Peter, and James, and John figured eighteen hundred years ago, then the argument is good against us, but if the work of the ministry is to be a necessity as long as there is an unredeemed soul on earth, as long as there is an individual who has not heard the gospel sound upon the footstool of God, then that necessity is to be recognized of God and that which he did once to meet that necessity, he did forever, nothing can be added to nor taken from it; and if you want to apologize for it, you may; I have no reason for apologizing for it.

"For the edifying of the body of Christ." Is there necessity for this? Let us see: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up unto him in all things, which is the head, even Christ." Here the necessity is revealed. The necessity for what? The necessity for the work of the ministry being carried on, the edifying of the body of Christ, the perfecting of the saints. The necessity is announced, and for it provision is made. What was the character of that provision? God gave unto the church for the accomplishment of the work, first apostles, secondarily prophets, thirdly teachers, and evangelists. Turning back now to first Corinthians, twelfth chapter, we have the language that I have already repeated so many times: "God hath set some in the church, first apostles," to meet these necessities that you all admit still exist; and what God did, he did forever. "First apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

I want to know if in the mind of the infinite God (who is a little wiser at least than the combination of wisdom that has representation in this body to-night) there was need for this provision, how in our judgment we can possibly bring ourselves to the conclusion that these necessities can be met to-day and the end designed of God in setting these things in the church be reached, if this means so appointed unto that end is removed from the church, and if the manifestation of God, the marks of divine identity, are not to be found in any church of God on earth? O, that

God might in his infinite kindness impress upon the minds of his hearers here and elsewhere that "GOD IS", that "I AM" hath sent the Latter Day Saints unto you! "I am" hath sent me, not "I was," not "I will be." The man who believes that God gave revelations in the past, and will give them in the future, and will introduce miraculous energy to bring about his purposes, and cannot believe that God is manifesting himself with all the characteristics that clothed him then, is a strange anomaly when you consider him from any legitimate basis known to your speaker. "God is," is the thought we want to impress. *My Father, your Father, and the Father of James, and Peter, and Matthew, and Christ, who obeyed when he told them to knock and it should be opened, to ask and they should receive, to seek and they should find.* "Our Father" means to me that when I ask for bread he will not give me, one of his children, a stone, when he gave Peter bread; he will not give me a scorpion when he gave him a fish. Ah, no! If when I ask for such things as he gave to them eighteen hundred years ago he gives me the opposite and you think I should still be satisfied that this is the work of God, please tell me, some intelligent man, how I would identify the Devil? That is what I want to get at. I want to know the divine finger-marks, the divine footprints; if that which is opposite to what God was does not demonstrate the manipulation of an opposite power, in God's name what will do it? How will I know it? That is a serious thought. No wonder that Latter Day Saints are deeply in earnest.

When Adam was placed in the garden of Eden, of course I did not see him, but I believe Adam had hands—a thumb, and four fingers on each hand; he had eyes, mouth, nose, lips, tongue, and I suppose he walked by the use of his limbs; I suppose he saw with his eyes, heard with his ears, etc.; I suppose all of this. And why? Because being a man and right along in the line of posterity, if you will, from that particular period, I find myself possessed of hands, etc. I turn to the Book and make the discovery that such things taught then and enjoined upon him are also enjoined upon me, and I reach the conclusion that God gave him the same members for the same purpose that he has provided them in this body. Although I did not see him, I conclude that he was endowed with these particular members; that he was furnished with an ear and those members connected with it that were so constructed as to enable him to catch the sounds around him and to discriminate between them; so was he furnished with the eye, lip, mouth, and tongue. You tell me at once if I ask why these were given, Because God intended him to walk, to labor, to feel, to see, to hear; he intended him to talk; he placed brains in his physical formation because he intended him to think, to weigh, to judge; he gave him agency intending that it should be used. Will you please tell me why I have eyes, ears, nose, hands, feet, and all of these members such as you have every reason to believe he had if it is not because he wants me to see, to hear, to feel, to labor? These necessities are

eternal, and just as God set the sun in the heavens to meet certain necessities and to produce that which was needful for the sustenance of man, so long as these necessities continue, even so did he, *once for all*, make provision in the physical creation of man, commensurate with all the exigencies of the body thus created. "That which has been is now" in the line of physical necessity, and for that reason, God knowing the necessity, continues the provision.

As long as man will be needed as a toiler, as long as locomotion will be a part of the necessities of his being, as long as man will be required to see, and hear, and feel, and talk, and think, so long will eyes, ears, nose, hands, and feet, etc., be a necessity. He did not ordain them for Adam or Abraham because they were favorites. He ordained them to meet the necessities of the race. And so Paul using man as a figure representing the church says, that as there are many members in the body, so there are members in the church of Christ. He gives an outline of the character and characteristics of that membership, and then gives us to understand emphatically that the necessities of these officers continuing, the provision would be made, so long as man would observe what God had enjoined at his hands in order that he might enjoy the peculiar benefits of that provision. "The eye cannot say unto the hand, I have no need of thee," and why? Because a man that had most beautiful eyes and had not an ear could not hear a sound. There might be sounds and commingling of sounds, beautifully blended; and a man might have a pair of eyes that were undimmed by any defect, yet all these sounds around him would furnish nothing by which he could regulate his motion.

But I look upon this audience to-night and find these features that I have referred to, common and characteristic of them all, because God requires of all of them the same service; that which was in Adam's day *now* is; that which will be in the time when Jerusalem shall be rebuilt by the returning hosts of dispersed Judah and outcast Israel; that which shall be in the line of human necessity until the hour when the judgment trump shall be heard, has been in the past; the interests of the race then will be but a repetition of the past and that which hath been is now—one eternal necessity, speaking of it in a collective phrase or form representing the conditions of the brotherhood of man, provided for by the common Fatherhood of God, without reference to pets or favorites, only requiring of men all the things that are past, in order that they might enjoy that which was enjoyed in the past. As in the physical, so in the spiritual realm, the original gospel provision covers all the spiritual necessities.

Joseph, the Seer of Palmyra, in 1830 sounded this tocsin as a something around which those things were to cluster, that were to introduce the saving forces in the last days: "I AM hath sent me unto you." It was the announcement of every man who has been appointed of God in the dispensations of the past; and if God is referred to in this

book as an unchangeable being, it is but natural to suppose that whenever he speaks his utterances under like circumstances when compared will show him to be clearly and perfectly in harmony with himself. These very marks of identity will be a challenge to me to accept. I tell you candidly that there are more features connected with this latter-day work that call for the latent powers of this being of mine to exercise themselves in expressing adoration to God, than I can find elsewhere. People complain because we so often quote a passage that is found in the sixteenth of Mark, that "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe." This is the part that others can afford to do without. "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." He said he was sending them out in the midst of a hostile world as sheep among wolves. He did not mean that Paul and Peter were to go out and pick up snakes to prove there was a divine power in them, he did not mean that they were to drink poison to show that God was in them and they could not be poisoned; but they were going out among wolves, and the devouring appetite of these wolves would be manifest against them. Men, unwilling and unable to answer or gainsay their message, would resort to carnal means to silence them—to put them to death. Christ intended that they should feel absolutely safe in the simple fact that God was with them, and that while they might be among destroyers, and where special protection would be a necessity, they might feel secure in his promise. "I will be with you always, even unto the end of the world." That which God is with cannot be destroyed; it cannot die; the elements of disintegration or death are not there; and for this reason we quote these passages to-night. We have been sent out, and those of you who are most favorable to us, though opposed to our line of faith, know that the Latter Day Saints have had to toil hard and that their present condition has been earned as a result of bitter experience; it has been purchased in consequence of enduring the direst kind of opposition. If you do not know it, the Latter Day Saints do, and when they quote these passages of Scripture they do so because God *is*, because "I am" hath sent them; and the God who provided man against opposing influences that would be introduced to destroy him in the past, guarantees the same kind of security to-day; where the necessities exist the provision to meet them is at hand. God is in the same business to-day as then, but should we go around and make it our business to take up reptiles in order to prove that God was with us, we would be left to reap the natural result of our folly. Should we accept the poison and drink in order to demonstrate that we could not be outdone, that very fact would

prove that we were out of line with the character that God had designed for us. It would show a disposition to gratify that much of self that was in us. God would leave us to meet these self-created necessities ourselves; but such necessities as came to disciples eighteen hundred years ago, if confronting the people of to-day, as they have done in a number of instances, are provided for in that which God did and did forever, and has never found any occasion to apologize for.

These facts are to us important, and I say to you in conclusion that there is a necessity to-day for men arising and bearing witness of the present existence of the God of Abraham, and of Isaac, and of Jacob. There is need for testimony somewhere, that the children of men, whatever may be the depths of darkness that surrounds them, or whatever may be the magnitude of the error in which they have been inveigled by people around them in this life, who claim to be teachers, may know that God *is*. If there is a disposition to call upon God to-day, then the benefits intended for man under the promise, "Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened," should be still available under like conditions. The impartial, unchangeable God who made of one blood all nations of men to dwell upon all the face of the earth, ordained beforehand the bounds and the times of their existence, and provided for necessity, wherever it might occur.

We recommend this God to you. We say we worship him not only because this book bears witness of the fact that he is worthy of our regard, but because the experiences that made glad the pathway of those of whom that book speaks have also lightened up our journey, and that we stand to-night clothed upon with and possessors of the evidences that mark or prove the identity of "Our Father," the "I am" whom Christ referred to eighteen hundred years ago when he authorized that all should preface their prayers in that way; and when a man steps up to-day and tells me I have no right to a revelation, but that Peter had; that I to-day have no right to accept the imposition of hands in any way to heal, but that they had; that I have no right to expect that God will interpose his power for me or mine, but others had that right in Bible times, I tell that man that he must either take back that statement or forever quit telling me to pray, "Our Father." I do not thank an individual to try to magnify the character of God as my Father in his teachings and rob me of the benefits that I am naturally led to expect shall be mine as a child of that Father born by his appointment at the time ordained of him. It is my birth-right, my heritage. I leave these thoughts, therefore, and ask that you consider the position that we are seeking to maintain, the arguments that we offer in support thereof; and until you find that this book furnishes no warrant for this belief, do not pronounce us either fanatical, heretical, or unchristian.

## SERMON BY ELDER R. M. ELVIN,

At Lamoni, Iowa, May 21, 1893.

Subject, ALL THINGS TO ALL MEN.

“FOR though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel’s sake, that I might be partaker thereof with you.”—1 Cor. 9: 19-23.

I understand that the chief object of the church and her ministers is to present the gospel of Christ, to preach it to the world. This minister from whom we have read is a favorite one to draw lessons from.

I have read this portion of Scripture many times, and have studied how it were possible to put myself in harmony with the instruction that is here given. Since I accepted an ordination the chief desire of my heart has been to accomplish all the good I could in bringing people to a knowledge of the truth. The obstacles in the way are very numerous and differ greatly. In one place we meet with phases of opposition on account of the ignorance of the people, quite different from what is met in other places. Ever since I united with the church I have been acquainted with people who, so far as morality and in-

tegrity of purpose in their worship are concerned are just as good as could be found; yet they are not members of this church. They are those people whom we call good; and how to reach them has been a study. They have no thought of neglecting their own places of worship; they find no fault with us in our form of worship, and in consequence of this it is a question of importance how this class of people can be reached. Nothing can be brought against their characters, because they are good people, such as we would be glad to see accept the gospel because they would become useful, for they give evidence of good desires in all their actions. I have met in my experiences so many varied phases of life, that really I have been puzzled as to how to reach each of them; how to awaken in their hearts a desire to understand the gospel in its purity.

We go into a neighborhood, commence preaching, and hold conversation with those who subsequently accept the gospel. They quickly tell us that they are satisfied with their religion; they are satisfied with the gospel as they understand it; they do not care to be disturbed; they have no anxiety whatever with regard to what we are preaching. And, as one man told me a short time ago, “I heard there was a Mormon preacher holding forth at the opera house, but I had no interest in what he was preaching, and I did not understand why the people permitted him to preach.” He did not want to take the responsibility of having the preaching stopped, as he

did not care about it himself; so it progressed and did not stop. By and by he was drawn out to attend a funeral sermon, and he heard something that disturbed his mind, and he could not keep away; he came again and again, and continued coming, so that through a series of forty sermons he hardly missed one. Then he was surprised that people did not all come to hear; he was surprised that people could hear such preaching in their midst and not improve the opportunity to accept that which was presented to them in the gospel. It was purely accidental that his attention was called to the gospel, and those related to him by the ties of nature could see no reason why he should be attracted by it.

I believe I have studied more earnestly how to reach a certain class of people in Nebraska than the people of any other place. The majority of them are Bohemians; a great many are religious and are good neighbors. As a rule, they are very kind to each other, and have some characteristics that would be of advantage to other people; they stick close to each other. It is said in that locality, that a Bohemian coming without money enough to buy a meal of victuals, will soon be able to buy a farm and pay for it. We are aware that he could not buy it with his own money, but his friends always see to it that they never lose anything. That is to be admired in them. They are a prudent people, and they are faithful in their dealings with each other.

How to reach them has worried the minds of more than the Latter Day Saints. The matter was carried up to the Methodist conference by the minister of that locality who asked for advice how they might be reached. When I tell you of some of their ways

of life you will discover why it is so hard to reach them. They will go into town on Saturday, and, perhaps, will stay all Saturday night—and they are faithful to the church they belong to—and when they come home they invariably bring one, and perhaps two, kegs of beer in the back end of the wagon. They think there is nothing wrong in this; it has been implanted in their hearts in the fatherland, and because of their education they do not think there is a particle of wrong in it. On Saturdays you will find the whole family going into town, and a saloon is the first place they stop at; they all go in and drink together, after that you will find them sitting around a table eating with beer before them; and they think nothing wrong of it, while it is a matter of surprise to those not so educated to see men, women, and children promiscuously assembled together eating and drinking in the manner described. I understand that the gospel, as understood by the religious world, has been presented to them by a great many individuals; but I am not aware, in all the preaching that has been done in that locality by all the different denominations who have been represented, that there has ever been a Bohemian who was born and received his first education in the old country converted to any faith of the Protestant religion. I know of only one Protestant church to which any of this people belong; viz., the Lutheran; and that church was established in the land of their fathers. Now, how to go to preach to this people whether in this, or in their native land, and become all things to all men that we might gain men to Christ, is a question that has forced itself upon my mind. I am aware, and this congregation is aware,

that should I go into a saloon in that town and drink beer with the people, I would not be allowed to represent this church; my license would be called for, and I would not be permitted to preach. How am I to be all things to all men? I don't know what to do in this case. I could not be a Bohemian, and as a consequence have had no success with them. We know of none of that nation that have been baptized into this church, except it might be some of their children. We cannot make the gospel a success in reaching that people.

When I study the condition into which humanity has fallen, and read and study the lessons that are offered to us by General Booth of the Salvation Army, and stand in the midst of his followers in the streets and listen to what they have to say, and see how they try to persuade men to come to Christ, I wonder if I ever could adapt myself to the condition that surrounds me. I confess to you that I could not become a Salvationist to bring men and women to Christ. I could not bear to have the gospel of Jesus Christ, as I have learned it, prostituted in that manner; I could not hail people in the streets, nor enter dives and dens of infamy, nor go into saloons where wretchedness and squalor are found that I might gain some for Christ.

I have been confronted by some of these conditions. I remember, while laboring in St. Louis some years ago, visiting from house to house, picking my way through the dirty alleys, climbing up rickety stairs at the back of the buildings, and finding in the dark rooms individuals who had read of the restored gospel. I remember going to those whom I found in absolute poverty, who had not a chair in the house, nor a stove to cook their

food, and they sat down to eat in the middle of the floor by the only box there was, and there were neither cups, nor knives, nor forks enough to go around. And yet, these people were not mean; they were ready to divide the last morsel, and seemed reconciled to their condition. I have seen all this, and yet, I have not seen the last stages of degradation to which humanity has fallen; some of my brethren may have witnessed them while laboring in large cities. Paul says here that while preaching, the object he had for Christ's sake was that he might be partaker with those that received the gospel, and bring them to a knowledge of the truth. It is clearly evident, as he says, that he was free, and yet enjoying that freedom he was willing to subject himself to certain phases of life that he might gain more for Christ. And well might he present that thought when he understood that Jesus Christ came to this world for the express purpose of bringing about salvation to every man who would receive the truth. How can a man be saved by the gospel unless it be brought to him? How can men hear it in our great cities? I am satisfied that the lower classes, prevalent there, cannot go to the churches opened for worship. They have not the standing wherewith to be admitted, nor the means by which they may be rendered acceptable to those who have charge of those churches.

A circumstance comes forcibly to my mind, of a revival meeting that a faithful minister was holding in the city from which I moved to this place. He had baptized quite a number there when the trustees waited upon him and said, "This must be stopped; for among all those whom you have baptized into the church there is not one

dollar to help the church. We want money to help us; we are financially embarrassed, and we want you to make converts who will help us financially; those you are receiving are no help to us. And the revival had to stop. I remember holding conversation with a young man whom I knew, who represented no church, but was acting the part of an evangelist in the city of Omaha. He held meetings in an old store building on the flats on the Missouri River, and the individuals who were gathered there were never found in a house of worship in the city. He tried to awaken them to a sense of their position before God, but as soon as he had done speaking they began lighting their pipes, and went out of the door cursing and swearing. It is hard to labor for those who do not appreciate the sacrifice that is being made in order that they might be brought to a knowledge of the truth. Paul says, "Unto the Jews I became as a Jew." I cannot play the hypocrite. If I was to go to a Jewish synagogue, I could not be a Jew; I might study Jewish history, but I could not be a Jew in the full sense of the term, so that I could gain them to Christ, or represent to them him whom they would spurn from them. Paul further states, that when he went to them that were under the law he represented himself as being under the law, and when he went to those who had not the law, he confesses that he made himself one with them. I confess that this I am not able to do. When I go into a neighborhood I study the peculiar characteristics of the people; I try to adapt myself to their condition; I try to make my preaching so plain that they may understand me; I try to use the same language that they do; I try to use the most commonplace illustra-

tions that are found among them.

It was my misfortune, once, to be left with a man who was celebrating his sixty-third birthday, and his manner of celebrating was to take something to warm up the spirit, and by night I thought he got pretty well warmed up. Every time he drank he wanted me to drink with him, and when I would not drink with him he wanted me to smell his breath, or so it seemed, every time that he drank. He wanted to talk religion, too, and the more he drank the more he wanted to talk religion; and finally when bedtime came he asked me to pray for him. I confess that I was embarrassed. I turned to him and said, "Do you want me to pray for you?" and he said he wanted me to be sure and do it. And when he had got down he said, "See, Elvin, I am on my marrow bones." I knelt down and prayed earnestly for him as best I could, for his wife, who was a devoted member of the church; I prayed for myself, that I might endure such a cross—for I confess it is a cross for me to be in company with anyone who is addicted to the use of tobacco, much more with those who use intoxicants. When I got through praying he said, "That was well done." The next morning he was sobered off, and he said to me, "I am going to hear you preach." That man sat there under the preaching and cried like a child, and he accepted what I was preaching. I confess that one of the questions ever before me is, How can I accommodate myself to such people and preserve the purity of life and the dignity of a minister of Christ, and yet reach the hearts of the people that they may be brought to Christ? For years this thought has been with me, How can I ingratiate myself into the good will of the congregations that the individuals

I am preaching to will have confidence in the preaching so that I can be able to advance them in the ways of life?

Paul further says, "To the weak became I as weak." Now, I believe I can do that. I might make myself weak, I believe I can, and that weakness comes by the clothing that Christ furnishes. It is not natural for me to be meek; it is not natural for me to be humble; I am proud, proud as Lucifer, and I know it is a constant stumbling-stone to me. I am not naturally religious; I am religious because my judgment says it is best; I am religious because my judgment confesses that that which God has given through Jesus Christ, is for my advantage here and hereafter. And yet, there are brethren and sisters and neighbors with whom I have associated, to whom it is perfectly natural to be religious, humble, meek; and I have looked at them and studied their characters, their lives, and I have admired them; and it has been a source of wonder that such should be the case; that every day they are devoted to God; that mildness is on their tongues; that peace is in their hearts; that affection to God is constantly before their eyes; while, to me, it is a matter of duty, a condition that I must force myself into because I realize it is for the best. Perhaps it is a good thing for some that they can understand where their weakness is, but to become weak in the sense of the gospel I understand to be something in advance of that. I understand that it is hard to accommodate ourselves to the knowledge and understanding of a child; but when I preach so that a child can understand me, the older ones will certainly understand.

I am reminded here of the story of two brothers; one was what they call a "Hardshell Baptist;" he was fixed

and satisfied with the choice he had made. He wanted no one to say a word to him about his religion. He had no idea or calculation of changing it. His younger brother drifted away from home and settled in California, where he accepted the faith of the Christian Church. Years afterwards he became a minister of the Christian Church, and returned to Delaware, where he visited his elder brother who was so firmly fixed in his religion. At night the Bible was brought out, a chapter was read, and prayer was offered. The next morning the younger one commenced to talk to his brother about his worship. The elder brother said, "I am established; I don't want to hear anything that is contrary to my faith." But the younger brother was a persistent man and desired to instruct his brother in the Christian faith; but the older one refused to listen and said, "I don't want to know anything of your newfangled doctrine; I am satisfied with what I am; I don't want to change." The younger kept on till, finally, the older one got angry and went to the house. His little boy had been standing by listening to the conversation of the two brothers. A few days afterwards his father had occasion to take Jack, the mule, into the lot to move some things out of the way, and having hitched Jack to a good sized log, Jack refused to go; instead of going forward he pulled backward. The old man whipped him and did everything to make the mule pull, but the mule was obstinate. The little boy, looking on, said to his father, "Papa, I know what is the matter with Jack." The father said, "What is it?" The boy said, "Why, he is established." When we become so established in our views that we refuse to receive any more light, we are acting contrary to

the character and principles inculcated in the gospel of Jesus Christ.

I believe that every day, every hour, we should be learning useful lessons as devoted followers of Jesus Christ in the acquirement of knowledge, that a better understanding of that which will lift us higher in the scale of intelligence may be given, so that we may be better able to reach those individuals and thus shed light and understanding upon their pathway.

I have selected a few quotations that are in harmony with the text I have taken. One of them is in the Book of Mormon, page 113, being a statement of one of the sons of Lehi, and it is to that work of the ministry of which he is speaking that we are trying to direct your attention this morning. He says: "And we did magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads, if we did not teach them the word of God with all diligence; wherefore, by laboring with our mights, their blood might not come upon our garments; otherwise, their blood would come upon our garments, and we would not be found spotless at the last day." There is some importance in that simple statement made by this minister. He realized the condition in which he was placed; and he who realizes as he realized, if he possesses the Spirit that he possessed, will appreciate the importance of magnifying his calling; of becoming all things to all men that he may gain the more to Christ; of teaching and preaching the law that he may free himself from the blood of this generation; he will be impressed with the importance of bringing every possible means to bear upon them that they may realize their situation and surroundings in order that they may

be saved, and that he may be found spotless at the last day when he shall stand to receive his judgment after making his final report to the head of the church which is Jesus Christ. I understand that it must be kept in memory as we pass along, from day to day, that in preaching the gospel, in carrying out its principles, the new covenant of the church, that no part of it should be so presented or advocated that it will clash with any other part; but that there should be kept a certain equilibrium, that all may be harmonious when the record shall be made up, and agree with the statement here in the Book of Mormon which stands as a constant witness as to how we should labor, that at the great day we may be comforted with the thought that we have presented the word of Christ as it is in him. In Luke 19:10 we find a statement concerning the work of Christ, which I apprehend should be to a certain extent our work as far as we are able to labor: "For the Son of man is come to seek and to save that which was lost." It is one thing, brethren, for us to preach when the congregation comes together, but that is not seeking the people in the sense that is here presented. According to my understanding, to seek them we must go where they are; we must try to awaken in their hearts a righteous desire to hear, we must teach them that the gospel we present is to save them. That was the work of Christ when he was here.

He went on the highways, in the byways, in the market places, in the houses, in the synagogues, or wherever the people were; on the sea or on the land, we find that the Son of God was constantly preaching,—preaching, not as we preach to assemblies at set hours, but as it was at the

well to the woman who was drawing water,—wherever he could find one of those he came to seek and save. I understand that in that spirit and in that only we shall be trying to seek and to save those with whom we come in contact; that our lives and conversation should be such as will attract attention. I remember when riding in the cars last winter, an old lady said to me, “You are a minister!” I said to her, “How do you know that? She said, “By your looks, and by the way you came in the cars and sat down.” I don’t know why an individual should take me to be a minister when there are those of our common acquaintances who say, “I would never take you for a minister.” But in talking with this lady for about an hour, she accepted what I said; I gave her some tracts and she promised to investigate the matter. It was a word spoken at the proper time, and I don’t think that such acts as take place in our daily lives and cannot be reported at the General Conference will be forgotten by the great Judge in the day of accounts. In Matthew 9: 12, 13 we have a reason assigned for this mission work of Christ: “But when Jesus heard that [Why eateth your Master with publicans and sinners?], he said unto them, they that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice: for I am not come to call the righteous, but sinners to repentance.” This statement was made by the Savior as a reason for the preaching of the gospel.

I suppose the class of individuals spoken of here as “righteous” are those who are established and do not want to be disturbed, and they are not to be turned away from their faith because they are so established.

I have heard individuals testify that they had received forgiveness of their sins; that they knew they were accepted of God and had received the Holy Spirit; and yet, those individuals have afterwards accepted baptism at my hands. I have known an individual who was so thoroughly fixed in his belief that he would not go to hear the Latter Day Saints; he would not give one a drink of water if he were perishing for it; and he also said he had read the Book of Mormon. But after he had been down in the waters of baptism he confessed that if anybody would have asked him if he had read the Book of Mormon he would testify that he had not, and that when he passed his former judgment upon the Latter Day Saints he was so full of prejudice, that he could not believe and accept the truth; the evil one had the advantage of the man completely. But, all the time, I believed him to be a good and honest man, such a one as the Apostle Paul was before he received the truth.

I want to read you a few statements in the Book of Doctrine and Covenants. The first is on page 292, and while this refers directly to the ministry of the church in quorum capacity, I would state that the same character or peculiarity of blessings that should attach to them as a quorum should attach to individuals, because quorums are made up of individuals; and what is true of the ministry is true of the members; and the higher in spiritual life the membership attain the greater will be their influence for good on their neighbors, and they will thereby secure their confidence: “The decisions of these quorums, or either of them are to be made in all righteousness” [now there is a peculiar condition attaches here that I want to emphasize], in holiness and lowliness

of heart, meekness and long suffering, and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness and charity, because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord." If that is true of any organized quorum, then let me say to you, brethren and sisters and friends, that if the same attribute, the same Spirit manifestation be found in the individual life of any minister or any member of the church, God is with that individual; he is manifesting himself to him, and he becomes a living epistle read and known of all men; and his influence will be tenfold greater than if he disregarded the injunction that is presented to us in this.

On page 101 a statement is made to Martin Harris, and what the Lord says to one he says to all. He speaks not only of sacrifice but of fidelity to the gospel, and the humility that should be found in the individual: "Behold, this is a great, and the last commandment which I shall give unto you concerning this matter; 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 the destruction of thyself and property. Impart a portion of thy property; yea, even part of thy lands, and all save the support of thy family. Pay the debt thou hast contracted with the printer. Release thyself from bondage. Leave thy house and home, except when thou shalt desire to see thy family; and speak freely to all; yea, preach, exhort, declare the truth, even with a

loud voice; with a sound of rejoicing, crying hosanna, hosanna! blessed be the name of the Lord God. Pray always and I will pour out my Spirit upon you, and great shall be your blessing; yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof. Behold, canst thou read this without rejoicing and lifting thy heart for gladness; or canst thou run about longer as a blind guide; or canst thou be humble and meek and conduct thyself wisely before me; yea, come unto me thy Savior. Amen."

I have never read these words but I have experienced the indwelling of God's Holy Spirit. I have never turned to these exhortations of the Son of God to that man, but what I have comprehended that what he said unto him would apply to me, and that if I gave myself to that law so enjoined upon him, I should obtain the blessing that was promised to him in the grant of eternal life.

Now, in conclusion, brethren and sisters, do you not discover that it is all-important that we should learn what is our duty in the gospel, that our lives may be devoted to the cause of God and the welfare of those with whom we are associated; and unless we are humble, unless we are meek, we shall not be crowned. And if we are faithful to God, and seek in humility to exemplify the gospel, and so conduct our lives as to reflect the life of Jesus Christ, we are not only safe ourselves, but we are saving those who will hear. May God accept of us, bless and guide our lives for Christ's sake. Amen.

## SERMON BY ELDER J. MCKIERNAN,

At Logan, Iowa, October 10, 1892.

Subject, GOD MANIFEST IN THE FLESH.

IN Paul's First Epistle to Timothy will be found the basis of our remarks this afternoon. I do not take this text with the expectation of confining myself to and sermonizing from it, but simply as a starting point for what I may be able to say. In 1 Timothy 3:16 the apostle makes this statement: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." We shall call your attention more particularly to the statement, "God was manifest in the flesh." As it would be impossible for us, in the time at our disposal, to take up all these various mysteries named by the apostle, it will be sufficient for us to give our attention to this one, "God manifest in the flesh." The word "mystery" does not necessarily mean something inexplicable or unknowable, but something hitherto concealed; and if we in the investigation of this mystery of godliness shall be enabled to simplify and bring to your attention some of its features that you may better understand it, we shall have fully accomplished all that we expect upon the present occasion.

I know not better how to simplify this question of God manifest in the flesh and the necessities for such manifestation than to personify and present myself as a representative of the human race. Finding ourselves placed in this world subject to trials and disappointments, and death manifested to us on every hand, and the fact that the human race is not what we think it ought to be, we look about us to discover some reason why humanity does not come up to our ideal of perfection, to

our conception of what humanity should be. As has been said by many of the speakers who have preceded me, we discover that the human race in its entirety is not in that perfect condition that our knowledge of what humanity should be leads us to expect of it. We look about us for answer to this concealed problem as to why we are thus sinful in our nature, in our dispositions, in our practices; and when we come to consider the gospel of Christ we wonder why it was necessary that God should be manifest in the flesh in order to our redemption.

We seek answer to this question from whatever source we may, and are eventually driven back upon ourselves and to the conclusion, that though we delve in the depths of the earth and search out the geological reasons for man's being, we are returned back to ourselves with our minds unsatisfied with the answer it brings; or if with telescope of most powerful lens we search the ethereal depths of the heavens and read the most distant stars, we still mentally return to this mundane sphere with the longings of our souls unsatisfied. If we turn to human experience and ask of our fellow mortals and ourselves why it is that we are living in as gross darkness relative to our being as we were when we started in the search, we receive for answer uncertainty only. Then when in all the realms of nature surrounding us we fail to find answer to these questions, we turn back to that which comes to us claiming to be the word of God, as the only adequate authority to which we may appeal that shall answer these questions that arise in our minds and hearts; and we turn to the first page of that record and find there set before

us: "In the beginning God created the heavens and the earth," and all things that in them are.

We read along until we come to the creation of man, and there is solved for us the problem of our origin. We further read the page and there discover that man, though created holy, and pure, and perfect before God, does not retain his state and standing before him for any great length of time. There appears upon the arena another personage who comes and says to him, "Obey me." He tells him of these things that God has commanded him not to do that he should do them; and as it is written, "in the day that thou eatest thereof thou shalt surely die," he says, "thou shalt not surely die." Man has here placed before him life and death, light and darkness, right and wrong, with the privilege of choosing between these extremes. In an evil hour I put forth my hand and partake of that of which God has said I should not, and as a consequence sin enters into my being and into this world of ours. The Omnipotent has given unto me this law, and I have chosen to disobey it. Now as I find myself thus, a transgressor in the sight of God, I become ashamed of myself and seek to hide from his face; but God in his unsearchable wisdom, in his knowledge of all things that are, with his all-seeing eye searches me out; and with guilt upon my conscience, with a stain upon my soul, I desire not to meet with him as I had formerly done. This evidence of my guilt is indisputable. We at once discover that the fact of guilt so works upon the conscience of humanity that they are conscious of the fact and know that they have been guilty of doing that that was not right in the sight of God.

Finding myself in this condition I cast about me for a remedy as I discover that I am undone. I am lost; the sentence of death has been passed upon me; I await the execution of that sentence.

The question with me now is, How shall I redeem myself from the effects of the transgression I have committed? I look about me. Here is the world that God has given into my possession and commanded me that I should subdue and replenish it; but in an evil hour I have given over my dominion to this personage who has appeared and who has deceived the human race in this early period of its history; for it is written, that "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." I have yielded myself a servant of sin. I desire to be reinstated in the presence of my Father and my God, and in casting about me for a ransom I look upon this earth that God at one time gave to me as my possession and inheritance, and I think, "I will bring all of this that God has given me and will lay it at the feet of the throne of mercy and ask God to take that as a ransom for my soul and my transgressions against him." Ah, I think again upon this matter. This is God's by creation; it is his by proprietary right and not mine to give; consequently I am thrown back again upon my own resources, and I must seek for another means to appease the wrath of God and furnish a ransom for my soul. I look upon the fruits of the field and desire to bring them as a peace offering before my God to recompense and reconcile me to him, but again, these are those things that are equally his by right of creation, and all that I can see around me is God's; so I cannot find a ransom for myself in the vegetable world.

Then I look to the animal creation as being next in standing before God, next in standing to man; and I think I can bring some of the animal creation and present to him and that will appease his wrath and displeasure upon me in consequence of my transgression; but ah! here the same difficulty confronts me that I

have before met at every hand, and I must conclude that none of these are adequate as a sacrifice to place me aright before my heavenly Father and to make propitiation for my sins; so last of all I think upon myself and say, I will give myself to God and give my service to him throughout the residue of my days, I will devote my life to his service, and this certainly will appease the anger of God and bring me to proper condition and standing before him. But again as I reason upon these things and think, Will this answer the demands of divine justice? I am forced to the conclusion that I robbed God of his heritage in me when I transgressed his laws; I have taken from him and delivered over to Satan that which properly belonged to his service from the earliest period of my creation down to the present time, and by this transgression I have taken from God that which rightly belonged unto him, and consequently I cannot even bring myself as a ransom though I should give to him all my service from that on; there remains against me that uncanceled debt to God for my former transgressions.

Then with this condition of things confronting me, what is to be done under the circumstances? We find ourselves helpless, undone, completely at the mercy of God, with no eye to pity and no arm to save. But blessed be the Lord, that God so loved us when we were in this condition that he laid help upon one who was strong to deliver and mighty to save. That one is the one who is revealed to us in the Bible as God manifest in the flesh. We discover there something of the reason why it was necessary that God should be manifest in the flesh for the redemption of the human family. The offering that must come as a ransom must be one that has never taken part in this transgression, in this fall, in this degradation to which the human race has been reduced; one who owed allegiance to no other forces or power in the universe than God himself; one who had stood ever pure, righteous, and holy before him.

Now let us look where we will, search where we may for an offering of this character, one that is commensurate with the demands of infinite justice, that is able to make propitiation for the sins of the human family; and nowhere in all

the vast creations of God can we find such a ransom for the human race aside from God's dear Son, one who was from the bosom of God; he that is the ransom of the race, not only a ransom for the sins that are past, but a strength for the present, a surety for the future. Then may we lift up our heads and rejoice in the fact that God was manifest in the flesh, in the person of his Son Jesus Christ, who gave himself a ransom for us that he might bring us to God; being put to death in the flesh, but quickened by the Spirit. Then as we glance over these facts of the past and hurriedly pass along over these mighty problems that have required the inspiration of God to work out, and to which human reason was inadequate, we discover that in the very organization of our being there arises the necessity, the absolute necessity, for just such a sacrifice for the salvation of the human race, because the sins of the past can never be obliterated by human sacrifice nor by anything that we may bring to God as a ransom for our trespasses.

Now that Jesus Christ is manifest in the flesh, "God manifest in the flesh," it is necessary that he shall give to the human race knowledge and understanding of this plan of salvation that he has wrought out for them, because if mankind is ignorant of the fact that Jesus has wrought out a plan of salvation for them, that plan will be inoperative, so far as they are individually concerned, it will be of no benefit, but the knowledge of it must be brought to the human race. How has he designated that this is to be brought? By the preaching of the word. But we are told that the preaching of this word simply requires belief upon our part, and that we are saved by grace through faith, and that not of ourselves, but it is the gift of God. Ah, how much of force and truthfulness there is in this quotation of Scripture when it is properly understood and properly applied! We may see with this understanding of the word of God how it is that the plan of salvation is by grace, and that the apostle may truthfully say, "By grace are ye saved." Under what obligation was God to offer a ransom for me when I had transgressed his laws? You can see at once that so far as obligation was concerned, God was not by any means bound to offer a ransom for me, but in accordance with his own good pleasure, through

his great grace or favor, he did this work for me; hence it may thus be truthfully stated that it was not by works of righteousness which we have done, that back there it was all free grace. And here, I think, is where many err in their interpretation of Scripture relative to grace; they make that grace apply down here to you and me in our obedience to the gospel of God's dear Son, when that grace applies away back where we first trespassed against the laws of God, and he gives us of his own free grace this gospel of his, by which, through obedience to its principles, we may be saved in his kingdom. And so it may be said also truthfully, that we are saved by hope, as the apostle declares in the eighth chapter of Romans.

Now we can return here to ourselves with this understanding as to why it was needful that God should be manifest in the flesh, believed on in the world; why we must believe on this offering that he has made. And the very fact of our claiming this belief makes it obligatory upon us to observe the things that he has commanded. In regard to the sacrifice that he made in manifesting himself in the flesh to the human race, whatever God has spoken to us through Jesus Christ, "God manifest in the flesh," is the same to you and me as though God himself had said it, when he introduced the plan of redemption, as he certainly had a perfect right to do; and it is not for you or me to ask why he could not have instituted some other measures or some other plan of salvation that would be more easily accomplished than the one recorded in the gospel. We might pertinently ask the question, Why is not this plan as feasible, as practical, as divine as any plan that might be instituted by high heaven? I imagine I perceive some thinking that this is all *imputed* righteousness that comes to us in the gospel, and that therefore there is nothing required at the hands of the human family in order to attain unto this salvation. But how is it imputed unto us for righteousness? How frequently are we cited to the instance of Abraham that he believed God and it was accounted unto him for righteousness. We have no objections whatever to that statement of the word of God, but if you will read the statements made in the history of God's dealings with Abraham (Gen. 26: 5), you

will discover that Abraham had a commandment from God, that he had ordinances, statutes, and law from God, and that it was said of him that he would command his children after him. Now bear in mind this was before he offered up his Son Isaac as a sacrifice upon the altar, and before circumcision was introduced, and he moved forward in the keeping of these commandments of God. It was because of the commandments that he had received from God that he went forward and did the things that God commanded him, and in the doing of all these things his belief in God was accounted unto him for righteousness. The same is applicable to you and me to-day. If we move forward in doing the commandments of God and the ordinances of God up to the full surrender of ourselves and all that we have in this life to his service because we believe in God, it will be accounted unto us for righteousness upon the same principle.

And so there are requirements in the gospel of Jesus Christ that demand our obedience. Persons sometimes question why it should be done in this manner. It seems to me it is the most reasonable, the most in accord with the wants of the human family and the interests of the race of any plan that human ingenuity, at least, by any possibility, could devise. Why? Because though it finds man a sinner in the sight of God; it offers to each that which shall remove sin from him, just what he stands in need of. It comes to him and says that he must repent of his sins; that is just what every one recognizes that the human family needs when we look at it simply from a human point of view. It comes to him with the promise, that after repenting of his sins and having those sins pardoned, he may have power given him to overcome that which tends to evil which remains inherited by man, and that power he receives through the Holy Spirit of God which is promised to those who yield obedience to the gospel. We find a necessity for this in the very constitution and disposition of the human race.

Again, man looks about him and discovers that a person's life is not satisfactory to the longings of his being, not satisfactory to the aspirations of his soul; that it is a disappointment to him from beginning to end so far as his ideal of human perfec-

tion is concerned; and so far as man's intellectual capacities for advancement extend, he discovers that this world is seemingly but the primary department in advancement, to which man here enters, and that from the very necessities of his being, there must be a life beyond of eternal advancement and improvement for him in order that he may but reach only the human ideal of perfection. Recognizing this faculty in the human soul, the gospel comes to us and holds out to the human family the promise of that very condition and state of existence that the soul hungers and thirsts after, hence when we look at this plan of salvation that God has revealed unto us in his word, in the fact of "God manifest in the flesh" in the person of his Son, Jesus Christ, it seems to us to come forth in the utmost degree of harmony that we could desire, offering to the human race all that its utmost expectations may demand, all that its highest aspirations may reach after, all that the necessities of being seem to render desirable at the period of mortal existence.

Then as we glance over these various features of the gospel of Christ and see, as these brethren have laid before you from time to time, the fundamental principles of that gospel of Christ, and that the necessities for it are inwrought into the very soul and nature of man, can we not see that God in his infinite wisdom and mercy has revealed to us just such a plan as we need? As we have been told that Jesus Christ has paid a debt for the human family, and as we so frequently hear it sung, "Jesus paid it all," we are sometimes led to ask the question, What *all* did he pay? He only paid that "all" that man himself could not pay; and when we have relegated the question of man's salvation back on to imputed righteousness—Jesus Christ doing for us that which we could not do for ourselves—we have but worked out that which is in perfect harmony the other works that God has instituted in the gospel. Now let us see. I ask, Is there anything of absolute righteousness in and of itself contained in our believing in God? Why, that is our bounden duty to do; we ought to have done that if sin had never entered into the world; consequently there is nothing of absolute righteousness in that in and of itself. We ask, Is there not absolute righteousness in our repenting of

our sins? It is right for us to repent, but take repentance in and of itself and is there anything of a righteous nature in that in and of itself, if we would stop sinning right now, aside from its being a commandment of God? No, it would leave us just where it found us. We inquire relative to baptism for the remission of sins, Is there absolute righteousness in the performance of that act, aside from its being a commandment of God? We see there is no merit in that act of itself to attach to the individual whatever; and so we may go through the "laying on of hands" and all that man can do in the gospel, and yet when it is all taken together there is no righteousness in it in the absolute sense of the term. Then what is it? Why, God has revealed that he accepts of that which we can do as proxy for that which we cannot do, just as he accepts the offering of Christ that we could not by any possibility make for ourselves; he accepts of that offering as a proxy for us, and then gives to us the gospel, that which we can do, in place of that which we could not do by any other possibility, and imputes it unto us for righteousness.

Then we discover that in the revelation of God to us in his word and in the gospel that he has so simplified the plan of redemption and the mysteries of godliness that we can solve the problem of eternal life for ourselves and work it out in accordance with the revelations made unto us in God's word; hence it is that in revealing to us the gospel of his dear Son he has supplied all the wants of our being, or given unto us the means by which these wants may be supplied in his own way. The duty that devolves upon you and me to-day is that we shall accept of and obey the commandments of God that he has given in the gospel of Christ as implicitly as we in looking over the vista of the past years think that our forefather, Adam, should have obeyed God in the garden of Eden and have refrained from partaking of the forbidden fruit. All outside of or not in harmony with the gospel of Christ is forbidden fruit to you and me; all within the gospel of Christ is the tree of life to you and me. Now which of these privileges shall we lay hold upon? Shall we partake of the tree of the knowledge of good and evil as it stands outside of the gospel of Christ, or shall we lay hold upon the fruits of

eternal life that are within the pales of the gospel, and live by it? We read that we should live by every word that proceedeth out of the mouth of God. Then, whatsoever we find commanded us of God in the gospel is just as obligatory upon us to-day as was the observance of the commandment given of God to our forefather in the garden of Eden. Then let us as we search after the thoughts that

he may give us relative to the mystery of godliness, "God manifest in the flesh," try to discover in his teachings all our duties as revealed in the word; ask for grace and strength to comply with them, and so live that we may have the power of God and his Spirit to attend us, and his peace to be with us to help us to appreciate the great offering of salvation he has given.

Reported by Belle B. Robinson.

## THE CANON OF THE NEW TESTAMENT.

*Condensed for the Literary Digest from a paper in London Quarterly Review, July.*

NO QUESTIONS are more keenly debated in England to-day than those which relate to the literary genesis and historical transmission of the books of the Old Testament. The scientific determination of the controversies that have arisen will require the continued and most strenuous effort of perhaps generations of scholars. The accumulating volume of monumental testimony in the history of Egypt, Assyria, and Palestine has been only partially deciphered; the multiplied studies of the philologist must be extended in order to be simplified; and various enlargements of the critical apparatus which seem to have no end can only delay the final result. At the present moment the historical character and substantial truth of the sacred records are not in danger. Suspense respecting details, however important, may have some inconveniences; but even they will be lightened by the persuasion that the things most surely to be believed will eventually have the support, not only of tradition, but of historical and verifiable evidence.

The Canon of the New Testament, on the other hand, has not excited so much controversy, nor nearly so much interest. The theories of Tübingen never appealed successfully to English common sense; and, except in the case of some already disposed to skeptical theories, have gained

no welcome. Objections to the Epistle of James and the Second Epistle of Peter, such as were freely advanced among the first reformers, have found few recent echoes. Doubts about the Pastoral Epistles, which orthodox writers of Germany have expressed, have not been encouraged here. The labors of critical scholars in England—as Westcott, Lightfoot, and Sanday—have largely aided the defense of the later Epistles of Paul, and of the Fourth Gospel. So complete has been the vindication of the latter that the more advanced German critics allow that its date cannot be brought down below the end of the first Christian century.

An important work on the subject appeared last year written by Prof. Theod. Zahn, of Erlangen. He belongs to the conservative school, which has by no means died out in Germany, but, indeed, shows many signs of rejuvenescence. The destructive tendency has expended itself, and the process of reëdification is making good progress. The modern builder can select his site and materials; he can avoid the false positions which have betrayed his predecessors; while critical explanations have revealed original foundations which can still be used, and have furnished a wealth of material almost too vast to be manipulated.

As a wise master-builder, Dr. Zahn has

measured the length and breadth of the situation, and has made an estimate of every document and patristic statement relating to it. His first volume surveys the general question of the Canon. Almost all admit that the principal parts of the New Testament were received as inspired and authoritative at the close of the Second Century. He then proceeds to search for the traces of their use in the earliest periods. Here the lack of information suggests caution at every step. The first Christians were in general a poor and persecuted people. They had no public institutions; neither churches, nor schools, nor libraries. Yet it can be shown from such records as remain, that the conception of a collection of Christian Scriptures did not originate at the end of the Second Century, when it becomes a clear, historical fact, but goes back to the post-Apostolic age.

The results to which the labors of Professor Zahn lead may be summed up as follows:—

1. The churches were in possession of all the canonical books before the time of Jerome, but circumstances had not permitted a full agreement upon all the items of the Canon. In the time of Jerome, the great Latin translator and editor (A. D. 380–420), the New Testament consisted of the same books which we now find in our English Bibles.

2. The idea of canonical Scriptures is a primitive fact in the history of the church. After the departure of the

apostles their writings were read in the churches; those writings which claimed to be apostolical were alone admitted to this position.

3. The first Bible of the church was, as in the synagogue, the Old Testament. The gospel was first received orally, though, no doubt, this spoken testimony would soon attain a new form. Apostolical epistles were read to the faithful, and, since the apostles were regarded as men filled with the Holy Spirit, their communications were received as inspired.

4. It is probable that the Epistles of Paul were the first to be collected in the gentile churches. When the apostles had passed away, the four Gospels written by them or under their patronage, were formed into a Canon. The Gospels and thirteen of the Epistles of Paul first attained the full position of authoritative Scriptures. But the Acts, the Catholic Epistles, Hebrews, and the Apocalypse, were known and were gradually received by recognition in particular churches. Other writings, as the Epistle of Clement, the Shepherd, and the Epistle of Barnabas, because of their quasi-Apostolic origin, were included in the sacred collection by some churches.

5. It can, therefore, be shown historically that since the Apostolic Age the church has not been without its standard of sacred writings as the ground of its authority.

## CHARACTER AND GENIUS.

IF one were asked suddenly and without previous intimation to name the best and highest gift in the power of nature to bestow on man, he would probably reply on the spur of the moment that genius is, by all odds, the best, the highest, and the most desirable of natural gifts. No doubt it is the highest, but on further reflection one might hesitate, if intelligently and thoughtfully considering the matter, to pronounce it either the best or the most desirable. The man most fitted to make a success of his own life and to permanently influence that of others is not so much the man of genius as the man of character. For to character belongs a natural superiority—a natural leadership—with which no other mental attribute can compete. Identified or allied with genius character reaches the acme of its influence, but it is sufficiently potent to act alone. The union is not always or even often a fact; the world has possessed men of the highest mental caliber intellectually who yet were weak and deficient in character and too easily influenced on their moral and emotional sides. Their convictions were strong, but not so their power of carrying them out; their mental sight was wonderfully clear to see, but their will power was weak to execute. They could teach men, but they could not lead them.

It may be by the law of compensation and of balance that nature concentrates her force, and that where this force in one is concentrated in the intellectual organization, in another it is intrenched in that mysterious administrative ability of himself, his actions, and its aggressive influence on his fellow-creatures and his surroundings that in a man we call character. A man or woman of ordinary intellect but of superior character will accomplish more than one of great

mental ability without character. In the former are the qualifications which not only deserve success but which also command it—determination, force of will, and perseverance. It is on character that the world instinctively depends for its advisers, its guides, and its leaders, and in which it puts its trust. The faculty of knowing one's mind, of keeping to resolution unmoved by any influence that seeks to change it, of seeing the practical, past and through theory, and of pressing on to action undeterred by obstacle or opposition—that is the faculty that is needed in ordinary life, and that even the greatest genius must call to its aid to realize its loftiest ideals.

One of the main objects of all education, and particularly of all educators, should be the development and training of character in children. In those in whom it is naturally weak it is often repressed to the point of destruction, and in those of stronger bias it is driven, by the ignorant force employed to keep it in check as a sort of dangerous mental explosion, into vicious channels, where it loses in moral power but not in vital strength. One often hears an ignorant parent or guardian announce as the best method to pursue with a self-willed child a system of force to "break its will," whereas a broken will is the most serious of wrongs to a young human creature. One has exactly the same right to break its neck. The will is not to be broken but to be trained. A child's obstinate determination to gain its point is often an indication of character that, if rightly developed, will, in after life, prove the greatest of blessings. Ignorant, careless, or lazy educators "break" character; wise, conscientious, and intelligent teachers make it.—*Baltimore American.*

## SERMON BY PRESIDENT W. W. BLAIR,

At Lamoni, Iowa, November 27, 1892.

### Subject, A MARVELOUS WORK AND A WONDER.

I WILL read a portion of Holy Writ that is a promise and prophecy concerning an extraordinary work—a work that God decreed to establish and carry forward in these latter days. I do not expect to exhaust the subject that stands revealed in the chapter, but to simply present some of its salient points and bring from other portions of Scripture, as also from history, evidences that the work that is here described has been begun, and that it is being carried forward, all in fulfillment of this word of prophecy. I commence at the ninth verse of the twenty-ninth chapter of Isaiah: “Stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. [They have partaken of the cup of Mystery Babylon. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.” You will notice that it is a peculiar work that is in contemplation; it is of a religious, spiritual character, and not matters that appertain to mere moral and scientific questions, nor the affairs of civil government.

“And the vision of all [that is of these seers, and rulers, and prophets] is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. Wherefore the Lord said [here comes the promise], Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward

me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. [Mark you, this relates to matters of religion; that is, it appertains to the government of God. These wise and prudent are the professedly wise teachers of religion.] Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter’s clay [you see by this that religious matters are then wrong side up; are in a confused state]: for shall the work say of him that made it, He make me not? or shall the thing framed say of him that framed it, He had no understanding? Is it not yet a very little while [that is, a little while after God commences this marvelous work and a wonder], and Lebanon [Palestine] shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest? And in that day [when God turns Lebanon into a fruitful field] shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall *increase* their joy in the Lord [and why? Manifestly for the reason that God just then has set his hand to do this marvelous work and a wonder], and the poor among men shall rejoice in the Holy One of Israel. [They rejoice because they receive the “marvelous work and a wonder” that the Holy One of Israel hath established]. For the terrible one is brought

to naught, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught. Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not be ashamed, neither shall his face now wax pale. [That is, when God commences this work. Paleness is a sign of fear, distress, and want, etc.] But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel."

Another important matter will take place when God establishes this marvelous work and a wonder, and that is, "They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine."

Now, this that we have read is contemplated as part and parcel of the marvelous work and a wonder that God has to introduce in the times here indicated, when the wisdom of the wise men shall perish and the understanding of the prudent shall be hid. Manifestly the wisdom of the wise men, in matters of religion will be brought to naught. I have read this chapter and made these explanations that you may see the scope, at least in the outlining, of what we propose by the blessing of God to present to you in our endeavor to prove that the Church of Jesus Christ of Latter Day Saints is not a man-made church, but that it was founded in the wisdom of God, and by the power of God; to be conducted onward and upward until its final consummation.

In the first sermon delivered in this series we took into consideration the *need* of a restoration of the gospel dispensation from the fact that the world was and is divided—the Christian world is hopelessly divided—in regard to the

work and mission of Christianity, also in relation to the doctrine and ordinances of the church, in church government and in spiritual affairs generally; and that there were and are irreconcilable differences made by these divisions and subdivisions in the so-called Christian Church; hence, in the very nature of things, there is a *necessity* that God should remove the causes for further differences by re-establishing his church after its ancient order and pattern and send the true gospel of God's dear Son to be preached in power to the sons of men.

It is declared in Holy Writ that there would be a re-establishment of God's church and kingdom in the latter days. The Bible contains evidences unmistakable that there would be, after the days of Jesus and the apostles, a fearful apostasy, one in which the entire church would be involved. They would "turn away their ears from the truth" and "be turned unto fables; that the people under that apostasy would "heap to themselves teachers"—that is to say, they would have teachers after their own tastes and ideas, and in harmony with their own theories, preaching doctrines acceptable to them; they would be man-made instead of divinely called preachers. That is just what is contemplated in the prophecy of Paul in 2 Timothy, chapter 4, where he says, "They shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." A fable is a fiction, and has but a semblance of truth in it.

This forenoon we heard from President Smith that the Latter Day Saints had equally as good right to organize a church, build it up, and call it the Christian Church as any other people upon the face of the earth, so far as the authority of man is concerned. He referred back to the Reformation, how it began in its earliest days; pointed to the days of Luther and Melancthon, who having dis-

covered the corruptions in the Mother Church, claimed the right to withdraw from that body, and, as far as man is concerned, claimed to organize a religious system, and denominate it the Church of Christ; and that after that came the Church of England, founded and organized under Henry VIII. one of the vilest kings that ever cursed England, aided by Cardinal Wolsey and others, the inspiring cause of the occasion being the fact that the Pope of Rome would not grant to the king the privilege of divorcing his wife and marrying Anne Boleyn! It was also shown by President Smith that men had stepped out from the old beaten paths, assumed that they had more light and were thereby authorized to build up better systems than that from which they passed, hence one church organization after another had been established until we come down to this nineteenth century when Thomas Campbell, and afterwards his son, Alexander, and others, organized the Disciples Church, drawing nearer to the original Christian standard, upon some points, than any of the reformers that had preceded them, and that these all originated in the wisdom of man and without any special, direct call from God. Now, if the Bible be true,—and we assume that it is,—when God commences *his* work in the latter days he will do it in the way that has been foretold by the prophets. The people to whom that work comes will build it up by intelligent faith in God; the work will be established and carried forward by direct revelation from God to those who shall be called as his servants to carry onward and forward the building up of the Church of Christ. Now understand me, brethren, and sisters, and friends, we claim that this is Bible-made philosophy; that God, in order to act consistently with himself, when he performs this marvelous work and a wonder will proceed to do it directly, and that there will be individuals to whom that work is committed who will know

by the revelations of God to them that that work is divine.

We will have already seen that in this prophecy from which we have read the Lord says, “I will proceed to do a marvelous work and a wonder;” and the reason for his doing this he says is, “Forasmuch as this people draw near me with their mouth, and with their lips do honor me [formality predominant you discover], but their heart is removed far from me, and their fear toward me is taught by the precept of man: therefore [for this reason, saith the Lord], behold, I will proceed to do a marvelous work among this people.” You may expect therefore that we to-night shall advocate something of a marvelous character, for the work is to be a marvelous work, a wonderful work. It is to be a work that comes right in conflict with the wisdom of the wise and the understanding of the prudent in matters of religion. We should expect therefore that when this work of God comes forth it will not harmonize with the theories of the wise and prudent in matters of religion and service toward God. You may rest assured that we will present to you some things that are extraordinary, some things that are marvelous and entirely out of the order of things prevailing for the last sixteen hundred years at least.

The claims that we shall now present in evidence of this latter-day work we receive from the pen of Joseph Smith, the Seer, and some who are not conversant with Holy Writ may be startled when they see the marvelous and wonderful claims contained in the history of this man, Joseph Smith. We heard to-day how his heart was troubled and moved on the subject of religion, and distressed over the divided condition of the religious sects he was then acquainted with, and that he did not know which one to unite with. He was in doubt as to what he should do in the premises, and he finally read in James where it says, “If any of you lack

wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." This he says, entered his soul with such power that he was conscious it was true, and he prayed to God and received an answer. He says that the Lord was as good as his word, for there was opened before him by the Holy Spirit a vision of glory in which he received wisdom and instruction, and he had revealed to him many of the purposes of God in regard to these latter times, that the time was near when the Lord would commence his marvelous work and a wonder. He was then a boy of about fifteen years of age; this was in 1820. In 1823 he had another vision, which was frequently repeated until 1827, when he had the golden plates given to him from which this Book of Mormon was translated, in fulfillment of this prophecy of Isaiah where it says that "the vision" of the "seers" and "rulers" and "prophets" were "covered," etc. I will now read you something of this history, and you can prepare your minds for something very extraordinary, very marvelous, very wonderful, in fulfillment of the prophetic description contained in what we have heretofore read. He says: "While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James first chapter, and fifth verse, which reads, If any of you lack wisdom, let him ask of God, that giveth unto all men liberally, and upbraideth not; and it shall be given him.

"Never did any passage of Scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had would never know; for the teachers of religion of the different sects

understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture. So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally. After I had retired into the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. [Here satanic power was manifested in order to try to prevent the manifestation of divine power.] Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but from the power of some actual being from the unseen world, who had such a marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun which descended gradually

until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other, 'This is my beloved Son, hear him.'

"My object in going to enquire of the Lord, was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right, for at this time it had never entered into my heart that all were wrong, and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight: that those professors were all corrupt. [He did not say that the people themselves were an abomination in his sight, but that "their creeds were an abomination," and then quoted this passage which we have before read]; "they draw near to me with their lips, but their hearts are far from me; they teach for doctrine, the commandments of men; having a form of godliness, but they deny the power thereof." He again forbade me to join with any of them: and many other things did he say unto me which I cannot write at this time.

"When I came to myself again, I found myself lying on my back, looking up into heaven. Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before-mentioned religious excitement, and conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my

communication not only lightly, but with great contempt, saying it was all of the Devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there never would be any more of them. I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase, and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a hot persecution; and this was common among all the sects; all united to persecute me.

"It caused me serious reflection then, and often has since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, so as to create in them a spirit of the hottest persecution and reviling. But strange or not, so it was, and was often the cause of great sorrow to myself. However, it was nevertheless a fact that I had had a vision. I have thought since, that I felt much like Paul when he made his defense before King Agrippa and related the account of the vision he had when he 'saw a light and heard a voice.' But still there were but few who believed him; some said that he was dishonest, others said he was mad; and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he

knew, and would know unto his latest breath, that he had both seen a light, and heard a voice speaking to him, and all the world could not make him think or believe otherwise. So it was with me: I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, Why persecute for telling the truth? I have actually seen a vision, and 'who am I that I can withstand God?' or why does the world think to make me deny what I have actually seen? For I had seen a vision: I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it; at least I knew by so doing I would offend God and come under condemnation."

You discover that here is a marvelous claim, the claim that God and his Christ had appeared to that boy when his heart was deeply moved upon the subject of religion, and that the Lord gave him to understand the situation of affairs in the religious world at large and told him what we find in this chapter, that people at that time drew near to the Lord with their lips while their heart was far removed from him, and their fear toward him was taught by the wisdom of men. I can remember when they used to preach judgments in a manner that would make your hair stand on end. I used to hear it when going with my parents to church, and I have heard it taught since until I became disgusted and became an infidel. They taught the precepts of men, not the precepts of the Lord. They would detail the horrors of a liquid hell and the intensity of suffering the wicked would there have to undergo throughout the endless ages to come, something they could not find in the Bible, and it was by

the precepts of men that they taught this.

This Bible declares that God would commence this work in the latter days—"I will proceed to do a marvelous work, even a marvelous work and a wonder." Joseph's claims in this respect are sustained by the word of God. He claims that God *did* set his hand, directing him by a divine manifestation; and the Scriptures declare that God would do such a work in this age of the world.

Joseph relates that being of tender years, and having been severely persecuted, and surrounded with unfavorable conditions, he fell into habits and customs that were displeasing in the sight of God, and that he often felt condemned for such weakness and imperfections, and he then says: "On the evening of the . . . 21st of September, 1823, after I had retired to bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I had previously had one. While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noon-day, when immediately a personage appeared at my bedside standing in the air, for his feet did not touch the floor. He had on a loose robe of exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrists: so, also, were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so that I could see into his bosom. Not only was his robe

exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid; but the fear soon left me. He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Nephi [it should be Moroni; this is a misprint]; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be good and evil spoken of among all people. [What a promise to a boy that was only eighteen years of age, or less, that so prominent would he become in the world, that his name would go out among all nations, kindreds, and tongues, and that it should be had both for evil and for good! How truly that has been fulfilled! What a promise to be made to a lad, an unlettered lad, reared in obscurity! How wondrously it has been fulfilled and is being fulfilled!] He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent [continent of America], and the source whence they sprang."

Is not this the book described in the 29th chapter of Isaiah, the words of which were delivered to one that is learned for him to read, but he could not? And then the book was to be given to him that was not learned to read, and he says, "I am not learned." "In that day," it is promised, the deaf were to "hear the words" of this book; and now comes this young man, Joseph Smith, who says that the angel declared unto him the existence of that book.

Let us see further concerning Joseph's claims: "He also said that the fullness of the everlasting gospel was contained in it [this book], as delivered by the Savior to the ancient [American] inhabit-

ants; also that there were two stones in silver bows, and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones were what constituted seers in ancient or former times; and that God had prepared them for the purpose of translating the book."

He said to this young man, Joseph Smith, that this book of plates contained matters relating to the people that once inhabited this continent, America. That was at a time when little was known concerning the ancient inhabitants of America. Since 1838 there has been a flood of light thrown upon this subject by the various researches made by antiquarians and travelers in Central America, the northern part of South America, and the southern part of North America, which has revealed the fact that peoples who once dwelt upon this continent were equally skilled in the arts and sciences of civilized life as those who builded the splendid empires of Egypt, of Chaldea, and other ancient nations we read about in history. And these discoveries have been made known to the reading public chiefly since the coming forth of this book.

Another point we here notice; he said that "the fullness of the everlasting gospel was contained in the book. Now it should not be thought strange that God would have his gospel preached in this western hemisphere to these nations that builded these splendid civilizations, the remains of which we find in the antiquities of America. It is not at all strange, when we consider that God is no respecter of persons and that he "made of one blood all nations of men for to dwell upon all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him." —Acts 17:26, 27. It is not at all strange

that God should establish the gospel anciently in this western hemisphere. When we contemplate this matter we must see the probability of it; we must see that if God is just and equitable, that he would deal by ancient peoples on these western continents as he dealt with those upon the eastern continents. And it is not at all strange that, in the revelation of this wonderful latter-day work we should find that when God brought forth this wonderful book of Isaiah 29: 11-18, it should contain the fullness of the gospel of God's dear Son; and that is just what the Book of Mormon claims to contain.

Joseph says further:—

"After telling me these things, he commenced quoting the prophecies of the Old Testament."

By this you discover that even the angels know the Scriptures, and quote them; a good precedent for us to follow.

Joseph further says:—

"He first quoted part of the third chapter of Malachi, and he quoted the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bible. Instead of quoting the first verse as it reads in our books, he quoted it thus: For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of hosts, that it shall leave them neither root nor branch."

Please notice this teaching of Jesus Christ in Matthew 13: 41, 42: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Now you see that the statement made by the angel to Joseph harmonizes with the teachings of Jesus Christ in Matthew.

Let us read the history further: "And

again he quoted the fifth verse thus, 'Behold, I will reveal unto you the priesthood by the hand of Elijah the prophet before the coming of the great and dreadful day of the Lord.' Joseph and Oliver declare that John the Baptist revealed unto them the priesthood in these latter times. It was John the Baptist who, laying one hand upon the head of Joseph Smith, and the other upon the head of Oliver Cowdery, said, 'Upon you my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins, and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.'

Joseph continues: "He also quoted the next verse differently: 'And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming. In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ, but the day had not yet come, when 'they who would not hear his voice, should be cut off from among the people,' but soon would come. He also quoted the second chapter of Joel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. [This is where it says, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and wonders shall be seen in the heavens and in the earth," etc.]—*Reported by Bro. E. Stafford.*

(Concluded in next Supplement.)

## SERMON BY PRESIDENT W. W. BLAIR,

At Lamoni, Iowa, November 27, 1892.

### Subject, A MARVELOUS WORK AND A WONDER.

(Concluded from last number.)

“AND he further stated, the fullness of the Gentiles was soon to come in. [Jesus declared that in the latter days wondrous things were to be manifest when the times of the Gentiles were to be fulfilled, and this angel reminded the young man of what was to transpire, saying that the times of the Gentiles were about to be fulfilled, also of the ushering in of the millennial reign]. Again, he told me that when I got those plates of which he had spoken—for the time that they should be obtained was not then fulfilled—I should not show them to any person; neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly, that I knew the place again when I visited it.

“After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended up till he entirely disappeared, and the room was left as it had been before this heavenly light made its appearance.

“I lay musing on the singularity of the scene, and marveling greatly at what had been told to me by this extraordinary messenger; when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get

lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside. He commenced, and again related the very same things which he had done at his first visit, without the least variation; having done which, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

“By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard: but what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before, adding a caution to me, telling me that Satan would try to tempt me, in consequence of the indigent circumstances of my father’s family, to get the plates for the purpose of getting rich. This he forbade me, saying, that I must have no other object in view in getting the plates but to glorify God; and must not be influenced by any other motive but that of building his kingdom; otherwise I could not get them. After this third visit he again ascended up into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced; when almost immediately after the heavenly messenger had ascended from me the third time, the cock crew, and I found that day was approaching, so that our interviews must have occupied the whole of that night.

"I shortly after arose from my bed, and, as usual, went to the necessary labors of the day; but in attempting to labor as at other times, I found my strength so exhausted as rendered me entirely unable. My father, who was laboring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house; but, in attempting to cross the fence out of the field where we were, my strength entirely failed me and I fell helpless on the ground, and for a time was quite unconscious of anything. The first thing that I can recollect was a voice speaking unto me, calling me by name: I looked up, and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received.

"I obeyed; I returned back to my father in the field and rehearsed the whole matter to him. He replied to me that it was of God, and told me to go and do as commanded by the messenger. I left the field and went to the place where the messenger had told me the plates were deposited; and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there."

After relating the above, Joseph gives a description of the place where he found the plates, which was near the town of Manchester, Ontario county, New York. These are wonderful claims, and very marvelous; and with some almost past belief, for they are contrary to what we have been taught in past days; for we have been taught that there were to be no angel ministrations after the days of the apostles; that the day of the manifestations of God's power to man was past; that it ceased in the days of the apostles and was never to be restored again.

But persons who have that idea mistake greatly as to God's methods of doing. We see the manifestations of God's work with the ancients, and with John on the Isle of Patmos. All along those years, whenever the people were living in righteousness before God, angels manifested themselves, and sometimes to the humblest ones. Angels appeared anciently and revealed matters of the highest importance for man to know. Even in the second century this was the case, for it is recorded of Justin Martyr, who had been one of the celebrated philosophers of Greece, and who had heard the gospel of Christ, that his heart was touched with it, and he carried the matter to God; and a personage met him as he was meditating in the grove and instructed him in regard to the gospel of Jesus Christ; and that personage was said to be an angel of God; and Justin Martyr became one of the greatest gospel advocates of his day, or of any time after the apostles.

Now I desire to show that God's work will not be carried on in these latter times without angelic administrations, for this is made plain in Holy Writ, as plain as language can make it. Prior to the second advent of Christ angels will appear to the sons of men to bless them with knowledge, wisdom, and everything necessary to prepare them for that most wonderful event. We will present evidence to you, but first of all we will notice some peculiarities of angels. You know the old pagan idea obtained in the world that angels have wings; that angels in outward appearance are like womankind instead of mankind; and that some angels are like little babies. Have not you seen them in paintings—beautiful paintings, executed by masterful minds and exhibiting wonderful, artistic skill and wonderful power in the art of painting? Have you not seen them? They are stately looking; in the form of women; with long hair down their backs

and a ponderous pair of wings—great white wings—coming down to their feet! Have you not seen them? I know you have. And then you have seen little baby angels, to whom they did not give any legs, but gave them very large heads and very small wings; a wonderful class of angels, truly. But that is the conception and creation of the pagan world, and has been followed by the so-called Christian world, and this has had the effect of fastening upon the minds of the people very erroneous ideas as to what a heavenly angel is. I may tell you, plainly, that I believe that angels, proper, are beings who have once dwelt on this planet, and have been either translated or resurrected, and have entered into those higher conditions of knowledge, and wisdom, and power, and glory—conditions that are far superior to that obtained in mortal life, and that they have always appeared in the form of men.

I do not say that women are not angels, too. I am not going to dispute that, for they are acknowledged to be angels in this world—at times. But I want to give you a description of Bible angels; we are discussing this matter in the light of Bible truths, and not in the mists of the creeds and traditions of men. I discover my time is passing, and I must be brief on this branch of my subject. Angels appeared unto Abraham; and you know Paul says, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Abraham and Sarah did that, and I will read you the account of it:—

"And the Lord appeared unto him [Abraham] in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant:

let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree; and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said."

And good Sarah made cakes after the olden style, and Abraham killed a calf, tender and good, and dinner was prepared for those three individuals. These were three angels of God, and Abraham thought (as it was said) that they were men. Abraham supposed that they were men, and he treated them after the customs and hospitality of the age in those ancient countries. I do not presume that their hair was extremely long, and I am right sure that they did not have great white wings; these would have betrayed them; Abraham would have known at once that they were angels. But he supposed they were men. Why? Simply because they appeared as men. But he learned afterwards that they were angels of God. These were finally instrumental in overthrowing the cities of the plains, bringing the wrath of God upon the cities of Sodom and Gomorrah, Admah and Zeboim.

I will invite your attention to another example (and there are scores of such examples in this book), and you will find it in the thirteenth chapter of Judges:—

"And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years. And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not. And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and barest not: but thou shalt conceive, and bear a son. Now therefore, beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: for, lo, thou shalt conceive, and bear a son; and no razor

shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hands of the Philistines. Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: but he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death. Then Manoah entreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the other day. And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him? And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe. And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it

unto the Lord. For Manoah knew not that he was an *angel* of the Lord. And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honor? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it is secret? So Manoah took a kid with a meat offering, and offered it upon the rock to the Lord: and the angel did wondrously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground."

You now discover that the above-mentioned angel had wondrous knowledge, marvelous power, and was in his appearance like unto a man. There were no wings in that case.

And now we will see what is said by Daniel, the prophet of God, in his tenth chapter:—

"In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz; his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." Who was this man that appeared in this glorious form?

He had said before, "I am Gabriel that stand in the presence of God." He had come to answer Daniel's supplication. You will discover in these instances of angels appearing unto men (and there are many more cases in the Bible) that they had power to appear in the form of men traveling on the earth, as in the case to Abraham, and to Manoaah and his wife; and also to appear surrounded with effulgent glory as in the case to Daniel. But Daniel was prepared and strengthened to stand in the presence of the angel all radiant with the glory of God. And what a wondrous personage this was! and yet he was in the form of a man.

Did the young Seer, Joseph Smith when he made the claim, the marvelous claim that he had seen an angel of God, did he claim that the angel was in the form of such angels as appeared in ancient times or did he tell a story about seeing an angel in the form of a woman with long hair down her back, and that he heard the beat of angel's wings? O, no! His claim is in harmony with the Bible account of angels, so far as their appearance is concerned. It is decidedly so, and therefore it is not in harmony with the theories of the world in this nineteenth century, neither with that of many preceding centuries. What a remarkable coincidence this is! The world has had numerous painters, and sculptors, and others, yes, preachers, too, that were living under the belief that angels had these wondrous wings, and in their flights of pulpit oratory have so described the idea set forth in the nineteenth century in regard to what angels are with regard to form. But the young man, Joseph, claims that the Lord spoke to him; that angels appeared to him; and his claim as to their appearance and form is in exact harmony with God's word, and is squarely against the wisdom of the wise and the understanding of the prudent both in the centuries past and in

the present one. The wisdom of the wise perishes by comparison, and the understanding of the prudent is hid by comparison in these things.

Joseph, mark you, makes the wonderful claim; and we remind you again that the claim of the founder of this latter-day work must be a very notable one in regard to the "marvelous work" that was to come forth in these times. If it was not it would not fill the prophetic pattern. It must be strange, it must be out of the ordinary course of things, or it would not fulfill the description conveyed in God's good book.

"But," says one, "where is the evidence that there are to be angel manifestations in these latter days?" If God is no respecter of persons, as the word declares, and deals with mankind in these latter times, in the building up of his church and kingdom, as he did in ancient times, then angels will minister unto men in these days. How was it before John the Baptist was born, and before Jesus was born? Angels appeared and announced wonderful things that were soon coming to pass. When Jesus was born in Bethlehem of Judea the angel of the Lord appeared unto the shepherds and told them that the Savior was born in Bethlehem that night, and other angels came and with their heavenly symphony confirmed the statement to the humble shepherds. Now, reasoning by analogy or by comparison, it evident that if God would act like himself, as he sent angels in ancient times to minister to his people, he must likewise send them in these latter times to minister to his children. This is in keeping with the teachings of the good book. And when we come to the prophetic testimony we find that God will send angels; that they will minister among the people; and that they will gather out the wicked from his kingdom. "Yes," says one, "I have read that, I know that is in the Bible; but I never saw it in that light." It is written in the

New Testament that in the last days God will send his angels and they shall gather his elect from the four quarters of the earth, and his angels are to minister in the midst of his people, and they shall also gather the wicked out of his kingdom just prior to his second advent; and, as the Inspired Translation says, "they shall cast them out into the world."

In the thirteenth chapter of Matthew, commencing at the thirty-sixth verse, we read:—

"Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

Can there be found within the lids of the New Testament, in the sayings of Jesus Christ, anything that is more direct and full than is that text, that prior to the end of the world, prior to the second advent, Christ will send forth his angels and will gather out of his kingdom all things that offend and do iniquity?

There is one thing that the Latter Day Saints should understand; namely, that in the church there will be more or less iniquity until the final sifting time comes, therefore we need not look to see all sinless and holy who profess to be in God's kingdom; for you will never see that until Jesus comes and gathers out the wicked ones.

But further, in regard to the angels ministering in the latter times; there is an abundance of testimony in the Scriptures pointing to this fact, which is unquestionable, something that we may not deny and which we cannot explain away, that ministering angels will be sent to minister in the affairs of Christ's kingdom. We will now give you a few passages from the Revelation of St. John, and then we must close for want of time, not for want of material. I now come to Revelation chapter 14. John had been blest with many visions, and promises, and statements, in all the preceding chapters; and in this fourteenth chapter he says:—

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

You will remember what I read in the history of Joseph; namely, that this Book of Mormon contains the fullness of the gospel, and that it was revealed to him by the angel Moroni. Now the text that I have read shows the probability of his claim being correct. He declares that the angel did appear to him; that the angel gave him the book of plates with instructions concerning the gospel's being preached in all its fullness; and here is the Bible testimony that in the last days, just prior to the second advent of Christ, just prior to God's hour of judgment, an angel would come from heaven and reveal the gospel to be preached unto every nation, kindred, tongue, and people! Yes, the claim and the promise fit together like the key in the lock of a door. The key is adapted to lock or unlock the door and only the right key will do it. So with the claim

made by this young man, Joseph Smith, as to the restoration of the gospel by an angel of God in fulfillment of the prediction revealed to John. It should be restored in that manner, in God's own way, in the last days, just prior to the overthrow of Babylon and the second advent of Jesus Christ our Lord.

We may ask Bible believers,—and countless thousands profess to believe the Bible,—Do you believe the Revelation of St. John? Do you believe that an angel of God was to reveal the gospel in the last days? That may come in contact with old theories, for many have been taught that the gospel has always been upon the earth and was to remain on the earth until the world was evangelized. But do you now believe that the angel of God, in the last days, just prior to God's judgment, just prior to the overthrow of Babylon, just prior to the second advent of Christ, would restore the gospel again to be preached to all the world? There are some who believe it, thank God. We praise him that there are so many believing it, and millions and tens of millions more would believe it if it could reach them.

Joseph declares that God revealed this gospel as early as 1827, and the Bible says that in these latter times God will reveal the gospel by an angel from heaven. What agreement! what harmony! what consistency! The Bible predicts it, and the young seer claims its fulfillment. Can you not see that this is a remarkable coincidence? Joseph was not a Bible scholar, yet he had an understanding of this Bible promise far superior to the learned ministers of his time. He is a fit witness for the work of God. He answers to this prophetic description as is claimed for him. The claim is not made that by human wisdom his knowledge is superior to the religious world at large in respect to Bible truths, but by the inspiration of the Almighty. There is the full statement of Holy Writ that God, in

the last days, will send the gospel to the earth by the hand of an angel, and that it will be preached to every nation, kindred, tongue, and people, upon the earth; and here is an obscure boy, raised in the backwoods of New York and having but little understanding of Bible truths, who comes forward and makes a claim that is just in harmony with Scripture, in all its parts, that an angel restored the gospel unto him. Marvelous! wonderful! and very blessed if true, which we claim it is.

There is just another passage, and then I must close, and that you will find in the eighteenth chapter of the Revelation of St. John:—

“And after these things I saw another angel came down from heaven, having great power; and the earth was lightened with his glory.”

This angel came from heaven and therefore must be a heavenly one; he was to minister upon earth to the children of men in great power, and was to lighten the earth with his glory. Where in the history of the world since Christ, has anything occurred to the sons of men, save in the case of Joseph the seer, where an angel of God appeared having great power, and that blessed the earth with the light of his glory? Where has an instance like it occurred in any of the religious churches? Has anything like it taken place in the Russo-Greek church? Has there anything like this taken place in the Catholic Church? in the Lutheran Church? in the Church of England, or in any Protestant church?

No; they do not claim it. But who has claimed manifestations like this that would answer to this prophetic description? Joseph Smith, the young seer; he claimed to receive angelic ministrations, not only from Moroni, but from various other angels in the founding and building up of the church of the living God.

Jesus said that angels would administer in the latter times; John said that an

angel would deliver the gospel in the latter times, and that, as we have just read, one would "come down from heaven, having great power" and would enlighten the earth with his glory. And now what are we going to do about these things? Will we believe them? God's precious word makes these promises.

We claim that Joseph, having come at the right time, and having made claims that are in harmony with the promises of the Bible, the probabilities are strong that his work was indeed ordained of God.

Now what other evidences have we to sustain his claim? He organized the church after the ancient pattern in its offices, ordinances, and ceremonies. And not only were these in harmony with the ancient patterns, but the promises he made concerning the Holy Spirit were in harmony with the promises made by God's servants eighteen hundred years ago. Joseph said that those who receive this gospel in its fullness shall have the testimony of God and a knowledge of God and of angels. And if the Saints in this age had not received such manifestations as they did in ancient times, then they would have proved his promise to be false. But how has it been with numbers in this congregation, some of whom have come from France, some from England, and others from the different nations of the earth—are you witnesses for Jesus Christ since you received this

gospel? Have you received the divine confirmation? Do you know, in your own experience, that God confirms this work begun by Joseph the Seer? I presume there are more than a hundred in this house who, if I were to call on them, would say, Yes; I have embraced the work brought forth by Joseph Smith—the gospel brought to him by the angel of God—and have received the testimony of its truth by the gift of visions, or by the gift of tongues, or by the interpretation of tongues, by prophecy, or other of the various manifestations of the Spirit. And this has been the case not only in this country, but in all the different parts of the world where this gospel has been preached. Thousands have received evidences confirmatory of the truth of this "marvelous work and a wonder" brought forth, under God, by Joseph the Seer. It had to be, in order to fulfill the prophetic description given in the Old and New Testaments. We prove it by analogy; we prove it by prophecy; and we prove it likewise by living men and women that this work is divine; that the church is not a man-made church; that it did not rise out of mere coincidences nor from persecution, nor anything of the kind as did the Baptist Church in the case of Roger Williams. But it rose by revelation, by the angels of God, by the testimony of God's Spirit, and is being built up in harmony with the revelations of God.—*Reported by Bro. E. Stafford.*

## SERMON BY ELDER LEONARD SCOTT,

At Logan, Iowa, October 7, 1892.

Subject, **GOD'S WORD WILL NOT FAIL.**

IN the fifty-fifth chapter of Isaiah's prophecy, verses eight to eleven inclusive, we have the following significant language:—

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

I have chosen this for a theme in order to present a few thoughts relative to the dealings of God and his work with reference to the salvation of the children of men, morally or socially, politically or religiously, eternally or spiritually; and in its application to all the ages or dispensations of the past so far as our observation and investigation have extended, we will learn that God's word has accomplished that whereto he has sent it, and that the word *failure* is not written upon any of his works as long as the conditions remain attaching to the people to whom it is addressed.

In Psalms 119: 89 we have, in relation to the assurance and the certainty of the accomplishment of the Lord's word, this language: "For ever, O Lord, thy word is settled in heaven;" presenting the thought, to my mind, of a determination, of an unchangeability, and of an accomplishment and a grand success so far as his purposes are concerned in relation to us. This word though settled in heaven, legislated and given for the benefit of the human family, was revealed in Christ and

given to him, and by him to his disciples. In the seventeenth chapter of John we read in the prayer of the Savior; "I have given unto them the words which thou gavest me;" and this word evidently refers to the gospel or the plan of human redemption that was ratified, rendered sacred and efficacious by the shedding of his blood upon the cross of Calvary eighteen hundred years ago.

The great trouble seemingly is, that the world is slow to learn the ways of God. His ways seemingly come in contact with former traditional ideas that we have imbibed from cradlehood possibly; and notwithstanding our aversion or dislike to the Lord's ways, the accomplishment and success do not depend upon whether we like it or not. It is a good deal the way the Lord has of sending prophets among the children of men; he proposes to send them whether the people want them or not. In the eleventh chapter of Luke and forty-ninth verse we have a statement of his express will. Therefore also said the wisdom of God, I will send them prophets and apostles.

They do not come by the will of man. The Apostle Peter testifies that "prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Consequently, whatever our ways may be, they are not the Lord's ways. Our expectations may fall flat to the ground as did the walls of Jericho before the blasts of Israel's trumpets, when the Lord's ways are to be considered. This was the case in the days when Jesus came among the children of men. Expectations were entertained that some temporal prince would come, some great political character that would whip the world into subjection and peace and restore them to their lost privileges and national rights; but when Jesus came their expectations fell from an extreme height to the lowest degradation, so to speak.

It reminds me of a circumstance in the State of Indiana about three years since. There was a great tabernacle to be dedicated and the great Dr. Talmage was called upon to deliver the dedicatory address. Fifteen thousand people gath-

ered under the roof, and before the sermon was delivered their expectations were raised almost to the skies. They had formed that kind of an opinion of Dr. Talmage possibly from public rumor and by the reputation he had given himself through public print, but their expectations fell as flat as a gridiron when the real man was presented to the vast multitude. It simply proves that whatever man's expectations may be, as the bursting bubble upon the stormy sea they may come to naught; and more especially is this prominent in the dealings of God with the children of men and in the presentation of his law for their salvation.

We made the remark that the world is slow to learn. The lessons that the Lord is endeavoring to teach the human family are of such a character as to bring them up to grander and higher conditions and to ultimately exalt them to the rank and station of sons and daughters in his government, and to bestow upon them the most exalted tokens of esteem and regard, at the resurrection of the just, when the hopes that have been implanted in the human heart by the gospel shall have reached a grand culmination in the distribution of the rewards according to works.

The world has been about six thousand years learning the circulation of the blood. It was not until 1619 that Dr. Harvey presented that wonderful thought to the people, and he was called a visionary enthusiast because of his discovery. Six thousand years had rolled around and yet the circulation of the blood had not been discovered; and it simply presents the thought that we are learning, be it ever so slowly. But so far as the Savior was concerned, eighteen hundred years ago, rejected of the Jews and of all people, it presented to the Apostle Paul's mind this thought, that notwithstanding they had Moses and the prophets and the law read in their synagogues every sabbath day, and that they read of Christ, and of his being led in humiliation to the sacrifice, and of his sojourn in the flesh, his ministerial career, and the prophetic utterances of his power and of his love in his ministry to the fallen sons of man, yet they had condemned the Christ, the Son of God and the deliverer of Israel. It presents to my mind this thought, that in some future dispensation of God's providence to man there may be a possibility, yea a probability, that we might, although reading the Holy Scriptures in our synagogues every Sabbath day, fulfill them in rejecting some light that God may have given, and fall in the same ditch as did the Jews eighteen hundred years ago. They had concluded that

all the light that was necessary for their spiritual and temporal well-being was enveloped in their society. They did not propose to go outside of the lines of their traditions. "We have Moses and the prophets, but as for this man, we know not from whence he is;" and in this day and age of the world history seems to repeat itself, for men believe that all the light necessary for our advancement is emitted from those golden-tongued orators that adorn our cathedral pulpits. Jesus presented the Queen of the South as one who would be a witness against such a course:—

"The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon, and behold, [in relation to the message of light and peace,] a greater than Solomon is here."

He referred to the gospel of Christ; and she ought to be a grand character to emulate; for whatever spiritual, or moral, or even political and national growth that may accrue to us is not attained by settling down within the narrow range and the stereotyped ideas of our predecessors, but it lies in individual effort to get at the truth, or as the wise man would have it, "Buy the truth and sell it not."

Jesus said that the kingdom of God was like a treasure hid in a field that a man found, and sold all that he had and purchased that field in order to get it. My thought is that in seeking for truth and light we ought to sacrifice everything necessary to obtain that which is true, remembering that the truth will make us free, and that error will do us no good either here or in the great hereafter, and that if the truth shall make us free we shall be free indeed. We want people to take the benefit of the doubt so far as that is concerned. We have taken that ourselves, and very often in artistic and philosophical life, a doubt is the key to some new discovery.

I remember now a great character by the name of Gall, who, had he not doubted the old doctrine of metaphysics would never have discovered the science of phrenology. We have a right to call ideas in question. If it be wrong to contradict the doctrines of the past, then the Christ, the world's great exemplar, was wrong, for he took the liberty to contradict the doctrines of the past, hence it is written, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and per-

secute you." Here is quite a distinction, quite a contrast, when he called in question the principles or doctrines of the past that were inapplicable in that period of the world's history. Passive faith in the development of the past would have totally disarmed the reformers. Then for us to stay within the narrow range and stereotyped ideas of the past, would be just like an old millhorse, turning round and round in one eternal circle and grinding out the same eternal falsehood. It is like the arm; suppose we tie it up, it will shrink and wither; and if you clog or enchain the intellect there is a failure in the development that God our Father designed.

Taking into consideration the kingdom or commonwealth of Israel as a monument of God's favor, his mercy, his justice, his loving-kindness and his dealings with them, we learn, that his word has never failed, and that he is not a failure. We take up the Sacred Record and observe the commemorative or monumental institutions that are presented therein and investigate them, they preach the funeral sermon of infidelity. Where to-day is that great metallic image of Nebuchadnezzar? Where is that head of gold? that breast and arms of silver, those thighs of brass, legs of iron, the feet part of iron and part of clay, developing into the ten comparatively petty sovereignties, symbolized by the ten toes? History will record them only upon its gilded page, but they are no more. The head of gold has come and gone; the breast and arms of silver have crumbled to decay, the brazen monarchy is lowered to the dust, and the legs of iron are inwrought with the political monarchies of the East. Infidelity may take up this thread of thought and profit by it just a little here. God has said that his word will not fail; history as a faithful exponent of prophecy, records the fact that it has not failed.

The children of Israel were told by the Lord that if they would hearken to his precepts and statutes he would erect them into a grand nation or the grandest nation beneath the stars—if they would obey his voice; and as long as they were loyal to his commandments and statutory laws he did watch over them to build, and plant, and prosper; but when they became disloyal, and slighted his precepts and commandments, he gave them over into the hands of the investing nations and into their several captivities, when they had to take down their harps, or hang them upon the weeping willow and sigh when they remembered Zion. Where is that nation to-day that the good old Record speaks of and concerning whom the word of God is

so specific and definite. Down in Egyptian bondage and captivity, soon humiliation and repentance brought a Moses to deliver them; and God sought to establish them upon a grand basis and into a kingdom sacerdotal. It was not long until the Assyrian captivity claimed them. Seeking to establish them again, they became oppressive and haughty, and they were exalted in their courts and refused the counsels of the Almighty, and the Babylonian monarchy environed them. Judah, with part of the tribe of Benjamin, comes up to Jerusalem under the famous decree, rebuilds the temple, and Jesus comes. He sought to gather them: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." It was also declared that the days would come when the enemies of the Jews would cast up a mount against Jerusalem and bring it to the ground; that the Jews would fall by the edge of the sword and be led away captive among all nations, and their beloved city be trodden down of the Gentiles until the times of the Gentiles were fulfilled. Where is that nation to-day? It stands indestructible and indissoluble; the word of God has not failed then in these regards.

And when we come down a little farther and notice the lessons that are to be taught by the Lord in these calamities, our own experience will teach us that there is a lesson to be learned by calamities that may be precipitated. It tears off the masks that we may be wearing and breaks down the little distinctions that we may set up. You remember that when the fire fiend visited Chicago the millionaire and the pauper were in the same room, and they learned that the God of the rich was the God of the poor, and that their ways were not the Lord's ways; and that if they did not learn it then, they ought to have learned it, that those that stand so high in the estimation of the world are the very lowest in the estimation of the infinite One; and that very frequently those that stand the lowest in the estimation of an unfeeling world are the very highest in God's estimation. "My thoughts are not your thoughts, neither are your ways my ways," etc. And when the earthquake rocked old Charleston in the cradle of calamity it was then that the white man huddled with the poor black man. These things tear down the distinctions and masks and bring the human family closer together. It is a lesson that may be learned after all.

When we come down a little further in the world's history now, and note that the word of the Lord has been such a grand

success in the accomplishment of his purposes and apply that word to the principle of the long captivity under Gentile oppression, we learn that the Lord proposes to introduce a marvelous work and a wonder among the nations of the earth, and that he would set his hand a second time to recover his people and to bring them from the isles of the ocean and establish them in their own home. And why not? There is abiding with the Jew as he roams today, the thought of gathering back to his fatherland where that nation achieved a glorified and distinct position among the nations of the world, where their mightiest kings reigned, where their priests reigned as kings, and where the Lord designs to restore to them the government, the counselors, and judges as aforetime; and not only so, but whence a literature that is simply unapproachable has been created and has come down to our times in the splendor of its antiquity. The Lord says he is going to gather them back with a strong arm and plant them in the land of Palestine, and that his government will be established as in days of old, and that the pallidness and shamefacedness of the house of Israel shall be taken away. The question naturally arises, Is this a failure in the promise of the Lord? No. I remember that Bishop Vincent, of the Methodist Episcopal Church, has written an article entitled, "The ten signs of the end." Among the greatest and prominent ones he gives is that of the regathering of the Jews to the home of their fathers; and he makes the statement that in the entire land there are about one hundred and forty-five thousand Jews, while there are about ten thousand within the very city of the great King. Well, then, it is not a failure, is it? No; the Lord said that he would set his hand the second time to do the work. These witnesses are coming up and testifying that the Lord is accomplishing and fulfilling his promises as he said he would; but in doing this work let us bear in mind that the principle holds good, "My ways are not your ways."

Now the Lord is not going to undertake to gather that people and fulfill his covenants as the people would want. He does not want them to go to work and organize missionary societies and send them to the house of Israel to try to convert them to ten hundred and thirty-six different contradictory and irreconcilable theories. That is not the Lord's way of doing business.

You remember that the Psalmist says that the "word of God is settled in heaven." This bears upon it the impress of unchangeability, and the world of the Lord

through the Apostle Paul is, "One Lord," "one faith," and one God; one hope, one baptism, "one Spirit," and "one body." Now that evidently would be the Lord's way; and if you read the eleventh chapter of Ezekiel, you will find this very language. This same is also stated in Jeremiah 32: 39: "And I will give them one heart, and not many hearts; and one way;" not many ways; one mind and not many minds. Now the word of the Lord is not going to fail in these regards, and the Lord will work just as he has always wrought for the salvation of his people, in bringing about the glorious resurrection morn and the millennial kingdom that are prophesied of in sacred story.

The Lord says that at that time he will lift up a standard to the people for this purpose; and in order that Israel may be gathered the gospel standard must be lifted up; and wherever you find that in use and prophesied of in the sacred records of olden times, and you will find that following on the heels of lifting up an ensign to the nations is the thought of the setting of God's hand the second time in regathering his people, and it seems to be a necessary preparation for that gathering. Has the word of the Lord failed? Will it not be accomplished? Just as certain as the clouds distill the genial showers, and the rays of light from the eternal quiver of the sun smite the earth in order to give bread to the eater and seed to the sower, so shall God's word be. There is no failure in this regard.

In order for that to be accomplished, and the standard lifted up as a necessary work for the gathering of Israel, in order to learn that his promises and his word fail not, let us notice just a little further. Jesus calls our day and age of the world the harvest time, that known as the end of the world. And by the way I picked up the Baptist constitution the other day, and I noticed that article fifteen says:—

"We believe that this is the end of the world and that Jesus will soon come down from the skies and resurrect the dead."

Well, if it is, the Savior in presenting the different phases and fortunes of his divine government among the children of men, testifies that the kingdom of heaven in his day was comparable to a man that sowed seed in a field, and while men slept the enemy came and sowed tares. And he says, "The field is the world, the good seed are the children of the kingdom; but the tares are the children of the wicked one." The disciples were forbidden to root out the tares that grew. The Savior knew that the church and kingdom was in its infancy; that when corruption sprang up, in order to eradicate it, it was

feared that some part of the wheat would also be destroyed. He said: "Let them grow together until the harvest: and in the time of harvest I will say to the reapers," etc. "The harvest is the end of the world." Now, did you ever notice that when he culminates this thought and brings the minds of his disciples down to the harvest, the end of the world, he goes right to work then and teaches what the kingdom of God will be like in the harvest, in the end of the world? Turning to the thirteenth chapter of Matthew, we call your attention just a moment here and we read that in the harvest, the end of the world, the kingdom of heaven is like unto a grain of mustard seed which a man took; that which is indeed the least of all seeds, but which in its growth, spread, and development, becomes strong enough for the birds to lodge in its branches. Now note; if this is comparable to the government in the harvest, the church must be comparable to the parable. Now what is like the mustard seed? I can think of nothing else other than that despised Book of Mormon that a man hid in his field, and secured it by the power of faith which is indeed the least of all seeds; yet, "My thoughts are not your thoughts, neither are your ways my ways." But is it not growing? is not the mustard stalk developing its branches and widening its power until the angels and blessings of an omnipotent God are lodging in its branches? Most assuredly it is. Is it not like the great beacon tower in the midst of the mighty deep, opposed by fierce waves redoubled in their fury by the adversary; but notwithstanding all that the measured wheels of the kingdom are still rolling and the mustard seed is still developing and still broadening, and still heightening.

Again in going a little further, Matthew says: "Another parable spake he unto them." Comparable to the divine government in the harvest, the end of the world, "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." Is not the Church of Christ in the last days comparable to this also that the leaven or the testimony was placed in the hearts of three witnesses, and that that testimony is ultimately to overcome the world? In the revelation of St. John, we learn that by their testimony some overcame. I cannot see anything else comparable to it in the harvest age at least; and we learn that in this harvest age the kingdom of God is to be like unto these things.

Jesus, then, goes along a little farther, and says: "The kingdom of heaven is like

unto treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Nothing occurs to my mind as strong as that in the history of the great work of the latter days that individuals in quest of treasure, or a place of gathering if you please, that Latter Day Saints might be together in mutually bearing their burdens, their afflictions, their heartaches, their griefs, and their woes, sold all that they had and went in quest of that treasure. Can you see anything like it in the harvest, the end of the world?

In going a little further the Savior says again: "The kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." This was to be comparable to the kingdom of God in the harvest time, or the end of the world. I find nothing comparable to it other than this, that in seeking a place for the establishment of Zion and her stakes that they sold all that they had and went in quest as the merchantman traveling to find that pearl of great price—Zion. They sold and parted with all their earthly substance. Can you see anything comparable or like unto it in the history of what God calls the marvelous work and a wonder? Well, now, the word of God is not going to fail in these regards, "It shall not return unto me void, but it shall accomplish that which I please."

In this harvest, the end of the world, you will remember that Jesus the Christ has given us some instructions. He tells us that at the time of the harvest there will be great signs given in the heavens, and in the sun, and in the moon, and in the stars; that there will be perplexities among the nations, commotion, men's hearts failing them for fear looking after those things that are coming upon the earth. But I want to call attention to a prophecy, the word of God to his children, here on page 28 of what is called the Book of Mormon. We want to see whether God's word fails. In the revelations of St. John, we read that far back in the ages of the world there was a vine planted, which was called the vine of the earth. It was not the vine of which Jesus says, "I am the vine." That was the vine of heaven, and its fruits were heavenly; but here is manifest to the children of men the thought of the vine of the earth, and it symbolized that mystic institution that should inundate the world with false systems of theology, and that should, like a great Colossus, overstride and make all nations drink of the wine of the wrath of in-

toxication. This vine had clusters upon it, and these clusters are also symbolic of certain religious institutions springing from the main vine. This vine of the earth is called, in the Book of Mormon, the great and abominable church that has drunk the blood of Saints and the blood of martyrs of Jesus; that has plastered upon her forehead, "Mystery Babylon," or a confusion of religious ideas that set the religious world staggering and reeling without the guiding star or without the great standard that the prophets said should be raised up in the latter days. Upon this vine of the earth under a different name, we have this prophecy delivered:—

"And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, inasmuch that there were wars and rumors of wars among all the nations and kindreds of the earth, and as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, Behold the wrath of God is upon the mother of harlots; and behold, thou seest all these things; and when [mark the adverb *when*] the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then [mark the adverb *then*] at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants which he hath made to his people, who are of the house of Israel."

This is a noted statement if it is in the Book of Mormon. Will the word of God fail? I believe that in 1870 Victor Emanuel dispossessed that great institution, giving back to the nation the property she had accumulated to herself; and in 1873 all of this property was given back. And the same policy was adopted by Brazil and other governments upon the western soil, and the divisions that have been made in regard to this institution have been at the very fountain head, the seat of Rome. Now, then, if the Father has commenced to gather his people back to the home of their fathers in Palestine, the words of this book are true. Then the wrath of God is poured out upon that vine of the earth, and the words of this book are still true. Bear in mind the fact that what was called the ten toes of that great metallic image interpreted to be the ten kingdoms into which Rome should be divided, were the powers that were mainly the support of that institution; but the revelation of God says that he has put it into the hearts of those powers to hate that institution, and to do his will, and to expose

this evil, to lay open this pit of abomination and strip that serpent of its gilded embroidery, and it is being done. Supporting that institution for several hundred years, the tables are turned now. The Book of Mormon comes out and prophecies that when that takes place the work of God shall commence in order to the restoration of his people, to be built up in splendor and under his own supervision and direction. The words of God do not fail.

Speaking concerning this harvest, the end of the world, Jesus in the twenty-first chapter of Luke tells the people in unmistakable language that there will be signs in the sun, and in the moon, and in the stars, with perplexities and commotions among the children of men, and that the governments of the earth will be in great alarm. And what then? "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." I believe our astronomical investigators do not claim that a thorough investigation of these phenomena had been made previous to 1816. They were observable in the heavens, in the planets, by the aid of glasses or the telescope, but not to the naked eye; and in the light of the philosophy current among the people when Jesus was on the earth they were not a sign to the people unless they could see them with the naked eye. But in 1816 history informs us that they began to see these signs in the heavens. Well, what of it? "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." It was but fourteen years after that date until the kingdom of God was organized, or in 1830, fulfilling the prophecy of Christ; but if we were allowed the interpretation of the nineteenth century, these prophecies go down into the wastebasket of rejected matter, and infidelity has decidedly the vantage ground.

But, by no means; for the Lord says he is going to do these things, hence we find all along the line of our investigation that the word is sure. Does not your faith increase and become a little stronger in the work of God by the complete fulfillment of his word in the past? I know that people say, "Work miracles; give us a sign," etc. Why would you ask for a sign when you can look over yonder and see the land of Palestine budding and blossoming as the rose and the tribes of Israel gathering back to their inheritance? I do not risk my faith upon miracles at all; I am a witness to the fact that where faith has been predicated upon a miraculous ground exclusively there have been wreckages and a forfeiture of citizenship in the divine

government. The Apostle Peter, notwithstanding all the miracles of Christ in the stupendous work done by him in the restoration of sight to the blind and hearing to the deaf, of healing the multitudes of the people of maladies, his resurrection to a glorious immortality and celestial condition, he had seen all of that, but notwithstanding the stupendous, miraculous interpositions, in after years he says, "We have not followed cunningly devised fables," but "we have a more sure word of prophecy." Notwithstanding all the miraculous interposition that had been brought to bear in Peter's experience, he trusted in and called attention to the word. And when people can see the silver streaks of dawn away over in the eastern horizon and the turning of the hand of God toward the once accursed land of Palestine in restoring it, it is a monumental indication that is simply fatal to what may be called modern theology.

I believe that the word of God does not fail; that that is where our faith ought to rest, and not simply in the miraculous. You know that this is recorded in John's gospel:—

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Jesus did not say, Go ye into all the world and work miracles, but "Go ye into all the world and preach the gospel," the immutable word of God, the unsearchable riches of Christ. "We have also a more sure word of prophecy; whereunto you do well that ye take heed, as unto a light that shineth in a dark place." God Almighty in superintending the great movement of the Reformation, made a kind of a kindergarten school out of it to bring the people up to the higher law. The word of the Lord does not fail here. John "saw another angel fly in the midst of heaven, having the everlasting gospel to preach" to all nations, kindreds, tongues, and people; but according to the interpretation of the nineteenth century down goes that prophecy into the wastebasket of rejected matter. And why? Because people have become falsely traditioned, and have imbibed false ideas, and do not believe that God meant what he said and said what he meant; do not believe that in that revelation he gave to the children of men he intended it for the humble or ignorant, the poor souls, but the aristocracy. Paul said in his day to Timothy, "From a child thou hast known the holy Scriptures, which are able to make thee wise unto

salvation;" and if he, just as a child, with his childish susceptibilities, had sufficient knowledge to entitle him to salvation, I think that the boasted education and intelligence of the nineteenth century ought to get behind the screen if its people cannot understand the plain words of God. But the word of the Lord does not fail. The Lord declares that his word will judge men.

Did you ever take into consideration that the gospel of Jesus Christ as it was taught by him and his apostles will constitute the standard of judgment in the coming time? Paul says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation," or eternal life; consequently the words of Christ of which Peter says, "Thou hast the words of eternal life," the gospel, will be the standard by which you and I will be judged. The word of God cannot fail; and in the language of the wise statesman, "We know of no better way of judging the future than by the experiences of the past."

Taking up the illustration of Parker, the celebrated linguist, he teaches us that "falsehoods in theology like bits of glass in a kaleidoscope multiply again and again in fantastic combination." With wrong premises, wrong reasoning, and through starting wrong, we reach wrong conclusions.

The doctrine of the judgment is wrought into the very faith of the nations of the earth. They have all inscribed it upon their shrines and upon their altars, and the certainty of that future judgment is in this fact, that the sins that lie at the base of crime cannot be reached by human legislation; they are reached by the gospel of Christ, the sins that take place in the heart. Jesus it is said, condemns sin in the flesh, while the laws of our government will not punish an individual in transgression until he is caught in the overt act. So the law of God comes in and condemns it in the heart while it is being plotted. Should we undertake to plot to defraud our neighbor or cheat the widow, the law of God condemns it while it is being conceived in the heart; hence Jesus says, "For out of the abundance of the heart the mouth speaketh;" and "from within," out of the heart of men proceed evil thoughts, and all that is opposed to the law of God; being conceived there, it is condemned there by the law of Christ.

The fact of a future judgment lies right here, in the necessity for it; that many of those sins that lie at the base of crimes and transgression will not be reached by human legislation. Men and women know something of their own wickedness; it is discoverable in the fact that they are go-

ing to interpret every strange and mysterious occurrence they see as being ominous of something bad. I have seen people who, if they saw the moon over their left shoulder, thought it was a bad omen. Why not interpret that to be good? A story comes to mind, recorded in Daniel's prophecy. Belshazzar, the great king, made a feast to a thousand of his lords, and while his palaces and hanging gardens were aglow with chandeliers, and wine sparkled and flowed freely, and gems glittered on his throne, in the midst of their midnight reveling the mysterious hand came and wrote upon the wall and sealed the doom of the Babylonian empire. Why was it that his knees smote together? why did his heart fail? why did he not point with exultant pride and say: "Over yonder against the wall is the electric seal of the perpetuity and success of my kingdom and the gods are well pleased with this evening's offering"? Why not say, "Call for the dancers; fill up these golden tankards," instead of quailing before that mysterious power? Ah, men know that they are not punished just as they deserve! He was not; he recognized that fact, and he trembled and his heart quailed while this mysterious hand of God was writing upon the wall, and Daniel confirmed what conscience had already made known.

So far as the judgment is concerned, we learn that the dead, small and great will stand before God; and the books will be opened, and the dead will be judged out of the things written in the books. Here my friends is one of the books [taking up the Bible] of which Jesus Christ says, "The word that I have spoken, the same shall judge him in the last day;" as we have his words recorded as simple fundamental principles by which a character may be formed and the disposition molded and fitted to become adapted to the society of angelic hosts in the by and by. And he says, "Ye believe in God, believe also in me. In my Father's house are many mansions;" "unless ye repent ye shall all likewise perish." Peter says, "Be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Will the words of God fail? Will they not accomplish that whereunto he sent it, and will it not be to the glory of his name and to the blessing of the sons of men? The Lord has never presented anything but what would be for the best interests and upbuilding of the human race. In this we may have comfort, faith, and hope.

There is another fact of importance to us; it is called "the resurrection of the dead." The Apostle Paul states that "the

Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God," and the dead, small and great, will stand before God, and they will be judged out of the things written in the books according to that which they have wrought, whether they have done good or evil. Job will see the Lord in his flesh and with his own eyes; Daniel will stand in his lot; the man of sin will fade away; wickedness will come to a speedy consummation; and then the hope that has been inwrought by the gospel of the Son of God in the human heart will be realized. There will be a full compensation, more than enough to compensate for all trials and shedding of tears here.

I know that many of us, myself with you, have been called to stand by the grave of a loved one, and in so doing have felt that the silken cords of affection that twine around each mutual endearment were sundered and torn, and that our hopes were blasted and lost; and we could not see but just to the grave and not beyond; and under the overshadowing elm or the cypress we have stood and wept, and our hearts have been riven with the memories of the loved and lost from our view. But hope mighty, springing from God's word as from the bosom of infinity, that grand and glorious hope that there will be a resurrection of the dead, has sustained us. God's word will not fail; that is the hope of this great latter-day work, as we understand it; that is, not after the ways of man nor the thoughts of man, but is as high as eternity or heaven above the groveling expectations of man unregenerated. This work, God says by the same word, shall be accomplished. And now from the State of Maine, across the Ohio, and across the Mississippi, streaming through the portals of the Rocky Mountains, pressing through the Golden Gate of California, spreads the tidings of hope in the gospel; and it does not stop there; marching serenely on with the silver queen of heaven through sixty degrees of longitude, and passing serenely over the great blue deep, to hold midnight courts with her Australian stars, even there, in barbarous archipelagoes untrodden by civilized man, when they swarm with the millions yet to be, the name and memory of this work of God will attain a triumphant and glorious victory; and we have that faith and hope in God that honors will be twined upon its brow, and the hopes of the children of men be strengthened, in that God is moving for their salvation. His word will prosper, it will accomplish, and sooner or later we shall all realize the full fruition of our hope.

(Reported by Belle B. Robinson.)

## SERMON BY ELDER JOSEPH LUFF,

At St. Louis, Missouri, December 13, 1893.

Subject, **THE PERFECT LAW.**

I do not expect to do any work to-night that may be called sermonizing. I expect to scatter in my statements from Dan to Beersheba, and to cover as much ground with brief references and a few statements on each point referred to as possible.

At the close of last night's meeting, after the announcement was made that I should be the speaker for to-night, I read some five or six questions that had been asked of me in other places, and some of which had been asked here, and which are common as expressing the feeling of inquiry in the minds of the people generally.

The object we have in view, as already stated, is to convince men and women everywhere who become our hearers that we have the truth; that truth alone can save; that error, no matter how dearly cherished, cannot help us in any way in the work of saving men and women.

We have frequently heard it said that it matters not what a man believes so long as he is deeply in earnest in believing it, so long as he is sincere; and we have wondered when hearing such a statement as this, why it was—if that is true—that Jesus ever came into the world; what object he could have. If a belief in error, a sincere belief in error, will do men just as much good, secure as much of eternal benefit for him as the pursuit, and possession, and observance of truth, the mission of Christ was simply undertaken from a mistaken idea entertained in heaven.

If we turn to the heathen world we find as true expressions of sincerity and devotion as can be found anywhere in the religious world. Men and women will sacrifice their lives for their faith. We have been told (and your speaker has only the word of those who claim to know in regard to it) that mothers have been known to throw their children (who doubtless were as dear to them as the children of our Christian people are to them) before the

wheels of the advancing Juggernaut car. Others have been tied to beasts, and these beasts have been started over the plains, and have continued in their course until death has come to the relief of the persons fastened to them. We have learned of the woman who took her place meekly and resignedly, and even cheerfully and joyously, upon the funeral pyre, and allowed her body to be consumed. All of these things, if true, are in evidence that there is much of sincerity, of earnestness, in the minds of those who know not the Christ; but yet who have forms of religion unto which they subscribe, and in attestation of their devotion present themselves in the way that I have referred to.

If I come to the circle of what is called Christianity in the world, and am forbidden to go outside of that circle when discussing this question, I seek earnestly to find something that will warrant the conclusion referred to; namely, that it matters not what a man believes, whether it be truth or heresy, so long as he is honest about it, he is all right.

I have asked, in starting my examination, why it was that on a certain occasion the Savior, finding a number of people (we have the reference to it in Matthew 13) who were worshipping him, notified them that their worship was worthless. "In vain do ye worship me." Why? Because they were "teaching for doctrines the commandments of men." They were teaching something for doctrine that God had not authorized, and Jesus wanted them to distinctly understand that what God had not authorized he never would be responsible for; that he would save men if they observed the covenant he had sought to make with them, but outside of that covenant they had no pledge whatever. "In vain do ye worship me."

Now some people tell us that doctrine amounts to nothing; that we ought not to

talk doctrine; and if a man undertakes to talk doctrine in the religious world to-day he is shut out of the Evangelical Alliance.

Paul in writing to Timothy said: "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." Now if salvation follows by attending to the doctrine and continuing in the doctrine of Christ, then the question is, whether it is not important that we shall preach doctrine, and see that the doctrine we preach is not the doctrine of men, but of Christ; for in vain we may worship if we teach for doctrine the commandments of men.

Jesus said, when he found numbers of people disposed to worship him and his Father, "Why call ye me Lord, Lord, and do not the things which I say?" Are you so foolish as to think that because you keep my name on your lips, and go through forms of worship, and make me an object of seeming reverence, that therefore I am going to take that expression of sincerity and devotion in lieu of the truth that God ordained that I should preach and that you should obey? That was about the thought he had in mind. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Now what is the will of this Father which is in heaven? It is that you observe the doctrine, that you shall be in fellowship with him, that he shall be found resident within our hearts and lives; for thus he prayed as we find in the seventeenth chapter of John. First, he prayed for his ministry, that they might be one with him as he was one with God: "As thou, Father, art in me, and I in thee." Then he prayed further, not only for these, "but for them also which shall believe on me through their word, that they all may be one." Now note: having ordained a means by which this oneness could be brought about, he was extremely anxious that his father should throw around his people his preserving and conserving grace, so that they might abide in the truth; be found one with him, as he was one with the Father.

Right in this connection I will quote a passage that I have called your attention to before, found recorded in John's Second Epistle: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." He may have religion, all the religion he can carry; he may pray from morning to night; he may be just as earnest as possible in following Christ according to the formula he has fixed in his mind; but if he transgresses, and does not abide in the doctrine of Christ, he has not God. Now that is either true or it is false. Which is it? That is a very strong statement, but I want to be understood. If it is true then our only safety is in staying by the doctrine Jesus Christ gave; if it is not true, we may as well dispense with Christ and his religion at once—and all religion for that matter. It is a terrible mistake to think that we can separate ourselves from the old-fashioned faith, attach ourselves to something else, and by pledging ourselves thereto obtain the promised blessings. That is a terrible mistake, and men are making it in the world to-day. Further he says: "He that abideth in the doctrine of Christ, he hath both the Father and the Son."

I also call your attention to a statement found in the first chapter of James' epistle, beginning with the 22d verse: "But be ye doers of the word, and not hearers only, deceiving your own selves; for if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." The idea presented is that this gospel of Jesus Christ, in which the Christ is revealed, is held up for every man to look into, that he may by looking therein make a discovery in regard to himself that will indicate to him what his duty is. But if he turns away after making that discovery, and instead of doing what the book or the law or gospel of Christ suggests, and shall do something else, though he be as deeply sincere in it as is possible, he fails of the good the glass was designed to promote. What was the use of the sacrifice that Christ made in order to pro-

vide the gospel, if something else would do?

But James follows with this statement: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Turning to the opposite of this, as found in the book of Proverbs 28: 9, we read: "He that turneth away his ear from hearing the law, even his prayer shall be abomination." It does not matter how sincere he may be in what he believes, if he turns his ear away from hearing the law, even his prayer (so the book says, I am not responsible for it) is an abomination.

A certain individual, as he was traveling with one of my friends, was anxious to talk on the subject of religion; and my friend entered into discussion with him and started to preach the old-fashioned gospel; namely, faith in God, repentance, and baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, the doctrine of revelation, of priesthood authority, the same as they received in the days of Moses and Aaron; and quoted him the words, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." The man became quite indignant, and turning to this friend of mine said, "Sir, I have no use for anything in the form of doctrine." He said further to my friend, taking him by the hand, "Let me kneel and pray for you, pray with you." But my friend said, "No." Why? Because the book says, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." "Your prayer will be of no use to me. I would rather take my chances without it than with it; I do not wish your prayer for me to be an abomination." Was he right? Was he safe? You answer for yourself. Now the other statement, on the other hand, is, that if a man looketh "into this perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

What do we mean by this perfect law? One of the apostles writing to the Hebrews,

in regard to this gospel law, speaks of it as containing certain principles; you will find it in the sixth chapter of the letter to the Hebrews, beginning at the first verse: "Therefore leaving [one rendering has it not leaving; I don't care which you use] the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works. [Now what he means by that is simply not sinning again and again that we may have need to repent continually.] And of faith towards God, of the doctrine of baptisms [plural, notice], and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Notice, now, that here are six principles mentioned as being incorporated in the gospel of Christ, of the doctrine of Christ. Paul preached this wherever he went. He did not have one doctrine for the Hebrews, another for the Galatians, another for the Corinthians, another for the Laodiceans, and another to the residents of some other locality; but he declared, like John, that there was but "one Lord, and one faith, and one baptism, one God and Father of all, who is above all, and through all, and in you all." And he gave word of counsel in writing to the Galatians: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ." They had seemingly gotten hold of that foolish idea that some people have to-day, that you can tinker with what God has done just as you please; you can strike out or add to it; and though it will be a perversion of it so far as the literal intent is concerned, you can make it to suit yourself; that God will save you by your own means if you don't like his; make it to suit yourself and he will save you anyhow. But he gave them to understand plainly that they had made a terrible mistake; for he says: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you [not that men may preach who call themselves ministers but that we, the apostles of Christ have

preached], let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than ye *have* received, let him be accursed." Now that is very strong language, I will admit; very strong language; but I did not make it. I found it here just the same as you find it.

Jude, writing on the same subject, doubtless moved by the same inspiration as Paul, and under very similar conditions confronting him among the people to whom he was writing, said: "When I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the Saints." Nothing less than that faith will do is the thought, the very same idea that was in the Apostle Paul's mind. He knew, just as Paul did, that influences would be at work later on that would seek to encroach upon the sacred territory that had been redeemed by the blood of the spotless Lamb of God, and he wanted them to understand that that forecasting in his own mind by the Spirit warranted him in uttering a protest against the saints allowing such an encroachment to be made. He wanted them to feel that they were custodians of a sacred treasure,—though it was in earthen vessels,—and when the time should come when the enemy would seek to in any sense pervert, change, or destroy the features of the gospel, that they should feel themselves under moral obligation, divinely imposed, to contend earnestly for the faith once delivered to the saints. They were all of one mind in this matter.

Now turn to the twenty-fifth verse of this first chapter of James, which says, as I have quoted, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work; this man shall be blessed in his deed." There is one thought I wish to call your attention to: the perfect law of liberty. Do you know that when a thing is once perfect that God cannot make it any better, much less can man? Now, did you ever stop to think of

that, that perfection cannot be improved upon? I labored the other evening to show that God started right, that he never had occasion to apologize for anything he ever did for men; the sun, the moon, or the stars; the conditions relating to the earth or anything else; and that we were permitted to understand the invisible things of God from the creation of the world, by looking at them through the things that were made that were plain to us, even his eternal power and Godhead. Then if you want to understand in relation to the spiritual, you can study the physical; and in the physical there is a revelation made to the mind of men who would study the purpose of God, which is, that he is one in everything. It was not one God for physical men and another God for spiritual men, but it was one revelation of divine purpose in everything. I repeat the statement that it may fix itself upon your mind, and if you don't like me for stating it, think of it for the truth's sake and forget me: that once God declares a thing to be perfect he puts it out of the power of men, or angels, or devils, or Christ, or God himself, to make it better at any subsequent time.

If you have a yardstick,—a perfect yardstick,—exactly thirty-six inches long, measuring it by the standards that determine such instruments, you find it is exact. Don't you know that you can't glue onto the end of it even the thickness of a piece of cardboard without making it imperfect, if it was perfect when you started? And don't you know, on the other hand, that you can't take a file and rasp from the end of it the thickness of a *shaving* and leave it perfect, if it was perfect before? And this is true in regard to the perfect law.

Now there was an object in that perfect law; it was to perfect every man and to bring about the perfecting of the saints, until we should arise to the stature of a perfect man in Christ Jesus. And Paul says, in writing to the Colossians (twenty-eighth verse of the first chapter), "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ

Jesus." That was the reason he preached a perfect law, because a perfect man could not be developed without the operation of a perfect law upon him. If that is true, and if that law had incorporated in it faith, repentance, baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, etc., is there any man who will arise and tell me that if I leave the laying on of hands out of it that it is still perfect?

If it did not reflect the mind of God without the laying on of hands in it at the start, will it reflect the mind of God without it now? Will any man tell me, if I take the Bible in my hands, that I have any less right to preach the laying on of hands than I have to preach faith, when the book testifies just the same of one as of the other? Will any man rise and say why he believes that faith in Christ is necessary? "Yes," you say, "because the Bible teaches it is. Just so we say of the laying on of hands. Paul says concerning the gospel, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." And he says that the laying on of hands is one of the principles, one of the *main* principles of it. If, therefore, he spoke the truth when he uttered those words, then if we find men preaching doctrine or gospel theories to-day in which the principle of the laying on of hands for the gift of the Holy Ghost, for the blessing of children, for the healing of the sick, for the ordaining of the ministry, is not found, we find an imperfect gospel, a gospel that does not reflect the God who ordained the gospel with that doctrine in it eighteen hundred years ago. We want to be very plain to-night, even if you should think we cannot preach a sermon at all. So with the doctrine of baptism; that doctrine is a point in our theology that is advocated very strongly; and the reason we preach on it so frequently is because so many other people neglect it. We deal with that which other people forget or refuse to teach.

We turn to the book and find a statement from the lips of Jesus, when he was talking to Nicodemus, who came to him by night and paid him the compliment that he knew he was a teacher sent from God, because no man could do the miracles he did except God was with him. And when Nicodemus had asked him what he should do Jesus turned to him and said, "Except a man be born again, he cannot see the kingdom of God." Nicodemus said, "How can a man be born when he is old?" Why, that is just what they are asking in the

pews to-day. They may use other words to express it, but that is the very thought. Nicodemus had never heard of such a thing as a spiritual birth; he understood the laws of life and the transmission of life in our physical nature, and he was as fully posted in the laws governing literal Israel of that day as any man could be; he was a ruler there. And Jesus said, "Art thou a master in Israel and knowest not these things?" And further on he says to him, when the question is asked, Can a man fully grown and developed be born according to the processes ordained for physical life and existence at the beginning, "That which is born of the flesh is flesh." That was what Nicodemus was thinking of; but what Christ was thinking about was spiritual. "Marvel not," said he, "that I said unto thee, Ye must be born again." But that did not answer the question Nicodemus asked; the question was, "How?" There was no suspicion cast in Nicodemus' speech to show that he thought it was impossible, but the question was, "How?" And Jesus made answer, "Verily, verily, I say unto thee, Except a man be born of water [W-a-t-e-r, that spells water, doesn't it?] and of the Spirit [S-p-i-r-i-t—except he is born of both of these], he cannot enter into the kingdom of God"—Jesus said that.

Now please hold this thought in mind. I turn to-day and listen, (when I ask the question, What must I do to be born again?) to the sound of preaching yonder, and to that from the religious circles around me. I ask of the representatives that stand at the doors of each of other institutions, What must I do to be saved? I am told, when this question of baptism is suggested by me, that it does not matter a particle whether we ever touch water or not, that we *can* be saved and enter the kingdom of heaven. Now there is a statement somewhere in this book which reads, "Let God be true, but every man a liar."

Jesus, on a certain occasion—you will find it, I think, in the eighth chapter of John's record, or the tenth, I will not be certain—said to those Jews which believed on him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." They began to dialogue with him that they were already free, that they were the children of Abraham; and Jesus says, "Ye are of your father, the Devil," who was a liar from the beginning. You have made a mistake. Now, he was speaking to the people who were *believers* in him, for the record says he said it "to those Jews who believed on him."

The Devil was a liar from the beginning. When was the beginning? Genesis says, "In the beginning God created the heavens and the earth." Did the Devil begin lying away back there? Is that true? The record says that on one occasion the Lord appeared before Adam and told him that of all the fruit of the trees in the garden he might partake, with one exception, and of that tree he must not partake, under certain risks or penalties, and it was said to him, "In the day thou eatest thereof thou shalt surely die." "Thou shalt surely die"—there are just four words there. Now the Lord moved away from the presence of Adam, and some other voice was soon heard discussing a question with Eve, and Eve gave the source of the voice she heard to understand that the Lord had forbidden their partaking of the fruit of that tree, and had said that in the day they should eat of it they should surely die. And this voice was heard saying, "Ye shall not surely die: for God doth know that in the day ye eat thereof then your eyes shall be opened, and ye shall be as gods, knowing good and evil;" and that is the reason God does not want you to partake of it. But I tell you that in the day thou eatest thereof thou shalt *not* surely die. This, in effect, is what the Devil said. But, wait a minute, [counting on his fingers.] How many fingers did I have up before? Something is wrong. It was, "Thou-shalt-surely-die;" now it is, "Thou shalt *not* surely die." There is a word too many. Just one, innocent, little word, but there are places where you can put that innocent word where it will make black appear white, God like a devil, and righteousness more detestable than sin, if you put it in the right place in the sentence. That was where the lie began, "in the beginning."

Now, if I turn to you and say, My dear friend, how do you know that was a lie that the serpent told in the garden? Suppose I should ask all of you. You would at once answer, Because it flatly contradicted what God had said. That is a pretty fair definition; I accept it; nobody will object to that. Well now, stand right in those shoes, don't jump out. When Jesus says, "Except a man be born of water and of the Spirit, he *cannot* enter into the kingdom of God," will you, right in the face of that, rise up and say that he *can* enter the kingdom, whether he is born thus or not? Do you say Jesus was mistaken? Latter Day Saints don't believe he was. And now think of that, for I wish to be understood. If you can only say, when we stand before the bar of justice, "I understood that man, but he was too plain," I will

take the consequences at God's hands if you will.

I take the ground that if Jesus told the truth when he said, "Except a man be born of water and of the Spirit, he *cannot* enter the kingdom of God," that any man who says he *can*, tells an untruth, if your definition of a lie holds good in that case which was produced from Genesis—a flat contradiction of what God says, for there is nothing more direct in the shape of a contradiction than to say that he *can* when Christ says he *cannot*.

If that snake should happen to come into this house and get onto this platform and say just what was said back yonder, every man in the house would be hunting for the poker to smash his head; and they would tell the ladies just to keep still that they would see to him. But let that serpent go outside the door there, and let him put on a beaver hat, and a broadcloth coat, and doeskin pants, and an immaculate cravat, and come in here and say the very same thing, and half the audience would go down on their knees and say *Amen*. When Jesus says he *cannot* and some men say he *can*, is there any difference in what was said in the garden of Eden and what he says? There is not a particle of difference in the spirit of it; it is only in the looks of the thing that said it. It has a different dress on, that's all. Now we are followers of whomsoever we serve.

"O, but Elder Luff," "Brother Luff," one says: "O, Mr. Luff, you miserable fellow, to call yourself a preacher!" Another says: "Will you rise up and say that clergymen to-day are wilfully working in the service of the Devil and trying to deceive people by telling them falsehoods? I did not say that, did I? Now notice whether I did or not. I did not even say that the serpent *knew* he was doing the Devil's work, but I said he was doing it; and I know that the consequences to the race of man were just the same as if he did know it, and that a man does do the Devil's work when he contradicts God's word, and the consequences will be precisely the same to the world. It makes no difference how the man is dressed, or what position he holds in this world, if he contradicts God's word and tells you that you are as safe as you would be under the observance of Christ's words, he is doing the Devil's work, whether he knows it or not; and the consequences will be the same to you whether he knew it or did not know it. Now that is a very plain way of stating it; but as I said before, I will take the chances when you and I stand before the bar of God. You enter the complaint that I was too plain in my language, and I will take all the condemnation that

God will give me for being too plain, if you will bear the consequences of going against the facts that were in those plain words.

One more passage I call your attention to, in the second chapter of Acts you will find it. Peter, on the day of Pentecost, was called upon by the number of people, who had seen the manifestation of God's power in a miraculous form, to answer the question, "What shall we do?" What shall we do to be saved? The first point I want settled here is, Did Peter know how to answer that question? Remember that the Holy Ghost, in fulfillment of Christ's promise, was resting upon him. Did he know how to answer that question? Why yes, you conclude at once. Now if I do not represent your mind in these answers it will not disturb me in the least to have you correct me. The next question is, *Did* he answer it correctly? Do not be in a hurry to answer that. Did he answer that question correctly on the day of Pentecost? I guess he did; that is, if he did not, you may question safely whether any man at any other time can answer it correctly, for he was certainly under the influence of the Holy Spirit and there was nothing that would have prompted him to answer it any other way.

Now note, when you answer in that way, there is another question starts up in my mind, and it is this: If Peter and the rest of the eleven were qualified to answer that question then, and they did answer that question right, if the same question is being asked now, and any person answers it in any other way, must they not be answering it wrong? If Peter answered it right, must not any other answer be wrong? Peter's answer was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Latter Day Saints agree with Peter and Christ. Who do you agree with?

If these were parts or features of the perfect law of liberty then, I want to know how men can expect to have the perfect law now, unless they have in it baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, and such other doctrines as were incorporated in it in former time?

Now I leave that thought for another: In the sixteenth chapter of Mark there is a commission given, "go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe;" etc. The infidel steps right in here (Mr. Ingersoll as

a champion for them) and says: I know that is false, because I find people who do believe; I find faithful, earnest, devout people here, there, and elsewhere, and I know these signs are not following. Now I never saw God, and do not know anything about him, and do not know what to say about his personal appearance or anything of that kind; but I reason this way; that what I do see I can decide upon; and I see people building magnificent houses for his worship and spending large sums of money, and their belief is apparent to me, and these signs are not following. And when I see these people come up to the conditions that are named and the signs do not follow, I say that if Jesus said that he has told an untruth; that if there is a God his inspiration was at fault; and I prefer to believe there is no such being and that these people are being deceived.

Now suppose one of these infidels should be called upon to arbitrate a case like this: A certain man has a house to build, and after he has his plans and specifications prepared he submits them to men to make their bids for the construction of the house according to them. These men send in their bids, and finally he decides upon a certain one; accepts it, and lets out the contract to this man to build; and he departs and leaves the work to be carried on in his absence. Upon his return the man comes to him and says: "Sir, I bring you the key; the house is finished, and the stipulation was in the bond or agreement that I was to receive in money so many thousand dollars upon turning the key over to you when the house was completed." "Yes, sir, there is no question about that; but before I pay over that amount or accept the key you will have to go with me and allow me to inspect the building. We will go down and begin at the foundation.

"Well, sir," he says, "now that we are here in the basement and looking at things, it strikes me that in these specifications it was provided, as well as shadowed in the plans, that you were to go down a certain depth until you reached the rock, and lay the first foundation stone on the rock; but I do not think, from the appearance of things, that you went down that far; did you?" "Well, no, but I went down as far as we thought necessary, and I called in half a dozen architects and master builders and talked the matter over with them, and they agreed with me that this was all sufficient." "All right, sir. Now," he says, "it strikes me that in these specifications it was provided, as well as outlined in the plans, that twelve pieces of timber were to be set in certain positions there, above this foundation, and they were to

be of a certain kind of material; and I count here, one, two, three, four, etc., and I find there are only some nine; where are the others?" "Well that is all we put in." "Only nine?" "Yes." "Well, what is the reason for that?" "Because I counseled with those master builders and architects here, and they said it was only a piece of folly to put in twelve when nine would do just as well."

"But it strikes me there was also a provision made that there should be seventy pieces of pine studding set around, and I have been looking about and I don't find that number, and it strikes me this is not pine at all; what have you to say about that." "Well, there are not seventy; what was the use to put seventy in when fifty-seven would do just as well. I know all about it; I have been counseling with those master builders and they agreed with me, and we put in hemlock instead of pine, as it is above ground, and that will do just as well and will last just as long."

"Well," he says, "I believe the plans and specifications call for a plunge bath in this house, I think it is outlined in the plans and described very accurately in the specifications, and I desired it should be put in. I would like to see that bath room." "Well," he says, "I'll take you, but that plunge bath business is obsolete; we never have anything of that kind in our modern houses; the shower bath is much more preferable to-day, and the medical fraternity have decided that the sponge bath is much better than the plunge bath for health; and I consulted all these medical men, you not being right here, and we concluded to put in a modern shower bath, it being more convenient in every respect. And then I have painted the house, the doors are grained, and everything is in excellent shape.

"Now, sir," he says, as he steps up the stairs to move out, "I would like you to carry out your part of the contract and pay me the number of thousand dollars called for." The man says, "I am under no obligation to pay you one cent, and if you think I am you make your appeal where you think the discovery of the fact can be revealed to me—to the law of the land; make your appeal there. I wanted a house of a certain kind; if I had wanted some modern idea of a house I would have submitted to those men's ideas, or allowed them to suggest to me. I was the man who had the money to pay; I was the man to be pleased. I paid a man to draw up the plans just as I wanted them, you agreed to build according to those plans and specifications. My dear sir, you have built a house, but you have not built the

house that was called for; I am under no obligation to pay you a dollar. If I should pay you a cent, sir, I pay it because of my own good nature, not because you have any claim upon me under the law; but I certainly will not pay you the price stipulated in the contract."

Now they agree upon this infidel that I have been referring to, (the one who objected because the Christians did not have the signs following,) to arbitrate the case. He goes into the presence of both, and listens to the charges on the one hand and the admissions on the other, and finally asks, "My dear sir, did you not accept those plans, and specifications, and contract to build the house provided for in those outlines?" "Yes, sir, and I furnished an excellent house, suitable for a king." "Even so, that may be true, you built a house; but you have not built the house. You are not entitled to anything; you had better take whatever he offers you, or take your house down and away, because you can't compel him to pay you a cent."

Now, why don't he use the same common sense when he comes to decide in regard to this gospel? "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned. And these signs shall follow them that believe." Believe what? *The* gospel. Well, now, you know that instead of believing *the* gospel they are believing any kind of a perversion or formula, and the infidel takes it for granted that because he sees men worshiping after some sort, and that they are sincere, that God has not kept his part of the contract, and therefore he does not believe in God. He fails to look into the details of doctrine and organization to decide whether they are respecting that which the plans and specifications demand. He ignores the fact that God appointed Jesus Christ to outline and inspired men to continually uphold and reiterate the specifications in the hearing of men that there might be no mistake. Yet he hastily decides that God must accept any building and pay the price stipulated for the house. There is the difficulty. He is not as consistent in deciding in religious matters as he was in the other.

If a man will accept *the* gospel, Jesus says he will be with him "always, even unto the end of the world." You stand by the doctrine and organization and you will always find him in the doctrine, for "he that abideth in the doctrine of Christ, he hath both the Father and the Son." That is the sense of it.

—Reported by R. Archibald.

(Concluded in next Supplement.)

## SERMON BY ELDER JOSEPH LUFF,

At St. Louis, Missouri, December 13, 1893.

Subject, THE PERFECT LAW.

(Concluded from last number.)

NOW HERE are several questions that I will answer hurriedly. "Can't I be converted without baptism?" I will answer this question, yes. You can be converted without baptism just as well as you can be with it. Why preach baptism then? Because conversion is one thing and a new birth another. There is many a man whose heart is converted that knows nothing whatever of a new birth. Conversion simply means a change of heart, of purpose, of design, and determination.

For instance, a man comes here from England or Sweden. He has been living under a monarchical form of government and thinks there is nothing like it; but after living in America for a short time he changes his mind and thinks differently from what he used to do; he is converted by ascertaining things that compel him to change his judgment. He is then an American at heart. But is he an American citizen, just because his heart is changed? Can he go and vote? Is he eligible to any office in the United States? You say no, because the government of the United States has fixed a means, or ordained a plan by which citizens, who have been foreigners, shall be made; and until men subscribe to that formula of law, they may enjoy many of this country's privileges, much of its freedom, and may be ever so loud in their praises, preach about this government's excellence until their hair turns white, their powers are gone, and they are ready to drop into the grave voicing abroad their love for this government; and yet they are not citizens and never had the right to vote, because they did not respect the law by which alone they might become citizens.

"Whoso looketh into the perfect law of liberty, . . . he being not a forgetful hearer, but a doer of the work,"—not being influenced by what modern human ideas are, and being not only converted in his mind and heart with reference to the better conditions obtaining under the gospel than anywhere else, but is also a doer of the work,—this man has the promise.

I have tried to show you that baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, etc., were originally incorporated in the gospel. But in this same connection, a man may be changed in heart and believe that this gospel is the only true doctrine that has been preached upon the earth in these last days, but the mere fact that he believes that does not change his state, but his heart.

Jesus "came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God." He did not make them sons of God, but he placed the power in their hands to enter the kingdom: as many as believed on him, to them gave he power to *become* the sons of God. And Peter said on the day of Pentecost, after offering the people the gospel as a means, "*save yourselves* from this untoward generation."

Now for the next question: How can water wash away sins? In the first place I don't know that anybody ever said that it could wash away sin; but we preach it for the remission of sins, and say that sins are not generally remitted without it. That is what we declare. "But," you ask, "if water doesn't wash them out,

and yet the sins are not washed away without the water, what does wash them out?" Listen a moment. The ninth chapter of John tells of a man who had been blind from his birth, and when Jesus met him he spat on the ground, made clay, and placing some on his eyes, said, "Go to the pool of Siloam and wash," and the young man did as he was told and came back again healed; and they didn't like him for that and pitched him out of the synagogue afterwards, because they couldn't argue the fact out of his head. But to the question: Was it the clay that cured the blindness? was it the spit on that clay that healed him? was it the water in the pool of Siloam? If so, why didn't any of them that were blind go down there and have their eyesight restored? If it was not the water, or the clay, or the spittle that cured his blindness, would he have been cured without it? or without going to the water? Now, would he have received his sight if he had not gone? What do you say? was it the water that did it? and if not, what did it? If it was not the water of the pool of Siloam that did it, and it could not have been done without the water, what was it that did it? When you tell me, I won't need to answer the question, How can water wash away sins?

Turning now to the fifth and sixth chapters of the Book of Joshua we find an account of where the children of Israel were commanded to take the city of Jericho, and it would seem to human thought that the best way would have been for them to procure some battering rams and knock down the walls and enter right in. But the Lord said, "Rise up and take the company, having the priests go in advance, carrying the ark of the covenant and seven trumpets of rams' horns, and march around the city of Jericho once; and next morning do the same, and so on for six days, but on the seventh day rise early in the morning and compass the

city seven times, then let the priests blow on those rams' horns and when the people have heard it let them set up a shout, and the walls shall fall and you shall have Jericho in your possession." They rose up on the morning appointed, according to arrangement, marched around the city once, and returned home; and, after returning to rest those walls were just as wide and stout as ever, and perhaps sixty or seventy feet through for aught I know. Next morning they arose and compassed the city again, the third, fourth, fifth, and sixth days they did likewise, and on the seventh day they rose early and marched around that city. Once they went around, two times, three, four, five, six,—gracious! those walls are just as firm as ever they were; don't look as though once more going around was going to knock them down. But they walk around the seventh time, and still the walls were not down; there was something else to do. The priests were to blow on those rams' horns, and the people when hearing those trumpets sounding were to set up a shout. The rams' horns' blast rent the air, the people caught it up and gave a shout, and the walls toppled over.

Will somebody rise up and tell me it was the noise of that shout that shook those walls? Was it the measured tread of the people that caused the earth to tremble beneath those walls? Will somebody tell me tin horns would have done just as well, after the Lord had said rams' horns? Suppose some one had said, "Rams' horns are too mean to employ in the Lord's service; we will make silver or gold ones," would it have done just as well? When you tell me it was not the sound of the rams' horns or the tread of the multitude; that it was not the shout of the people that caused the walls to fall, and yet with the same breath you are compelled to admit that if they had not shouted, if they had not blown on the rams' horns and done all those other things to knock the walls down, the walls

would not have gone down; please tell me what did knock them down? When you have told me what that was you have answered how it is that sin is washed out by our going into the water.

In the fifth chapter of second Kings there is an account given of a leper named Naaman. The Syrians had brought away captive out of Israel a little maid, and she said to Naaman's wife, her mistress, "If my Lord was with the prophet in Israel he would cure him of his leprosy." And one went in and told the leper what had been said, and after considerable ceremony he made ready to start on his journey to meet the Prophet Elisha, and he took letters from his king and camels laden with presents to offer to this prophet in Israel. After his arrival had been announced to Elisha by the servant who bore him the letter from the king, Naaman came with his servants and his quadrupeds, and as he approached the door of Elisha's house he thought the prophet would have come down with all the dignity that should attach to his prophetic estate, and bow before him and acknowledge him as the captain of Syria's great host, and in the name of God, with a great deal of ceremony and display of dignity, command the leprosy to depart. But Elisha said to the servant, "Go back and tell him to go down to the river Jordan and dip seven times, and his flesh will come on his body all right." The servant went down and told Naaman, and he got mad about it. He said, "I thought he would have come down, and, calling upon the name of the Lord his God, strike his hand over the place and recover the leprosy. The water in the rivers Abana and Pharpar are better than this ever was, and why could I not dip there? After making this long journey to be told to go through such a ceremony as dipping myself in this river. Why, if there is any virtue in the river all the lepers in the country could be healed by dipping in it." The servant

looked up at him and said, "My Lord, if the prophet had told you to do some great thing you would have done it. Now how much easier is this; why not go down and test it, prove it?" That mild rebuke struck Naaman as being sensible, and he started. Reaching the river he dipped himself one, two, three, four, five, six times, and those pale, deadly spots were on his flesh yet. Six times he had been down and there wasn't a particle of healing yet. What was the trouble? Because the prophet had said seven times. After the seventh dip his flesh came on him as of a little child. Will some of you rise up in meeting and tell me that it was the water of the river Jordan that possessed the power to cleanse lepers? Do you tell me that? No? Would he have been healed without dipping as he was told? No. Well, if it wasn't the water that did it, and it would not have been done without the water, what did it? When you explain that you will have answered the question, How can water wash away sin?

Christ ordained that we should be baptized for the remission of sins, and that except we are we cannot enter the kingdom of heaven; and I think he has some authority to say who shall enter and who shall not. I have not a word to say; he has the work in charge, and the only reason I know *why* we should be baptized is because Christ has said so; and by complying with the terms and observing what is commanded we are entitled to the promise and can hold him to it. The water does not possess the virtue; but without the water we must continue to carry our sins. Virtue always follows obedience to Christ's commands.

The next question is, why was Jesus baptized? was it for the remission of sins? I might answer that question, Yes; but it does not necessarily follow when I answer that way that the sins were his own. But the way I approach this matter and give you the only explanation I

have of it is this: As Paul said, "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." How can one man be made sin for another, except it is by putting himself in his place and observing the conditions and the law that gives remission? In explanation of this we have the Apostle Paul's letter to the Hebrews, second chapter: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." And he says, "For verily he took not on him the nature of angels [evidently because his mission work was not to redeem angels; he had not come to do an angel's work. He took not on him the nature of angels, but he took on him the seed of Abraham]. Wherefore, in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

If there is any significance in this statement it seems to me that it is found in this fact, that Jesus Christ having come to perform a work, or institute a means by which the redemption of men was to be secured, come not only to teach a theory, but to demonstrate a fact, and in order that he might accomplish this work he placed himself in precisely the same attitude man was in. As God, his Father through him had ordained a law for the remission of the sins of men, he, taking upon him the same kind of body man was tabernacling in and being made partaker of flesh and blood just the same as man, was required to submit that flesh to the law appointed by the Father for the remission of sins; and, therefore, I understand what he meant when he came to John and demanded baptism, and John said, "I have need to be baptized of thee and comest thou to me?" He said, "Suffer it to be so

now: for thus it becometh *us* [not *you*, or *me*, but *us*] to fulfill all righteousness. He made himself "like unto his brethren," for "in all things it behooved him to be made like unto" them. If he ordained a law for those who were tabernacling in the flesh to observe, he must abide the conditions of that law while he was in the flesh, as the flesh that he had been born of bore the taint of sin, it was his to submit that body to the law that had been ordained by which remission was to be obtained. He came not to do the will of the flesh, but to subject that will to the will of God, and thus stand as a perfect example before men.

The next question here is, Why will not sprinkling do? I will not dwell upon that to-night; I will only answer, Because the book does not provide for it at all. If you can find anything in the New Testament pointing to it or authorizing it in any way, there will be some ground for an argument of the question; but as it is, it puts me in mind of a discussion between a minister of the Christian and one of the Methodist Church on the question of infant baptism. In the course of the discussion the minister of the Christian Church sought to show that there was nothing in the New Testament Scriptures to represent the thought that infants had ever been baptized. When the Methodist minister obtained the floor, speaking later, he brought up the case of the house of the Philippian jailer, where it says he and his house were baptized straightway. "And now," he said, "who can imagine that household without any infants in it?" After talking in this line for quite awhile, he was interrupted by the Christian minister, who said, "Just wait a minute, brother, I want to correct a wrong impression you have in your mind. There were no babies or infants in that house, I know, because that jailer had only one daughter, and that daughter was married to a shoemaker, and the shoemaker lived right across the road from the girl's

father." "What is that?" said the Methodist, "will you repeat that?" "Certainly! That jailer had only one daughter, and that daughter was married to a shoemaker, and the shoemaker lived right across the road from the girl's father." "Why," said he, "my dear sir, will you please rise up and tell me where you find that statement?" "Yes sir," said the Christian, "in the very next verse after the one where you find the statement that there were babies in that house. While you were *thinking* that perhaps there were babies there, I was *thinking* perhaps the jailer had only one daughter. It was only a supposition in both our minds; but in the absence of proof this will not do, of course, because the book does not say it."

We are to be buried with Christ by baptism, and to be planted in the likeness of his death, that we may rise in the likeness of his resurrection. Jesus went down into the water and came up out of the water, and Philip and the eunuch went down into the water, and John was baptizing in Enon, near to Salim, because there was *much* water there, when a quart would have baptized a thousand of them, if sprinkling would have done.

Now another question, the last that I am asked to answer to-night is, "Why don't you work a miracle among us when you preach signs and miracles among us so much?" Well, I'll be just as honest with you, my friends, as I can. It is simply because I cannot. I haven't power to do it, and if you can show me a man that ever had you will make a fact known to me that I was never aware of. "Well, then, who does work miracles?" God. And he said to men, "You shall observe a certain law; or you respect the means; it is my business to attend to the results."

In the eighth chapter of Acts we have the record of a man who, when he saw the signs the man of God wrought, came to him, and putting his hands down in his

pockets suggesting he had plenty of money there, says, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." But the answer was, "Thy money perish with thee, because thou hast thought that the *gift of God* may be purchased with money."

James says, "Is any sick among you? let him call for the elders of the church, and let them pray over him anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and *the Lord* shall raise him up." What is meant is this: The disciples were but instruments in God's hands; that is, through them miracles were wrought by the power of God. And I tell you honestly, with my hands raised up that the angels of heaven may record what I say, that with the sole exception of the raising of the dead, I have seen manifested the signs such as the Bible records; the maimed, diseased, crippled, and distressed restored; some instantly, and of others as the Scriptures say, so say I, from that very hour the fever left them; and, when occasion demanded it in God's judgment, bone has come to his bone when it has been broken and separated. "But why don't you do this that we can see it?" you ask. The language that came from the lips of Dives in hell, when he lifted up his eyes and saw Lazarus in Abraham's bosom, was, "Send Lazarus that he may go and tell my brethren on the earth about this matter, for if one comes from the dead they will surely believe;" but the answer was, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

I have known men who have had this miraculous power wrought upon them and they are still outside the church. A man who comes into the church because he sees a sign will want a sign every day to keep him in. "A wicked and adulterous generation seeketh after a sign, but

there shall no sign be given unto it, but the sign of the prophet Jonas," etc. God wants men to stand up as soldiers, defenders of the truth, because it is truth, and not because of the pay they are getting, or anything else; but he does confirm the word with signs following.

The apostles, even when they had the instruction of the Savior direct, found upon one occasion an individual possessed of a devil. They did their best to cast the devil out, but failed, and Jesus came along and they turned to him. That maniac looked piteously into his eyes, sought relief, and he raised his hands and rebuked the spirit and commanded it to go, and after it had exerted itself for awhile, it went out and left the body out of whom it was cast helpless; and the disciples, who had been commanded to cast out devils, said, "Lord why could not we do that?" His answer was, "Because of your unbelief, because ye had no faith;" nevertheless, he instructed them further, "This kind [of devil] goeth not out but by prayer and fasting."

On one occasion (if you will turn to the seventh chapter of John you will find the statement) the brethren of Jesus came to him when he walked in Galilee, for he would not walk in Jewry because the Jews sought to kill him, and said, "Depart thence and go into Judea, that those people may also see the works which thou doest;" "for there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe on him." And Jesus turned to them and made answer, and it seems to me that his answer was sufficient for all time: "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil."

In the fourth chapter of Luke it says, that Jesus told them that they would say unto him, "Physician, heal thyself: whatsoever we have heard done in Capernaum,

do also here in thy country;" but he says, "No prophet is accepted in his own country. But I tell you of a truth that many widows were in Israel in the days of Elias, . . . but unto none of them was Elias sent, save unto Sarepta. . . . And there were many lepers in Israel in the time of Eliseus the prophet; and none of them was cleansed saving Naaman the Syrian." He was not moving around working signs and miracles simply to gratify those seeking them.

If you turn to the Apostle Paul's writings, you will find in the fifth chapter of his first letter to Timothy, towards the latter part of the chapter, where he tells Timothy to quit drinking water and take a little wine for his stomach's sake and his often infirmities. Why didn't Paul put his hands on him and heal him? He didn't have the power; God reserves that to himself, and the truth remained that the power was with God, and Paul was not able to heal him although Timothy was called his son in the gospel. In the last chapter of his second epistle to Timothy he says: "Erastus abode at Corinth: but Trophimus have I left at Miletum sick." Poor Trophimus! Why didn't Paul heal him? Because he had not the power.

And if you turn to another testimony of this same Apostle Paul, recorded in his twelfth chapter of the second letter to the Corinthians, you will find this statement: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a one will I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will

say the truth; but now I forbear, lest any man should think of me above that which he seeth me to be, or that he hear-eth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: and my strength is made perfect in weakness." Why did Saul have to carry that thorn in the flesh all along, notwithstanding he had prayed and begged that God would remove it from him?

Jesus said the signs would follow; but when men command us to do these things because Jesus said so, we call upon them to obey the law and show their faith, for if they have not faith enough in him to obey his word, how can they have enough to receive a miracle? If they love the truth they will accept it.

When the enemy came to Christ, after he had fasted and was hungry, and said, "Make of these stones bread," Jesus answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And when upon the pinnacle of the temple he said to the Savior, "Now I will quote you something that is written, as you have been quoting, 'It is written':" "It is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." "Now, jump down here and let us see the angels take care of you; it is so written, and you content yourself because of what is written. Prove that what is written is not a lie."

We stand up as the followers of Jesus and preach that these signs shall follow, but some one comes to us and talks just like that other fellow did—he wants us to work a miracle to prove to him that Jesus did not lie when he promised that signs should follow believers. God is working with his truth, confirming it with signs following, and we leave it for men to accept or reject it, as they please. We want them to accept the truth because they love the truth better than error. Jesus has certified to certain things he preached by giving his life in confirmation of them and being resurrected; and he gives his certificate to-day by the same Spirit as before, and his Spirit will change our bodies at last and bring them up in the resurrection day; making them again the habitation of the spirit to abide forever.

I would rather take Christ's word, no matter how strange the statement is, than that of ten thousand of the wisest theologians of this age contrary to it, though they were polished men and the whole universe should say amen to it. Just as Thomas Jefferson, I think it was, said: "I would rather stand and be right, and not a single man at my back, than to be wrong with all the United States at my back saying amen." If that Bible is right I propose to be right, so that at last, when I stand before God, its author, I shall be able to take it and place it between him and me and quote him chapter and verse for authority for what I have believed and done; so that if he wishes to condemn me he must first condemn that Bible and its writers.

May God bless these scattering remarks and sanctify them to your good. May he help us to abide in the truth. Amen.

*Reported by R. Archibald.*

## AN OXFORD CRITIC ON THE HIGHER CRITICISM.

THE Rev. William Sanday, D. D., the Ireland Professor of exegesis of Holy Scripture at Oxford, in an article in the *Arena* says the term "higher criticism" is, in some respects, an unfortunate one. Strictly speaking, it is opposed to "lower criticism," and by the term is often meant criticism of a superior kind wielded by superior persons. This use of the term ought to be vigorously suppressed. It is equally bad for all concerned. It is bad for the critic, because it is apt to foster a spirit of self-complacency. It is bad for the general public, which naturally resents such pretension. The true temper for the critic should be the very opposite. He should wear, metaphorically, a hair shirt next his skin. He should constantly remind himself that he has to deal with sacred things, and that he will have to deal with them by methods which were not in the first instance fashioned for things sacred. He will have to be on his guard against himself, so as not to let any subtler forms of self-seeking or self-assertion spoil his work by giving it an

unconscious bias. Criticism of the Bible makes no assumptions of a philosophical or theological character, and certainly none which interferes with a full belief in a real objective inspiration of the books to which it is applied. It discusses the authorship and date of the Biblical books by the same methods as those by which it would discuss the same questions in the case of a classic of profane literature. When the book to be examined is historical, it discusses also its character and value as history; but it does this on grounds which come properly within the province of criticism, and it entirely refuses to be bound by any such postulate as the impossibility of the supernatural. If we let the biblical writers speak for themselves, they tell us in quite unequivocal terms that they wrote by divine prompting; the spoken word of prophet and apostle was put in their mouths by God, and the written word was only the spoken word committed to writing or on the same footing with it.—*Literary Digest.*

## SERMON BY PRES. JOSEPH SMITH,

On the occasion of the Dedication of the Saints' Chapel, Lamoni, Iowa,  
Sunday, April 8, 1893.

Subject, THE PURPOSE OF THE REORGANIZATION.

HYMN 448; tune, Coronation; prayer by Elder H. A. Stebbins; hymn 772; tune, Benevento. Scripture Reading by Pres. Joseph Smith. Quartette, "One Sweetly Solemn Thought."

I shall not weary you with much reading but shall read a portion from the prophecy of Joel: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."—Joel 2: 28-32.

The text which I have chosen as the nucleus around which to present a few thoughts will be found in the closing portion of that which was read in the lesson: "For in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

And also a portion of that which is found in the Book of Mormon, in which the statement is made that the prophet, looking down through time, beheld that the Spirit recognized by him as being the Holy Spirit moved abroad and stirred up the hearts of a remnant, and they gathered together to speak to each other concerning their hope. One of the things which occupy our attention may be shadowed forth in a few words, and they necessarily have relation to that which is our hope,

And connecting this which I have read as a text, I take up the words of Paul, that celebrated Christian lawyer, and represent the hope of Israel and discover it to have been presented to him as having come to Israel through him that was to be the light of the world. We repeat a portion of the word: "Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha."—Romans 9: 29.

"Blindness in part is happened to Israel, until the fullness of the Gentiles be come in."—Romans 11: 25.

Now while we have not time this morning to dwell at any specific length upon the peculiar blindness that happened to ancient Israel, we may possibly have something to say about the blindness that has happened in the modern Israel, in which we will undoubtedly find one of the leading causes for that organization represented here to-day, that has erected this house, and is proposing to dedicate it to the service of God.

It was my fortune to hear in early life a good deal said about the fullness of the Gentiles. And prior to my connection with the Reorganization I heard a great deal about God having withdrawn his Spirit from the Gentile world, and that there was to be a calling together of the righteous when there should be a sweeping of the wicked unto their punishment. Now I may be pardoned by some old Latter Day Saints if I say frankly that I used to wonder while yet I had no connection with the work itself, whether God in his infinite mercy had designed to shed forth in these last days a Spirit and power by which the ancient gospel was to be taught, and that the result of it was to be a scene of universal anarchy and ruin both physical and moral; and I had little sympathy, I confess, when I heard persons

sing, when I heard them predict, the dire calamities that were to result on this land; of physical destruction, moral corruption, ruin, and destruction. It seemed to me to be incompatible with the dealings of God with men, and it seemed to me that it would be an anomaly if such a condition of things was to ensue as a country disrupted, swept with physical destruction, moral turpitude, warfare, and commotion, and the heralds of peace were to go abroad, preaching Christ and him the Redeemer of the world while such a condition of things existed. Now I may have been in error, and I may be in error now.

In 1844 there fell upon the church, then prosperous, a sad dispensation. Two of the leading spirits who had been pioneers in the work were taken away by death. I have no disposition to harrow up the feelings of any who may have had a tender regard for those men; I have no desire to depict the sad condition that ensued to the church as a result of their death; I have more interest in the condition of things that came afterward than I have in that which took place to bring that condition to pass, as I hold it to be the better part of wisdom not to mourn over the things we cannot help, but if there is a remedy, make use of the power that we have to apply that remedy; and you will pardon me if I refer to it in this sense so you will understand me. I have never shed any tears because Adam transgressed and went out of the garden of Eden; I think it quite likely I would have done the same thing; but that which is of more interest to me is, How shall I get back into the condition to be restored? I will not say, How shall I get back into the garden of Eden? because I have no knowledge that I was ever in the garden; but to be put in that condition that when the tree of life is again accessible unto mankind I may have the right to reach up and partake of its leaves and live—never mind how it happened I was shut out from it, only so far as it may serve to point the remedy to me.

At this sad dispensation there was a scattering. It has been a popular thought that the great mass of those who were

believers in Mormonism at the death of Joseph Smith emigrated West. That is a mistake. I know those people in the West are interested in making it appear that the great body did go; but a great many of them who did start in good faith never went. The principles which began to be taught, and the evils that ensued upon the one part, precluded a great many from accepting them; and they simply stopped right where they were, and scattered into different localities. A great many of them absolutely refused either tacitly or directly to admit that they ever had anything to do with Mormonism. They thought and virtually said: He who has been our hope has fallen asleep; we now have no further interest in this active warfare, and we will simply go fishing and take care of ourselves. A great many others, however, had down in their hearts a deep-rooted conviction that Mormonism in its primitiveness was true, and they simply sheltered themselves against wrong, intending if opportunity offered to ally themselves with the original faith again if they should ever see it in its feasible feature. Along about 1851 there was poured out that peculiar Spirit that the prophet saw as related in the Book of Mormon, and it began to move upon these scattered ones in different localities, and men who had hitherto lain dormant respecting activity in the church relationship, found out where other men of similar inclinations abided, and they began to meet together and talk the situation over. Here was God's opportunity. This peculiar work continued until June, 1852; a convocation had been agreed upon, and quite a number of these people met together. They laid the matter before the Lord; they felt the impulses of the Spirit that had been given to them at the start; and now one of the questions which they wanted to know was how they should go to work to overcome that which had fallen upon the church. I refer to this because that from the interim of 1844 on we had a great variety of so-called organizations; and it would give me pleasure if it were practicable and I had the time to measure each one of these by just so much of their history and the knowledge that I have of that they held, to show you how each one of them failed to accomplish that which they had in hope. I will refer to two or three of them, and you will easily see the application of that that will follow.

After the death of Joseph Smith rumor credited the church with a gross departure from the word of God. I am not going to discuss why, or where its origin was, or whether or not the leading men of the church were responsible for it. All I

have to say is that there came upon a portion of the church the acceptance of that that was foreign to the original design and which completely subverted one of the fundamental principles upon which it was based, and men undertook under this influence to propagandize, and to spread the principles of the faith called *Mormonism* abroad. We have only to test it for a few years and we find that by slow degrees that Spirit of conversion, that Spirit of conviction that accompanied the early elders of the church was withdrawn from these elders, and they very soon faced a condition of things quite different; and we find a people making a basis of their hope upon that that was foreign to the word, and they fail to be a factor in converting the world, until now one of their leading men simply says, "When our ministry go abroad they go not having any great hope of converting the world." The Mormons proposed at the start to convert the world. That was their thought, and the men that went out, went out under the impression that the faces of the sons of Jacob should no longer wax pale, and they should be made strong in the hands of the mighty God of Jacob to convert the honest in heart everywhere. Well, I am glad always when men accept the situation and admit the truth.

In June, 1852, one of the first things that the Lord told this people was that his law is written in his Scriptures, and in the Book of Mormon, and in the Book of Doctrine and Covenants; and that the people should take these books as the standards of their organization and do according to what was written therein; and they were promised that if they did they should have success.

We follow James J. Strang; and while I speak of him publicly, I speak of him with the respect due a man of his reputation and the good that he did. I simply state that we have in the Strangite organization an *addition* to those things that were written in the books,—that which was called "the Book of the Law,"—and in that Book of the Law the very same principles that the people in the West went astray upon was and is taught. Not only that, but one of the fundamental principles upon which Christianity rests; that is, the sonship of Christ, was taken away from the people and something besides that was taught: that Jesus simply became the Son of God by adoption and not by the intervention of God's miraculous power by which he was born into the world. We have the record of what this institution did. We know where it stands to-day; and just like every other thing that has ever undertaken to flourish with-

out a proper organization and acknowledgment of and reliance on the word of God, it has failed.

We hurry along and we discover a man called Baneemy and he taught one of the very things that is declared in Scripture to be characteristic of that which is not Christlike or of Christ; for we were told in prophecy that if they come to you saying, "Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." And one of the principles of this institution was that Christ was hid up and covered.

Brother Alpheus Cutler, (I have no doubt as good a man as there was in the first organization that held the position that he did,) gathered a lot of people down yonder at Fisher's Grove, in Iowa; and we have to say to our shame that in the ordinary things of this life they were wiser than we, and stood by each other in a different sense and with a different power, perhaps, than we are standing by each other; but these had the mistaken thought within themselves of the principle of reincarnation. I am not going to say how far it extended, but it was sufficient, and presently Bro. Alpheus Cutler was the principal man around which was to cluster all the powers of redemption of this latter-day work. It was too narrow, and as a consequence, it also failed.

I could mention James C. Brewster; and he tried to or did lead his people to go into the desert. There was a mistake, and it failed.

We come down a little farther and we have an active organization in the northern part of Illinois, which went back and took possession of Kirtland, Ohio, and undertook to rehabilitate the Temple and the faith. It discarded a portion of the Book of Doctrine and Covenants, and that too failed. I refer to Mr. Brooks. I recognize the talent that was in the man, and I presume that perhaps there was no more brilliant man as a preacher for the time than he was. And I heard the statement made by him, I believe, or for him, that when he came to a knowledge of the truth of this latter-day work he walked something like four miles reading from the Book of Mormon printed in golden letters, and accomplished the crossing of wide places and fences, being entirely unconscious of how he did it. I presume that it is likely his conversion to the Book of Mormon in this miraculous way blinded him to the exigencies of the case and the natural condition of things he was to face, and so paved the way for a failure on that part.

We have later on another condition of things; and that was that which had been

revived by David Whitmer. Now, while I speak of David Whitmer, I bow in reverence to the splendid talent of the man; his integrity of heart, his honesty of conviction. I recognize him as having been a steadfast witness of the coming forth of the Book of Mormon and this latter-day work; but let me tell you that when he with others in his organization discarded the principles of the Doctrine and Covenants, it paved the way for their departure from the faith and for their final failure. I have no hesitancy in predicting that the time will come when that movement will be much weaker than it now is.

I have run these over very rapidly for this reason: we have a condition of things of a peculiar character now presenting itself before what is called the Reorganization. We have survived one by one nearly all factions of the church, so-called, until there are but two of any specific importance now extant that are what may be called propagandizing sects, urging an active warfare upon the so-called religious world. Those are, the institution in the West, and the Reorganization. Those people out in the West have concluded that Zion was to be established in the tops of the mountains, and that it was to be out yonder in the West; and to-day they meet in the temple which they began to erect in 1853 and have been forty years in building. Now, do not some mistakes which have been made point out unmistakably that Zion is not in the tops of the mountains when it lies down in the lowest valley of all those western ranges of mountains? Anybody who will take observations will find that Salt Lake is the lowest valley among the whole mountains. Again; Zion is to be made up of the pure in heart. The pure in heart are those who shall observe God's word; and we may make distinctive inquiry if the statement made by our brother last night was a true one, that he that is sent of God speaketh forth the words of God, and they who are of God hear his word. And we may examine distinctively how it is we may determine who are the pure in heart. I have rapidly run this over so you may easily see that in this the hopes that were born by the instituting of this that is called the latter-day work in 1827 to 1830, and thence on until this strange condition of things took place which I have rapidly rehearsed, there must have been an absolute necessity (and there was) for the reorganization of those elements which at first constituted the church, and which were designed, if they should be successful, to spread the truth abroad in the dark corners of the earth. My heart has been made to bleed many a time when I have

contemplated the splendid success that attended the ministers of the gospel when they went abroad in the early days of this work; and I can name individuals who, when they went out armed with the omnipotence of the trust in God which they had at the start, and that unflinching faith,—never having known a failure up to that time,—declared what God had told the Seer of Palmyra they should declare when they taught it; and men and women heard them, and they were baptized in the waters of regeneration and rose to walk in newness of life; and there was such a complete self-abnegation, such a complete resignation of human thought and human hope other than that which centered in Jesus Christ, that they were absolutely invincible. And when the time came that men did not dare to take up a challenge made by these, their leading men instructed them to let these Reorganization elders alone, I felt bad; there was a sense of shame in my heart because God's truth up to that hour had never been under the necessity of refusing to take up a challenge that anybody might lay down for them in attacking their faith. I had thought that the day would never come when a man called a Mormon or a Latter Day Saint would refuse to discuss the question of his belief in public; but I lived to see it.

When I met Julian Wells in Plano, a man by the name of Smart being sent out with him, I had heard of him; and as I understood he was to leave on a certain train, I ran over to the station to meet him before he left, and said to him: "Elder Wells, I would like to have you stay and talk to our people; we have a nice church here, and I will see that you are well advertised and have a good congregation." No; he hadn't time. He said he had seen a few of our people. I had heard that down at one of our branches Elders Patterson and Kier tried to get Mr. Smart to defend his faith and that they hadn't time. I asked Mr. Wells how our people had treated them and they said, "Well." "Well," I said, "didn't they bother you for a discussion?" "Yes," he replied, "your people are a little pugnacious." I then said to him, "Do you know the secret of that? They have instructions from me that wherever you people come, wherever there is an elder, whenever they meet them anywhere, they are under instructions to stand open and ready for discussion and to challenge your elders to discussion; and if I hear of one that fails to do so I'll have him cashiered for cowardice." But Elder Wells did not stop to talk with us.

Now the simple fact that there was a necessity for this organization (and it is a singular fact, and all true facts are abso-

lute facts—I believe it used to be an axiom among the latter-day preachers that there was no fact so stubborn as a truth, is a guarantee for the divinity of its existence. One of the reasons why there was a necessity for this reorganization was this: it had been said, and I believe it to be true, that the priesthood, the right to declare the light and love and power of the gospel through Jesus Christ, had been restored to earth, and men went out under the influence of this restoration and they simply challenged the production of that which should oppose or deny the efficacy of this truth from first to last, whether there had come down from the early days of Peter, James, and John the principle of a continued ministry and priesthood by which men could authoritatively administer in the things of God and in the things of Christ; and those whom they so challenged were not able to present the evidences that should bear the legal character and proof. This made the fact of the restoration a wonderful one. This made the fact of the reinstating of the right to preach and the right to baptize and lay on hands, a beautiful one. And not only that; it was to be of such a character that it was to enlist the powers of God; it was absolutely to enlist the care of the Creator and the supervising influences of the Holy Spirit. Was all that to be lost upon the world? I said in my heart, No; and while I did not comprehend, (and it was a long time before I comprehended the height and the depth and the breadth of what we may call this latter-day work,) I became strongly imbued with this one principle, that there was truth in it that must continue, and if I could but get hold of one truth I would hang onto that until I could succeed in getting another; and in the thought and with the principle in my heart that I should never meet anything in my life that should make me ashamed of that single truth, or make me have reason to believe that I had made a mistake in that truth, or in accepting it, I went forward. You may call that faith; some people call it dogmatism. I don't know but what dogmatism is sometimes a good synonym for faith.

Now we stand face to face with another thing in the world. It was predicted (and I believe by the Spirit) that there should be unrest; "men's hearts failing them for fear for looking after those things which are coming on the earth." There should be dissatisfaction; men should become doubtful of that which they had; a spirit of unrest should be scattered abroad everywhere; and you and I are living in a day when we see this prophecy amply fulfilled. One of the places where this was to be was in the

religious circles of the world, and it so happens that we have heard from one or two of these during this meeting. The Palmyra Seer was told that the creeds were an abomination in the sight of God. Now when this was uttered it was a rash saying. It came from an individual that was unlearned; and men suppose that he did it in his ignorance. I have no doubt that that might be true. But could they take shelter under that? Was the strength of their cause to be measured by the weakness of another's? That was one of the poorest arguments that could be presented, to tell a man he was ignorant and that was the reason he did as he did. It has turned out that the statement made has been proved by able men of the world to be a truth, and they have met together and have considered the matter, and by the incoming light of things that have been presented in the world of a religious character they have finally come to the conclusion that creeds are really an abomination. What can they do now? Well, a great many of them are proposing to revise their creeds. They were devised originally by human brain and thought, how much better will they be when revised and made to conform to human thought and brain? The things that were attacked by the incoming influence of this Spirit of truth will be dropped from them; they will forget to preach damnation for the little children; they will forget to preach that there is no probation after death; that there is no principle and power accruing from the laying on of hands; that there is no second coming of Christ to reign upon the earth—these things they will drop out of their creeds. But I thank God that for sixty years there has been a principle at work by which these obnoxious things of the creeds have been attacked without fear, and that this attack has conduced largely to this condition of things, feeble as we are.

There is going to be a congress of religions in Chicago in 1893. Four hundred years of history—how many years was it that Israel were in bondage? I look back upon our Utah people and I find Israel to have wandered forty years in the wilderness. Forty years from the time they laid the foundation of that temple in Salt Lake City under polygamic influences, and they are now dedicating it, and not until after they have publicly proclaimed to the world that they have abandoned polygamy were they permitted to so dedicate. Forty years in spiritual darkness, but let anybody say if they please that there is no love, no power nor principle of truth, no principles of peace among that people, and I will tell you that in my heart

I believe that God has many good people in that Territory yet. What shall we do in reference to the principle upon which this congress of religions is to be held? what is its object? As stated by one of the leading men, its object is that men holding different views may be gathered together, and from the seemingly diverse opinions represented by those who hold them there may be collated that upon which all can agree, and present that to the world as being the principles of salvation among the families of men; to so present Christ that he shall cease to be presented as a factional or sectional Christ, but shall be presented as a universal Christ; that is the intention, briefly told. I have wondered whether they would allow us to be represented there or not. I am not sure if we should send representatives there that they would not be met at the door and requested to present their credentials; and if they were found not orthodox, I do not know whether they would be admitted or not. I don't know, but it may be a wise thing to try it anyway.

We have now upon the other side of this question a peculiar philosophy in the world, and it is being developed by a class of men under the idea of psychological research in an endeavor to find out the mystery of life. It is now in operation. We have presented in one of the leading magazines of the United States, and I guess, of the world, called the *Arena*, the results of this psychological research. All the strange psychological phenomena that have happened in the last many years have been collected together and presented as indications that there is a relationship between the spiritual world and that in which we dwell and move. If we could only find the keys to unlock the mystery we would find ourselves in rapport with much of that that is there. As a brother suggested, before they close the investigation they had better make inquiry in regard to the psychological manifestations among us as a people, and they would find something to add to their literature. We make the inquiry here, What is this mystery of life? I answer in one word, *God*, God manifest in the flesh according to the gospel term; and this gospel philosophy is presented for the purpose of bringing to light the hidden man—God in the flesh. Is there a necessity for that? Yes, when Paul preached in Athens, among the strange things that were transpiring there he found an altar erected “TO THE UNKNOWN GOD.” Now if those people that are moving in this service had been sufficiently wise of them-

selves they long since would have had an altar erected to the unknown God, but because they could not see him, because they could not feel him and could not comprehend him, they have failed to make this discovery. Paul says, “whom therefore ye ignorantly worship, him declare I unto you, God that made the world and all things therein,” Paul declared, because he was revealed unto him. There is a necessity for this revelation. And, let me tell you that you will find yourselves perfectly safe in maintaining the position everywhere, that man by wisdom cannot now find out God any more than he could in the days of Paul, but that he must accept him as he is revealed. And the man who will stand upon this revelation of God to him will never need to be ashamed, nor will his face wax pale; but he will reflect that which is given to him; that God is this mystery of life; that he is the source of it—and it comes to us through Jesus our Lord.

Now then, the question arises, and that is the real question at issue this morning in the idea of dedicating this chapel, What is our attitude toward the world, our attitude to the religious faith of the world and to the world itself? We propose that God has sent us as instructors and has given us the means by which we are to instruct, and has told us emphatically, so that we cannot have any doubt in regard to it: “My law is written in my Scriptures;” that you shall take what is written in my Scriptures to be my law to govern my church, and those things which have come to you by revelation, you shall also take them, and you shall teach them to the world.

Some one asks us, “What has the Reorganization done?” One of our brethren was asked only a short time ago by a man in the West what our reorganization had done. I will tell you one thing it has done; it has presented to the world the Inspired Translation; that it has done. It has done another thing, and that is, it has shown that it was perfectly practicable to maintain the principles of the church as announced by the Palmyra Seer and move not one jot or tittle from the Bible, the Book of Mormon, and the Book of Doctrine and Covenants. That it has done. It has done another thing; it has demonstrated over and over again that when men will go forward according to the instructions of the angel to the Palmyra Seer and teach the gospel as it was found in the New Testament Scriptures, that that power from on high will send down the witnessing Spirit, called the Holy Ghost, and it will certify to that which they are teaching and seal the

man up unto the power of everlasting life, if he will but continue in it.

My heart sprang into a joyous thrill last night when I heard a brother say that he had been instrumental in introducing a thousand souls into this church, and it seemed to me that among all that thousand, if he had not been preaching the words of Christ, there must have been enough to convict him of preaching an imposition. We are not necessarily antagonistic to the truth that they of different faiths may have. We have a right to examine all of them, one by one; we have a right to select that from them that is true. We have a right to accept it and use it; and, if it be true and antagonistic to that which we personally hold, we are under obligations to drop our opposition to it and conform to that which is true that we may find elsewhere. We have the right to maintain our own faith; but in doing it our attitude toward these differing faiths should be friendly; our attitude to the men that hold them should be friendly, but not of a compromising character. We should not strike hands with error, with wickedness, or corruption; but we may easily strike hands with men so far as their truths are concerned, and walk side by side with them in friendliness.

In facing the problems of the day there is one thing that we must understand, and that is this; that God through Christ has laid so broadly the platform upon which men may stand for life and glory that the whole human race may stand upon it, and if we have erected a platform that is less than that, we have failed to do our duty to the world. My platform is sufficiently broad, so far as I understand it, that every man of every faith, everywhere, so far as he may have the truth of God in his heart, and a devotion for it, may stand side by side with me, and I will not crowd him off the platform. Some one says, "You are a latitudinarian." So was Christ. Remember what he said, "He that is not against us is on our part." Make use of the truths you find in the world wherever you find them. Acknowledge them freely, fully; do not be afraid of them wherever you find them. Examine whatsoever is brought to you with anything like truthful credentials, and if you be living and moving in the spirit of your calling you will be able to test the error and reject it, and test the truth and accept of it. You will know how to use the knowledge which God will give to you in your care and charge, he will help you; but if you are fearful, and doubting, and unbelieving, "He that believeth not shall be damned," said the Savior. Then if you don't quite say you don't believe, but you

doubt it, "He that doubteth is damned," saith the Scriptures.

The latter-day eldership has a right to examine everything; they may not have time to absolutely examine it, but it is their privilege; they are free, and God hath made them free through Christ; and anything that will put fetters upon them must be rejected. Brethren, do not let anybody put fetters upon you. Remember you are free men in Christ. God hath made you free; do not be afraid to use your freedom.

One of the problems of the day that we have to solve, one of the difficulties we have to meet, is extreme faith; I mean by this that peculiar kind of faith that men have in the world that makes them bigots. I am sorry that there are any, but there are. We have that extreme faith to combat. There must be a degree of liberality, but there must not be this narrow prejudicial faith that makes a man a bigot. Any man that preaches this latter-day philosophy must be broad-brained and broad-hearted, full of sympathy and charity, and moved by love that comprehendeth all things. There is, upon the other hand, extreme unbelief. I mean by this that peculiar condition of mind that absolutely refuses to accept anything, that denies the word of God, and while it does that assumes to say that human reason predominates over that which the Christian philosophy and God's people teach, that teaches to the world that which is just as faulty in its character as any assumption that the preachers have ever made. This is easily seen from what some of the most noted scientists and infidels of the times have given us. Professor Tyndall said before the workingmen's association at Birmingham, England, in substance, "Start where we will in our investigations, going back along the history of the creation, as its data is shown in the sciences, we reach an abyss which we are obliged to bridge by conjecture."

Yes, Brother Tyndall, you have to find abysses over which you have to build a bridge of faith just as well as the Christian, when you undertake to trace the creation and the history of the earth. Rev. Robert Ingersoll in endeavoring to present his idea of the creation and the origin of man, states thus: Suppose that some atom of matter having no organic life in itself, by accident comes in contact with another atom of matter having no life in itself, and the contact of the two produces a low order of organic life, and so this newly created thing meets another one of a different form, and so they go on from one form of life until man, the highest, is revealed. He makes ten thousand times

ten thousand suppositions, whereas the Christian makes but one. That science, so-called, we have to meet. Are we prepared to meet it? Now, brethren, don't be afraid of it. If you will examine it thoroughly you will find just what it is worth, and you will find bigotry upon either of these extreme sides.

I will give you an illustration of it. I took a book in my hand one day and in passing by where one of these liberal minded scientists was at work, I had the book in my hand and I laid it on his work bench while I was talking with him. He took it up, looked at the back of it, and threw it down and said, "I am surprised that a man of your intelligence will read such stuff as that." I said, "Brother Stewart, do you not know how bigoted you are? You take up a book that you do not know anything about and condemn me for reading it when you do not know a single line that is in it; you are as bigoted as I am, and worse."

I feel the Spirit of this latter-day work. I feel that we are standing face to face with those problems of the hour which we may or may not be instruments in helping to solve. If we shall grapple with them confidently, we will be helping the world to solve these peculiar problems; if we shirk them, we will not be an integral portion of the great power that shall help the nations of the world to solve these problems. We have evidences upon every hand of divine acceptance; every day we should testify that we are laboring in the line of our duty, and though there may be some things we deplore, conditions that we cannot avoid and must accept for the time being; we must labor on until God in his infinite mercy shall remove or change those which are hindrances. Until then let us stand faithfully together upon the general principles of the work, and contend earnestly for the faith once delivered to the Saints.

Hymn 771; tune, Blessing.

The dedicatory prayer was offered by Pres. W. W. Blair, as follows:—

"Our Father which art in heaven, hallowed be thy name. Let thy Spirit of peace, and rest, and power, and of a sound mind be and abide with us in these closing hours, and during all our life to come. We thank thee, heavenly Father, in Jesus' name, for the progress of thy work. We

praise thee that we are permitted to meet in the building erected by human hands under the inspiration of love and of duty toward thee and to bless the sons of men, and we pray that thy favor may be and abide upon it now and evermore; that truth and righteousness may prevail within its walls; that the doctrine of life everlasting may be declared, words of warning delivered, words of encouragement and of solace. And O! may the sons of men who shall assemble here from time to time be pointed to the Lamb of God that taketh away the sin of the world. May the heart-broken and the weary ones, those crushed in spirit, find rest and hope and gladness, that they may be enabled to look beyond this present world, the wreck and ruin of death and of disease to that blessed reward prepared in Christ Jesus our Lord.

"We dedicate this house with all that pertains to it, and ask thy favor to be and abide with it. And when thy people shall enter within its walls that the Spirit of the true Master may come and abide in their hearts, enlightening their minds and cheering their spirits.

"We pray thy blessing to be upon those who have endeavored in the years gone by to erect this sacred place. May they realize that God accepts of their offering and will bless them therefor.

"We ask thy blessing upon thy church in every part of the world. Make it equal to all the issues with which it is brought face to face, and may thy people be made strong for the work intrusted to their care and to bear abroad the ark of life, and to deliver the words of life to the sons of men and bring them to Jesus Christ our Lord.

"Hear us, we pray, and in conclusion we ask thee, heavenly Father, to bless the effort and seal it thine, that it may be recorded in heaven thy holy habitation. We ask it all in the name of Jesus Christ. Amen."

Hymn 238; tune, Old Hundred.

Benediction, by President Joseph Smith: "Our Father, grant unto us thy grace, that going hence we may labor for that which thou hast given us to hope for, redemption and the final salvation of Israel, through Christ. Amen."

[Reported by Belle B. Robinson.]

## SERMON BY PRES. W. W. BLAIR,

At Lamoni, Iowa, January 22, 1893.

Subject, JOSEPH SMITH THE SEER.

THE speaker said: In order that we may add variety to the teaching that has been delivered from this stand of late, we have selected some matter that is rather out of the regular order, and still it lies at the very foundation of what we denominate the strange and wonderful work with which we have become identified as Latter Day Saints. It is probable that the subject matter, in its general features, will be more for the edification of Latter Day Saints than for others. To the latter class we may offer an apology if we present matters that to them are strange, that to them are seemingly out of place; and the apology is simply this, that the kind of doctrine they may desire to hear is being presented here Sunday after Sunday, in almost every sermon that is preached; whereas some matters that more immediately concern the Saints are but very seldom touched.

Now what I am going to talk about is the prophetic mission of Joseph the Seer and the relationship that he sustains to the Church of God, his recognized standing in the church, and, likewise, the relation that his labors sustain to the world. Probably before we get through with our remarks (and we don't expect to be very long about it) there will be no need of an apology. But we advise our hearers on the start so they may not be surprised if we fail to follow the line of thought and argument which to them would be the most entertaining.

It is a matter not to be disputed that we believe that Joseph Smith, Jr., born February 5, 1805, who founded what is known as the Church of Jesus Christ of Latter Day Saints, was a prophet of the most high God. Strange as it may appear to many the claim that we make we nevertheless believe and teach. We trust in its truthfulness, and from this source derive a great deal of comfort, a great deal of edification and downright satisfaction.

It is not improbable that I should derive a greater degree of satisfaction from

this than an ordinary Bible believer does; for I was once an infidel and cared nothing for matters of religion whatever, therefore was free from the religious prejudice of the world. When I entered into this church I believed the doctrine and received the evidences of the Holy Spirit bearing witness to me of its divinity. From that time onward it has always been a joy and satisfaction to study the character of the work, its ministerial characters, and the leading characteristics and work of Joseph Smith the Seer. We believe he was the best man that heaven could choose for the work. I believe that that was the reason why heaven chose him. Other people may have their views respecting these matters, but they must bear in mind that God does not see always as we do. We "see through a glass darkly," but he knows the end from the beginning. When he designs a work to be performed on earth he chooses his own instruments to accomplish that work, and graciously reveals the same through his servants the prophets that mankind may become instructed in the ways of the Lord. And thus the Latter Day Saints have been instructed in the work of the Lord and rest satisfied therein. It certainly will produce the same results to all who will carefully investigate the ministerial character of Joseph Smith the Seer. The more they examine it, the more they ponder it and get into the spirit of his work, the more they will be satisfied that it is of God.

Every now and again we receive letters from almost all parts of the world from people making inquiries about Joseph the Seer and his wonderful work. Some receive a communication from one direction, some from another, some by a passing tract or an article they see in a newspaper. It arouses an interest and leads them to make inquiry; and they want to know about that wonderful man, Joseph the Seer. In view of all this it is well for us that we be thoroughly instructed in regard to this man and his

work, so that we will be able to give a proper answer for the hope that is within us that Joseph the Seer was a prophet of the most high God.

When we go to the Bible we find all along from the earliest periods of history, from the opening of Genesis to the last of Revelation, that God never had a people on earth but what he had inspired persons among them. In proportion to their faith was their inspired endowments; in proportion to their faithfulness there were more inspired men and women among them and the more they walked in the light the more righteous and inspired they were. That is the history of the Bible.

When we turn to the historical testimony of the Bible, wherever it speaks of God's work in the latter days, it states that God will have an inspired people prior to the day of the coming of the Son of God. They are to have visions; and one that has visions is possessed of the seer's gift to some degree; such is the testimony of Holy Writ. There are to be prophets and prophetesses in the latter days prior to the second advent of Jesus Christ.

Why shall there not be prophets in our days? The Holy Scriptures warrant us in making the inquiry. The hurtful prejudices of professed Christians have darkened the minds of the people concerning these things. And inasmuch as the Scriptures declare that God will have an inspirational people, — will have "prophets" in the latter times, — why may he not have chosen Joseph Smith? "Well," says some one, "he did not have the reputation that he ought to have." Did you ever read of any prophet having a good reputation among his enemies? Jesus declared to the Jews that the Lord had raised up prophets and sent them unto their fathers, and he says unto them, "Which of them have they not persecuted and slain?" as though it was an exception if any prophet of God had escaped persecution, and even martyrdom. The fact that Joseph has a bad reputation given him by his enemies is rather an evidence in his favor than against him as a prophet of God.

I will now read from the Book of Mormon something of the prophetic character of Joseph Smith. Latter Day Saints admit it is inspired of God. In 2 Nephi 2:2 it reads: "For Joseph truly testi-

fied, saying: A seer shall the Lord my God raise up, who shall be a choice seer unto the fruit of my loins."

The Latter Day Saints believe this prophecy was delivered by Joseph of Egypt, away back, over sixteen hundred years before Christ. The fruit of the loins of Joseph, composed of the tribes of Ephraim and Manasseh, were the most numerous—judging them by history and prophecy—of all the tribes of Israel.

Again he says: "Yea, Joseph truly said, thus saith the Lord unto me: a choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment, that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them even to the bringing of them to the knowledge of the covenants which I have made with thy fathers."—*Ibid.*

Now bear in mind that the descendants of Joseph are not all to be found among the Lamanites, in the land of America; for that is not the teaching of the Book of Mormon, nor the teaching of Bible, nor is it the teaching of the church; but that only a considerable part of the seed of Joseph will be found among the Lamanites. The Lamanites are but "a branch," while the great body of the seed of Joseph, the tribes of Ephraim and Manasseh, when traced by prophecy and by history are found scattered abroad throughout Europe and parts of Asia, and without doubt are to be found there to-day, notably in the central parts of Europe, in Germany, Austria, parts of Russia, and in the states on the Bosphorus; also in Scandinavia, in France, in Spain, and largely in Great Britain, including Scotland, Wales, Ireland, and the adjacent regions of country. Bear in mind that Israel has become mixed and hidden largely among the nations of the earth, so far as the tribes of Ephraim and Manasseh are concerned; and the Lamanites are but a small "branch."

When God commenced his marvelous work under the administration of the seer, the latter must be and would be identified of God as one of the seed of Joseph through the loins of Ephraim. And for similar reasons, when God established his church in these latter times many of the leading men and women therein were identified and denominated

children of Ephraim. God covenanted with Israel that he would gather them, and that his work would be established among them in the latter days, as you will find recorded in Jeremiah 31:1-14, where he promises that in the latter times he will gather them from all lands where he has scattered them and bring them back to the land of their fathers, saying, "For I am a father to Israel and Ephraim is *my first born*." That is, Ephraim is God's firstborn in that dispensation when the Lord sets his hand to gather Israel from the four quarters of the earth. I mention this in order that you may see the connection there is between the word of the Lord spoken by Jeremiah and the claims made in this book that Joseph the Seer was of the literal seed of the house of Joseph of Egypt.

I read further: "And I will give unto him a commandment that he shall do none other work save the work that I shall command him."

Go to the Book of Doctrine and Covenants sections 23:4; 87:5, and there you find that commandment, for the Seer's duty was to labor in and preside over the church all his life. Again: "And I will make him great in mine eyes."

I know there are some called Latter Day Saints who think that Joseph as a servant of God, a prophet and seer, was very defective. I don't believe a word of it—not one word of it! I believe that as an individual, a citizen, a member of the Church of God, in respect to his personal private duties, that he was somewhat like other men, and had to work out his salvation with "fear and trembling." But I believe that God directed that "seer," that "prophet like unto Moses" in all his official ways; that he would not permit him to lead Christ's church astray by official teaching, or a "Thus saith the Lord." I don't believe a word of it. I believe that God would have removed him out of the way before he would suffer him to do that. I am speaking of Joseph the "Seer." I speak of him in his *official* capacity as a minister of Jesus Christ, a servant ordained and sent of God to do the work of our heavenly Father. I do not speak of him as a private citizen. I do not speak of him as an individual among other men; but I speak of him in the light that these books speak of him, and that is in regard to his *ministerial* calling.

And God said further of that "seer," "I will make him great in mine eyes." Great in the Lord's eyes! What are we to gather from this? When I consider it in all its phases, as I have tried to do these many years, I have seen that as a minister of Christ, as a servant of the most high God, as a "seer," Joseph was "great" in his sight. Mark you, this is the teaching of this Book of Mormon we profess to believe. Note it well, that the Lord says, "I will make him great in *mine* eyes." Well, if he is great in the eyes of God, he ought to be great in the eyes of God's people as a prophet and minister for God. Are some of the Saints wiser in their judgment than God himself in regard to these matters? I prefer his judgment before that of man, for he "searcheth the hearts and trieth the reins;" consequently he knew who was the best instrument to accomplish his work. The judgment of God is just and safe in regard to these matters, therefore when I read that God says, "I will make him great in mine eyes," I believe it, and that seer is therefore great in mine eyes.

Joseph Smith, as a citizen who had the trying vicissitudes of life to encounter, had his own personal affairs, and such lie between him and his Maker.

Go back to the days of Moses and you do not find that God gave to Israel the privilege to sit in judgment upon the official acts of Moses. Men *assumed* this privilege under his administration, and these officious enemies went to work against Moses and he had to contend with persons who thought they knew more concerning his duty and calling than he did. Aaron and Miriam were a little defected in that direction, but not very long. Afterwards came Korah, Dathan, and Abiram, and others with them. I may read you a little here so you may see the need of being very careful about such meddlesomeness, for our own peace, for the glory of God, and for the advancement of his work. We should be very careful about interfering with others' rights and responsibilities. Now Korah, Dathan, and Abiram proposed that they knew as much about the work of God, and the things of his kingdom, as Moses did, and therefore they wrought rebellion among the children of Israel. This was a painful thing for Moses, and he had sore trial because of it. These men, by

their acts, *forced the issue*. Then God wrought for his own name and for the welfare of Israel, and his condemnation fell upon the rebellious ones and the question was settled as to who was the Lord's servant: "And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of my own mind."—Numbers 16: 28.

These men, Korah, Dathan, and Abiram, were men of experience; they were leading men in Israel, and had made the accusation that what Moses had done he had done in accordance with his own will, and that they had a right to act for themselves in regard to these matters—the dealing in reference to the judgment of Israel—just as well as Moses had. They claimed that, mark you, and there was the issue. And what was the result? God sent his judgments and these men perished from off the face of the earth. What Moses asked God to do in this instance was, that he would manifest these evidences to Israel that the works he had done thus far were ordained of God.

I will read a little further concerning Joseph the choice Seer:—

"I will give unto him a commandment that he shall do none other work save the work I shall command him. And I will make him great in mine eyes; for *he shall do my work.*"

There is a promise of God that whatever else Joseph might do, whatever else he might accomplish in his life's history, he would nevertheless do God's work, the work that God ordained him to do. That is the promise here, "for he shall do my work. And he shall be great like unto Moses, whom I have said I would raise up unto you, to deliver my people, O house of Israel."

Moses was the founder of a dispensation; he was an organizer of the work of God; he was a servant of God who directed the affairs of all the house of Israel, and so long as he remained among them, he stood at the *head* and *directed all their affairs*. I will show you further in regard to his work as a founder and organizer of God's work. We here read in regard to Jethro the priest of Midian who was a priest of God. The Book of Covenants, in section 83: 2, gives an account of his being a high priest, and tells us whence he derived his priesthood.

The Bible is silent in regard to that, except that in the eighteenth chapter of Exodus it reveals that he was a man of authority, a servant of God; that he was a priest of God; that he had such authority, and such knowledge, and such wisdom that he was qualified at the first to give Moses, the servant of God, good, sound, profitable advice in respect to the organization and government of Israel. We get from the Bible enough to prove that Jethro was a man of God though he was priest of Midian. He recognized God; he recognized the deliverance of Israel through Moses from the land of Egypt; he offered sacrifices and administered before the Lord; and Moses and Aaron, and all the elders of Israel, came to eat bread with him, which I presume without question was the partaking of the sacrament; any way they ate bread with him. I read:—

"When Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt; then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back, and her two sons; of which the name of the one was Gershom; for he said, I have been an alien in a strange land: And the name of the other was Eliezer; for the God of my father, said he, was mine help, and delivered me from the sword of Pharaoh: . . . And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her. And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent. And Moses told his father-in-law all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake, and all the travail that had come upon them by the way, and how the Lord delivered them. And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians. And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them. And Jethro, Moses' father-in-law,

took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God. And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even? And Moses said unto his father-in-law, Because the people come unto me to inquire of God: when they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws. And Moses' father-in-law said unto him, The thing that thou doest is not good. Thou wilt surely wear away both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people Godward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do. [Here is the relationship of Moses to the people outlined plainly.] Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens: And let them judge the people at all seasons; and it shall be, that every great matter they shall *bring unto thee*, but every *small* matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so then thou shalt be able to endure, and all this people shall also go to their place in peace. So Moses hearkened to the voice of his father-in-law, and did all that he had said."

I have read this testimony for practical purposes; many of them you will readily gather by my reading; and another one is to show you that Moses was an organizer of a dispensation; that he founded it, and what he did he did by commandment of God, assisted by the counsel of those who labored with him as God's

ministry. Now in after time, in a few days comparatively, as we have already seen, a spirit of unrest was raised in the midst of Israel; one after another started out and claimed that they too had authority equal with Moses. They were men of prominence in Israel and claimed that Moses was taking too much upon himself. But God stood by Moses and justified him in what he had done, and indorsed it by the fire of heaven, by the power of the Most High, and gave Israel to know for all subsequent generations that he had called Moses to the very office and work that he had been engaged in. And Paul says, "Moses was faithful in all his house."—Heb. 3:2. I want to make this apparent to you if I can, for Joseph the Seer stands in the same relation to the Church of God in these last days that Moses did in ancient times.

After the days of Moses there were a great many people, first and last, and oftentimes men of high standing in the priesthood that claimed they had a right to introduce new ideas, and interfere with the work of God's people, and this they did from time to time. You read in Jeremiah 6: 16 where the Lord corrects them in regard to this matter, exhorting them to "Stand ye in the ways, and see, and ask for the *old paths*, where is the good way, and walk therein, and you shall find rest to your souls." The same sentiment is found in Ezra 7: 10; Nehemiah 9: 16, 17, 26, 34; Daniel 9: 9-16, and in Malachi 2: 1-9; in Malachi, the last prophet before John the Baptist, where he says to them, "You have made void the law; you have corrupted the covenant of Levi." He further says the people should "receive the law" from the priest's mouth; "but you have corrupted the law of Levi, and caused many to stumble at the law."

Jesus indorsed the mission of Moses heartily, but at the same time he condemned the elders that had corrupted the institutions that Moses had given to Israel. God had established the economy, had founded it, built it up, and he told the children of Israel that as long as they kept the covenant they would be blessed, and if they did to the contrary God would chasten them. But they were led away from the law of the Lord, in one point and another, and that too by the errors of those whom God had called

to minister for Israel. Moses was right, but these innovators were wrong. In Isaiah 9: 16, the Lord says, "The leaders of this people cause them to err, and they that are led of them are destroyed." Why? Because they led them away from the covenant and its institutions that God had established by the hand of Moses the servant of God.

Now bear in mind that the Book of Mormon tells that Joseph the Seer was to sustain the same relation to God's people and was to be "like unto Moses." In what respect? If he was to be like Moses, he must be a dispensation founder; he must be a church builder; he must be an individual to whom God would commit the beginning of his work; to whom he would intrust the building up of his work as long as life should last. This may sound like pretty strong doctrine to some of you, but I have tried to walk around it and view it on all its sides in the light of the promises and prophecies of God; in the light of reason and wisdom. And, mark you, we should judge of this matter in the light of the testimonies God has given us in our sacred books in regard to the official character of Joseph the Seer instead of taking the reported doings and heeding the yarns and persecuting stories that come from the east, the west, the north, and the south, in regard to him. I tell you plainly, I take very little stock—to use a western phrase—in any man, in any person, that assumes to be wiser, that assumes to have better judgment, that assumes to have a better understanding and be a wiser counselor in the things of God in organizing and building the Church of Christ in these latter days than was that man whom God has so plainly pointed out as his "Choice Seer." I am afraid of all such parties, wherever they come from. I am afraid for their own good; I am afraid that they are entertaining ideas that will lead them

away from the foundation that God has laid down in the past.

It has been my fortune, it has been in my work, to be thrown in contact with the old members and ministers of the church, also with some of the leading ministers of the different factions of the church. I have listened to them, and pondered their claims; have listened to their objections to our claims, and I have seen their organizations all pass away with one or two exceptions like the morning cloud; have seen the hands of their builders palsied, have seen their work virtually ended; so that to-day there is but one or two organizations that claim to be the Church of Jesus Christ. And that great body in the West that has hitherto brought disgrace and reproach upon the work in which we are engaged, I am happy to tell you they are gradually, slowly coming back to the old foundations. They do not come back with a bound, but they are coming nevertheless; and many of them are going to come back. And in proportion as we abide upon the foundation that God has ordained and laid by his "Choice Seer," we shall continue to be blessed. But when we turn from the foundation that has been authoritatively laid by that great prophet, we are in danger and will suffer darkness, division, discord, and defeat. We should be admonished by the history of ancient Israel; by the history of the primitive Christian Church; by the history of the Jaredites; by the history of the Nephites; by the history of the church founded by the Choice Seer and by the history of the Reorganized Church up to the present time, and be careful to build upon the foundations ordained of God as taught and exemplified in the ministrations of his seers and prophets. Authentic history is necessarily joined to the law. "To the law and to the testimony," and let us be governed thereby.

[Reported by Bro. E. Stafford.]

JOSEPH the Seer said, January 22, 1843: "Some say the kingdom of God was not set up until the day of Pentecost, and that John did not preach the baptism of repentance for the remission of sins; but I say, in the name of the Lord, that the kingdom of God was set up on the earth from the days of Adam to the present time.

"Whenever there has been a righteous man on earth unto whom God revealed his word, and gave power and authority to administer in his name, and where there is a priest of God, a minister who has power and authority from God to administer in the ordinances of the gospel and officiate in the priesthood of *God, there is the kingdom of God*; and in consequence of rejecting the gospel of Jesus Christ, and the prophets whom God hath sent, the judgments of God have rested upon the people, cities, and nations, in various ages of the world, which was the case with Sodom and Gomorrah, which were destroyed for rejecting the prophets. . . . Where did the kingdom of God begin? Where there is no kingdom of God there is no salvation. What constitutes the kingdom of God? Where there is a prophet, a priest, a *righteous man* unto whom God gives his oracles [revelations. —Ed.], *there is the kingdom of God*. And where the oracles of God are not, there the kingdom of God is not. . . . As touching the gospel and baptism that John preached, I would say that John came preaching the gospel for the remission of sins. He had his authority from God, and the oracles of God were with him, and the *kingdom of God* for a season seemed to rest *with John* alone. . . . There is a difference between the kingdom of God and the fruits and blessings that flow from that kingdom. Because there were more miracles, gifts, visions, healings, tongues, etc., in the days of Jesus Christ, and his apostles, and on the day of Pentecost, than under John's administration, it does not prove by any means that John had not the kingdom of God any more than it would that a woman had not a milk pan because she had not a pan of milk, for while the pan might be compared to the kingdom, the milk might be compared to the blessings of the kingdom.

"John was a priest after the order of Aaron, and [held] the keys of that priesthood, and came forth preaching repent-

ance and baptism for the remission of sins, but at the same time cries out, 'There cometh one after me more mighty than I, the latchet of whose shoes I am not worthy to unloose.'

"And Christ came according to the words of John, and he was greater than John, because he held the keys of the Melchizedek *priesthood and kingdom* of God, and had before revealed the priesthood to Moses; yet Christ was baptized by John to fulfill all righteousness. And Jesus in his teachings says, 'Upon this rock I will build my church, and the gates of hell shall not prevail against it.' What rock? Revelation! . . . John, at that time, was the only legal administrator in the affairs of the kingdom there was then on earth and holding the keys of power. The Jews had to obey his instruction or be damned by their own law, and Christ himself fulfilled all righteousness in becoming obedient to the law which he had given to Moses on the Mount, and thereby magnified it and made it honorable, instead of destroying it.

"The son of Zacharias wrested the keys, the glory, the kingdom, the power from the Jews, by the holy anointing and decree of heaven. . . . I know what I say; I understand my mission; . . . God Almighty is my shield; . . . I shall not be sacrificed until my time comes; then I shall be offered freely."—*Joseph the Prophet*, pps. 413–15.

JOSEPH the Seer said, May 16, 1841: "That Satan was generally blamed for the evils which we did; but if he was the cause of all our wickedness, men could not be condemned. The devil cannot compel mankind to evil—all was voluntary. Those who resist the Spirit of God, are liable to be led into temptation, and then the association of heaven is withdrawn from those who refuse to be partakers of such great glory—God would not exert any compulsory means, and the devil could not; and such ideas as were entertained by many were absurd. The creature was made subject to vanity, not willingly, but Christ subjected the same in hope—we are all subject to vanity while we travel through the crooked paths and difficulties which surround us. Where is the man that is free from vanity?"

None ever were perfect but Jesus, and why was he perfect? Because he was the Son of God, and had the fulness of the Spirit, and greater power than any man. But notwithstanding our vanity, we look forward with hope (because 'we are subjected in hope') to the time of our deliverance. . . . Now we read that many of the bodies of the saints arose, at Christ's resurrection, probably all the Saints, but it seems that David did not. Why? because he had been a murderer. If the ministers of religion had a proper understanding of the doctrine of eternal judgment, they would not be found attending the man who had forfeited his life to the injured laws of his country by shedding innocent blood; for such characters cannot be forgiven, until they have paid the last farthing. The prayers of all the ministers in the world could never close the gates of hell against a murderer. . . . Why did God say to Pharaoh, 'For this cause I have raised thee up?' Because Pharaoh was a fit instrument—a wicked man, and had committed acts of cruelty of the most atrocious nature. . . . Unconditional election to eternal life was not taught by the apostles. God did elect or predestinate, that all those who would be saved, should be saved in Christ Jesus, and through obedience to the gospel; but he passes over no man's sins, but visits them with corrections, and if his children will not repent of their sins, he will discard them."—*Times and Seasons*, vol. 2. pp. 429–30.

OCTOBER 1, 1841, he said: "The proclamation of the first principles of the gospel was a means of salvation to men individually, and it was the *truth*, not *men*, that saved them; but men, by actively engaging in rites of salvation substitutionally, became instrumental in bringing multitudes of their kin into the kingdom of God. He explained a difference between an *angel* and a ministering spirit; the one a resurrected or a translated body, with its spirit, ministering to embodied spirits—the other a disembodied spirit, visiting and ministering to disembodied spirits. Jesus Christ became a ministering spirit, while his body laying in the sepulcher, to the spirits in prison, to fulfill an important part of his

mission, without which he could not have perfected his work or entered into his rest. After his resurrection, he appeared as an *angel* to his disciples. Translated bodies cannot enter into rest until they have undergone a *change equivalent to death*. Translated bodies are designed for future missions. The angel that appeared to John upon the Isle of Patmos was a translated or resurrected body. Jesus Christ went in body, after his resurrection, to minister to translated and resurrected bodies. There has been a chain of authority and power from Adam down to the present time. The only way to obtain truth and wisdom is not to ask it from books [alone—Ed.], but to go to God in prayer and obtain divine teaching."—*Times and Seasons*, vol. 2, p. 577.

"THERE are certain key-words and signs belonging to the priesthood, which must be observed in order to obtain the blessing. The sign of Peter was, to repent and be baptized for the remission of sins, with the promise of the gift of the Holy Ghost, and in no other way is the gift of the Holy Ghost obtained. There is a difference between the Holy Ghost and a gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the gospel; but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God, would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost by the laying on of hands, according to the order of God, he could not have healed the sick, or commanded an evil spirit to come out of a man, and it obey him; for the spirits might say unto him as they did to the sons of Sceva—'Paul we know, and Jesus we know, but who are ye?' It matter not whether we live long or short on the earth after we come to a knowledge of these principles and obey them unto the end. I know that all men will be damned if they do not come in the way which he hath opened; and this is the way marked out by the word of the Lord.—*Times and Seasons*, vol. 3, pps. 751–753.

## SERMON BY ELDER J. R. LAMBERT,

At Lamoni, Iowa, February 18, 1894.

Subject, WHO SHALL TEACH?

I HAVE selected a few passages of Scripture as found in the revelations of God's word which will indicate the topic upon which I desire to speak, or serve as a basis for the remarks I may offer. I read first from the last chapter of Matthew, (the twenty-eighth,) nineteenth and twentieth verses, as follows:—

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”

Again, in connection with this we call your attention to Ephesians, sixth chapter and fourth verse:—

“And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.”

Also Deuteronomy fourth chapter and ninth verse:—

“Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons.”

Also the sixth chapter, six and seventh verses:—

“And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”

In connection with these passages selected from the Bible I call your attention to the Doctrine and Covenants, sixty-eighth section, and fourth paragraph:—

“And again, inasmuch as parents have children in Zion, or in any of

her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy. And the inhabitants of Zion, also, shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdery carry these things unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful; wherefore transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly. Amen.”

Also the ninetieth section and the sixth paragraph:—

“But I have commanded you to bring up your children in light and truth; but verily I say unto you, my servant Frederick G. Williams, you have continued under this condemna-

tion; you have not taught your children light and truth, according to the commandments, and that wicked one hath power, as yet over you, and this is the cause of your affliction. And now a commandment I give unto you, if you will be delivered: you shall set in order your own house, for there are many things that are not right in your house."

I presume it will be admitted with but little reflection on your part, that the leading and most important work to us as a people is rightly teaching or instructing the people of the world and of the church. We have learned many times, according to the Scriptures, that God requires us to live in obedience to his word: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Now, if this is the manner in which God requires his people to live in order that they may obtain all that is promised in a better state, and properly fulfill the measure of their creation in this life, it follows that they need to be rightly instructed with reference to these things; they need to understand what are the requirements of God's word. And as it has been an important means to a needful end, in the past, so according to his written word in the Sacred Volume, it is to-day. It is not only our privilege, but our duty, to instruct one another. Paul says:—

"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? as it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! . . . So then faith cometh by hearing, and hearing by the word of God."—Roman 10: 14, 15, 17.

We cannot expect upon the part of the Saints those works which alone will entitle them to enter into rest, and into the presence of God, unless they are rightly instructed, rightly taught. Hence we discover that everything that is good, in a sense, depends upon this teaching. An in-

spired prophet of old, when speaking of false teachers, said, "For the leaders of this people cause them to err." Now if false teachers lead the people away from God down to ruin and destruction, does it not follow logically that true teachers lift them up and bring them nearer to God, and thus are the means in his hands of qualifying them to grasp and receive those things which will not pass away, but abide forever. And it seems reasonable if such weighty consequences attach to proper teaching, that God should have arranged this matter according to his own will; that he should not have left it to the wisdom of man to select such teachers as they may think are qualified to perform this important work, but that he should have established some order by which we are to be governed in this important matter: To admit, as many believe, that there is no particular order of this kind established, in the house of God, that the gospel may be preached to the inhabitants of the earth, and that the people may secure eternal life, is to reflect upon the character of God. It reflects upon his love; it reflects upon his wisdom as it is set forth in his word. And it would seem to imply that our heavenly Father was not able to make a provision in its practical workings which would be sufficient to accomplish the work and subserve the purposes of God, or that he was so unmindful of our greatest needs, and so indifferent about our eternal welfare, that he failed to make any such provision; and we are not prepared to admit either one. There has existed in the past and there exists to-day, and the revelations of God clearly convey it, that God has established an order in his church. And if there is one thing clearly revealed in connection with the revelations of his word, it is that he calls his own ministers; that he selects those who are to carry the gospel of our salvation to the inhabitants of the earth, and to feed the church of God, in order that they may be developed in all the things pertaining to the gospel plan, and be prepared to enjoy that promised rest.

In the first scripture read to-day we have the injunction, or commission, delivered to the apostles; and from its reading we discover that they were given for a field of operations *the whole world*: "Go ye therefore, and teach all nations."—And this teaching upon their part was not to be limited to those who were outside of Christ back there, for through the teaching and proper administration of the gospel disciples were to be made, and these disciples were to be made acquainted with all that is found in the divine law; and the injunction is not equivocal nor ambiguous in its provisions. "Teaching them to observe all things whatsoever I have commanded you;" that is, these apostles were fully instructed by the Lord Jesus Christ what to teach. They were told where they were to teach; just how far their mission work extended; namely to the whole world and in the whole church—every member receiving the truth. But it would be unreasonable to suppose that eleven or twelve men (this was when there were but eleven) could actually come in contact with every son and daughter of Adam on the earth, and instruct them in the things concerning the gospel. Thus we understand from this commission that the work was given into their charge. They were called to perform this important work in the economy of God. They were to do as much of it as they could by individual effort, opening up the way among the nations of the earth by the proclamation of the gospel of Jesus Christ; and where they were not able to go in person they were to send others, their assistants in this missionary work, to perform the same work, present the same truth, build up the same church, and bring the people into condition to receive the same salvation from God. This seems to be the only consistent view we can take of the matter; and the statements that we have in the New Testament history favor this view for it not only states that the apostles were given the world for their mission field, but Luke tells us that he called other seventy and sent them forth, and he said to them:—

"The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

They were not to be sent in the wisdom of man, but pray to the Lord of the harvest that *he* will send them forth in order that his work might be accomplished. Like the twelve, they were sent out to preach the word by the way and to build up according to the instructions given to the apostles. Not only this, but the Apostle Paul, some time afterwards, treats on the organization of the church of God, and he makes very prominent the ministerial force placed in that church, and by what power they were placed there. For, in Corinthians, first book, twelfth chapter, twenty-seventh and twenty-eighth verses, he says:—

"Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

Now, it is my belief that the apostle here employs specific and general terms to express the official strength of the entire church, and that there is not an office in the church of God as organized after the restoration of the gospel committed to us as a people, but what may be properly included in the expressions here used by the apostle. I am aware that some tell us that there are no high priests in the church; and that the office of seventy was temporary because we read so little of it; that evidently it only had a temporary purpose to serve in the world. This same class of individuals has to reply wholly upon what we find in the Bible, as far as revelation is concerned, for information concerning the organization of the church of God. Before any of the officers mentioned in the Doctrine and Covenants can be consistently rejected, they must tell us what is meant by the Apostle Paul when he speaks of evangelists; when he speaks of teachers; what he meant when he speaks of helps and governments. And in doing this, they must be confined to the Bible, and the Bible alone. What light are they able to

give us upon it? Can they prove that some one or more of these terms, or all of them combined will not properly embrace every officer mentioned in the revelations of God in the day and age in which we live? We have the right to demand of them that they prove this when they say that we have brought about a conflict and to prove it from the Bible only, according to their own assertions. The terms "teachers," "evangelists," "pastors," "helps," and "governments," are sufficient to embrace the whole list of officers to which objection is made by our opponents.

We turn to the fourth chapter of the Ephesians, and there we have the instructions of the Apostle:—

"When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles [that is, apostolic gifts]; and some, prophets [that is, prophetic gifts]; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

You may read this at your leisure, and you will discover from the statement of the Apostle Paul that he understood this kind of organization, according to the will of God, was to remain intact till that great and perfect day, when we shall all have become full grown men and full grown women in Christ. And through all these officers mentioned here, the body was to be benefited. Every man, as a matter of course, acting in his own place and in his own capacity; all alike needful for the accomplishment of the end sought, all alike honorable in their work. And if there is one thought that I love to

express better than another, because I think it is so strikingly in harmony with the character of God in the order that he has revealed in the Scriptures, that thought is, that the deacon in the church must be honored in his work the same as the President of the whole church; and that every official from the deacon up to the President must be honored alike in the work whereunto he is called, as indicated in the revelations of God. Nothing less than this will satisfy God, nothing less than this ought to satisfy us. And we ought always to take this broad view of the matter; and when we stand before the people to instruct them, to teach, or use the pen to write, lose self in this matter, and have only a desire for the glory of God, and to establish his order. Because if we do not lose self we become blinded. And it is necessary in order to represent Christ in this as in other things, that we should lose self, and stand between God and the people with only the desire for their salvation and that perfect order should be established and maintained in church work from beginning to end.

But these declarations, if there were no more, show that the apostles had a great many assistants called to different offices in the church. They had, it is evident, ample provision in the instructions given to them by Christ, and through their direct efforts and this general supervision they were to reach the whole world and the whole church, that all might be fed, all taught and instructed according to the will of God, that all might, if they would, through this divine instruction, come into conditions of purity and salvation. We are not willing to admit that this is the work of man; it is the work of God. It must be done according to God's will, in every respect, and then those who are thus taught are "taught of God." Those who are thus called of God need the Divine Spirit in presenting the work, and those to whom they present it have another important work to do; and while they are entitled to the Spirit of truth to help, to inspire, to direct, in breaking to them the bread of life, every member of the

church of God is also entitled to the Spirit of truth, that he may intelligently receive, and keep in the line of duty, have an eye single to the glory of God; that the one instructed shall be blessed in the instruction, to build up the body of Christ, for it is not the true province of any teacher to dictate, but it is his province to explain, to help those who seek for light that they may follow just as fast as they see the way before them, in order that there may be an intelligent following. We need intelligent teachers, and we need intelligent followers. And while it is a grave responsibility to stand before the people and instruct, it is also a grave responsibility to rightly receive and follow.

You are aware also that we read in the epistles, especially those written by the Apostle Paul, of bishops, elders, deacons, all of which come under the expressions which we have already presented. And thus we see no conflict between the form of organization that obtained in the days of Christ and the apostles, and that which has obtained to-day in what we claim to be a restoration of the primitive order of Christianity.

But there is another question that demands our attention to some extent, right here, and we shall have to pass hurriedly along. Are there no others than these officers in the priesthood that have the privilege of teaching? Is there any instruction concerning the gospel which may be imparted by the membership? by fathers and mothers? and all who are capable of imparting such instruction? We have seen from the revelations contained in this book the solemn responsibilities placed upon parents. They are required to teach their children the same principles of the gospel; and in harmony with the Bible, too, are these declarations made, or the revelation of them, and of duty in this respect. They are to bring them up in the fear, and in the nurture and admonition of the Lord. Children are to be taught, and thus being taught, the normal condition is that they believe, and believing, when they come to the age of eight years, they are to be admitted into the church of God through

obedience to the gospel. And we by no means think that this responsibility ends there, but it continues. Now, we parents may properly instruct our children alone concerning the principles of the gospel, how they should walk. All things pertaining to that kind of life that should be lived by the professor of the religion of Jesus Christ. We are required to teach them to walk in the light of God; to observe those principles of purity and right, which will make them honest men and women, and without which no one can be a true child of God.

Now if we, as parents, have proper authority to teach our own children all these things, may we not instruct others' children in the same things. Why not other parents consent to this, and not only consent, but be anxious that their children should be bettered through our efforts? They should, according to these revelations. They have the authority given them, in that capacity of which we are speaking, to teach in the Sunday school, and instruct other children as well as their own in the great gospel plan; in the principles of virtue, showing them the way in which they should walk, and teaching them all that will prepare them for usefulness in this life, and for the enjoyment of that which even God cannot impart until we are prepared to receive it. And as parents may instruct their own children and the children of others, in harmony with these revelations of God, may not others, who are not parents, that are qualified to so teach, assist and instruct. In very many cases, because of their circumstances in life, they are better prepared to devote themselves to this kind of work than even the parents; and when they thus teach and instruct, at the Sunday school, as they should, they assist the parents, and they assist the general ministers in their work. These ministers of which we have so briefly spoken sent out into the field cannot meet every individual demand; they cannot meet the demands that are at home. They open up the work, and they are authoritative messengers of Jesus Christ; but they need the assistance of the parents and all at home who have

ability to explain, instruct, and lead the people to believe in God, in Christ, and in the truth as revealed in the revelations of God. Thus they become assistants, and there is a demand for this kind of instruction every day. There are constantly and frequently recurring demands for this instruction which the ministry are not able to fill, and sometimes even the parents at home are not able to fill, but to a limited extent. It seems to us that the work of the Sunday school is right in harmony with this, and we cannot look upon it otherwise than being a valuable auxiliary in church work, and those who labor in the Sunday school who are valiant, render valuable and necessary assistance to the ministers, and assistance in the general work of instructing and bringing the people nearer to God.

But the thought expressed will hardly admit of the belief that the Sunday school is an independent organization; independent of the church; it will hardly admit of that. And while I as an individual may not be able to indorse the proposed resolutions for the election of the superintendent in the district, and superintendent in the branch, I am convinced that there is a golden mean somewhere; there is something that we should have, that we will sometime strike, which will bring us a little nearer together. And I don't think that it is just the right thing, though there may be truth in it, to reflect seriously upon the neglect of the church in the past upon the Sunday school. Who are those that commenced the Sunday school for this church? Were they not members of the church? And if they were specially moved to do this work; having, perhaps, opportunities which others did not have, they were a part of the church, and all the ability which they received to start this good work, came from God. It is all of God and of his church. We have many noble men and women engaged in this work, in the Sunday school; but are they not part of the church? I shall not attempt to say just what ought to be done, I may not at present be prepared to say just what ought to be done, but I believe that this work should be done in close connection, and in perfect harmony, both in feeling and the methods employed, with the work done by the branches for the salvation of the people; and anything that will bring us nearer together in this respect will be a benefit in the work, and a necessary development.

Now, I am disposed to give due credit to those who have so nobly acted as pioneers in this work, and, from what I have seen and heard sometimes, I can bear testimony that they have not always

sailed smoothly. They have peculiar opposition to meet, and they have sometimes had opposition to meet of a very trying character from those who, it would seem, ought to have known better. But, those individuals who opposed the Sunday school institution in its entirety, some of the members of the old church in particular, are perhaps just as honest in their belief as I am in mine. And we must bear with them the best we can, and while we give due credit for the noble work which has already been accomplished in this direction—we see the proofs of it everywhere for good—yet, we should remember that all should be done in the fear of God; we are of God's church, and unto God's church has been committed this whole work, and it must be done harmoniously, and we are not permitted to do anything by resolution or otherwise that would in any sense antagonize the work of these authoritative ministers of which I have spoken. It must be done in harmony with the work which they are called of God to do. And while I think that the Sunday school in its present organization may have a perfect right, as it certainly does, to express its opinion on any matter, it doesn't seem to me just the right thing to attempt to protest against any proposed measure in regular line of church work. It don't seem to me just the right thing. Indeed, it may be more injurious to the Sunday school than anything else that could be done. I believe the church as a body is disposed to honor the Sunday school institution, and to grant to it all the liberties and rights that belong to it and would be for the good of this work in this particular line. I believe we had better give the association itself an opportunity to consider these things, and it is possible that they too may see that improvement might be made in some respect for the general good.

I shall not stop to adduce further evidence that these ministers of which we have spoken are called of God to their work, except this: The Apostle Paul speaking, as recorded in Romans tenth chapter, says:—

“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? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”

And in another verse in close connection therewith he says:—

“So then faith cometh by hearing, and hearing by the word of God.”

It seems necessary, then, that they should be sent. Sent by what power, by what wisdom, by what authority? They who are sent of men in the true sense of the term can only teach the things of men. But as John the Baptist said concerning Christ, "He whom God hath sent speaketh the words of God." Those then who are sent of God speak the things of God. These are general truths. Hence it is necessary that they should be authorized by the Almighty to go and bear his message, in order that they may preach the gospel, the glad tidings of good things. And all of the officers of which we have read, God set in the church, and when he gave gifts that belonged to these different officers in the church, they were just as much spiritual gifts, and, indeed, superior ones, to the gift of tongues or prophecy, or these open manifestations, to which, sometimes, I think, we attach undue importance as a people. These are spiritual gifts without which we cannot magnify our calling; and I have been compelled to decide, and it has become a settled conviction with me, that I cannot acceptably declare the gospel of Jesus Christ only as I exercise the spiritual gift which belongs to my calling in the church. For after attempting some six or seven times to preach the gospel to the people, and failing, I found that when I received the Spirit belonging to my office and calling I could accomplish some good, and I have never forgotten that, and in the darkest hours of trial and disappointment, when I was, as it were, left alone for a time, I had this conviction settled in my mind: When I receive that same spiritual endowment again, then I can accomplish good. It is a spiritual gift from God; and no minister should think that he can accomplish the work of himself.

We have seen, too, from what little we have presented, the scope of the command to teach. Grown people and children have to be instructed. There are evidences in the New Testament that there were children in the church. The Apostle John, you know, in his first epistle, tells us of writing to little children. And while some may put the construction upon it that it did not have reference to stature or age, yet, in the same connection he speaks of others, young men: "I have written to you, little children," "I have written to you, young men," "I have written to you, fathers." We are of course, to suppose that these little children were sufficiently old to understand the gospel plan when it was presented to them, and he wrote for their benefit as well as for the young men and fathers in the church of God. And as we learn from the provisions

in the revelations given directly to us, our children may be admitted properly if they believe the gospel and wish to obey it. They must be instructed. All these classes must be instructed, and one important way of accomplishing this or aiding in its accomplishment, is through the Sunday school. Here the little ones, and others, can be taught the principles of life and salvation. They form the habit of meeting with the people of God on the Lord's day, and looking to God, serving him on the day set apart to this special work, keeping them from the evils of the world, and thus preparing them for usefulness, and making impressions in the proper time of life that will last, and be of use to them afterwards.

With reference to what we are to teach, the New Testament clearly shows that we are to teach the gospel, the doctrine of Christ, the truth. The Book of Doctrine and Covenants clearly shows that we are to teach these things; that we are to bring our children up in light, and truth. Now the great purpose of the gospel is to bring us back to God, from whom we have strayed, through transgression and sin; hence everything that is found in this divine plan is in harmony with God's character, and everything imposed on us in this plan will bring us, when rightly performed, nearer to our heavenly Father. But I am inclined to the belief that as people, we have not taken the comprehensive view of this work that we should have done. We have been comparatively satisfied with what we term the first principles of the gospel, and have not taught these principles of truth and righteousness, that should enter into the life of the individual Saint, as clearly and forcibly as we should have done. We are surrounded by the evils of Babylon; we partake too much of them. There is, it must be conceded by every close observer, a lack of integrity among the people of God. There is a lack of that honesty that God requires in order that they may enter into his rest and enjoy the promised blessings. We need more of the Spirit of truth; that Spirit alone can qualify us for duty, and the work will be hindered, and its movements will be slow, until we attain unto that degree of righteousness, that we can safely trust one another, and there will be no disposition upon the part of any brother or any sister to take advantage; but honestly, moving in harmony with the character of the great God as he has clearly revealed it in the revelations of the Bible, the revelations in other sacred books, we becoming more and more like him, and accomplishing the work that he has enjoined upon us. I know that it is an easy matter to discover

wrong in each other, but this simple statement of fact will not properly apologize for everything that is done. It will not properly explain everything that is done by individual members of the church of God. These gospel rules should enter into our life work everywhere, and I have yet to learn that this work which God has committed to our sacred trust requires anything of a contrary character in order to support it. I believe that the elements of strength and protection and perpetuity are contained in the work itself, and I am not willing to admit anything that seems to be in conflict with the great gospel plan in order to carry on this work, and support it and make it a success. That's one of the greatest mistakes ever made by God's people, that the end sought will justify the means employed, and because some one is a leading light and it is necessary that he should be free and attain unto these ends in order to accomplish the work. Never admit a thing that is in opposition to the character of God; never admit anything that is in opposition to the great gospel plan. This plan makes us frank and easy to be entreated, and we ought not to be governed by anything of a contrary character. That is the kind of development that is most needed in the people at the present time. And let the Sunday school begin with the children. Teach them to be honest with one another and honest with all, and don't allow anything to enter, to obtain, either in our example or teaching in the Sunday school, that is contrary to this divine plan which we have received. Remember that every part of the plan is in harmony with the character of God. Hence we regard God as the standard of all standards. And as God is merciful and kind, we must be merciful and kind. As our Father is a loving Father, we must be in possession of his love. It is indispensable to the accomplishment of our work and that development which is needed in us. We never can be brought into those conditions that will entitle us to the enjoyment of celestial glory, until we have this love in us, and are made perfect in love. As God is just, we must be just; as God is wise we should develop in wisdom and strive to be wise also. And as God has power because of his character, we should seek power by becoming more and more like him. The individual who is nearest to

God has the most power. He is in possession of divine knowledge, he is in possession of the divine Spirit, and hence there is a power with him; his very example will be observed among the people of God, and the discerning ones who are prompted by the same Spirit which moves him, will understand his work and be benefited. It is a closer walk with God that is needed upon the part of all in order that this work may move as we desire it should move.

Now, I wish that I as an individual was prepared to help the Sunday school much more than I am. I want to say this before I close for the encouragement of those who are so earnestly engaged in it: Traveling about at various times I have met with conventions of this kind and have been called upon suddenly to make a few remarks for the interest of the work. Now my testimony is that the Sunday school work has the sanction of God's Spirit. That's one reason why I have so much confidence in it. I see that God blesses those who are earnestly engaged in the work with the same Spirit that he blesses those who are proclaiming the gospel. I notice that whenever I undertake to look into the matter, do something in the interests of the work, as a rule, I enjoy that Spirit, and upon one or two occasions have had strong indorsement of the general work by the Spirit of God when making such efforts. Let us move on, then, carefully, and in love in the accomplishment of the great work before us. Our best efforts are more or less imperfect. Let us carefully examine the character of our own work and improve whenever we can. If we can strike anything which is for good, we ought to do it, but if we see that it is not for the general good, we should use our influence accordingly. May God help us all to live nearer to him, to be more practical in the performance of duty; more careful to treasure up the word of life contained in the Sacred Record; and that we may live so as to enjoy more of the Holy Spirit, its melting influences, its light, its direction, that we may see more easily between good and evil, distinguish more readily, and that we may be able to accomplish whatever our heavenly Father requires at our hands.

Reported with the Edison phonograph by  
F. E. Cochran.

## SERMON BY ELDER HEMAN C. SMITH,

At Lamoni, Iowa, March 18, 1894.

Subject, Perfection—Inspiration Necessary to its Attainment.

MATTHEW reports the Lord Jesus Christ as saying:—

“Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.”

Thus reads the last part of the fifth chapter of Matthew, beginning at the forty-third verse. And in connection with this I call your attention to Galatians, sixth chapter, first and second verses:—

“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another’s burdens, and so fulfill the law of Christ.”

From these readings we learn, first, That we are required to become perfect, even as our Father which is in heaven is perfect. And, second, we learn that we are to bear each other’s burdens while in this process of perfection. And third, we learn that we are to be broad in our conceptions of love. We are not to love and help them who love and help us alone, but that we are commanded to love our enemies. And it is expressly said that “if ye love them which love you, what reward have ye?” As much as to say that there is no special reward other than that which you would get from a person so loved in return.

It being, then, our duty to bear others’ burdens, it is well for us to consider

what that means; for, if we fail in doing this, we not only neglect an opportunity to do them good, but we also fail in the discharge of our duty, for that is a part of our duty. Paul the apostle, in harmony with this thought, writing to the Corinthian brethren, as you will find recorded in the twelfth chapter of first Corinthians, says:—

“Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked.”

This involves, as I understand it, the principle in the law of God, the law of Christ, the law of liberty, which requires that strength should be taken from where it is least needed and placed where it is needed more. In our efforts to become perfect we are to build upon this principle, the strong helping the weak, lifting them up, bringing them to the condition that they themselves occupy. And in turn, those who are stronger than they, occupying a higher plane, enjoying more light, shall impart, and thus from the weakest to the highest, there may be help, each contributing a part of his strength to the assistance of others.

While I think about it, I am persuaded that all nature teaches this doctrine. Everywhere, wherever we may look in the creations of God we find that the natural laws of God operate upon that very principle, that material or strength not needed in one place is taken from there and placed where it is needed more, that there may be a nearer equality brought about, by and through this principle of sacrifice, taking from one to give to another. The air with which we are enveloped, the clouds that float above us, the spear of grass that grows by the way—

side, the blooming flower that cheers us, the animal kingdom, everything, everywhere is governed upon this principle of sacrifice, sacrificing one part of creation for the good of another part. We inhale the pure atmosphere, thus gathering from the air around us material for our existence. Thus the atmosphere contributes a part of itself to our good. When we have thus used it, we exhale the poisonous part into the atmosphere, it falls to the ground, and it is said that it assists vegetation. Thus the part that we do not use is made to do duty in helping some other part of God's creation. The very flowers that bloom in our gardens are made to contribute to our comfort, while we contribute to their existence and perfection. Were it not for the protection that we afford them, or that we govern them in such a manner that they can provide for themselves, our domestic animals would perish with hunger or cold. Thus they depend upon us for existence; while they contribute valuable service at our demand that our existence may be made more perfect; or in other words, more joyous. The very flower that blooms in our gardens to cheer us with its rich perfume, contributes, as you know, a part of itself to our comfort, while we with tender hands cultivate it, care for it, that it may exist. It might exist in some form without our cultivation, but experience has taught us that the vegetable kingdom can be improved upon, and also the animal kingdom may grow and may thrive to a certain extent in their wild condition, but they can be brought into a better condition by the teachings of man, when they are controlled by man.

So, as I have said before, in all nature this doctrine, of one contributing for the good of the other, is taught. And when I turn to the word of God and find the same principle taught there, I could not disbelieve its statements without disbelieving my own eyes and my experience. When I see this principle taught in the word of God and realize that nature is in harmony with it, I must believe that the Author of this book is the Author of nature that surrounds me. But while it is a fact, that we are all contributing to the good of each other, that the creation is one, is a unit, and we are only component parts of the grand whole, yet we must

not expect to receive too much help from other things and other persons, while we contribute nothing to the good of others. If we would be worthy to stand in our places as a part of God's creation, we must so utilize the possibilities that surround us, gathering from the elements that surround us, the materials for our growth, the elements we need, and so use them that we may be useful. The man who in a business capacity is all the time gathering from those around him and contributes nothing of any value to them, is a curse to the commercial world. And upon the same principle the man who in a moral sense is affected by the elements by which he is surrounded, and thus made better, and does not contribute anything of moral worth to the good of society in which he moves, is a curse to that society. And it is just so in regard to spiritual matters. If by association with the Saints we are benefited by it, it is well. The good that comes to us we ought to appreciate. But if we utilize this good to the building up of ourselves, while we contribute no spiritual light or comfort to our associates, then we are of no account to the church or body of Christ. It is well for us, perhaps, that we remain in the fold, drone though we may be, and sip the honey that the bees gather, if we can do no better, for we might die outside of the hive. But if we want to be of use, if we want to really fill a place in the kingdom of God, and fill it with such acceptability that we may hear the Master say by and by, "Well done," we want to gather to ourselves strength from all with which we are surrounded, gather as the vegetable and the animal kingdoms do, from the materials surrounding us, that which will add to our growth, for if we do not, rest assured we will never attain to what we are desiring; we'll never hear the voice of the just Judge saying, "Well done." Merciful though he may be and is, he will not tell an untruth for the purpose of benefiting you or me. And for him to say, "Well done," if we have not done well, would be an untrue statement.

Well, now, while it is a fact that we can benefit and build each other up, and it is our duty to bear the burdens of the weak, and it is our duty, wherever we find one that we can assist, to assist them yet we are met in the face of this

investigation with the thought that we can never attain to what we are commanded to attain to through and by our own resources. We are commanded to be perfect, even as our Father in heaven is perfect. Our experience tells us that though we may work upon that principle and apply ourselves never so zealously and diligently, we cannot attain to that condition. But is this matter limited? We see degrees of progression here, one part of creation higher than another, and we go up step by step until we get to a certain condition. There we pause. Our minds may press the bounds of thought, like the caged bird presses the bars of its cage desiring to go farther, but we come wearily back to the confession that the old philosopher was right when he said, "We cannot know anything of God unless some man who knows more than man can naturally know, comes and teaches us." While we realize this, while this lesson is forced upon us from our experience and observation, yet we are reminded that we cannot attain perfection by virtue of any help rendered us by man, who is and ever must be if uninspired imperfect at best, so there must be some way by which we can pass those natural bounds that are set to the thoughts of man, or else we can never fill the measure of our creation nor never arrive at that condition that our text tells we are under obligations to, to be pleasing in the sight of God; namely, be perfect as our Father in heaven is perfect. If, then, there is a higher intelligence than man, and all nature, of which we have been talking to-night proclaims that there is, this world with all its grandeur and beauty proclaims aloud the thought and impresses the conviction that there is a God, that there is a power beyond the power of man; this being true, will not the same principle hold good when that which is higher than man is taken into consideration. And as we have seen that God ordained that the higher should support the lower, that the stronger should come to the help of the weaker, will not this principle hold good as regards the powers that are of God? And is it not conclusive to every thinking mind that from that higher power, that source of love, that infinite intelligence that reigns on high, there may be contributions made to

our good, and thus we may be lifted up? The testimony of the Apostle Paul is to the effect that such a thing is possible. He says that "Eye hath not seen," speaking of the natural eye, doubtless, "nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." He admits that there is a bound set to the thoughts of man that he cannot go beyond, but yet he adds, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." His testimony, then, is to the effect that this principle of the stronger contributing to the good of the weaker is true, when it includes God as well as when it includes nature alone, and that from that source of power and light above a man may receive knowledge of things, that the strongest mind in its natural condition can never receive.

There is another thought that I want to call your attention to right here, and that is this: It is exemplified in our everyday life, in our practice, that present preparation is necessary for future happiness or future usefulness. We take that matter into consideration in the first place, when we consider these little ones that are placed in our care. We consider the best means of preparation, that the future may bring them health, happiness, virtue, peace, and prosperity, and that will perpetuate their life so long as possible, and from our own experience we draw and impart the information to those that are committed to our care, both as to the protection of their body and as to food for their mind, we realize to some extent what they will have to meet in the future life, or in the future days of this life, I would say, and so wisely prepare, so far as we can, for that. We employ the best talent we can, and spare no expense, or should not, in getting them as well equipped for life as possible. If they are obedient, if they are careful, if they are wise in following the right instructions, we say they are saved. And if they disobey the counsels and instructions given, they depart from the path of rectitude and sink into moral degradation, we say they are lost, employing the same terms that are employed in the gospel, as regards the future state of man. Now we are drifting out from this pres-

ent life. Our friends are leaving us every day. They are borne out upon the dark tide, far from our reach. Though our sympathies may go after them, though our love for them may never die, we can do them no service. We can hope for them, but we can make no preparation for them. We may follow them. We know that soon the black ship of death will call for us, bear us out upon that sea of eternity, and shall we make a preparation for it? Would it be wise for us, as in this life, and in domestic affairs, to prepare for the world that is beyond? And does not our experience teach us most emphatically that if no present preparation is made, no future enjoyment and no future usefulness can be ours? This being a fact, then, we must know something about what is on the other side, or else we cannot make preparation, and hence we are lost.

I lay down here a few self-evident propositions that I think if you will consider, and consider well, you will think conclusive as to the needs of a man communing with a higher power and receiving intelligence that he cannot receive from man, that will enable him to rise to that degree of wisdom and light that he may be saved in the kingdom of God. First, Man's mind is finite. Second, Truth is infinite. Third, The finite cannot comprehend the infinite. Hence man cannot comprehend the whole truth. And as partial truth is incomplete, so man must remain incomplete, or imperfect, unless inspired by the infinite. He may comprehend a part of the truth, but within this narrow limit the mind must ever dwell if uninspired. There may be, there are certain truths, many of them have been discovered; many of them remain yet to be discovered; but within that limit truth is not all found. Beyond it, above it, there are grander truths than the mind of man can possibly think of, and the only way for a man to become perfect, the only way for a man to be in possession of those truths, those grand and important things that will prepare him for future life, is to be inspired of God; inspired by the mind of the Infinite, that his mind may be made quick to perceive the truth that shall be presented to him.

While the world mocks at the doctrine taught in the gospel of Jesus Christ, that

it was necessary for Christ to die, it was necessary for him to be sacrificed for the good of men, while they tell us that if God was a loving parent, as he is represented to be, he would not have given his Son into the hands of wicked men that he might be slain, might die the ignominious death that he did, I see in the sacrifice that Christ made the same principle developed that is known to exist throughout all nature, that of a higher contributing to the good of the lower. And the very principle upon which Christ died, the very principle on which the sacrifice was made in heaven for the good of man, is exemplified, as I said before, in the flower that blooms in your gardens. It has been made to grow, to the condition that it now is in, by the sacrifice of the elements. The air and the earth have contributed to create that blooming flower, and not always under the most beautiful and pleasant circumstances, either; the heavens have wept over it; the clouds above it have been dark as a pall and gloomy has been its surroundings; but even out of that gloom and darkness it has gained strength, until it has bloomed in its beauty to cheer you. The sacrifice of earth and air have combined to cheer you but for a moment. And if God, who reigns above, would create the flower by the sacrifice of other things simply to cheer you, and make you happy, would he not, and did he not act in sympathy with that very principle, and was not the sacrifice made by Christ in perfect touch with nature as we understand it, when he quit the glories of heaven that he might elevate us to the condition that he occupies himself? Was he not in harmony with all we know of nature, of the very best thought of man, when he prayed that "Those whom thou hast given me may be with me where I am; that they may behold my glory"? I have sacrificed myself that they might be lifted up and made perfect. That is the principle.

I am not so much interested as to when we shall be perfect, as to the point of time when this work shall be consummated, as I am in regard to the process by which it is to be done. I am perfectly convinced that it can never be done except by our communing with God, by our receiving intelligence to our mind from the mind of him. I understand that to be

inspiration. That, to my mind, is the very gist of the matter. It is one mind bestowing on the other its own powers of perception, its own powers of understanding that the weaker may be able to comprehend the greater. That is the reason that we are told that man by his wisdom cannot find out God, and we are told again, "No man knoweth the Father, but the Son, and he to whomsoever the Son shall reveal him." And what is it to reveal him? He cannot be revealed to us in word only. That would be an impossibility. Words used by the stronger mind are not always comprehensible to the weaker although words are useful, of course; they are needy means that intelligence may be conveyed, but words only, I say, are not sufficient to reveal God to us. Hence if we think, as some preach, that we have the gospel of Jesus Christ in its power to save because we believe in the word, or more properly speaking, as it was said to-day, the record of the word, the history of the word, we have made a mistake, for the simple reason that though the words may be plain as it is possible to make them, we cannot comprehend them unless inspired of God. I read here in the twenty-fourth chapter of Luke that when Christ appeared to the disciples, men who had had excellent privileges, so far as hearing the word was concerned, that had sat at the feet of Jesus Christ and heard the words of inspiration that dropped from his lips in all their eloquence and power, when he appeared to them I remark, he opened their understanding that they might understand the Scriptures. If they could have understood them without this opening of their minds it would not have been done; it would have been superfluous; but they evidently did not comprehend, and hence the necessity of the power from on high to give to their minds sufficient faculty to understand the word of God.

I want to quote right here a little of my own experience. Nobody will object if I don't.

For several years my chief desire was to see, and have the privilege of conversing with an angel. I prayed for this honestly believing that could I converse with one all doubts would be removed, but it never occurred to me all that time, that if I did see him and hear him, and he expressed what I wanted to know

something about, I would not have sense enough to understand him, and that what caused doubt was lack of comprehension, hence doubt must remain. What I wanted, what I needed, was not to be told simply what was right, but I needed power to comprehend it when it was told. What I needed was inspiration from God; yes, I needed help that my mind might be enlarged to that extent that I could grasp the words of truth and know what they meant. We talk about inspired truth. To me the words are meaningless. To me, one truth is just as much inspired as another. We do not need particularly an inspired truth in contradistinction to another truth, but we need inspired minds to comprehend the truth. Our minds can comprehend a certain amount of truth, but we want more than that if we are ever going to be perfect, if we are ever going to arise to the heights of wisdom that it is our privilege to arise to, where we can be with God and enjoy this world and this creation when it shall have arrived at a perfect condition. We want minds stronger than we have now, minds that can soar higher, penetrate deeper into the mysteries of God. It can only be done by our minds being inspired.

Upon this principle of the greater contributing to the lesser I account in my own way for what we call miracles. The world has believed, and some very intellectual men have taught, that for a miracle to be performed, nature's laws must be suspended, and I believe that in some dictionaries it is so defined, that miracle means a suspension of laws. I do not believe this. I do not believe it in its limited sense; namely, that it means a suspension of known laws. I believe it is the operation of a higher law, and I define miracle to be this: A result the cause of which we do not comprehend. There is no less a cause governing it, in my opinion, than there would be if we did understand that law. There are apparent suspensions of law in nature, but they are only apparent, or the friction consequent upon the world not having attained to its perfect state. We witness things daily which apparently conflict, even in things natural. It is because of the fact that sometimes objects are controlled by a certain force, sometimes by a higher force, and everything in this world is subject to the higher force with which

it comes in contact. I take that book and throw it upwards. So long as the power that I exercise is in force, it goes upward to the extent of my ability to resist the force of gravitation. When it has reached the limit of my power, then a higher force takes possession and draws it down. I can overcome it but for a moment in a limited way. But in a general sense, the force of gravitation is the stronger and the greater, the unlimited power. I have gained, it would seem, a temporary advantage over it. But it is only temporary, and soon it is spent. We take, for instance, water, and we generally say that it always runs down hill. But, as Father Lambert says in reply to Ingersoll, it is not altogether true. Water, like everything else, is subject to the higher forces that it comes in contact with. God has ordained that it should come from its height, where it rises in the spring in the mountains yonder, and comes down upon the plains for the good of the flocks that feed therein, and to water the plains that it may contribute to the good of vegetation, and again takes it up, carries it back by known laws, until it gets to the heights above and comes down again. When it is coming down from the higher point of earth to the lower, it is attracted by gravitation, but another force takes it and carries it upward. And so it is sometimes going up, sometimes going down, and yet there is no real suspension of law. It's all in harmony. When one force has carried an object as far as it can be utilized for benefit, another force takes possession of it, or it gets in some other condition so it can resist that force, and it goes in a different direction. We don't call that suspension of the law.

We see a tall tree standing here erect, and we say that nature caused it to grow. But when the atmosphere becomes agitated into a tornado, or a cyclone, and it is wrenched in two and falls, there is apparent conflict. But we don't say that there is inharmony in nature. There may be to some extent, and we may not understand always why it is. There is a great deal of phenomena in this world that we cannot explain. Just so. I do not believe that the miracles that are recorded in the word of God, or which you and I have witnessed, are the result of the suspension of God's law. They were and

are results seen, the cause of which we cannot comprehend and so we call them marvelous, wonderful, miraculous. So they are to us because accustomed to see these things controlled by certain forces, and now we see them move through the operation of another force, a force that carries the mind or the body into a condition that the forces we put in operation cannot do. Our minds may, by the inspiration of God, leap beyond the bounds that are set by nature, the force of that power of mind that operates upon our minds may thus control, and yet the law by which we are governed in this life is not suspended, simply placed in the condition subject to a higher force. The body may often be afflicted, as it often has been, and according to the record here, and by our understanding of certain laws that govern, we may say that the disease is stronger than the body; that it is an incurable disease; that the skill of man has never been able to meet it and to stay it. And if it is said that that body has been restored, or anybody teaches that it can be restored, somebody's ready to say, "I think nature's laws would have to be suspended." Not so. The power of disease may be stronger than this body. It might waste it away and take it, if no higher power intervenes; but the higher power than diseases of the body, comes to the rescue, and just as the body may be subject to that disease, so that disease must be subject to the force stronger than it. When that force comes upon it, staying it, there is no suspension of law. It is simply the operation of law all along. It is the controlling of the weaker by the higher, or the higher suppressing the weaker, where that weaker power is injurious. That's all. It's not a suspension of law in any respect or in any regard. That is as I understand it.

I don't ask any of you to accept my theology unless it suits you, but I believe, that as I have stated, and I will state it again in conclusion, that we are dependent upon each other; we are dependent upon all nature; and everything that God has created speaks in tones louder than thunder telling us that it is the duty of the stronger to bear the burdens of the weak. And if we become so selfish that we do not see our duty towards our fellow man, not only towards our friends,

but if we become so selfish that we do not comprehend in our desires, in a word, love those that hate us, pray for those that spitefully use us and persecute us, and say all manner of evil against us, if our love for humanity is not so broad as that, we shall never become perfect; we shall never arise to that condition that we have been invited to arise to. We must contribute where we are strong, and in turn we must receive contributions from those that are stronger than ourselves; from the power that is above. But we cannot depend solely upon anything earthly, we cannot depend solely upon anything mortal, for we have had experience enough to teach us that man is so weak that he cannot arise to the influence required to lead us to perfection. Not only that, we cannot always rely upon that influence being absolutely correct. Mistakes are liable to be made by anyone, and as I have indicated in what I said once before, the mind of man is too weak to prevent mistakes, and if inspired men of the past have made mistakes it does not argue against the necessity for inspiration, but for the necessity of a more complete inspiration. That they have made mistakes I do not doubt, and I expect inspired men to make mistakes, not because of their inspiration, but because they are not sufficiently inspired to make them infallible. And when we reach beyond, when we would ascend to the realms above, that we may prepare ourselves for a happiness in the world to come, we must receive help from on high, from a limitless mind, from the infinite mind, we must receive the strength and the intelligence that will enable us to comprehend, that we may get in a condition to live, and we may by and by arrive at that condition we are commanded to arrive at, be perfect, even as your father in heaven is perfect.

I am not going to stop to say what I believe would be the condition of a perfect man but the very organization of the church, that that God has designed and revealed to the world in ancient times, and again reestablished in our times, is a means towards that end. It is for the purpose, Paul tells us, of bringing about this very condition of

things that we may arrive at perfection, men may receive from God, and impart to the people, and the people may also receive from God, as we heard to-day, to comprehend the teachings of those who are sent. Without this comprehension, the words would be empty and void; they could not be understood. But with the inspiration of God's Spirit to help them to understand, the work may be built up, and Paul says that "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints," and other purposes. For the perfecting of the saints; that is, to build them up, educate them, teach them, while the power of God shall move them to a comprehension of the right, and thus they may be brought to that condition of perfection that is required under the law. And again Paul writing to the Colossians, says, "Whom we preach," (speaking of Christ,) "warning every man, and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus." That's what they teach for, warn every man, teach every man, that they may present every man perfect in Christ Jesus. They will need, however, as I said before, to commune with God, and if they have communed with God and received wisdom to teach, they will be so far advanced and broad in their teachings that they cannot be comprehended unless men have the privilege to be inspired too, that the body may be built up together, and every joint supplied in its proper place, until the church is made perfect. That's the principle.

I leave it with you for your consideration, asking you to remember that while you receive, in any avocation or in any position you occupy in life, if you are an honest man, if you want to do your part, if you do not wish to be a drone in society, in business, or the church, strive to so gather from the elements around you and the light bestowed upon you, that you may contribute as well as receive. May God help us to do our part in this great creation, is my prayer. Amen.

(Reported for the *Herald* with the Edison phonograph by F. E. Cochran.)

## EGYPT IN THE TIME OF MOSES.

SIR JOHN WILLIAM DAWSON, in a recent issue of *The Expositor*, London, says: We are only beginning to understand the height of civilization to which Egypt and other ancient countries around the Mediterranean had attained even before the time of Moses. Maspero and Tomkins have illustrated the extent and accuracy of the geographical knowledge of the Egyptians of this period. The latter closes a paper on this subject with the following words: "The Egyptians, dwelling in their green, warm river-course, and on the watered levels of their Fayoum and Delta, were yet a very enterprising people, full of curiosity, literary, scientific in method, admirable delineators of nature, skilled surveyors, makers of maps, trained and methodical administrators of domestic and foreign affairs, kept alert by the movements of their great river, and by the necessities of commerce, which forced them to the Syrian forests for their building timber, and to Kush and Pun for their precious furniture-woods and ivory, to say nothing of incense, aromatics, cosmetics, asphalt, exotic plants, and pet the strange animals, with a hundred other needful things." The heads copied by Petrie, from Egyptian tombs, show that the physical features of all the people inhabiting the surrounding countries as well as their manners, industries, and arts, were well known to the Egyptians. The papers of Lockyer have shown that long before the Mosaic age the dwellers by the Euphrates and the Nile had mapped out the heavens, ascertained the movements of the moon and planets, established the zodiacal signs, discriminated the poles of the ecliptic and the equator, ascertained the law of eclipses and the precession of the quinoxes, and, in fact, had worked out all the astronomical data which can be learned by observation, and had applied them to practical uses. Lockyer would even ask us to trace this knowledge as far back as 6,000 years B. C., or into the post-glacial or antediluvian period; but, however this may be, astronomy was a very old science

in the time of Moses, and it is quite unnecessary to postulate a late date for the references to the heavens in Genesis or Job. In geodesy and allied arts also, the Egyptians had long before this time attained to a perfection never since excelled, so that our best instruments can detect no errors in very old measurements and levelings. The arts of architecture, metallurgy, and weaving had attained to the highest development; civilization and irrigation, with their consequent agriculture and cattle-breeding, were old and well-understood arts; and how much of science and practical sagacity is needed for regulating the distribution of Nile water, anyone may learn who will refer to the reports of Sir Colin Scott Moncrieff and his assistants. Sculpture and painting in the age of Moses had attained their acme, and were falling into conventional styles. Law and the acts of government had become fixed and settled. Theology and morals, and the doctrine of rewards and punishments had been elaborated into complex systems. Ample material existed for history, not only in monuments and temple-inscriptions, but in detailed writings on papyrus. Egypt has left a wealth of records of this kind, unsurpassed by any nation, and very much of these belongs to the time before Moses; while, as Birch has truly said, the Egyptian historical texts are, "in most instances, contemporaneous with the events they record, and written and executed under public control." There was also abundance of poetical and imaginative literature, and treatises on medicine and other useful arts. At the court of Pharaoh, correspondence was carried on with all parts of the civilized world, in many languages, and in various forms of writing, including that of Egypt itself, that of Chaldea, and probably also the alphabetical writing afterward used by the Hebrews, Phoenicians, and Greeks, but which seems to have originated at a very early period among the Mineans, or Punites, of South Arabia. Educations were carried on in institutions of various grades, from ordinary schools to universities. In the latter, we are told, were professors or "mystery-teachers" of astronomy, geography, mining, theology, history, and languages, as well as many of the higher technical arts.

## SERMON BY ELDER J. W. WIGHT,

At Lamoni, Iowa, April 7, 1894.

Subject, CONVERSION THROUGH OBEDIENCE TO LAW.

BRETHREN and sisters, you cannot realize, this morning, at least the major portion of you, the joys that are uppermost in the mind and makeup of your speaker on returning from so long an absence; neither is it possible for the tongue to give expression to the feelings of the heart; and for this reason the task is not essayed.

The portion of Scripture to which we shall especially invite your attention will be the nineteenth Psalm, beginning with the first verse: "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? cleanse thou me

from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

It would be one of the most pleasurable events that could possibly transpire if it were a demonstrated fact that every individual in the church were to give heed to that grandest and best of all sentiments, "More to be desired are they than gold." It has been thought, however, that it would be well to dwell more particularly upon that portion found recorded in the seventh verse, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."

Were we to make an examination of every condition and phase of society, and were that examination made upon the basis of prejudice entirely removed, we would discover that from no other source known to the human family are the simple made as wise as they are by an entire and complete dependence upon the inspiration of the promised Comforter. And to me, from the standpoint that it has been possible to make the investigation, it has occurred as one of the very strongest evidences with regard to the divinity of this work. There are before me those known in early youth and of whose acquaintance and relationship I thank God none need to be ashamed, that stand to-day in the congregations of the Lord as men known among men, as men known for their much wisdom. And when memory carries us back along the

channels of time gone by, we cannot help but reflect that there were occasions and times when their simplicity was even known by the ignorance they manifested. And what has placed them in the peculiar positions that they occupy to-day, without the possibility of a collegiate education? I am prone to confess to you this morning I cannot understand it only as the movings and promptings of the inspiration of God's Spirit have caused them to become what they are.

You will bear with me if I tell you that I am very well acquainted with one who, in his early youth, was so specially bashful, so terribly backward, that on one occasion, while seated at the table partaking of the physical food, there entered the room those with whom he was specially well acquainted, but yet chanced to be of the tender sex. Somehow or other, likely because of his peculiar makeup, he always had a horror of them, and he had such a horror (I mean that to apply in his early youth), on this occasion that he actually got down under the table; and all the persuasion in the world could not get him out of there! Well, now, let me tell you, that from time to time I have marveled, I have wondered how it was possible for that same individual to arise out of such conditions and surroundings and face public audiences. Can it be other than by the grace of God that such conditions can arise and accrue? Memory reflects while standing before you this morning that of all the examinations made, of all the investigations of different conditions and makeups of society, more especially in a religious direction, it cannot. And to me, from this standpoint alone, this work is a "marvelous work, even a marvelous work and a wonder;" for nothing from a human standpoint could bring out such a development as we see manifested all around us. There is before me an individual, for instance, who, on one occasion, so it has been said by himself, felt that because of his peculiar knowledge obtained through college that he felt that he was going to show the people that he knew how to preach. And he had associated with him an individual of whom he knew there had never been such educational qualifications possible, and he thought, "Well, I will show them how to preach as compared to that individual."

And he tried it, and the result was that afterwards he only wished that he could preach as well as that individual that never had the same advantages he had. Let me tell you, and he knows it, and we all know it, that it is nothing but God's Spirit moving that caused such results as this, nothing else in the world. As the brother remarked in his prayer, we have been so far removed from the conditions incident to the head, as it were, that we discover that in many respects we are far behind the times. And let me tell you, brethren, you young brethren especially, if any of you want to make sacrifice, if any of you want to show your integrity to this work, be willing to go to foreign lands, and remain there so far removed that you know but little, as it were, of the actual events transpiring so far as this work is concerned, and methinks that there you will have the chance presented to you to develop in a peculiar way. That is to say, there you will depend more upon the law of the Lord than you could possibly depend anywhere else, because there you find that you are thrown entirely upon such resources as these, and from these alone can you draw.

It may be possible that in the scattering remarks that are offered this morning we shall find, or you shall find, at least, that we are treading the same ground that was gone over last night. If so, our only apology therefor shall be, our absence. It was impossible under the conditions to be here, and therefore we have to present what we do without a knowledge as to what was presented last night.

Our first thought that we wish to present to you with regard to the text chosen, is this: That the law of the Lord, being perfect, we will never arise to the conditions of perfection only by an obedience thereto, and a continuous observance thereof. We believe that we speak this thought from a logical standpoint; that it will be utterly impossible for us ever to arise to the conditions of perfection, to which we hope to attain and are wishing to obtain in the by and by, only by an obedience to, and an observance of, that law. In reflection we travel back away up time's vista to the earliest times of creation, and behold there two beings to whom the Creator had revealed himself and commanded that there were certain

observances to be fulfilled, among the which was the law, the transgression of which would place them in a condition far beneath that which they occupied. Time passes, and therewith changes are wrought; transgressions ensue; they fall. And here is remarked the thought, which again occurs to the mind as being a logical conclusion, that since by the transgression of law man fell, he can never be redeemed only by obedience to law. It would be utterly impossible to regain the position lost only by an obedience to law, since it was through the fact of transgression of the law that he fell. Another thought in connection therewith is this: That it was God's law, the law of the Creator, that man transgressed, and therefore it will be only by the law of God, a law given of the Creator, that he shall ever be brought back again; that he shall ever be redeemed from the results of that transgression.

We have been met from time to time with objections. I remember, for instance, some years ago, that an individual with whom I was well acquainted at my home in Monona county came to me and said: "If you people would only cease preaching doctrine, and present moral sermons, it wouldn't be very long till you would convert the whole world." I said to him, "Sir, as one claiming to be an ambassador for Christ, I would not dare to go before a public audience [and you see I was emphatic upon this point] and tell them I had come as a representative of the Lord and Savior Jesus Christ, and leave behind me his doctrine."

I cannot understand, I have never yet been able to comprehend, how it would be possible for one in the conscientiousness of his soul to stand as a representative of the Lord and Savior Jesus Christ and tell the people that he had come to them to preach moral sermons, while on the other hand he was to entirely do away with, obliterate, as it were, every vestige of doctrine; that the world somehow or other had arisen to those peculiar conditions and surroundings by which they were not at present "hungering and thirsting" after doctrine, and therefore in order to step into the popular scale, as it were, he had come unto them simply to present them moral sermons. I said to that individual, "Sir, if we take that record in our hand we find the Master de-

claring, 'My doctrine is not mine, but his that sent me. If any man will do his will, he shall know.' K-n-o-w don't mean to guess; 'he shall know of the doctrine, whether it be of God, or whether I speak of myself.' That is to say, upon the authority of his own individuality." And again, referring to the apostle instructing the boy Timothy to preach doctrine, because by so doing he would save both himself and them that heard him, I said, "Sir, what position would I occupy did I stand before the people and tell them that we had ceased preaching doctrine?" We would be confronted with the text, "It is written," "If any man will do his will, he shall know of the doctrine." Again: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." Brethren, and sisters, and friends, what would you think of me this morning did I stand before you and publicly confess that I had come here, not to preach doctrine, not to preach the law of God, but had come simply to present unto you a moral phase with regard to your present condition and surroundings, and expected that that moral phase alone would save you in the life to come? Do you think it would be possible that you could be redeemed thereby? Nay, verily. Why? Because back yonder your foreparents transgressed the law. Mark that thought; reflect deeply and remember it, that they transgressed law; and that down yonder in the meridian of time Christ left the mansions of glory and descended into the condition of evil surroundings, and brought with him *law*. What for? That man might be redeemed. And do you wish this morning to impute unto him the thought that he did not understand what he was doing? Do you wish to impute unto the Father, unto the Great Jehovah, this morning, that he did not understand the conditions and surroundings of the human family? Do you wish to impute such thoughts as these, and thus degrade, not only yourselves, but endeavor on the other hand to degrade both God the Father and his Son Jesus Christ?

I was once preaching in a little place, Drysdale, in the colony of Victoria. We are just as foolish over there as the elders are in this country. We generally put

ourselves in a position to be shot at by giving liberty for questions. One individual in the audience arose and asked several questions. Our remarks had been especially confined to baptism. The answers seemed to have taken such a peculiar hold of him that somehow or other we got the good side of him sufficiently for him to invite us to go home and have supper, and you know that is a big thing with some of the elders, especially when their physical attainments are as large as your speaker's. We went together to his home, his wife began to prepare the supper, and he sat in his chair with his head in his hands as if in deep reflection. Suddenly he raised his head up, and said he, "Mr. Wight, I wish you would tell me why you are such sticklers [I think that is the term he used] for baptism." I said, "Sir, you will excuse me, but it has been said that the Yankees always answer a question by asking another, and in order to answer your question and show you the position that we both occupy, I shall ask you in all sincerity, Do you believe the Bible?"

"O yes," said he, "with all my heart."

"Well then, sir, I shall answer your question by simply giving you two citations. The first is found in the twenty-eighth chapter of Matthew's Gospel [there's no necessity for me to repeat it before the Saints this morning, because you all know what it is, and I repeated that], the other is found in the sixteenth of Mark, the two commissions. Now," said I, "I want to mark this thought in connection therewith: That Christ had passed through all the conditions incident to his death and resurrection and that he emphasizes the fact by standing in the midst of his apostles and saying unto them, 'All power,' not a portion but all power, 'is given unto me in heaven and in earth. Go ye therefore and teach all nations.' Now," said I, "remark the the thought that Christ had given unto him all power, and after, this side of, his resurrection, he commanded these men to go and teach all nations. What else? 'Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' Now," said I, "sir, you profess, first, that you believe the Bible, and I emphasize that fact by the further fact that Christ when all power had been given unto him, commanded these men

that they were to baptize. Now, sir, what will you do with this? Do you propose to take your scissors and clip from the sixteenth chapter of Mark and the twenty-eighth chapter of Matthew these passages, or do you propose to let them stand?"

"By all means," said he, "I'll let them stand."

"You asked me why we are such sticklers for baptism, and now what are you going to do with these passages?"

"Well," said he, "I never saw it in that light before."

He was just like hundreds and thousands of others; for instance, an old gentleman up in Dakota before I left these shores. He came to me one night after preaching upon the mode of baptism and said to me, "Sir, you have been telling this people a falsehood to-night."

I said, "Yes sir? Will you please tell me in what respect?"

"Why, you told them that John was up at Enon near to Salim, baptizing because there was much water there."

"Yes sir."

"Well," he said, "that's not in the Bible."

This was the book I had then and I simply turned to the third chapter of John and the twenty-third verse and read it for his edification, as well as that of the audience, and the poor old gentleman threw his hands up in a sort of holy horror, and said,

"That's not in my Bible!"

I said, "Sir, when you go home make an examination and see, and you come here to-morrow night and brand me as an impostor if you don't find it there." He did not come back, and hence it was concluded that he had learned something, if it was only from one of these poor, despised Latter Day Saint elders.

These thoughts are offered to show you the grand foundation we have with regard to the law of God, and the poor, weak foundation those have who do not make a proper investigation. I will tell you one—perhaps some of you will think I have learned Methodism since going over there—but I will have to tell you one other story in order to illustrate what I want. Brother Butterworth—you all remember him, and more especially those up in Galland's Grove who heard him preach the first time, and the poor boy

standing beside me, while singing the last hymn before preaching, was trembling so that his knees actually knocked against mine—I tell you, I would like to have Brother Butterworth here this morning, brothers and sisters, and have you hear him, to show you what the inspiration of God's Spirit has wrought in that young man. Traveling on one occasion, also in Victoria, a young man came to him and said:—

“Sir, I am going to ask you a question, but I know you won't be able to answer it, for I asked Mr. Burton the same question and he couldn't answer it, so,” said he, “I know you'll not be able to answer it.” Brother Butterworth said, “Very well.”

“Will you tell me, sir,” said he, “where in the Bible it tells us that John the Baptist was baptized?”

“No, sir, I can't tell you.”

“There!” said he, “I knew you wouldn't tell me.”

Brother Butterworth said, “Allow me to ask you a question: Whose example are you taking? The example of John the Baptist or the example of Christ?”

“O,” said he, “that of Christ by all means!”

“Very well, sir, I'll soon show you where it says in the Bible that Christ was baptized.”

Now you see the position that young man occupied. He was depending entirely upon John. He was depending entirely upon the arm of flesh and forgot the all-important fact that Christ was the one to depend upon, the supreme one that all of us should rely upon.

We make an examination, then, further, with regard to this perfect law of liberty, and find one of the chiefest of apostles, the man who, in the integrity of his soul—and I have often wished that I could have the same integrity—went down so often upon his knees in prayer to his God, we are told, that those knees were actually calloused; that individual, afterwards in writing a general epistle, said, as you will find recorded in the first chapter and twenty-fifth verse of James, “Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” How did he know? How did he comprehend? Back up yonder the

Master had stood with him and the other apostles and said unto them, “It is necessary for me to take my departure,” and immediately their countenances doubtless fell, for he said, “I will not leave you comfortless. If I go away I will send unto you another Comforter, even the Spirit of Truth.” And what further did he promise? That when that Comforter was come, it would teach them the things of the Father. That is what it should do, and that has been one of the grandest points, one of the best bases that we have ever as an individual been permitted to stand upon. In the fact of the inspiration of the Spirit coming as the promised Comforter and taking these men and teaching them the things of the Father, we find that we are secure behind their teachings, and as I once heard Brother Alexander Smith say in a reunion up at Harlan, that when we found ourselves in such company as Peter, James, and John, we had no need whatever to be ashamed. These men who by the inspiration of God's Spirit had received that knowledge, the teaching of the Father, had been made to know, and more especially this one, that the law was the perfect law of liberty, and “whoso looketh into the perfect law of liberty, . . . he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” There never was presented in the world a positive but what had its negative, and this morning if we had a desire to present unto you the negative, it would be something like this: That whoso looketh into the perfect law of liberty, and does not become a doer of the work of that law, this man shall not—not—be blessed in his deed. Wouldn't that be it? That's the negative of the positive presented here by the Apostle James.

And we carry you on here to another thought: There never was a law, so far as we have been able to examine, so far as science has been able to demonstrate, that could ever execute itself; it must have an executor. It is one of the grand thoughts that our elders from time to time present with regard to the necessity of the existence of God. We take up this thought, then, and discover, that since it is a demonstrated fact, hence no necessity for argument, that this perfect law of liberty must have executors that while it might exist like any other and

every other law, it would remain simply a dead letter upon the statute books until such time as there were those who had the right,—I lay great stress upon this point,—who had the authority, to execute that law. Hence when these apostles came to him asking, “Master, who is greatest?” doubtless beginning to think that because they had been chosen special witnesses of Jesus Christ that thereby they had gained a certain prestige, he, Christ, in order to show them the position that they actually occupied, said unto them, “Ye have not chosen me, but I have chosen you, and ordained you.” And it seems to me that if there were to come to me an individual to-day who were to tell me that Christ had never called him, so far as he knew anything about only as he read it here, I would say to that individual, “Sir, you have assumed, and upon the question of assumption I cannot and will not stand.” It seems to me to be the weakest of all conditions that we find surrounding us from time to time, this question of assumption. Hence it was that when Christ was surrounded by these men, and said unto them, “Ye have not chosen me,” he imparted unto them one of the grandest lessons of their lives. They had not chosen him, nay, verily, but “I have chosen you and ordained you;” that is, he had given them the authority to execute, hereby signifying, as well as showing and declaring positively, the necessity of the execution of the law. And I will tell you, that in thinking about it, I have often wondered how it could be possible for the law they were chosen to execute, to be fulfilled in us, unless there should arise the same conditions; or in other words, unless there should be apostles in our day to execute. I have never been able to fathom it, and hence I am a Latter Day Saint again upon this point.

There is a necessity for apostles and prophets to execute. Why? Because God in his infinite wisdom, talking through the mediumship of his Son, brought into existence this peculiar office, and placed in it these officers. Therefore it seems to me it is only logical to argue that so long as that law, the law of light and salvation, shall exist upon the statute book, so long shall there be a necessity for apostles and prophets that the execution of the law may be carried out. Now it

so happens that while the officer may be but transient, as a result of death, it is nevertheless a fact that the office is perpetual, or at least as much so as is the law. And so long as there shall remain a soul to save so long shall there remain a necessity for the law’s existence. And who shall have the right to execute God’s law but those ordained of God?

Since, then, Christ chose apostles and prophets to teach this “perfect law,” as well as to execute it, does it not occur that Paul was right when he said they were not given only for “the work of the ministry and the edifying of the body [church] of Christ,” but “till we in the unity of the faith, all come to the knowledge of the Son of God,” etc. Have we yet arrived at such conditions? If not, can we do otherwise than expect such officers for the execution of the law of which we have been hearing?

I ask you if that is not a truth in the logic of events? I think that if I had been raised an infidel, had been surrounded by those peculiar influences, and there had come to me an individual who by means of persuasion or influence, or otherwise, were to convince me that God actually existed, that the very first effort I should make would be to try to determine something about him from the record, where “it is written.” And methinks further, that I should never rest satisfied until I had made that kind of an examination that had convinced me with regard to the conditions and surroundings of the existence of his Son when he came to take upon him mortality, and having discovered that, that I would take that record in my hand, “It is written,” and I would go from place to place, I would go to the lo heres and lo theres, and I should never stop, I could never conscientiously stop until I found that condition of things whereby there existed the same law and the same officers in the church that existed eighteen hundred years ago. From this peculiar fact and thought that since it was necessary eighteen hundred years ago to bring salvation by the execution of this law and by the existence of these officers, redemption could not be brought, though we might be living in the nineteenth century or any other time, only by the same facts and results accruing. Now I ask you brethren and sisters if it is not right to think in this line; and

I ask you how anyone can conscientiously go forth and make an examination of that with which he has never before been acquainted only by taking the fact that it is written, and upon that standpoint go forth and make an examination of the lo heres and lo theres, and never be satisfied without.

Brethren and sisters, it seems to me that my time has gone by, and if I oc-

cupy too long you will get weary. I would rather that one thought would sink deeply into your minds and be carried home with you than if I presented fifty thoughts and you did not take any one of them home with you; providing that thought shall be a good one.

(Reported for the *Herald* with the Edison phonograph by F. E. Cochran.)

## THE HINDOO RELIGION.

THE late census of British India gives its population at 221,094,277, and divides the inhabitants according to their religion so far as returned thus: Hindoos, 207,654,407; Mussulmans, 57,365,204; Buddhists, 7,101,057; Christians, 2,281,191; Jains, 1,416,109; Sikhs, 1,907,836; Parsees, 89,887; Jews, 17,180; forest tribes (animal worshipers), 9,302,083; atheists, agnostics, etc., 289. It is probable that of the Christians thus numbered not more than 300,000 are natives of India, for, in spite of the long contact of the Indian people with Europeans and the great effort that has been made to educate them in Christian thought and civilization, the bulk of the people remain altogether callous to such influences.

As may be noted, Hindooism is by far the most prevalent religion of the people of India, being the only belief of fully nine tenths of the population. Hindooism is the oldest form of faith in India, in one sense. It is the outgrowth of the early religion of the country, which was Brahminism, but it has also added many points of belief from Buddhism and other faiths. The Hindoo religion is based upon the worship of the gods, Siva and Vishnu. There are five sects of Hindooism. 1. Worshipers of Siva. 2. Worshipers of Vishnu. 3. Worshipers of the wives of these gods. 4. Worshipers of Ganesh, the god of good luck, and 5. Worshipers of the sun. Apart from these there are groups of various subdivisions, who worship demons, spirits, ancestors, animals, plants, trees, and so on. The complex character of the Hindoo faith can thus be observed. While it is undoubtedly founded on Brahminism, its modern development is

so varied and peculiar it is difficult to define it. There is no fixity in the system; in fact it is not a system, but a string of beliefs, often altogether contradictory in nature, which have been gathered up during the slow passage of 3,000 years. Professor Barth, in his book, "Religions of India," says: "It is next to impossible to say exactly what Hindooism is, where it begins, or where it ends. Diversity is its very essence and its proper manifestation is sect, sect in constant mobility."

Professor Monier Williams says of it, "The Hindoo religion is a reflection of the composite character of the Hindoos, who are not one people, but many. It is based on the idea of universal receptivity. It has first borne with, and then, so to speak, swallowed, digested, and assimilated something from all creeds, or, like a vast, hospitable mansion, it has opened its doors to all comers; it has not refused a welcome to applicants of every grade, from the highest to the lowest, if only willing to acknowledge the spiritual headship of the Brahmins and adopt caste rules. In this manner it has held out the right hand of brotherhood to the fetish-worshiping aborigines of Indai; it has stooped to the demonolatry of various savage tribes; it has not scrupled to encourage the adoration of the fish, the boar, the serpent, trees, plants, stones, and devils; it has permitted a descent to the most degrading cults of the Dravidian races, while at the same time it has ventured to rise from the most groveling practices to the loftiest heights of philosophical speculation; it has not hesitated to drink in thoughts from the very fountain of truth, and owes not a little to Christianity itself." Of course a religion

of this composite character has few fixed forms, and its only rituals are the phrases of superstition. The most individual peculiarity of the Hindoo religion is its "caste." The divisions of the caste are endless. It is asserted that under the general Brahmin caste there are 1,886

separate subdivisions. The caste system, however, though it has so strong a hold upon Hindoos, is not of the great age generally supposed, since the Vedas, or ancient sacred books of the Brahmins, never taught it.—*Chicago Inter Ocean.*

## THE MILLENNIUM.

### ALBERT BARNES ON REVELATION 20 : 3.

WHAT then will be the state of things during that long period of a thousand years?

1. There will be a great increase of the population of the globe. Let wars cease, and intemperance cease, and the numberless passions that now shorten life be stayed, and it is easy to see that there must be a vast augmentation in the number of the human race.

2. There will be a general diffusion of intelligence on the earth.

Every circumstance would be favorable to it, and the world would be in a condition to make more rapid advances in knowledge. Dan. 12: 4.

3. That period will be characterized by the universal diffusion of revealed truth. Isa. 11: 9; 25: 7.

4. It will be marked by unlimited subjection to the sceptre of Christ. Psa. 2: 7; Zech. 9: 10.

5. There will be a great progress in all that tends to promote the welfare of man. We are not to suppose that the resources of nature are exhausted. Nature gives no sign of exhaustion or decay. In the future there is no reason to doubt that there will yet be discoveries and inventions more surprisingly wonderful than the art of printing, or the use of steam, or the magnetic telegraph. There are profounder secrets of nature that may be delivered up than any of these, and the world is tending to their development.

6. It will be a period of universal peace. The attention of mankind will be turned to the things which tend to promote the welfare of the race, and to advance the best interests of society. The single fact that wars will cease, will make an inconceivable difference in the aspect of the world; for if universal peace shall prevail throughout the long period of the millennium, and the wealth, the talent, and the science now employed in human butchery shall be devoted to the interests of agriculture, the mechanic arts, learning, and religion; it is impossible now to estimate the progress which the race will make, and the

changes which will be produced on earth. For Scripture proofs that it will be a time of universal peace, see Isa. 2: 4; Mich. 4: 3; Isa. 11.

7. There will be a general prevalence of evangelical religion. This is apparent in the entire description in this passage, for the two most formidable opposing powers that religion has ever known, the beast and the false prophet, will be destroyed, and Satan will be bound. In this long period, therefore, we are to suppose that the gospel will exert its fair influence on governments, on families, on individuals, on the intercourse of neighbors and in the intercourse of nations. God will be worshiped in spirit and in truth, and not in mere forms of devotion; and temperance, truth, liberty, social order, honesty, and love will prevail over the world.

8. It will be a time when the Jews will be brought to the knowledge of the truth, and will embrace the Messiah whom their fathers crucified. Rom. 11: 26-29; Zech. 12: 10; 13: 1.

9. Yet we are not to suppose that all the world will be brought under the power of the gospel. There will be still on the earth the remains of wickedness in the human heart, and there will be so much tendency to sin in the human soul that Satan when released for a time (vs. 7 and 8) will be able once more to deceive mankind, to array a formidable force, represented by Gog and Magog, against the cause of truth and righteousness. We are not to suppose that the nature of mankind as fallen will be essentially changed, or that there may not be sin enough in the human heart to make it capable of the same opposition to the gospel of God which has thus far been evinced in all ages.

From causes which are not fully stated (vs. 8 and 9) Satan will be enabled once more to rouse up their enmity, and to make one more desperate effort to destroy the kingdom of the Redeemer by rallying his forces for a conflict.—*Selected.*

## SERMON BY ELDER A. H. SMITH,

At Lamoni, Iowa, April 6, 1894.

Subject, **SEEK FIRST THE KINGDOM OF GOD.**

In the record of the gospel as made by St. Matthew, sixth chapter, beginning at the twenty-fourth verse, we read:—

“No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of it-

self. Sufficient unto the day is the evil thereof.”

This, you will perceive, is a portion of the record of what is called the sermon on the mount. Upon examination carefully we discover that the great Teacher was addressing more especially this language to his disciples. And with this thought, that he was giving them instruction for the beginning of the great mission work which should so soon be given them, that was calculated to have its effect upon all the families of men. That portion of this reading that I wish to call your attention particularly to is found in the thirty-third verse, near the close of the chapter. “But seek ye first the kingdom of God and his righteousness.” In the Inspired Translation this is rendered, I believe, “Seek ye first to build up the kingdom of God, and to establish his righteousness.” Either reading or rendering will suit me to-night for the time that I may be able to converse with you, and the thought is the seeking the kingdom of God, and its righteousness.

You will notice in this lesson it is something of a treatise upon those things that are necessary to life, to this life. When I speak of this life I speak of the life of the creature, the natural man. And in connection with this I discover in the fourth chapter, fourth verse, if my memory serves me right, in St. Matthew, the instruction, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” In this commandment we see also that the natural life is taken into consideration.

And the bread that is spoken of, undoubtedly is that bread that goes to sustain the natural life. But this, in this declaration, is not of that character; and if we shall take thought we shall discover that there seems to be something essential that is not found in bread alone, nor in the meat that perisheth; but that which is essential, to supply the life which is requisite, and to make this present life of ours complete by the way of nourishment, is found in the word of God. And it has been made plain that it is not simply that which may have been spoken at one time, which may be recognized as the word of God; that it is not a part of that which is recognized as being of God; that it is not one commandment which we may recognize as the word of God; but that by "every word" which proceedeth from the mouth of God we are to receive life.

In reading the history of God's dealings with his people as found recorded in the eighth chapter of Deuteronomy the same statement is made. And God commanded his people then that they were not to live by bread alone, but by every word that should be spoken of God. Today we find ourselves surrounded by a great multitude of teachers who are claiming that they are teaching the word of God and teaching it for the purpose of saving the human family, saving man, upon the presumption that man is in a lost condition, that he needs salvation. But from these teachers we discover that diversity of opinion, that varied definition of what is recognized as the word of God, that presents to us the world divided and subdivided into many subdivisions as pertaining to that part of the word of God which is essential to that salvation, as affecting that life which is promised in the extension of the gospel to redeem man. And it seems to me that there has not been a time in the history of the world when this exhortation that we shall not live by bread alone but by every word that proceedeth from the mouth of God

might be taken into consideration with more profit. There never has been a time in the history of the world, so far as I am able to judge, when this thought should be more firmly impressed upon the minds of the people, that *all* that God has said for the benefit of men should be taken into consideration in order that they may receive that salvation promised through the word of God.

In my text the great Teacher seems to think that the one thing needful in the outset is to first seek the kingdom of God, in the sense that that is rendered in the King James' translation. Allowing that thought to find lodgment, then, if we recognize that the kingdom of God is to be established and found among men, our efforts should be in the direction to become acquainted with that kingdom and its laws. And nowhere can we find that which reflects the kingdom of God, that which gives us any instruction upon which we can base action, intelligent action, that our research or our seeking may result to our benefit, save it be found in the word of God; and as God had spoken to man to enlighten him on this subject. It is a difficult thing for man to find out God, let him examine never so faithfully all the witnesses that may be presented to him in nature. Indeed it has been said that man by the wisdom of man cannot find out God, and in our researches we may delve deep, we may seek for information as far as it is possible for the human to go down into the earth, and every step that we take in that direction but develops and speaks the one testimony, that there is a God, a Creator, one whose powers of conception and creation are so far superior in every sense to man's that the thoughtful mind is stricken with awe as he examines the witnesses, and finds testified all the way along the line of his search the fact of the Creator's power to bring into existence; to make laws, to continue in existence, to keep and hold fast that which he

has created. But in our research in this direction there is not that which enables us to discover what the organization might be which is called the kingdom of God. We may seek elsewhere, yea traverse the surface of the earth—to the north, to the south, to the east, to the west, and examine all the witnesses we come to, and ask them the questions intelligently as we may, so far as the outward, inanimate world is concerned, and they are bearing the same testimony, they are all speaking in tones that when heard convey to the mind of the seeker the conviction that there *is* this power, that it *does* exist, or that it has established the laws by which that which we see around us does exist; the law that created them and the law that continues them in existence are his.

But we are at a loss to learn from these witnesses that surround us, which are many on the face of the earth, that which shall help us in the search to find that which when found, if we establish or seek diligently to establish, gives us the promise of the great Teacher that all things else needful shall be added. Indeed we may leave the surface of the earth, we may leave the testimony of the rocks and the hills, the trees and the flowers, and we may climb into the heights of the heavens above, as represented by the sun, the moon, and stars, and make our examinations in that direction, and we are just as far from coming to the conclusion that will be satisfactory in this search of finding the Author, that we may learn of his laws and become acquainted with his kingdom, as we were in seeking in the opposite direction. We see that the law which governs the sun is testimony of the wisdom of the Creator in planting the orb to give us light by day, to quicken and revivify the earth as the seasons come and go. And as we look upon the moon as she courses her way through the heavens we are stricken with wonder to see how grand has been

the thought that has called her into existence and caused her seasons, that the earth might be affected thereby and bring forth its plenitude for the maintenance of those that dwell upon it. But we are no wiser, further than that we are stricken with appall still greater, because these things reflect the grandeur of him whom we have been taught to call God.

We look among the stars; the great multitude of them stares us in the face. We cannot count nor enumerate them, and yet every one of them may be recognized as a witness testifying of the Creator. We may ask of those stars, individually or separately, ask of them in their constellations, or ask of them in the myriad multitude as they appear to us, as we make the examination, Who made them and planted them there? No voice comes back from them telling us of the nature of their Author, who he is, where he is, nor what we are to do that we may find favor in his sight and become acquainted with his kingdom, and enter upon a line of duty in that kingdom, and enter upon a line of duty in that kingdom that shall entitle us unto his protection and to receive of that life that is spoken of that shall endure forever. Examining these witnesses, allowing our thoughts to follow in these lines and channels for the purpose of information and instruction that we may be enabled to move forward in the line of our duty to obtain the better life, and finding that among them all though they may speak eloquently, they fail to tell us what we must do to be recognized a member of that kingdom, which the great Teacher says it is necessary we should seek to establish, we might call our thoughts from those glowing orbs that stand as beautiful witnesses testifying of their Creator, and let them run in the channel of information that might be supplied by our fellow comrades in life, known as the human family, and where can we learn from them the information that shall enable us to place

ourselves in security, assuming that we are in danger of being lost; nay, assuming that we are lost, admitting that the Scriptures conclude all men in sin, all men in a lost condition? Permitting this thought to come upon us we ask ourselves the question, Where can we find the information among our fellow men that will enable us to place ourselves in security and receive the promise that he has made? There is one thought that attaches right here, and that is this: If these witnesses that we sometimes call dumb witnesses, these material things that appear to us in the great world and its environments, if they cannot speak, and speak intelligently, and give us the information we seek, we must find it elsewhere; and we naturally turn to our fellow men and ask them concerning the information we are seeking. And what evidence have we that they can tell us, and tell us the truth? When I ask this question I ask it with the thought in my mind that the world as it has come to us, in its best supposed Christian state, stands as a witness declaring that man, with the best wisdom that he can use in the things pertaining to God and God's kingdom, with all the light that has been given to him, fails to comprehend the law that God has revealed, which is to be recognized as the law of the kingdom and to bring man into an understanding, so that he may reasonably conclude that he is living by every word that proceedeth from the mouth of God.

The work of the great Teacher began when he gave these instructions that we read to you to-night, from which we have formulated these sentences, that work has been going on. Though it may have been seemingly retarded by changes that have occurred, yet it has been going on; and from the time that God spoke to Israel through his servant Moses and told Israel that they must live by every word that proceedeth from the mouth of the Lord, to the present time, that command-

ment has never been changed by him who is the author of it. Its repetition in the day when Jesus sent his disciples out into the world stands in evidence that it was intended to remain as a universal, general principle that was to be applied to all the human family. Now of these witnesses to which we have called attention, I ask the question, from what source may we obtain the information? This leads us to the thought that there is none so able, there has never been presented in the economy that surrounds us anything that comes anywhere near the thought as reaching us in all our varied circumstances as we seek this kingdom and seek to establish it, like the thought that God himself is the best able to define himself, his laws, and what his kingdom is, and what it is to be recognized as, when his kingdom may be established, should it be established, among men. No witness is so truthful, no witness can be so good as the author himself. And as we look back over the history of man, in all the various stages as he has been represented to us as having been directed by this divine influence and by this great Creator, we discover that God himself has taken care that his words should be given to the human family along the line of man's history. He has taken care that those words should not only be given, but that they should be preserved. And having been given and having been preserved, they come down to us in history fraught with the important intelligence that if we seek and seek diligently we shall find in his word that which shall give unto us that life, that better life, that is promised in it by the nourishment that is to be received by every word that proceedeth from the mouth of God.

This promise of eternal life, which is found in the gospel of the Lord Jesus Christ, is predicated, that is, the receipt of that life, is predicated upon obedience to the commandments of God, the words

of God. We look back in the history of God's people, and in looking back we do so for the purpose of information. If these promises were of value unto man anciently, they are of value to men now. If they are of value to men now, they are of value to men in the future. The thought that is inculcated in the word of God, all through it, remains the same; that he is unchangeable. It comes to us with full force, and when this thought finds lodgment in our hearts, we can examine carefully that which has been given and compare it with that which we have now; thus we can discover as to whether there has been a change; a change in God; a change in the author. If there has been a change in the author, this change will be made manifest somewhere along the line of the history. But if we discover in the examination of the history that there has been no change in him, and there is not found to-day that which is represented as the kingdom of God, though the manner of it may have been revealed eighteen hundred years ago, then there is a change somewhere else, and that change has not been made for the benefit of the human family. I make this statement because if there had been no change by man, men would to-day be standing united in their understanding and knowledge of the kingdom of God and that law of life which is found in the gospel of Christ and in the words of God essential to their redemption. But when we discover them so far from that unity that should be found by reason of being nourished, fed, strengthened, and built up, and quickened by the words of God; find them dying and dead so far as the spiritual life is concerned, and no unity of thought or action in regard to the words that shall bring life, it is evidence to us that there is a change; and that the change that has been made has *not* been made for the good of those that were seeking the kingdom or seeking to build it up.

We go into the great arena of spiritual

warfare as teachers (I speak now to those who have been commissioned in these latter days as teachers, as those engaged in the representation of the laws of the kingdom) and we have the world to meet; we have the changes that are found in the world, or that have been wrought by reason of a variety of teachers, and the differences in the constructions made upon the word of God, or in the construction as to what is essential to man in the word of God, as represented in the history, and what we have received of it, in the Bible, the Old and New Testaments. How often we meet these differences! We have to meet them, and in meeting them we seek to place ourselves upon the same platform upon which the great Teacher placed himself; and when there arises controversy upon those things that are plainly necessary for man's salvation, when there arises controversy upon these questions, our invariable refuge is, "It is written;" and we quote that which is written, which has been accepted and recognized as the word of God. And in this we have found, in the past, our safety; and in this we will find our safety in the future; and so long as we stand upon the platform where stood the great Teacher, and call the attention of the world to "It is written," and demonstrate that that which is written is the word of God, and that it remains unchanged, we stand behind a bulwark that can never be moved, because we stand behind that which God has said; and are living by every word that proceedeth from the mouth of God. It has been said that our safety is in the law, our safety is in finding the law, our safety is in living the law, our safety is in seeing that the law of God is kept.

Individually our safety rests in keeping the law of God, whether we be of the church or of the world. If we be of the world and seek to obtain the kingdom of God, the first duty is for us to obtain a knowledge of the laws by which we may

become members of the kingdom. The great Teacher comprehended this when he commanded his disciples, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." He understood that a knowledge of these principles was necessary to save men, and those same principles are as essential to-day to save men as they were then. And when we advocate them, we advocate them simply as the fundamental principles of the organization of that kingdom of God which we are constantly seeking to establish, through and by the power of Christ Jesus the Son of God. There is no greater service that man can render to God than to seek this kingdom, and having found the kingdom, seek to establish it and establish its righteousness. We are sometimes called a peculiar people. We are peculiar as compared with those who claim to believe in God and Christ and yet do present these principles as they try to represent God and Christ in all the world. We represent God and Christ in all the world by the use of every word which proceedeth from the mouth of God. We are a peculiar people, a peculiar band of brethren, a peculiar association of teachers, as compared, I say, with those that have represented or may claim to represent what they understand to be the kingdom of God and the means of salvation to the human family but who fail to declare the whole counsel of God.

Now I will touch upon some of our peculiarities. And these peculiarities are of such a character that they should be recognized in the search that we are making, in the search that we should make. In the first instance we have been led to believe that this great Teacher who made use of the language upon which we have predicated our thoughts to-night, this Jesus Christ the Son of God; we have been taught to believe that he lived, that he died, that he was resurrected and now lives. We have been taught to believe that if our faith is found in him—our safety, our salvation is found in him—that salvation will happen and come to us here in this life, and will come to us in the life to come. In this we are peculiar, in this we are different, because it has largely been taught that that which

is to be received as eternal life that cometh through Christ Jesus the Son of God is to be received in its ultimate and its grand success, away yonder beyond those shining orbs we see in the skies above; that the full fruition of our hopes in Christ Jesus will never be reached until we have passed from this life unto that which is beyond, and that will be reached in the heavens above; while *we* have been taught, and let me tell you the understanding of this that we advance to you is received by reason of a compliance with and acceptance of every word that proceedeth from the mouth of God, not by a few isolated passages, but by taking all that is taught in the word of God; comparing them, linking them together, and examining them carefully that we may be thoroughly conversant with those laws of our being which shall give us life here, life more abundantly when we shall have ceased this mortal life, and this sphere of action, by making application of every word. By using every word, by feeding upon every word, by being strengthened by every word, we have been led to this conclusion; hence we teach that when the kingdom of God shall have its free existence, its full existence, when the great King shall come to reign as King of kings and Lord of lords, and shall become our King in very deed, his kingdom will be spiritual, and it will be here, on this earth; and we have predicated this hope upon the testimony of the great Teacher himself. There is no evidence found in the law that he was going and going to stay. As I make this statement that we predicate this hope, this faith upon the teaching of the great Teacher himself and his testimony, my mind is carried out and I seem to see those chosen disciples that were so near and so dear to him as they surrounded him upon the mountain side, when he was giving them the law, the last lessons that he taught them as he stood in their midst, face to face; I seem to see them there as conversing with him. In the very act of blessing them, he is caught up from them, and ascends into the heavens above. Why, it seems to me that I can see from the countenances of those men as they stand gazing upon the Master as he ascends into the heavens above the disappointment that is written there by

reason of the thought that he whom they had loved so well, he whom they had anticipated had come to remain and that they had built their hopes upon,—that he had taken the reins of government in Israel, and would sit upon the throne of David,—as he was lost to the sight, how sad they must have felt, and how the briny tear must have come to their eyes, and how they must have wept at the thought that he was going, he whom they thought would lead them on and on to life and glory and bring them to a full fruition of their hopes in the establishment of God's kingdom among men nevermore to be removed or to be thrown down! If there was ever a time in the history of Christ and his people when there was need for a consoling word, it was then. And then he gave the consoling word; it was sent by the angels to console those men, to comfort those that had grieved because they seemed to see all their hopes vanishing as the Master left them; the angels came to them and said to them, "Ye men of Galilee, why stand ye gazing up into heaven?" Time was precious; "Why stand ye gazing up into heaven?" The thought is, the time is precious. This one who is now taken from you comes again, is the thought. Not another, not another Lord, but this same Jesus, this one that you have lost; this one that you stood by and listened to, that your hearts have been moved in sympathies with love toward him, and going out from him towards all mankind, this loving Master, him whom ye loved so well, "shall so come in like manner as ye have seen him go into heaven." I say, we have been taught to believe that the fruition of our hopes will be had here, while others have been taught that they will receive theirs *hereafter* and *there*. In this we are peculiar, and yet our peculiarities in this sense rest in that we have accepted every word of God that brings this conviction to our souls.

I see this same Teacher in another scene, while he is talking with those that he loves, and telling them concerning him that this same kingdom shall be preached. I seem to see him in conversation with them upon things that were necessary, and telling them of the future; telling them that he is going away from them; telling them that he is going and going for a purpose, and that purpose is

that he is going to prepare a place for them; and telling them if he went and prepared a place for them, he would come again. But the direct promise of the Son of God to his disciples is that if he left them he would come again; and his teachings, and his instructions, and all that he has uttered for the salvation of the sons of men has been of that character, that all these years from then till now it has been continually written in the history that has been made, this witness, that his testimony was true. And if the evidence from the time that he gave this instruction to his disciples was of that character that we can read it and comprehend it, and that his testimony is true, and the history as revealed to us proves it to be true, we continually look for his coming back. And when he comes back we expect that he will come to those that are prepared to receive him. Hence we are teaching and warning those that are living in that manner that when he does come, as the righteous King, there will be those who will be prepared when he comes, having the authority of continual rule, they may be prepared to lead with him, strike hands with him, and stand shoulder to shoulder with him on the great platform of life, that shall be given to the human family then; and we will feed on the word of God, not on bread alone. We will feed on the word of God. Believing this, and believing that the object of his teaching that was given—believing that the object was had in view, away up yonder in the stream of time when God spake to Moses and told the children of Israel that they must live by every word that proceedeth from the mouth of God, he comprehended the nature of the work that was to be accomplished. He comprehended the end; he signified to them in that that was to be given to the human family by which they were to be made ready for the accomplishment of the end, the establishment of God's kingdom in its righteousness; wherein should be found all who loved righteousness; wherein should be found those who had made themselves worthy to be citizens of the kingdom of God. "Seek first the kingdom of God and its righteousness." Seek it first. As rendered in the Inspired Translation, "Seek to establish" the kingdom of God.

We hear much sometimes about the

kingdom of God being in a man's heart. We have little to say in regard to that, but if there is found in the man's heart the desire to seek the kingdom of God, and that man puts into operation the desire, and seeks in the right direction, that man will be filled with hope and enthusiasm, having found the kingdom of God, to establish it, and make it secure, that he shall be secure and eternally saved. The world is in a lost condition; lost from home, lost from God. God is feeling after them. He knows where they are, but they are lost in their own condition, in their own relationship to him. They are wanderers, they are in darkness, and they are in darkness because they will not be found. We sometimes think that this should be declared as reason why we should seek first the kingdom of God and his righteousness. You discover that it has its broad application. It has its application to the individual that is seeking to be saved. But chiefly, as we represent it to you now in the thought, it has its application as addressed by the Lord Jesus Christ to his disciples; it carries with it the thought that all else in life should be subjected to this work.

There is no man, there is no woman, but has an interest,—if they have an interest in their own salvation,—in establishing the kingdom of God; establishing its righteousness. The teachers and the ministers of the kingdom cannot establish its righteousness upon the people; the people must establish the righteousness of this kingdom. If they establish it in their hearts, in their minds, and reform their minds, and make them as the word of God teaches they should be, as individuals they are doing just so much in establishing the kingdom of God and his righteousness. Our duty, then, as individuals, is to seek the kingdom of God.

Our duties as teachers preëminently are to seek to build it up. Now in the lesson that we have read you the statement is, "No man can serve two masters." No man can serve two masters successfully. Reason teaches you this. Your experience in life, and mine, will teach you this; and if you wish to make success in the act of seeking to find, you must make it a specialty; not the second matter in life, but a specialty. If you wish to be free from evil, if the gospel has found you in the world tainted and contaminated by sin, and you desire those things that go to mar the character of a man as represented in the law of morality if it has found you in that condition, the work of reformation must be done by you, and you cannot do that in a minute. It must be done gradually, and in doing it gradually, as you build yourself up in that life of pure thought and action you are establishing the kingdom. Having sought it, having found it, it becomes your duty to prepare yourself for the ultimate that is promised of the Lord Jesus Christ, that when he shall come to make up his jewels you will be found worthy. Then the work of seeking is to obtain the object. The object is to be made pure, to be made righteous, to become members of that kingdom, to be recognized as members of that kingdom, worthy of any position in it, that God, who is author of it, might feel called upon to place you in. Let us not lose sight of this thought, that the real work that lies before us is the preparation in this life that when the change shall come, and should it come to us, we will be prepared to enter in, and possess, and occupy in the life to come, in the kingdom of God. May God help us, and lead us, and direct us, and feed us by every word that proceedeth from his mouth.

(Reported for the *Herald* with the Edison phonograph by F. E. Cochran.)

## SERMON BY ELDER J. S. ROTH,

At Lamoni, Iowa, April 12, 1894.

Subject, The Kingdom of God. What is it? and How to Find it.

THE only apology I have to make for speaking to-night is that it is not of choice, but of duty. I always aim to be subject to the authorities that be, and if any have anticipated something new to-night I am afraid that you will be disappointed. I learned a lesson about twenty-five or thirty years ago. One day when I was in the city of Washington I went down to the Potomac and got into the water deeper than I expected to, and I was likely to not get out again; and ever since that time I have always aimed to stay near the shore as well as I knew how. Therefore I shall try to keep close to the shore to-night that I may not be drowned.

I have been requested to speak upon the subject, The Kingdom of God, and I do not know but I am glad that some person told me what to speak on, because there have been a number of sermons delivered here since this conference began that I have not heard, so I might have taken up some subject which has been discussed here; but if I had, I presume we would have agreed upon the points at issue, at least.

There are a great many ideas advanced in the world concerning the kingdom of God; but I have selected a part of the thirty-third verse of the sixth chapter of Matthew as a starting point, and it reads like this: "But seek ye first the kingdom of God and his righteousness."

We want to examine first whether God had a kingdom on the face of the earth, and if he had, what that kingdom was composed of, and whether that kingdom was to continue, or whether a time was to come when it would end. I know the position is taken by some, and I have heard it taken myself, that Jesus Christ

never had a kingdom on the earth while he was here; and I once heard a man say that he would not have one till he came the second time; that all the organizations known as kingdoms or churches were organized by men for their own convenience. I was rather surprised at the statement. Then there are others who claim that the kingdom is not an organization but that the kingdom can exist in the heart of an individual. These are points which I shall examine as we pass along this evening.

But first we want to learn what the kingdom is, or whether Christ had a kingdom. It seems to me if he had no kingdom the words of the text are superfluous and misleading, because Jesus says, "Seek ye first the kingdom of God." If he had no kingdom, I don't see why any man or woman should possibly seek for it or how anyone could find it. It would be just as absurd for me to make the claim or the request of some of you to point me out the track of a bird that flew through the air yesterday, or to show me the furrow which the great steamer plowed through the Atlantic two weeks ago when there is no such a thing in existence. But when we start out to seek for this kingdom we certainly comprehend, or should at least, that there is such a thing, or such an organization in existence. Some of you ladies or gentlemen, before you came across the great deep you first heard there was a country known as the United States; you made yourselves acquainted with the laws, and with many things concerning or pertaining to the government of the United States. So after you had satisfied your minds that there was a country known as

the United States of America, you then started to seek for that country. Before you started, however, you informed yourself concerning the law, the government, the officers, the location, perhaps, and all pertaining to that kingdom. Well, when you took the ship to sail for America, perhaps you landed somewhere along the British coast and you began to inquire, "Where is the government of the United States? I have heard of such a government, I have come to locate there; to become a citizen of the government known as the United States." Some one will tell you, "Why, right across the country here is the country known as the United States of America." You pass along till you get up there perhaps to Quebec or somewhere in that part of the country, and you begin to inquire, "Where is the United States of America?" Some one will tell you, why, right here; you are right in the United States now." And you begin to inquire, "Where is the President's house? Where is Congress? Where is the Capitol?" Well, some one will tell you, "Here is the Capitol. But then, for the President's house, we've got no President here. This dominion is ruled by a queen." "Well," says you, "then it's not the United States of America." "O," says the objector, "there is a country down south here, a little patch of country, known as the United States of America; but then this is just as good." But you have started to find the United States, and when you get into the United States you will know that you are there by the government which you have learned or studied before you came across the water; you have learned that the chief magistrate of this country is called the President, and that he has a Congress, and that the country is divided up into States; that States have heads or authorities which are known as the governors of the States, and so on down until you get down to the school board of the government of the United States.

You examine your record, and you find that that agrees exactly with what you have learned before you started to seek for these United States of America. You are satisfied that you have found that for which you started to seek.

Now we are starting out to seek for a government to-night. We are starting out to seek for a kingdom; and I take the position that this kingdom referred to here (I know another translation that gives it a little different, but I shall use the one we have here to-night, that of King James), is the church. The words, "kingdom," "church," "body," and "bride," "the Lamb's wife," and such terms as these are all synonyms referring to the organization of the Church of Jesus Christ. I will admit that sometimes the word "kingdom" is used for that government beyond, or where God is. But we are not seeking for that to-night; we are seeking for the government upon the face of the earth, the Church of Jesus Christ, as was established, as was put into motion when Christ was here.

Well, in the first place, what does it take to constitute a kingdom? We want to seek first what it takes for a kingdom, and then we shall examine further along whether we can find that kingdom. I take the position that there is no kingdom upon the face of the earth or in heaven either, without proper parts, or organization and laws. I claim that it takes five parts to constitute a properly organized kingdom; it takes a country, it takes laws, it takes officers, and it takes a king, a head, or a ruler, I don't care which you may call it, before we have a properly organized kingdom. And I expect to find to-night that this very kind of a kingdom was upon the face of the earth when Jesus was here, or at least set in motion about that time. And we want to go on, now, and see first whether we can find this. We turn to Matthew, the eleventh chapter and read; about the eleventh

verse, to prove that Christ had a kingdom or church on the earth:—

“Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.” Here we have the present tense used. “Well, but,” sometimes the objector says, “we go right back here and find in the prophecies of the Old Bible where the prophet prophesied in the present tense and it wasn’t fulfilled for years afterwards.” Well, perhaps that is true. We will take the next verse, then: “And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent,”—and I presume there is not one who will take the position that the days of John the Baptist were in the future when Christ made his declaration; therefore I hold that the eleventh verse refers to the past, to the present, and to the future, as well as the twelfth verse: “And from the days . . . [the time that Jesus made the declaration], the kingdom of heaven suffereth violence, and the violent take it by force.”

The kingdom suffered at the hands of the wicked or the violent from the days of John the Baptist, and that was before Jesus Christ made this declaration; therefore I hold that there must have been a kingdom in existence or it could not have suffered violence from the days of John the Baptist until that time. And the violent took it by force. We can find that illustrated by following the history of Christ and his church: Christ, the king of that kingdom, was nailed to the cross, the officers of that kingdom were murdered, and therefore the wicked, the violent, took the kingdom by force. Then there must have been one, or they could not have taken it by force.

But we will turn to Matthew, the twenty-first chapter, and there we have another reference made to the kingdom

of God, where Jesus says in the forty-third verse:—

“The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” Was Jesus going to take the kingdom from a people that had no kingdom among them when he said, “The kingdom shall be taken from you”? I hold that there must have been something to take. You cannot take a thousand dollars from me for the reason that I haven’t got them. So you could not take the kingdom of Jesus Christ from a people and give it to another nation if there was no kingdom.

But we will pass along from that and turn to Colossians, the first chapter, and get the connections now concerning this kingdom,—that is, the church, or body,—and show you further that there was a kingdom. In Colossians the first chapter and twelfth verse we read:—

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who delivered us from the power of darkness, and *hath* translated, [is that in the future?] and *hath translated* us into the kingdom of his dear Son.”

If the position be correct that Jesus had no kingdom, and will not have till he comes again, then Paul was wrong. Sometimes people are liable to be wrong; I have been wrong myself a good many times. But I believe Paul was correct in making the statement that he was translated, changed, set apart from the position or condition in which he was, into the kingdom of Jesus Christ.

I go a little further, and I read in the eighteenth verse: “And he is the head of the *body*, the *church*.” Then we have twice at least in this place where the body is the church. I want you to remember that, kind friends, because I am going to use that several times in proving how many churches there were, or how many kingdoms:—

“And he is the head of *the body*, *the*

*church*: who is the beginning, the first-born from the dead; that in all things he might have the preëminence.”

And I might pass along to the twenty-fourth verse. I shall read again:—

“Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his *body's* sake, which is *the church*.” Then we have the “body” to be the “church,” haven't we? So I think that is sufficient upon that point, that the body is the Church of Jesus Christ; and we will show you by and by that the body is the church.

But I know the objector comes in here again and says, “Yes, I believe that you can prove that point very clearly, because that Bible is just like an old fiddle; that you can play any kind of a tune upon it, and of course you can prove anything you have a mind to.” I had that to meet just two weeks ago—a week ago last Sunday. But, I don't believe that at all. I don't believe that you can play any kind of a tune on that Bible, or prove anything, the same as playing a tune on a fiddle. I do not know whether I *dare* say “fiddle” or not in the church; I guess I can, though. I call it fiddle for the fiddler's sake. Now if there is a fiddler here I want to appeal to you on this very proposition to prove that that is certainly false. I don't care how expert a player you may be, just lay that fiddle down on top of that organ and take your bow and seesaw there from June till eternity, and what have you got? You have but one sound, haven't you? “There,” the fiddler says, “I'm right.” Well, then, how do you play the tune? Ah, you take up that fiddle in your arms or your hands, and you begin to touch and cover, and pinch and press the strings, and you make that fiddle talk and play anything from Old Hundred down to the Devil's Dream. But how? By putting your construction on the strings that are on there. You make the

strings talk, and that's just the way you play, or prove all things out of the Bible. You lay that Bible down on that desk, and I don't care who reads out of it, whether it is the preacher on the stand, whether it is the little schoolboy in school, whether it is the professor, the lawyer, or the doctor, I don't care who reads it, it reads just the same. But when we come to play our tune upon it—I once heard a man try to play a tune on it—he was preaching upon the third chapter of St. John, and the fifth verse; and he read, “Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” And he played his tune like this: “Friends, that don't mean what it says. That should be, ‘You must be born of truth and the Spirit, or you cannot enter into the kingdom of God.’” Well, to my mind that man took that Bible up in his hands and he put his finger on that string—*water*—and he squeezed the very last drop of water out of it and made it say “truth.” This is how he played his own tune upon it. When I read it, it reads “water,” and I believe every schoolboy in this house would say w-a-t-e-r spells water, and not truth. It spelled that when Christ was here; it spells it to-day. A man may say it spells truth if he has a couple of titles to his name, such as D. D. and LL. D.; but as far as that is concerned, if those D. D.'s have to be added, (I suppose you understand that D. D. means doctor of divinity, and I have never learned the necessity of divinity having any need for doctors), when they doctor they doctor the word to suit themselves. And I will tell you, kind friends, when a man comes to doctor that word and doctors it differently from what it reads, I don't care if he has got as many D. D.'s as there are spikes in the Pacific Railroad, it does not change the word at all, only in his opinion: it is just the same after all. So it's just here the fiddle and the Bible are alike; you cannot play but one tune upon it until

you change and pervert. Therefore I hold to the position that Jesus Christ had a church or kingdom, and all the conjuring and doctoring will not change that, for the Bible says so.

I know that some claim this is heresy, and there is a sermon circulating over the country now in a paper which says that doctrine is dangerous "heresy," if I have the term right; it states something similar to that, at least. Well, we'll see if it's heresy; if it is it's some of Paul's kind, and I am satisfied that Paul will answer for the heresy which he preached. So we will turn a little farther and find another objection. We turn here to the seventeenth chapter of Luke; I am going to examine several objections to-night and see whether they are made of solid material, or whether they are a little gassy. We turn here to the seventeenth chapter of Luke and find in examination of the twentieth verse that Jesus was demanded of the apostles (that is what a preacher said once, and that he told them and tried to teach them that the kingdom of heaven would not come, but was within them then, in their hearts). Well, let us see, then, how it reads: "And when he was demanded of the apostles, when the kingdom of God should come"—O no; that is not the way it reads, but,—"When he was demanded of the *Pharisees* [not the apostles at all, but another class of people; we will see who they are before we leave this subject], when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." The objector says, "You had better not have read that." Well, I will try another translation, which is still stronger than that. It reads like this: "*Dos Himmel-riche is inwendich in iche.*" And when I translate that into the English we have these words: "The kingdom of heaven is inside in you." That's plain enough, I guess, for you and I to stand on; and I might as well try to tell my Lutheran brethren that the sun never rose as to tell them that that was a mistranslation, because they would say it was impossible for Luther to make a mistake in translating. I was right there myself once. Well, we'll see the inconsistency of the declaration. A kingdom is composed of

a country, is composed of subjects, of laws, of officers, and a ruler; and for the human family to get all of that into their hearts—I am afraid they would be in a bad condition; they would feel worse than when they had the grippe. I heard a man say in Chicago, last fall, that it didn't make any difference whether a man got the kingdom of heaven into him or whether he got into the kingdom of heaven. Now so far as I am concerned, it would make considerable difference to me whether I got into Iowa, or got Iowa into me. Then let us examine the consideration here of Jesus' words. He says: "Neither shall they say, Lo here! or, lo there! for, behold the kingdom of God is *among* you." That is what it says in the margin of my Bible here. He was demanded of the Pharisees. They looked forward to the time when Jesus Christ should come as a king and a conqueror, as a mighty emperor at the head of a great army to throw off the Roman bondage from the Jewish nation; therefore they thought it would come in that kind of a manner. But Jesus says they shall not say, lo here, or lo there; for he shall not come as a mighty monarch or warrior: "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within [or among] you." And when we examine that as I have stated, what it takes to constitute a kingdom, it is impossible to apply the declaration that it could be in the heart of anybody. And it was the Pharisees at best that demanded when it should come.

But perhaps some one might still think that Jesus meant that it should be in the hearts of these Pharisees; so to see who these Pharisees are we will turn to Matthew the twenty-third chapter and learn there what Jesus had to say about the Pharisees and then let you judge whether or not he meant the kingdom should be within them. From the thirteenth verse of the twenty-third chapter of Matthew we will read: "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven" in your hearts and won't let anybody else in."—Does it so read? No; that is not the way it reads, but as follows:—

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye

neither go in yourselves, neither suffer ye them that are entering to go in."

Why, it seems that there was some organization here; that there was a possibility of those Pharisees closing the door against the people that tried to get in. They would not enter themselves, neither would they allow those who were desirous to enter in. We read further: "Woe unto you, scribes and Pharisees, hypocrites!" for ye have the kingdom in your heart? No, "for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation."

The idea that that class of people should have the kingdom of heaven in their hearts, and Jesus tell men to seek for it! If there be but one kingdom of heaven, and that in the heart of somebody, and we are told to seek for it, it will take a long hunt to know whose heart to examine to find it! "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves," And these people, we are told by some, had the kingdom of heaven in their hearts! Well, it looks to me rather farfetched, so I pass from that and go on to the thirteenth chapter of Matthew and see the parable that Jesus gives concerning the kingdom of heaven.

In the thirteenth chapter of Matthew and about the thirty-first verse, I read:—

"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed." Ah! why? It looks to me as if here is something tangible. Here Jesus conveys the idea that the kingdom of heaven came forth from a small beginning, just like a grain of mustard seed. But it springs forth as a very tender plant, and it grows up and its branches extend east and west, north and south, and the birds of the air come and lodge in the branches thereof. So with the kingdom of heaven; it sprang up slowly and spread out east and west, north and south, and we find there were branches at Philadelphia, and at Corinth, and at Ephesus, and all over that country. So we have the kingdom of heaven to-day spread out over the world; with branches at Lamoni, and at Independence, and Des Moines, and Boone, and Clinton, and

Davenport; and the birds of the air, the nationalities of all climes, coming and lodging in the branches of the kingdom. So I think the parable is very applicable to the church of Christ; that it grew up unobserved the same as the little mustard tree right among them. They didn't know the difference between the little tree and any other tree until it grew up and became a large tree and became a habitation for the birds of the air of every clime. So these branches of the kingdom of Jesus Christ spring up all over the land as a resting place for the different birds of the air, or the different nationalities of the world. Just so. Then we find this beautiful parable illustrates that there is something tangible, and that it is like the kingdom of Jesus Christ. It would be very strange to me if God, the creator of the universe, the God of order, should have chaos and disorder in his kingdom here on earth, and yet be the great God of order in the heavens; it looks to me that it would not be godlike to have everything in chaos here without organization, head, or governing officers, and so on, when he is a God of order.

Let us go a little further, now, and see how many of those kingdoms Jesus Christ had. We will turn to Acts second chapter, or rather, we will first turn to First Corinthians the twelfth chapter and about the twelfth verse, and I read there, the record of Paul, as he says in the first chapter of Galatians that he received this doctrine not of man, neither was he taught it by man, "but by the revelation of Jesus Christ." Then let us see what Paul received here from Christ. He says, in the eleventh verse of the record cited:—

"But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

Now for the kingdom or the body:—

"For as the body is *one*, and hath many members, and all the members of that one body, being many, are one body: so also is Christ."

Does that mean more than *one* when it says one—*one body*? I turn to the first chapter of Colossians, the eighteenth verse, and Paul says that that body is the church, the church of Christ, the kingdom that we are seeking for. Then Paul says there is one church. Now let us

read it: "For as the church is *one*, and hath many members, and all the members of that *one* body, being many, are *one* body: so also is Christ." "Ah," says one, "you are perverting that." Perhaps I am. Let us see whether Paul does not say so. Colossians, the first chapter and eighteenth verse:—

"And he is the head of the body, the church." The *body* is the church. Now if there is anybody going to fight over that, let him and Paul have it, and I will stand back. Fourteenth verse:—

"For the body is not one member, but many."

The *body*, composed of members; the church is composed of members, I make a declaration or quotation from Acts 2: 47. It is necessary to belong to the church from the very fact that the declaration was made that there were added to the *church* daily such as should be *saved*. A man said to me the other day, that it made no difference whether he belonged to the church or not. I asked the individual what the apostle meant when he said, "There were added to the church daily such as should be saved?" and he took the position that it didn't say church. Well, he was right. He had another translation. But that translation said "*gaminda*," and when we get that into the English we have "the congregation." Therefore God added to the "congregation" "such as should be saved." And I would like to know where the difference is, now, between the congregation, and the church, and the kingdom.

So we look along a little further; we turn to Ephesians the fourth chapter and the fourth verse. Remember that this word tells us that in the mouth of two or three witnesses shall all things be established, and I read these words:—

"There is *one* body." "Ah," says one, "that does not say church." But remember that Colossians 1: 18 says the body is the church. We read further in Ephesians: "There is *one* body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." And when I come back here again to the twelfth chapter of First Corinthians, in the nineteenth and twentieth verses I read: "And if they were all one member, where were the body? But now are they many members, yet but *one* body"—church. Is that sufficient on that?

What is that church or kingdom composed of? How shall we know when we find the kingdom? I go a little further, and in the twelfth chapter of first Corinthians and the twenty-eighth verse I read:—

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps." God set them there.

I read away back here in the beginning of the Bible that God at a certain time set the sun and the moon in the skies, in the heavens, and he set a rainbow there. They are there yet. O, yes; They are there yet. What is the reason? The only reason that I can give is that there is no man large enough to reach up and take them out of their places. They have taken these officers out, and I don't believe they had a right to do it; but if you take man's theory for it they had.

Let us see further what other officers there are. I might cite a whole catalogue of them. "God set in the church," here it is declared, "apostles" and "prophets," and I find by referring to other places quite a number of other officers. They are enumerated like this; not in their proper order, but in the positions which they hold: "Apostles," "prophets," "evangelists," "pastors," "teachers," "deacons," "elders," "bishops," "helps," "governments," and so on. Well, are they there to-day? are those officers in the Church of Jesus Christ to-day? "No, they are not needed there to-day," we are told. I heard a minister make the declaration once when I asked him, "Sir, does your organization have those officers in the church?" "Yes, sir," he says, "we have them." Well I confessed to him I was mistaken, for I thought they did not claim to have them. But I asked him to be so kind as to tell me the names of some of the apostles and prophets in their church, and he turned over and referred me to Luke 6: 14, 15, 16, and read: "Peter, Matthew, Luke, and John," and so on, and he enumerated them. "Well," I said, "I thought those were officers in Christ's church." I said, "Do you have those officers now in your church—to-day?" "O no," he says, "they are not alive to-day; we don't need them alive to-day." I wanted to know why. "Well," he said, "from the simple fact that we have

the teachings of the apostles and prophets in the Bible." "Well," I said, "do you believe that when Jesus Christ set apostles and prophets in his church they were dead men?" "O no; they were live men. But then," he says, "we don't need them now. We have got the teachings of the apostles and prophets, and therefore we don't need *them* to-day." "Well, that's pretty good," I says. "What kind of officers do you have in your church that are alive? Have you got prophets there?" "No sir; we've got their teachings." All right, we will examine that now. Then God set living apostles and prophets in his church eighteen hundred years ago, but we don't need them to-day because we have got the writings of the prophets and apostles. Well, that's good. Do we need any living teachers to-day? I take position that we do not upon the same ground. We have got their teachings. Do we need any elders to-day in the church? "O yes, because we must have them." But I take the position that if a dead apostle is good, and a dead prophet is good, and a dead teacher is good, a dead elder is just as good as they are."

I further asked him, "Do you have dead deacons or living deacons in your church?" "O, living ones sure; we must have a living deacon." Well why? Haven't we got the declaration in that word just what a deacon shall be—the husband of one wife, he shall have *good* children, and so on? (I am afraid if that's followed there'd be a lot of deacons set aside, for their children are not quite as good as they ought to be, for it says they should have obedient families.) But I hold that we don't need a living deacon on the same grounds, because we are told all about them there, more than we are about the apostles, I believe. Then if a dead apostle is good, and a dead prophet is good, a dead deacon and a dead elder, and a dead seventy, why not just as good when they are all dead? Where shall we find the kingdom if the officers are all dead? Jesus says, "Seek ye first the kingdom of God," and I guess when we come to find the kingdom, or seek for it, which Jesus Christ had, if they are all dead, I guess of course they are buried; and in order to find them we must use the spade. "But," says one, "That don't satisfy my mind that we

have a right to expect apostles and prophets to-day, because I turn right over here to the thirteenth chapter of First Corinthians and find that prophecies shall fail. And if the prophecies shall fail, the prophets must cease or they could not fail." And a little further on I read that if they have any knowledge it shall vanish away. Let me read in the thirteenth chapter from the eighth verse: "Charity never faileth." Why does charity never fail? Because it is one of the grand attributes of God. God is charity, or love, and because love never had a beginning, can never have an end; and therefore the apostle truly could say, "Charity never faileth: but whether there be prophecies, they shall fail, whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." "Now," says the objector, "that does away with the whole idea of the continuation of prophecy and those gifts in the church which you claim." Well, if the book says so I am satisfied. I am ready, as I have made the statement time and again, to come to a unity with all the churches on the face of the earth on a Bible basis, and if the Bible says so,—that they have failed,—I am ready to say amen. But let us read just a little farther:—"Whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." And that book tells me, "What therefore God hath joined together, let not man put asunder." "Well," says the objector, "that does not mean this; that just means man and wife alone." I wish they would apply it right closely then, and not separate; but I hold that whatsoever God hath joined together, let not man put asunder; and God has joined together prophecy, and tongues, and knowledge, and where one fails, the other must go. Is there anybody who will take the position that knowledge has failed and vanished from the earth? If not, the other two must stand side by side, as far as God is concerned. If they have failed, it is because man would not cherish them any longer.

(Reported for the *Herald* with the Edison phonograph by F. E. Cochran.)

(Concluded in next Supplement.)

## SERMON BY ELDER J. S. ROTH,

At Lamoni, Iowa, April 12, 1894.

Subject, The Kingdom of God. What is it? and How to Find it.

(Concluded from last number.)

LET us see when prophecies shall fail, etc.: "For we prophesy in part;" the very thing which we are told shall fail. Paul says we prophesy in part, and, he goes on further: "But when that which is perfect is come, then that which is in part shall be done away." We are told by some that that which is perfect has come. Well, if that is true, then these parts shall be done away. What part? Prophecy, tongues, and knowledge. Then *that* perfection has not come. When is that perfection? When all shall be restored as it was from the beginning, and I hold that that time has not yet come. You will find it more fully described in the sixty-fifth chapter of Isaiah, also in the eleventh chapter: When that which is perfect cometh, when that which is perfect shall be restored; when the knowledge of the Lord shall cover the earth as the waters cover the sea; when the lion and the lamb shall lie down together, and when the lion shall eat straw like the bullock, when that which is perfect has come; and I hold that that time has not yet come. I know there are people who will object to that position and say that that time has come; that the lion and the lamb do lie down together. I'll admit that, too; but the lamb fails to get up again. "Well," says the objector again, "that isn't to be understood literally; you must spiritualize that." Well, how do you spiritualize it then, my friend? "Well that lamb and that lion spoken of there is the human family. For instance, we have a protracted meeting going on, and of course men and women attend, and by and by the woman,

being more susceptible to the gospel, comes forward and is converted, or rather, she is persuaded of her wickedness and her sins, and she embraces Christ as her Savior, becomes a lamb of God; and the old man, the old stubborn man, he won't do that. He goes home with all his stubbornness, and of course the man, the lion, goes home with the lamb, his wife, and they dwell together." Well, there is one objection to that; if it be true that that means the man and his wife, just show me that lion that eats straw like the ox, and I'll give it up. It says emphatically that the lamb and the lion shall lie down together, and the lion shall eat straw like the ox, etc.; yes the lion shall eat straw like the ox. If one is spiritual, the other is too. But perhaps that is spiritual straw he eats.

But we will go a little further with this examination and see when these spiritual blessings shall be done away. They go together; prophecy, tongues, and knowledge. Have tongues been done away? O yes; speaking in tongues in the church is done away because no longer needed, so we are told. Well, where does the Bible say so? I am ready to believe it if the Bible says so. But tongues are not done away. I would like to know how many different tongues there are in this house to-night; how many different languages there are spoken. When that time comes that that which is perfect shall come, then all the different tongues and languages will be one language; the Adamic language will be restored. If that time has not come, then all things have not been restored as they

were at the beginning. When that which is perfect is come, we will have no need for prophecies; then we will have no need for tongues, because there will be but one language, and all will understand that; and I hold that *that* time has not come yet; and therefore it is in the future. It will not come till Jesus comes again.

But let us go a little further. We turn to Ephesians the fourth chapter and there we get another additional witness upon this subject of just how long these prophecies shall continue. We read here in the fourth chapter and about the eleventh verse: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Now remember this is the same writer that we have quoted in Corinthians. He was up yonder with the Corinthian church and he told the people yonder how the church was organized; how it should run; what the officers were; how long it should continue. Now he comes down just the same as we have some of our brethren here and at Independence; they preach a sermon on a certain subject, and they come up here and they preach a sermon on the same subject, but do not use the same identical words. I never heard Latter Day Saint preachers who preached sermons from the same subject just exactly like. They all vary somewhere or other in the presentation, but it does not change the subject. So with Paul here; he was yonder at Corinth, and he told the brethren there (see the twelfth chapter of First Corinthians and the twenty-eighth verse) that God put officers in the church, and he goes on to tell what they were: apostles, and prophets, and pastors, and teachers, and so on. Now he comes down here to the Ephesian branch of the church and he says here, speaking of God, "And he gave some, apostles; and some, prophets." Why, he gets them just in the order that he had them up yonder—apostles and

prophets. But how long shall they be there, Paul? "And some, evangelists; and some, pastors and teachers; for the perfecting of the saints." Are they all perfect? (I wish the Saints were all perfect.) For the perfecting of God's children. Will you allow that construction? Are they all perfect? Well, there are some who claim that they are. I am glad to hear it; I am glad to hear them say so, for I never would have found it out by their lives if they hadn't said so. "For the perfecting of the saints; for the work of the ministry." Does the ministry need any work to-day? If it does, then these officers are in the church, or ought to be. "For the work of the ministry, for the edifying of the body." *The body?* What is that body? Why, it is the church; for the edifying of the Church of Christ. "Well," says the objector, "we haven't got them, we don't need them." Well, I have no objection to that. I am not examining anybody's church—any man's organization. I am seeking to-night for the kingdom of Jesus Christ—the church. That is what I am examining, without alluding to any man's organization whatever. Paul says further: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." How long, Paul? "Till we"—Who? Well, I will give his own words: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Are we there to-day? I don't believe we are. There are various opinions upon the face of the earth, among the children of men; I don't know how many organizations there are. And this declaration is that there shall be apostles, prophets, evangelists, pastors, and teachers in the Church of Christ till we all come to the unity of the faith, to the perfect man, in the fullness of the stature of Christ Jesus; and I hold we are not there.

Then the declaration is, when "that which is perfect is come," then these things shall be done away; and that these officers shall be in the Church of Christ until that time; and when we find the kingdom or the Church of Christ, we will find all those offices in it. We are seeking for that kingdom over this world everywhere.

Jesus has commanded that we should seek first the kingdom of God. Now is that the kingdom of God? If it took apostles, prophets, evangelists, pastors, teachers, deacons, elders, bishops, helps, and governments to constitute officers of the Church of Jesus Christ eighteen hundred years ago, does it take anything less to-day to constitute that same church? I don't believe it does. If it does, God has changed; if it does, where does the Bible say so? I cannot find anywhere that that law has ever been repealed. *God* set them in the church. If *God* set them there, where is the man or set of men that had the right to take them out? And if they are not there,—we are told everywhere that they are not there,—then some person must have taken them out. "But," says one, "what is the need of these prophets in the church to-day?" Well, that is very important. We are told that we have all that is necessary to-day, and of course we don't need prophets to-day; but we will ask a question: What was the need for them eighteen hundred years ago? Was there need for prophets in the church then? or did *God* make a mistake when he said he set apostles and prophets in the church? Were they needed then? If they were, what did they do? what was their office work? If we can ascertain what their office work was then, and we have any need for that kind of work to-day, then we hold that they ought to be there to-day just as well as then.

I don't know that I can compare the prophet of the church to anything better than to the headlight of a railroad engine.

When the railroad there was first made, the company put the cars on the track, and the engine ahead of the cars, and on the front of the engine the large headlight. What for, my friends? "Well," says one, "it was to show in the dark night when the cars came along, when the enemy of the company—(and you never saw an institution on the face of the earth that did not have enemies)—when the enemies of the company are trying to destroy that company's property, when they throw some obstruction in the way, the headlight reflects, and the men of the train, the conductor, the fireman, and the engineer, see the obstruction by the headlight that is on the train or on the head of the engine, and they can stop the train and take care that there be no accident and the company suffer no loss." Just so it is with the headlight to-day. But supposing that after that railroad company had run some five, six, or ten years, and they began to imagine within themselves, "Well, we have been over this road, and we know every whistling post, every switch, every turn, crook, and curve, and we don't need a headlight at the head of the engine any more;" and the next time he starts out he puts the engine to the other end of the train; and more than that, he gets the engine hind end foremost, and the headlight reflects to the rear, and some dark night you go out here and you hear the noise of the train coming. Well, that train is far off; for you don't see the headlight yet, but the noise of the train comes closer, and there is no headlight. You say there is something wrong; but by and by you hear the train coming thundering along, and the enemies of the company have discovered what the trouble is: the trainmen have changed the headlight, it is at the rear end of the train now, and the enemies throw some obstruction in the way, and the train is ditched, and the company suffers loss, and the men are killed. Well now, you

see the necessity of the headlight at the head of the train. So we have the headlight of the Church of Jesus Christ. We have the prophets away back yonder at the *head* of the church; apostles and prophets representing the headlight, the Spirit of God reflecting through them what the enemy is going to do. We find that the enemy of the church is the Devil, and he has been throwing obstructions in the way ever since God made Adam; and God, through the headlight of the church, the prophets of the church, warned them of the obstruction the Devil has put in the way, therefore the train is saved, or the church is saved just so long as it has the headlight, or prophets and apostles at the head of the church. But after the church had run along about four hundred and fifty to five hundred and seventy five years, and the people began to think they did not need the prophets in the church any more, they turned the church around, now, and they look back there to the dead prophets; they look back there to the dead apostles, and they have the headlight or the reflection of Jesus Christ by the Spirit of inspiration at the hind end of the train, or church away back yonder, and they are coming along hind end foremost. Yes sir. And the churches are groveling along in darkness because the headlight is at the hind end of the train, looking away back there to Jerusalem for knowledge, and wisdom, and all the spiritual gifts enumerated in the twelfth chapter of First Corinthians, and the church is running along, and the Devil has thrown obstructions in the way, heresies and apostasies, and that church was wrecked, and the company suffered loss, and the men were destroyed, just because they reversed the headlight and put it to the rear end of the train. They reversed the office of apostles and prophets and put it away back yonder when it was placed at the head of the church by Jesus Christ. We find a prophet named Agabus prophesying and

warning the church that they should prepare, for a great dearth was coming, and a famine; and they did prepare. That is the way that the headlight served the church eighteen hundred years ago. Has the church any enemies to-day? If it has, it is just as essential to have the headlight to-day as it was then. If it was need then it is needed now. If not, why not?

But we go a little further in this examination, and we find here in the twelfth chapter of First Corinthians some more work of these officers in the church, and we find here by examining the twelfth chapter that Paul describes the church as a man, and that the hands, and the eyes, and the feet were all essential. But after awhile they begin to look around and they come to the conclusion that they are not essential. Paul says emphatically that the hands cannot say to the feet they are not essential because the feet are not the hands, the eyes, or the ears, therefore they are not essential; but he says that every member in the body is essential; and if they were essential then, where does the Bible say they are not essential now. Suppose I make another illustration here: When God made Adam and Eve we find that he made them perfect in organization; "very good," the record says; they were made very good. Well, after awhile Adam began to look Eve over, and he thought there were more members there than were necessary, and he says to Mother Eve, "God has said you were organized very good; he gave you hands, and eyes, and ears, and feet; but I don't see the necessity of all these members in that body now, for I think they have served their time and purpose, and therefore are no longer needed; and I think I can improve on that." So he takes off an arm, and it don't seem to affect her very much, and he takes off another; and he looks at the two eyes, he says there is no use for two eyes in one head, and he takes out an

eye; and he looks her over again and again, and trims her down till by and by there is nothing left there but just a stump of Mother Eve. And he calls in the two boys, Cain and Abel, and he says, "Boys I want you to have a kind visit with your mother." And the boys come in, and they look around, and say, "Father, where is mother?" "Why, there she is." "No, that isn't mother, that's an old stub. Mother had eyes, ears, hands, and feet, but I don't see any of them. What's the matter?" Why, the man was going to improve on the body which God made. So we have here in the Church of Jesus Christ, apostles and prophets, evangelists, pastors, teachers, deacons, elders, and bishops, helps and governments; but after awhile man began to look that woman, the church, over and began to trim her down; and what have they got left? Why, only two feet, the deacon and the elder. Is that the church we are seeking for tonight? Is that the kingdom of God which Jesus said to seek first? Well, when we find that kingdom will we find anything different from what Jesus left here? If we do, how shall we know that it is the kingdom of God?

"But," says one, "you just misapprehend or misunderstand that; you misapply it." We turn over to the fifteenth chapter of John and the fifth verse, and Christ says there: "I am the vine, ye are the branches." I'll admit all that. I know a church in the State of Iowa that has a motto over the stand which says: "We live to love the church that extols our Christ." I am glad of that. I am glad that that church lives to love the church I represent, for we love to live to extol the Christ. That is, the Bible Christ, the Savior, the Redeemer of the world. Let us see what this Christ says here: "I am the vine, ye are the branches." "Now," says the objector, "you don't apprehend or understand the idea conveyed here. All these organiza-

tions are branches of the vine." Let us see if that is correct; I will turn to the twelfth chapter of First Corinthians and see whether that is applicable to the position taken, "I am the vine, ye are the branches." Now suppose we make a comparison here of the vine. We take a grapevine, for instance, and I don't care how large that grapevine is. I read once that there was one in Kentucky eighty rods long, and I thought it was awful long. Here is a vine, I don't care where you find it. It grows up and has branches east and west, north and south, and when you go for fruit on that vine in due time, what do you expect to find? Why, every little girl will say, "You expect to find grapes there." Isn't that what you expect to find on grapevines? Certainly! Then every child would expect to find grapes on the vine. Well, now, if the vine bears grapes, will the branches bear the same? Most assuredly; nature teaches us so. Well, let us examine that. Here we have a vine, say in a garden down here of some of our brethren, and he goes out in the fall of the year when grapes are ripe, and he finds on the main vine beautiful clusters of grapes, and he looks upon another branch running off east, and he finds raspberries on that; he looks upon another branch, and he finds peaches upon that; he looks upon another branch and he finds apples on that. "Well," says one, "is not that all fruit?" Yes, that is all fruit, and good fruit. I am not objecting to the fruit. I want to see whether they are grapes or not; and if they are not grapes, I claim that the branches have no connection with the vine. Well, the man is puzzled about the affair. He looks around over these branches, and he says, "I cannot understand how that one branch of my vine bears grapes, another bears apples, another this kind of fruit, and another that, and I am going to make an examination." And he follows up this first branch and

he gets up close enough to the old vine to see that there is a little space between the vine and the branch, and the branch gets the shadow of the old vine and not the substance, or the sap, if you please; therefore it is reasonable that that branch could not bear the same kind of fruit that the old vine did, because the branch was not connected and he examines every branch in connection, and he finds every one in the same condition.

Well now we turn to the twelfth chapter of First Corinthians, beginning at the first verse, and I am going to give you just a few clusters of the grape from the old vine. I read: "Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts,"—we will call those the grapes, now, or fruit, there are diversities of gifts. In the fifth verse, "And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one" member "is given . . . wisdom." That is one bunch of grapes. "To another the word of knowledge." That's another, "by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he [God] will."

These are the grapes of the old vine; they are the fruits of the old church. Now if the branches or organizations called churches are actually branches of that vine, they will all bear the same kind of fruit. Is that unreasonable? If they do not bear that same kind of fruit, I am forced to the conclusion that they are only under the shadow of the old vine, and do not receive of the sap, or substance, or Spirit of the old vine. For

if they partook of the same Spirit, they of necessity must bear the same fruit the old church did.

"But," says the objector, "we believe in prophets." O yes; I will admit that; a great many believe in prophets. But they are spelled just a little different than what prophets are spelled here in the Bible. They believe in buying a horse for fifty or sixty dollars, and then selling him for one hundred dollars; they believe in *profits* but not in *prophets*. That is the kind of profits they believe in. But here are Bible prophets who foretell future events; but they are done away with, we are told, because no longer needed. Well, does the Bible say so? That is like a great many other points. Perhaps some one will take the position that that ought not to be there. Well, let us read here, right in the fourteenth chapter of First Corinthians and the twenty-sixth verse: "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." Edifying of the body. I read back here that these officers were for the edifying of the body, the church. Now let us go a little further; thirty-seventh verse: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." But it is said that we do not need them now. It does not say we do not need them now. "O well," says the objector, "we turn right back there and Paul says he is going to show you a *better* way. Yes sir; that's what he says right here, "I show you a better way." Well, now, we get the better way right here in the fourteenth chapter, thirty-ninth verse: "But if any man be ignorant, let him be ignorant. Wherefore, brethren, forbid to prophesy, and don't let them speak in tongues?" No, that is not the way it reads; but, "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues," that is the better way, you see. I get these things mixed sometimes. My father was a preacher of a popular church and he used to tell me that those things ought not to be read just as they are there; that they were done away, were no longer needed in the church, and ought not to be in the Bible

now. That is like the preacher when he was called to a new congregation. There was a family there—a good old deacon who never missed a meeting from the time he first moved into the neighborhood; and they concluded that the old preacher had been there long enough; that he was getting rather stale, that they ought to have a new man now; they were getting tired of the old man's way of preaching. So they sent and got a new preacher. And when the new preacher came, "Now," says the deacon, "we'll go and hear what this man has got to say." And he preached right on this subject the first night. "Now," he says, "friends, that ought not to be in the Bible there. It is done away, and not for us in these last days. We have got beyond all that, and therefore it ought not to be in there." The good old deacon went home and he looked at it, then said to his wife: "Now I thought that ought not to be in there," and he took his scissors and he scissored that out. The next Sunday the new preacher preached from the third chapter of St. John the fifth verse, and he says, "born of water," that ought not to be in there; it is done away with; it ought to be out of the Bible." So the deacon took his scissors, and he clipped that out. And so every Sunday the preacher showed something that ought not to be in there. So at the end of the year the deacon and his wife concluded that they had done so well in changing preachers that they would change again. But he says to his wife, before he goes we will make him a visit. And he took his good old Bible, that is, what he had left, under his arm, and he started for the preacher's, and he went in and laid the Bible down on the stand and sat down, and the preacher happened to notice it. "Why, my dear brother," he says, "what have you done with your Bible?" It just looked like the stub end of a receipt book; you know how they look; he had just the stubs. "Well," he says, "I have done just what you told me to do." "What did I tell you to do?" "Why in every sermon you preached the whole year you told me that something in there ought not to be there, and I cut it out, and that is all I've got left; and if the new preacher tells us to cut out as much as you did, we will not have anything but the lids of the Bible

left before we get through another year." That's where the trouble is. Therefore Paul said here in plain words in this fourteenth chapter, thirty-ninth and fortieth verses, "Wherefore, brethren, covet to prophesy." "O well, all this is done away with, of course." But the *Bible* don't say so, and I don't believe it ought to be cut out of there at all. God put it there. Because Paul says in Galatians that Jesus revealed it to him; and in the eighth and ninth verses he says if an angel or a man preach any other gospel let him be accursed. So I say to you to-day; seek ye first for that kingdom, and you will know that kingdom when you find it, by the pattern which is left on record, the same as the Englishman, or the Norwegian, or any of the foreigners that come to this country; they know the country by that which they have read. So when you find the kingdom of Jesus Christ you will know it by the pattern which is left there. The officers in that kingdom are apostles, prophets, evangelists, pastors, teachers, and so on, as you have heard them enumerated time and again.

And the way to get into that kingdom is by faith in God; repent of all that is evil; be baptized for the remission of your sins (Acts 2:38), and have hands laid upon you to confirm you as a member of the church and for the gift of the Holy Ghost. (Acts 8:17; 19:6; 9:17.) That was the law to get into that kingdom. Is not that the law now? If it is not, pray tell me when it was changed. When does the Bible say it is changed?

Then again, we find here that this kingdom is called the bride, the church, the Lamb's wife. And I read a little further; Jesus says in the fourteenth chapter of St. John, I think about the second verse, "Ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again."

Now Jesus has gone to prepare a place for somebody. Who is it for? For the kingdom, for the bride, which he left here on the earth; and I believe that when he goes to prepare that place, and he has that place prepared for his bride, he is going to come again. We heard here the other night so beautifully, so

grandly illustrated, that the bride, the church, was going to have a supper by and by; there was going to be a great wedding. Christ is going to come to be wedded to his wife, the bride which he left here. Well, how many brides did he leave here? I find here that Jesus Christ said by the mouth of Paul that he left one bride here; that he left one body here; that he left one church here; and that church is *the* church, I hold; that he will seek for that church when he comes again. It would be very, very strange if the position be true, that it takes all these different organizations to constitute the Church of Jesus Christ; and I learn by that word, and I believe it, that in order to get into the kingdom triumphant we have to be in the kingdom militant here. And if it is true that it takes all the churches or a thousand organizations to make one church, the Church of Jesus Christ, then in order that I may be saved in the church triumphant I must be in the church here; and if that is true, it would be necessary that I would join every one of them before I would be in the Church of Jesus Christ, that is, if it takes them all to constitute the church or kingdom of God. But then I fear that would be a very expensive investment if I had to give each of the preachers ten dollars every time he came around. But I believe that when Jesus comes he will come seeking for but one church. Let us suppose a case. A young man took the notion to get married and settle down, and he hunted up the girl that suited his fancy, and he told her, "Now, you be true to me until I go to prepare a place for you." She would be a hard-hearted girl if she wouldn't promise, even if she did not intend to do so, but she promises she will. And the young man starts away off to prepare a place for his bride. After he has gone, perhaps about ten years, he comes again. Now he comes to seek for his bride. Do you suppose that when he comes to find his bride that about twenty-five or thirty girls will present themselves, and all claim to be his bride, the very girl he left behind? But if so, when he investigates he learns that not one of them is dressed like the girl he left here, and he learns still further that one of them has no eyes, the other has no hands, the other no feet, and in fact not one is

properly organized or developed. But he must make the best of it; he can't find the identical girl he left here. So the best he can do is to gather them all up in his arms and start for his new home, singing, "Hallelujah, I have got them all!" I am afraid he would have a sorrowful time of it. But I am sure he wouldn't do that. No; never. Then how can we expect Jesus to accept so many different churches when he comes? He left a bride here, and that bride was adorned with prophets, apostles, pastors, teachers, deacons, elders, bishops, helps, and governments, with all the gifts and blessings of the gospel which were in the church eighteen hundred years ago. And when he comes for that bride he will expect to have a grand supper or feast, and he will look for the identical bride he left here. And I don't believe he will take one thousand for the one he left here. And I hold that he will not come until he can find that bride, as I understand it. Therefore when he comes he will have the pattern with him, and he will take the pattern around over the world until he finds the bride, the kingdom, the church, the Lamb's wife which he left here.

Then it is essential that we seek for that bride. Remember, not brides, not churches, but "the bride," "the church." We shall know that bride; and when we find that Church of Jesus Christ, when we find the kingdom which Jesus Christ organized, we will know it by the pattern which he has left here. And when you find that kingdom, get into it by obedience to the gospel of Jesus Christ. Jesus says in John 7:17 that you shall know of the doctrine that is taught in that church or kingdom; you will know whether it is the Church of Jesus Christ by the pattern which he left here. Jesus has made the declaration in the seventh of John, the seventeenth verse, that he that doeth the will of the Father, he shall know of the doctrine. He that examines the pattern of the Church of Jesus Christ, he shall know that kingdom when he finds it. May God help you to first seek the kingdom of God, and then give you decision of character to enter in and become a citizen of God's kingdom, and an heir of salvation.

(Reported for the *Herald* with the Edison phonograph by F. E. Cochran.)

## SERMON BY ELDER HEMAN C. SMITH,

At Lamoni, Iowa, April 15, 1894.

Subject, FAITH AND PRAYER.

AFTER reading the eleventh chapter of St. Mark, from the twelfth to the twenty sixth verses inclusive, the speaker said:—

The principal objection that I had to addressing you this afternoon was this: I feel intensely interested in the purpose for which we have agreed to pray, and to have my mind turned from the subject of prayer and the responsibility of addressing you placed upon me, was somewhat objectionable; but I have thought that if I can so talk to you this afternoon that our minds may not be turned from the subject under consideration—that the matter presented may be in line with the purpose for which we have agreed to supplicate the name of God, it would be better for you and for me. I therefore call your attention to the last part of the twenty-second verse of the chapter I have read; "Have faith in God."

Now I presume that if I should stop there and simply recommend to you that you have faith in God, there would be no difference of opinion—perfect unity would obtain upon that proposition. I am sometimes told that the whole Christian world agree in regard to this, and if we would stop there we would be in unity with all who profess the name of God everywhere. Were we to simply declare that faith is necessary there would be entire unity, but the moment we take another step and begin to talk about the effects of faith, then there is division; so we cannot be in unity, it seems, so far as faith is concerned if we consider it in its effects. We shall not be able this afternoon for want of time and ability to thoroughly canvass the subject before us. There is much connected with it that you and I have learned; there is doubtless more connected with it which we have not learned. It becomes us to-day so far as we are able, however, to exercise faith in God, and a few observations as to how we are to exercise that faith will not be out of place, I trust.

I presume that our first thought in connection with this is that we ought to believe in our hearts that God will do just what we are asking him to do, and if we can with all the intensity of our minds believe that, if in approaching him we may believe that he will do all that we require at his hands, if there is no doubt, if no fear enters our hearts, we will feel that we have made advancement and that we are getting near to the throne of God; and yet it seems to me that if we exercise that kind of faith only, we are far from what we ought to be.

If I rightly understand the subject of prayer and the subject of faith in God, it is not a belief that we may bring God to us; it is not the conviction that we may so move upon him that in his love, and mercy, and kindness he will come to our rescue, meet us where we stand, and provide for our supposed necessities; faith in God, it seems to me, would rather inspire us to have such confidence in him, such a firm belief in his goodness, that we would go to him. I do not expect by our prayers to-day or at any other time to be able to make God more willing than he is now. I do not expect that the voice of this multitude crying unto God from their hearts will be able to change him, for I am told emphatically in his word that he never changes; that he is the same, yesterday, to-day, and forever; that he is without variability or shadow of changing. If then his purposes were determined upon before we began our prayer, those purposes still remain. All the supplication that we can make will never change him at all, for there is no shadow of changing with him. Nor do I anticipate that in our supplications we shall make him better disposed toward us than he was when we began, that we will change his disposition in any regard; for if I could believe that we could change his purpose, his disposition, and make him more willing to bless, I could not have confidence

in him as God. Then what are we praying for? Why are we supplicating the throne of God to-day that we may obtain necessary relief from the crisis in which we are placed? Why do we come and humble ourselves in fasting and prayer, call upon his name to ask that certain things may be done? Not to bring him to us, as I understand it, but for the purpose of bringing ourselves in a condition where these things may obtain. We are not now in the condition where the things we desire may obtain, is the trouble, or we would have them. Our prayers should be for the purpose of bringing ourselves into that condition, into that relationship with God where the effects desired may be felt by us. That is what I have thought, for the last few years, is the reason why we pray. It is not for the purpose of enlightening God in regard to our wants, for we are told that he knoweth what things we have need of before we ask him; knowing what we have need of and being disposed to bless, we have nothing to gain so far as moving him is concerned. Prayer is the medium through which we approach God, not changing him and bringing him nearer to us, but changing us and bringing us nearer to him. That is the point; that is why we humble ourselves before God; that is why we deprive ourselves of necessary food that we may be very humble and that our minds may be in a better condition to feel the effect of that living divine presence which he is always ready to bestow upon us.

We feel the effect of this principle somewhat in communication with each other. When I talk with some men I feel the effect of their minds upon mine. You know how that is, how free you feel sometimes in conversing with some men. Their very presence gives you liberty; you feel that you would not reserve anything from a man like that; your spirit and theirs are in perfect rapport; there is not a secret in your heart but what you will unbosom to a friend like them but immediately you turn and talk to some one else and you feel entirely different, feel that there is something within your mind that you will not reveal; you put up a fence around you and say, "You can stay outside so far as I am concerned; I don't propose to let you into my thoughts nor give you to understand my condition at all. I will close my mind against

you." The difference is this: that this mind is not congenial; you may not have anything in the world against the man; you may not be able to point out anything in his character that will be objectionable to you; he may have manifested just as much disposition to befriend you as the other; but you don't feel the same. You know how that is; I can't tell you why, but it is.

And for this reason we pray, for this reason we try to get ourselves in such a condition of mind that we can approach God, that we may draw into his immediate presence and feel the effect of his mind upon ours, lifting us up from our present condition into the light of God, so that the conditions may be favorable and what we pray for may be possible because we occupy a condition where the effect may be produced upon us. As long as we do not approach God in prayer and draw into his immediate presence so we may feel his power and his love, these things will never come to us, no matter how much we may say our prayers. Sometimes we simply say our prayers as we were taught when we were little children, when we knelt by our mothers' knee and lisped the name of Jesus. We used to call it "saying our prayers" and it was, and we say them yet sometimes; but it don't amount to much. Before we can pray effectually we must have our whole soul drawn out towards God; the mind, the heart must be tending towards him, rising above present conditions and the effects of things surrounding us and feeling the influence of his mind upon ours. That is what we are trying to do to-day if we can understand it. We don't want God to come to us and meet us in our present condition of things and relieve our wants and provide for our necessities: if we did, it would not do us any good. I will tell you why. If he came to us in our present condition and manifested as plainly as words could make it what he desired at our hands, we would not comprehend it. We would be unable to grasp the thought that was couched in the words that were used; in our coldness and lack of spirituality we would not be able to understand his will any better than we do now. But if we can go to God instead of expecting him to come to us, and prepare our minds so that the divine light of heaven may

shine in them, we shall be able to comprehend God; and then when he speaks, when the power of God rests upon us, we will know what he means by what he says. We want to get where we can understand the mind and will of God. I don't care anything at all about an inspiration that simply comes to me in word only and leaves me in the condition I have been before; I don't want a revelation of God's will that is simply telling me what I should do or believe, and then leaves my mind in a condition that I cannot grasp the thought. The kind of revelation I want is in the mind; I want to have my mind inspired, enlarged, that I may grasp the truths of eternity.

Robert G. Ingersoll was not far out of the way when he criticised the position taken by the world, when they talk about inspired truth. He said truth did not need inspiration; that a truth was no more true after it was inspired than it was before. He said inspiration was needed for a lie that it might look like truth. I don't believe a truth is any more a truth after it is inspired than it was before, and I don't think that the words "inspired truth" mean anything. We don't want inspired truth so much; we want inspired minds to comprehend the truth; that is what we need at least. That is the kind of revelation we want to-day more than anything else; and if God shall see fit to speak to us and manifest his will, if he shall in the goodness of his heart say to us the words we desire to hear, may God grant that with that power of revelation, with that declaring of his word, may come the power of comprehension, may come the influence of God's Spirit that will enable us to know the mind and will of God, to see the law as God has revealed it.

It is quite possible to my mind that the reason why we do not understand better what we have received than what we do is, because we have not drawn near enough to God, because we do not move in that atmosphere of intelligence and inspiration and light that will enable us to understand what we read. There is considerable significance in the question asked by different ones in times of the past, "Understandest thou what thou readest?" That is the point. We have revelation from God, much more perhaps than we can comprehend. True, we need more in regard to some things, we

need the indication of God's mind in regard to what place God designs his servants to fill and who shall occupy the several positions or offices that now are vacant; but we need more than anything else the inspiration of God's Spirit in our own minds. In fact, we don't want simply that God shall inspire the prophet to speak to us. While that is a thing necessary, while it is a thing provided in the law of God, while we cannot well do without it under our present conditions, for God must according to his plan reveal to us his will through the prophet from time to time; but we do not simply want the word of God as given through him, but we want to arise to those divine heights, higher than our natural minds will take us, and be inspired with that intelligence that we can comprehend the word and law of God, that we may put it in practice, and that it may be useful to us.

That is the reason why the Lord said we should enter into our closets and pray. If I were to stand here before you to-day and pray to God, that prayer would be just as acceptable to him if the conditions were the same, if the mind were the same, the prayer would be as effectual as if I was shut in my closet and was praying there alone. But the difficulty is if I undertake to pray here with these influences disturbing me, if I undertake to address the throne of God, and am thinking about what is around me, I am partially hindered in the exercise of my faith in God. For this reason God said, Go into your closet and shut the door; it don't matter so much about you being inside and alone as it does about the world being outside. Shut your door that the influences that otherwise would affect you in your prayers may not disturb you there. There with no thought of those around you, with no other minds affecting yours, you can more effectually draw out your heart and soul in prayer to God, and while you pray you may feel the influence of the Divine mind upon your own to better effect than you can when surrounded by the multitude. No thought then of hypocrisy can take possession of your mind; you won't take into consideration whether your neighbor indorses your prayer or not, but you will pray there where no eye can see and no ear can

hear but the ear of him who reigns above; there will be a communication established between you and the Divine mind that will raise you up to be nearer like God, bring you nearer to his standard. You don't go in there for the purpose of bringing God to you; you don't go there for the purpose of making the distance less by God coming down or approaching nearer to the condition you are in, but for the purpose of approaching nearer unto him that the distance may be less because of the fact that you have changed and God has not changed. I believe it is possible if you have approached God aright to pray acceptably in the multitude; I believe when you have thus communed with God and received strength from God you can go anywhere and pray, but I am of the opinion that no man ever prayed acceptably to God in public until he had first learned how in secret.

And now there is another consideration in connection with this; and that is, Will we be satisfied? Have we sufficient faith in God to be satisfied if we do not get what we ask for? Some people think they have a great deal of faith in God, and we sometimes misjudge people's faith in this: If a man is continually manifesting what we call the gifts of the gospel, if, in every gathering with which he assembles, he speaks in tongues or prophesies or has some wonderful thing to relate in regard to what God has done for him, we say, "That is a man of strong faith," but another man, perhaps one who does not make any display whatever, goes along discharging his duty, and perhaps he may never have spoken in any tongue but what he has learned, and that very imperfectly; he never prophesied in the name of the Lord; like John the Baptist he does no miracle, he doesn't amount to much in the eyes of some people. Now to my mind the latter character may have the strongest faith in God; in fact it seems to me a betrayal of weakness that we all the time require him to certify to us that he is true or else we won't believe. Unless every day or two, or week or two, or from time to time God manifests himself to us and by some marvelous thing certifies to his character and says to us unmistakably, "I am true and my work

is true," we begin to doubt. That betrays to me a lack of faith. You want him to keep coming and testifying all the time to you that he is all right, or else you go back on him. That is the point. It is a good thing to have these manifestations where we need them, and be in such close union with God that whenever we need the power of God to sustain us it may come; that whenever a communication is necessary through us to the people we may be able to speak in the name of the Lord; but to be in a condition that we will get weak and begin to drop out by the way if the Lord doesn't keep certifying, "I am here, I am all right, I am standing by you," I don't have much confidence in that kind of faith.

Now if we have once been satisfied that the work is of God, if we have become so well satisfied that it is true that we have cast our lot with this people, and we have endeavored to do our duty, discharge the responsibility that is placed upon us, have we got faith enough to proceed right along and do that work whether God is speaking to us or not? That is the test. Have we got faith and confidence enough that we believe that God will bring out this thing all right, and that the work will triumph, and that the cause of Christ will be victorious in the by and by, though we may walk in darkness? That is the kind of faith we want. I would rather walk in the light to be sure, I would rather be in the full blaze of God's glory all the time; but I don't know as I would be as well off; I would not learn so much obedience, and reliance, and trust, as I do when I pass through these dark places; when I feel that I cannot reach out and take God by the hand as readily as I would wish; when I feel that he is at a distance from me; when he is not coming to my rescue. If, then, in the hour of darkness I can still go on unwaveringly trusting in him, saying, "I know that God is true and in the by and by it will be all right, I will bear this trial; I will pass through this cloud with resignation, and trust, and confidence;" that is the kind of faith I want.

I don't know whether God looks at it that way or not, but it seems to me that he would almost get out of patience with us if it was possible for him to do it, if after we had abundant evidence that he was true, we would keep telling him

"Now, I want you to give us another testimony, I'm not satisfied, give us another revelation of thy will that we may know that God is with us," and keep on asking every day, "Now you tell me again about this or else I'll lose my faith and fall," to me it betrays a weakness.

Another thing: Have we that faith in God that we will leave all things in his hand and let him dispose of them in whatever manner he may, and if we don't get the thing that we want but get something else, will we be satisfied? In my opinion that is a point we want to consider right here. It is possible we have all made up our minds about what we are going to get; we have probably outlined to some extent about how the Lord will speak if he speaks at all. Are you going to be satisfied if he speaks some other way and if he reveals directly or indirectly in opposition to your plans, your purposes, and the line that you have marked out for him to walk in? Are you going to be satisfied? Now if a man has the right kind of faith, if he has the faith that brings him into communion with God, he is, in a sense, saved already. I am told here in the word of God in the third chapter of John, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

I understand by this that faith will save a man. If that passage of Scripture teaches anything, it teaches that men can be saved through faith. Some of us may deny that, and we have the right to deny it in one sense, but in another sense we have not. If I believe anything in regard to the gospel of Jesus Christ I believe that faith will save a man; and if you have represented before the world, any of you, that the Latter Day Saints do not believe that a man can be saved through faith, there is one man you don't represent. I believe he can. Why, I am told here in the word of God most emphatically that whosoever believeth on him shall not perish but have everlasting life. I cannot deny that; and further than that

I have the statement made here in the word of God in the sixth chapter of John and forty-seventh verse, "Verily, verily, I say unto you, he that believeth on me hath everlasting life." He has everlasting life when he believes; no need to wait for it. He may wait until it becomes more mature, and until this everlasting life that is in him now may develop conditions more favorable than at present, but he has it now if he believes. If you have faith in God to-day, you have everlasting life. Man, then, as Paul has told us, is evidently "saved by grace through faith." I will not deny a statement like that; I believe in my heart that a man may be saved by faith. But it must be the right kind of faith; it must be the genuine faith—that faith that draws a man into close relationship with God; a faith that will change the man; not a faith that expects God to change, to come to man; but the faith that changes the man, changes him from his present condition into a condition nearer like God. It has such an effect upon his character, his mind, and his life that he is no longer the man he was before; he becomes a new man in Christ. Old things are passed away and all things become new. I don't believe this old man can be saved, this natural man; but I believe that the new man in Christ can be saved, by faith operating through him. It will make him a changed man, a different man; and when he becomes a different man, a man of God, and the old leaven is cast out, then he is saved.

And the effect of this faith is this: it not only changes him in one respect, but in every respect necessary. It makes him more willing to do right than he was before. When he is changed through the effect of faith he no longer desires to do wrong, he no longer takes pleasure in wrong; he scorns that which is evil, and the very composition of the man is such that he loves the right, loves virtue, loves truth; and he is so nearly like God in his mind that he becomes like God in his ways; and he is so transformed that he does God's work, keeps the commandments of God. That kind of faith will save a man; you need not doubt that. In fact, faith and works are so closely combined that it is an impossibility to separate them. A man cannot have genuine faith in God without working. What is it to have faith in God? What

is it to change and become like God, or to approach to the character of God? He works, doesn't he? He not only worked at one period of his existence and called the world into being, but all the time he holds watchcare over the works of his hands. All the time he is governing and directing; all the time he is supplying us with the sunlight of heaven and the ingredients in earth and air that are calculated to benefit and bless us. If we are like him, change ourselves and become like God, then we shall be in a condition that we will desire to be all the time employed; employed in that which is good, in that which is grand and noble.

I want to call your attention to two passages of Scripture, in which, if you separate faith and works there will be a contradiction, if you unite them there will be harmony; In the seventeenth verse of the eleventh chapter of Paul's epistle to the Hebrews where Paul says, "By *faith* Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son." When he offered up Isaac he did it by *faith*. What does James say about that? "Was not Abraham our father justified by *works*, when he had offered Isaac his son upon the altar?"—the same thing. Paul says he offered him by *faith*; James says he was justified by *works* when he offered up Isaac. There is a difference between these men here, or else the two terms mean the same thing when they are properly used. Speaking of the same event, where Abraham went upon the mount and offered his son Isaac, one says he was justified by *works* in that act, the other said by *faith* he offered up Isaac. They are inseparable; that is the point; faith and works are inseparable. They were both represented in the one act of offering up Isaac.

And again James says: "Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" She was justified by *works*, says James. Paul says, "By *faith* the harlot Rahab perished not with them that believed not, when she had received the spies with peace." The same event again; one calls it *faith*, the other calls it *works*. There is either a contradiction between these men in regard to faith and

works, or else faith and works mean the same thing in some sense. James will give us a little more light upon that perhaps. "Seeest thou how faith wrought with his works, and by works was faith made perfect?" That is it. Faith is not perfect without works; by works was faith made perfect. It is a very imperfect kind of faith that has no works connected with it. It may be good as far as it goes, but imperfect faith will not bring men to perfection certainly, for imperfect means cannot bring about perfect results; and faith without works will never render the comers thereto perfect, neither will works make a man perfect without faith; so by their works is their faith made perfect, so that imperfect faith will never save a man, but a perfect faith will save men.

Here allow me to introduce as illustrative of my meaning an excellent definition of faith by Joseph Parker, D. D.:

"I do not limit faith to the acceptance of a few theological propositions. To me, faith is not a clever trick in religious metaphysics; nor is it some faculty on which priestism plays its tyrannous and selfish pranks. It is not a transient mood in the conjugation of life's throbbing verb which theologians have created for their own uses. What faith may be to others I know not. They may have stripped it and wounded it and left it half dead; or they may have cruelly murdered it, and buried the nobler portion under altars that would crumble at the touch of reason; or they may have cut away the tokens of its strength, put out its eyes, and sent it to turn the millstones of sectarianism and bigotry! I know not to what base uses it may have been put; but to me, faith is reason glorified; faith is the sublimest action of the soul: . . . faith is inspiration; faith is the very life of the soul; faith is the hand that lays hold on God. And its human side is as beautiful as its divine aspect; it moves the heart to grand philanthropies; its kind eyes are evermore lighted with their truest tenderness when they look on sin and misery, helplessness and despair. True faith drives out selfishness; the true faith stirs to sacrificial action; true faith sees in every man the image of God."

The faith that we are required to exercise will bring men into that condition of life where they can enjoy throughout

eternity the results that they are seeking for. This does not apply simply to the ordinances of the gospel either, my friends. It does not mean that faith is made perfect by being baptized and having hands laid on you; that is, obeying the gospel and becoming a member of the church; but it means that in everything if you have faith you must lead a life in harmony with it. If you believe in God you must do the works of God. If you believe in the revelations of divine truth, you must be true. If you believe in God, and can form any idea from the record of truth what his character is, make your character conform to that character, and as you read in the word of God that God is love, so you must be a being that is filled with love, your life must be in harmony with your faith, and all enmity, all that is low and groveling, must be cast out of your nature that your works may make your faith perfect. You can never do that, you can never have your faith in the love of God made perfect until you have cultivated love in yourself, and so long as you hate or have any disposition to harm any of the creatures of God, your faith in God's love is imperfect. Works will make your faith perfect. As I have often expressed myself, God did not require us to love our enemies simply for the purpose of benefiting the enemy. We could not always do that if we would. Our enemy would not allow us to benefit him. We may offer to do him a kindness but he rejects it; we may do all that lies in our power to lead him from darkness to light, but he turns away, and if that was the purpose in our loving our enemies, the purpose would be frustrated. It is not the leading purpose, not the sole purpose; but the purpose in God requiring us to love our enemy was that we might be benefited ourselves by the effect of that love. Whether we shall ever reach the man with love or not, whether the effects will ever do him any good or not, it purifies our own soul, makes us better than we could be without it. And so in regard to every other characteristic of God. We have faith in God, we believe him to be a God of knowledge, infinite knowledge, so we must try to increase our knowledge, and our faith will be made perfect through works. We must do everything that lies in our power to learn of the things worthy to be known. We

must not only read the word of God, but must pray constantly and keep our minds humble enough and in subjection to God's Spirit sufficiently to be inspired to understand the word of God, that our knowledge may be increased and we become more and more like God.

We read that God is longsuffering, and so must we sometimes suffer long. We read that God is kind, so must we be kind, that our faith in the kindness of God may be made perfect by our works by the preparation we make in ourselves by our schooling. We believe that God is patient; so must we be patient. We believe that in God are all the attributes that are set forth in the word of God. Being so qualified, with all those graces in us, our works will perfect our faith. But if we are praying to-day and retaining all the evils of our nature, we have doubts, we have suspicions, we have hatred, we are groveling in all that debases man rather than elevates him; and our prayers won't amount to anything. He is not changeable; we want to change ourselves—that is what we are praying for; that is what we want to do; lay aside all that is out of harmony with God and use the means to become nearer to God, and then we can feel all the effects we desire and have all the blessings we need under our circumstances.

We choose conditions here for everything that is under our control. We plant the flower where the conditions are the most favorable, where the soil is best adapted to its growth; we plant it where the sunlight will fall upon it with the best effect, where the moisture from heaven may add its effect upon it; and so must we be planted if we would bring forth the best results, in the condition where it is favorable for our growth and development; and to-day while we pray, we want to plant ourselves in that condition and under those circumstances where the light of heaven may shine upon us, and where the will of God may be made manifest to us, in consequence of our being in a condition to receive it, because we are under circumstances where the disposition of God to bless may take its effect, where the power of God may be felt to our relief and our elevation and our enlightenment, that our prayers will not be in vain.

If you thought it did you any good to go without breakfast this morning—that God was pleased simply because you did not eat, you made a mistake. If you continued to fast, not taking the nourishment of life because you thought God was pleased with that sacrifice alone, you made a mistake; but if the effect of that fast has

humbled you, if the effect of depriving your body of the nourishment of life has to some extent so affected your mind as to humble that mind, your fast has been of some consequence to you. If you have thought that you had sufficiently fulfilled your promise to fast and pray for the revelations of God to-day when you went into your closet somewhere alone and kneeled down and said your prayers you made a mistake; but if when you have gone to that place you have been there for the purpose of shutting out the things of the world so they would not affect you; if you have had the divine part of your nature drawn out towards the Divine Mind above, got right in the current of God's love so that it would meet you there and affect you and bless you, then your prayers have been of some account. That is the reason why we pray; that is the purpose of it; that is why we exercise faith in God, believing that he is right, and that where he stands is the place to go. We have sufficient faith in God to get where he is, as near as we can; and we cannot get perhaps exactly in the condition we would like to be—but *we will get just what we are prepared for; it doesn't make any difference how much or how little that is, just what we are prepared for we are going to get; just what we are worthy of God is going to bestow—and in his mercy he will extend it as far as possible.* But we may never expect to be blessed, as I have said before, by praying for the purpose of bringing God to our ways, bringing God to the place we occupy, and asking him to come here and help us out. He will help us just so far as the conditions of our mind are favorable—so far as we have placed ourselves in that humility before him that we can feel the effect of his love and the effect of his power upon us; thus we will be raised and brought into nearer relationship with God.

May God in his infinite mercy and love help us that we may be changed, help us to change; help us to lay aside the old man with his deeds, and thus purify our hearts; and become nearer like God, that we may understand God; and becoming nearer like God, we may be in a condition to comprehend all that he has in store for us, that our condition may be improved thereby. That is the reason why it is said that a man cannot know God except it is revealed to him by the Son, Jesus Christ. That is the reason why it is said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." Christ is of God; Christ is beyond the comprehension of

mortal man; and until man is inspired, until he is changed from from the condition he is in by nature, until the Divine Mind has wrought its effect upon him so that he becomes more than man naturally can be, he cannot comprehend Christ, he cannot know Christ.

It is a very shallow doctrine that we hear in the world, that you cannot know Christ unless you have seen him. To see Christ may be a privilege, but it does not amount to much so far as making you a witness is concerned. If he stood there and you saw him as men in ancient time did, you would not know him. You might be attracted by the wisdom of his utterance, but you would not know it was the Christ. You might believe that he was some great man, that one of the prophets had risen from the dead; but you would not know it was the Christ. But when once the power of God has moved upon you, when you have felt the inspiration of God's Spirit, that Spirit may testify of Christ, that Spirit may comprehend Christ, and to you may come the same condition of things that was promised the disciples of old when the Master said, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth." When the Holy Ghost has come upon you, you will be witnesses of him—not before. Though you may see, and hear, and associate with him, as did the people of old, you will never know him but by the power of the Spirit, by which you can be made a witness of Christ and comprehend the things of God. To me it is not only necessary that God shall reveal his will through the one whom he has appointed, but it is actually necessary that we should pray and humble ourselves that all Israel might be inspired and that we might arise to grander heights and sublimer thoughts, and when we do get into a condition to receive, God in his very nature cannot withhold that that naturally and legitimately belongs to the condition we occupy.

May God in his mercy help us to pray aright and humble ourselves to become more nearly like God, approaching his divine throne until we shall drink from the pure spring of heavenly inspiration; and that this people may arise, shake off the shackles that have bound them, and be free in Christ, is my prayer.

(Reported for the *Herald* by Belle B. Robinson.)

## SERMON BY ELDER W. H. KELLEY,

At Lamoni, Iowa, April 8 1894.

### Subject, TOLERATION, INVESTIGATION, AND PROGRESS.

I CALL your attention to the reading of Isaiah 49:22, 23: "Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their faces toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me."

And in the tenth of Romans we have this reading: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

Although it is somewhat of a task to attempt to address so large an audience of men of experience and large reading and much thought as this, it is at the same time something of a pleasure; especially so when we take into consideration the nature of the work that has called us together here.

We are in the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints at the present time, and this body of people fairly represents the church at large. This gathering means something. It is full of moment to us, to men and women of the church who are not here and to the great world without. We are representatives of a new philosophy, and we wish to present it to the world as against much that we find advocated among Christians of the present age as being correct. There is that connected with this that is of so much importance that it wins us from pretty much everything else in life and makes this the first thing with the men and women that become acquainted with it; their first thought, their highest aims, and grandest hopes are associated with it. So the

question naturally propounds itself to our minds, Are we following a phantom or are we standing upon stable ground, that which will enable us to give a reason for the hope that is within us—an answer to all tribunals and before the most scathing critics that we may come in contact with in our experience in life? And if this be true, then we have something worthy of our sacrifice, and of being called together here to represent.

Now there are some stages in human life that we may with propriety perhaps call the poetical side, in which men and women may properly indulge in fancies and reveries that are only for to-day and then to pass by; but it will not do for men of maturer years who have passed the youthful and the middle age to indulge in uncertain theory. They are expected to get down to sober thought and fact and ascertain where they stand, and in what direction they are tending; for it is the literary men and women of the world that exert the greatest influence upon society, and that influence should be exerted in the direction of the right.

On last Sabbath it was my privilege to preach in the Temple at Kirtland, Ohio. It was my birthday. Those are occasions with every man and woman that cause them, I should think, to reflect and go over the past. I was fifty-three years old last Sunday; past the meridian of life. I don't know how long I have to continue in time, I can only look back upon the past; and in doing this, we all naturally try to solve the problem as to whether our lives have been devoted to that which is right, that which is true, that which will receive the recognition of the Divine hand when our life experiences are done, or whether we have been following cunningly devised fables. And if it should turn out that we have been following in the wrong way, we will necessarily have to reap results ac-

cordingly. It so happened with me that in 1857 I became identified with what is known as the latter-day work. That is a good while ago. It put me in connection with it nearly forty years ago, so I am almost in this regard as old as the reorganization; and, passing along, I find that I have spent the best part of my life in its service and I am only one among many here this afternoon that have so wrought to maintain a theory, religious views, religious thought that is new and in many regards in conflict with the commonly received views we find advanced in the world to-day.

I have not amassed wealth; I have not broad acres. I thought of that last Sunday, I do not have beautiful houses, grand carriages, and the things of this world to lean upon in declining life. I have wrought as you have wrought because of being convinced that God was in this great Christian work. Now, in the experience of the past so far as I am individually concerned, and I think I fairly represent my coworkers in this regard, we have not only sought to become acquainted with that message that is committed to us with all the lines of thought and philosophy that pertain to it, but we have spent part of our time in the investigation of those things that seem to be opposed to it, and have tried at times just about as hard to show that this was inconsistent and that there was no good in it as we have to maintain that God was its author, and that he will vindicate it all along human experience. Now I am glad of that. It shows that we do not belong to that class of men that intends to see only one side of a thing. That is the beauty of that which we call the latter-day work; it opens up the way and gives liberty and free scope to every man's mind. He can think along the lines of his own belief, and he can take that belief with him and go into the examination of all the other beliefs that are in the world with which he may chance to come in contact and compare them with a view to ascertain greater truth, more profound depths of knowledge and understanding, if possible, or detect any existing error.

Now, in my weak way I have tried to compare, lay this work down alongside of other men's belief, and prove it, and I have not been able to find anything better, or anything near so good, possessed of near so much of real worth. I have not been able to discover but what we have been standing for the right all the time, and whether we possess much or little of this world's goods, (and here is where the consolation comes in so far as I am personally concerned, and I think it will fairly represent others,) if we shall find in the decline of life that we have been standing for the truth, that no inroad by scathing criticism can be made upon our faith, that it is sustained by the hand of the infinite God, we can console ourselves that we could not have devoted our lives to the maintenance of a grander work; though we may be stripped of all things earthly, may have had to pass them all by, if it shall appear that we have sustained the truth, that truth will be victorious sometime, and the infinite God who is the embodiment of all truth will bring it to honor in his own due time. Then the loyal helpers in this work, those that have aided it in all of its departments, will receive a proper remuneration for all their services, sacrifices, and toil. While I contemplate the work in this regard and from this standpoint it makes me glad, and I rejoice to-day because I have lent even a part of my life to its vindication, to its support and presentation among men. I have not been able to find that men can justly say that it is unreasonable, unsound, and not calculated to be beneficial to mankind.

We have advocated all along that we were standing for the truth, that there is nothing detrimental in our philosophy, in our system of faith; that it is calculated to do men good; bring them up into higher planes of thought, nobler ways of life, and give them grander conceptions of life and of the duties of men and their relation to God; indeed, that it is the royal way that leads along from earth to heaven and in communion with God; but we have been antagonized by the great world regarding it. I have known personally for a great number of years that there is really nothing radically wrong in our profession of faith. Now you have heard men say that they believed that there was something wrong about it; you have heard it called names, that it is a bad philosophy, that it will make men and women worse; but there is no man living that can point out any principle that belongs to this profession of faith that is calculated to make men worse. It all the time demands of them a godly life, high

aspiration, a recognition of the good, to live in harmony with the right; and it is calculated to bring out all the best forces that are wrapped up in human nature itself.

Now that which is good,—that producing good, that is the latter-day thought in its presentation,—that that leads to do good, is of God. That which addresses itself at once to our consideration as correct. We don't need any great argument to convince us that God is the author of good, of light, and that he delights in the well-being of mankind. Then while we have been laboring in trying to establish his work known as the gospel as presented in theory, we have been laboring to maintain the grandest bulwark of truth that is known to ancient or modern times. There is nothing that can successfully pose against it—that is, when a fair and free examination and investigation is had; and I am not boasting this afternoon either. I frankly admit that if I had the powers of mind and the ability to show the inconsistency or error that some men charge upon our work to-day, I would willingly enter into it and expose it. I think I have seen men and women here who, if such a thing could be done, would be willing to enter into it and manifest it. We have not followed cunningly devised fables, but in our deepest and every research and inquiry we are forced to the conclusion reached in the most logical way that it is true; and every evidence brought to bear upon it maintains this conclusion, and that God revealed it in the interest of humanity.

Now I was made glad not a great while ago, in that some of our enemies or unbelievers were forced to take the same ground that we do, it was brought out over in Canada last summer in an occurrence wherein some of our brethren were arraigned because they exercised their rights as citizens. One of them married a couple over there and it created a great sensation among the people. They thought they were not going to have the Latter Day Saints marrying people out there; I rather suspect that it was the ten dollar fee connected with it that produced the uneasiness among some of them. By and by the matter was brought into court, and there was such an influence brought to bear upon the local judge or whoever had it in hand that he decided that a Latter Day Saint had no right to perform a marriage ceremony under the laws of Canada because he did not represent a *religious denomination*. Now if he could have maintained that it would have made me feel glad, and bad, too, if he could only have proved it. We need not have

been here to-day, nor make any more sacrifice in support of what we call the great latter-day work if he could have maintained it. But he could not. The case went up to the higher court, and the Chief Judge when he made his decision declared just exactly what you and I have known all the time; viz., "There is nothing contrary to Christianity in the tenets of the body," or that is contrary to the Bible. That is just as good as the Decalogue because it expresses the exact truth. Now we knew that all the time. We have been telling it to them for years. I have been over there in Canada and preached it to them and they wanted to give me some poison and have me eat it so as to demonstrate satisfactorily to them as to whether I was telling the truth or not; but the Chief Judge comes to our rescue now, and says emphatically that there is nothing in this philosophy that is *contrary to the Bible*. Hallelujah!

Now that is not a Latter Day Saint's talk or decision. No, but one of these noble, broad, fair-minded men who is too great and grand in his character to allow one denomination in that Dominion to get an unjust advantage of another, but stands for the right. I am glad there are such men in the world, and that they have been forced in this decision to say, unless they should be willing to say the Bible is bad, that there is nothing bad in what you and I are representing to the great world. That did me good. Then we have not been following anything that is delusive.

In the examination of the faith we have come to our conclusions in our way of reasoning or thinking, but other men are coming to the same conclusion in their way of thinking. It only sustains the fact that it has been true all the time; and if it is true, then we can very well afford to put in the best part of our lives in its service; we can very well afford to tell it to our children and our grandchildren, if we have any, that if they put in the best efforts of their lives in its service they cannot do a better work.

Now, then, many of us are getting down to the period of serious thought in life, if we are ever going to get there. I have a family of boys and girls; other men here have families of boys and girls. Now sometimes a father may willingly deceive others in order to get gain and have filthy lucre, but that is a very bad man that wants to deceive his children. No forgiveness for such one in this world nor in the world to come it seems to me. It don't make any difference how bad the mother or the father is; both want the children to be all right and correctly informed. Now then, I don't believe that

there is a man here who has been out in contact with the great world in the advocacy of this latter-day work, this great doctrine, but what he feels that it is not only his right but duty to teach it to his son and advocate it to his daughter and tell them to come into the fold; that it is the way of hope and progress, that which will put the hand of God in their hand and give them the victory at the end of the race. Don't I fairly represent it this afternoon? Give us credit, will you, then, for zeal, for earnestness; give us credit for devotion; and those are great things in the makeup of religious thought and religious life. This latter-day work has done a great deal for me.

One other thought, however, before I go on with this, that I wanted to refer to in connection with this Canada affair: They told us over there—the opponent did—that there was one thing wrong in our philosophy and religion; that is, we believed in a personal God. They thought they had us in a corner for believing in a personal God. Now you go back in the Bible and do you find any other kind of God set forth? The good old book says that God made man in his own image, and it further tells us that Jesus Christ was in the express image of his Father, and Jesus says the pure in heart shall "see God." I would like to know how we are ever going to see God if there is no personal God. It is that which has been the stay and comfort of the saints in all ages that by and by through a holy life and proper culture and discipline in life they might be privileged to be brought into the presence of God and behold him. This is an absolute promise made in the New Testament. We cannot see something that is not. It must be something that can be defined; we cannot see a fancy. No wonder that that Chief Judge said that that seemed to be in the favor of the Saints rather than against them. Now wasn't that another good thought? Mark it down there. Even the great Beecher said, "If there is any God at all, there is a personal God." He knew enough for that. That was a chief criticism that was made against our doctrine in order to prove that it was against the Bible; yet Stephen saw Jesus on the right hand of God; and when Jesus Christ comes to reward the Saints, he is to receive them unto himself and give to every man according to his works. This same Christ is to rule over the house of Israel and to sit on the throne of David, and of his kingdom there is to be no end; and all we can find respecting it in the Old or New Testament indicates that God is a personal being, that he is somewhere, occu-

pying some place; but of course we do not undertake to define and present just what God is. We hope to know more about him by and by; but the thought is that our belief regarding him is in harmony with the Bible and in harmony with common sense.

Now in the language of one of the texts I have read,—it is a statement made by Paul, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved. . . . They have a zeal of God, but not according to knowledge." That is what we find in the world; there is a great deal of zeal, but there is an absolute lack of knowledge regarding the Bible, regarding many things taught therein; and don't you know that we are not so apt to be wrong as others? But how is that? We move in different lines from others, that is the reason why; we move with a broader liberality of thought. I can take you into communities where they are acting now just like they did a hundred years ago, holding that father believed so and so, and grandfather believed so and so, and great-grandfather believed so and so, and that they must have been right all along. When you go into such a community and announce a meeting they are not found there. They won't investigate, they won't make inquiry, they won't listen to the new message, they are creed bound. Now if I knew of an individual that was worthy of respect and regard coming into this town of Lamoni and announcing a lecture or a sermon upon religion and the people would not go to hear him, I don't believe I would want to take communion with them any more. Why? Because they would be going back on the faith, on the doctrine of proving all things and holding fast that which is good. The light of this latter-day work reaches to heaven and delves into the earth, opens up the east, north, south, and west, and gives to a man all the liberty of thought, inquiry, and privilege that God intended in his creations, and which is provided here in the word, and in the laws of the country, and in the free air in which we live and breathe, permitting him to find out what he can in this world. What kind of a Latter Day Saint would you think him to be who never heard anyone preach but a Latter Day Saint, nor didn't intend to hear anyone else? that had not read any books but those of the Latter Day Saints? I don't think you would hold him out as representative. Well, here is where we differ from others; we believe in inquiry; in searching for knowledge, in challenging, in telling people they are wrong, laying our goods down by the side of theirs, correcting their errors; hence this work has

been aggressive all the time since its re-velment.

Don't you know when the good old sister began to talk in the prayer meeting this morning about that angelic message that came sixty years ago it brought to my mind what the angel said away back there: that is, that the religions of the time were wrong. That was a hard thing, and yet it was soft enough—just what we wanted. If they were wrong it was all right to say so; but for some cause or other the great world had got educated into the habit of plodding along in their own way and carrying out their own well-defined schemes and views at all hazards. Now when we come to religion, we want to be honest and carry our researches to great depths and heights and make sure that our foundation is a true one. We want to get hold of facts and let go all the fancies; it is only truth and right that will vindicate us in our life-work at the end of the race, and if there is a nucleus of men beneath the shining sun that can afford to be liberal, it is one professing our religion. The sects met out here in Chicago last summer, and such a meeting and such consequences! Every fellow went home confirmed in his own belief, his own way of thinking!! The interchange of thought was not productive of any great amount of good after all. I was there a short time, and I noticed that every man that got a chance to speak got up and repeated his story of what he believed and sat down. Sometimes he would listen to another man's story and sometimes not. They were not there to find out what the Bible teaches and make that the criterion or standard, but to present their respective creeds. So the Heathen went home across the sea married to his idols, and the Christian denominations went to their homes; and so the great conflict goes on, and we too are in the conflict. "Yes," says one, "and I don't see much difference between you either; you represent one organization and they another, and of course you are interested in advancing your ideas and philosophy, and they are interested in maintaining theirs." Can't you see a difference between us when we say, "Come to the light?" That is the standard that Jesus presented anciently. When talking with the Jews, he said, "Ye will not come to the light lest your deeds be reproved;" "he that is of God heareth God's words." The battle ground was then at Jerusalem between the sects; it was a matter of inquiry upon the side of right—proving all things and holding fast that which is good. Didn't you know that that is the way of progress? That is the

way that our political liberties were given to us over here, as well as our religious freedom, this interchange of thought and conflict of ideas largely brought to us the liberty that we enjoy to-day.

I met with some good brethren a few days ago and they seemed to feel considerably nettled over a little controversy we had going on in the *Herald*; one was on one side of the question and another one on the other. Some thought that such things should not be. But it is just the thing that ought to be. If one man passes his views on a question you don't know what the other side is if only one man is heard. The one-side business and the one-thought business stands in the way of progress. It never was and never will be the way to advance this side of millennial day at all events. That is the reason we have conferences, because there are two sides to questions. We meet to converse together, to have an interchange of thought, and that is right. We are in the great conflict of life. We want to discover the right. When we go out into the world to convert men from the errors of their ways, we say, "Come and hear;" "Prove all things; hold fast that which is good." That is right. The worst class of men that I have ever met in this world is that of the men and women who won't hear, won't investigate, won't think.

You will remember that in 1875 you sent me as one of your representatives to Utah to convert the Mormons. I met one of those men who held polygamic ideas one day, and when I began to talk to him on religion he left me right on the street and walked off, said he didn't want to have anything to do with me, he had heard one side and he was bound not to hear the other side. He is not in the way of progress. He should have accepted the gospel method of progress: "Prove all things; hold fast that which is good." While this is true so far as converting and educating the world is concerned, conceding to every man the right of thought and choice, it is also true in regard to the development and progress to be attained in this great work as a body of people. The church itself is a habitation of God through the Spirit. It is a little more than an organization merely called out; it is an educational school, the means of advancement. We cannot all be expected to see exactly alike and come to a unity and knowledge of true faith without any thought, or action, or expression of sentiment. The Lord knew that, at the beginning of this work, this new dispensation. He tells us what the work is. It is worthy of our consideration. Men have to be taught it. It is new to this generation.

He said: "Behold, I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and everlasting covenant, even that which was from the beginning. Wherefore, although a man should be baptized an hundred times, it availeth him nothing; for you cannot enter in at the straight gate by the law of Moses, neither by your dead works; for it is because of your dead works that I have caused this last covenant and this church to be built up unto me, even as in days of old."—D. C. 20. It is a new thing, a new institution to be built; a habitation of God through the Spirit; and not a system of dead works. The intention was to have something alive in the world: there is enough of old dead carcasses in the world in the shape of systems of religion that have no life in them, and God proposed to have a living body through which he could express himself, that all who came in contact with it in the world who would improve the opportunity might know of the truth manifest in revealed religion. Have you ever found in the world to-day, anything that would indicate that this is not good philosophy and sound doctrine? It is something new I know; a new light, and it lives. So the Lord told them down there in the commencement of this work to put in it first apostles, secondarily prophets, etc., and the gifts of healing, tongues, and interpretation, something altogether new in Christian experiences in these modern times. That was an indication that this church was a living body—that God was in it. Such a thing had not been known among the worshipers of this age; it was a surprisingly new thing. The philosophy or rather the views that had been held and taught by men had led the people to believe that there was no God present to-day as of old, that he was not sufficiently near them to inspire them, neither the Holy Spirit to give them thought, and understanding, and certainty in religion. This church was to take the place of all of that unbelief and uncertainty.

One of the things that corrected the world in their religious views was indicated in the language of the text, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved;" this, associated with another statement of Paul regarding the house of Israel, that through their fall salvation had come to the Gentiles, but that God had not cast away his people whom he foreknew. The world believed that he had cast them away. Paul says that through their fall salvation had come to the Gentiles, and that he would graft Israel in again. God's purpose in the remembrance of the Jew in latter

times and the establishment of his covenant and setting up of his ensign was to be revealed by the voice of an angel, and the power of God was to be manifested according as we read it in prophecy fulfilled down here in our time. Even the nominal Christian world used to think it was all right to kill the Jew. You can find a good many people now that don't think he will ever have a very good chance either in this world or in the world to come; that the gospel is scarcely for him. But men are correcting their views regarding it, and the correction first commenced in this latter-day message. Paul had made the statement that "all Israel shall be saved," but we did not understand it, the light that came in the great revelation in these modern times.

We were living in the age of the world, fifty years ago, and now are, when people were expecting the coming of the Son of Man. They had an idea back there that the gospel had been preached in all the world for a witness, and the Son of Man would immediately appear, and they fixed the day. Some of them, back yonder in 1843 thought the Savior would certainly come then, but the trouble with them was they did not understand another passage which reads: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Now of course it was that gospel that Jesus Christ preached, that which you have heard a good deal about here in this place, that was preached by Paul and Peter and the people of that age and dispensation of the world; faith in a personal God and Christ; repentance for sins, baptism for the remission of sins, and the laying on of hands for the reception of the Holy Spirit. This as a mere form of worship would avail nothing as such, but it was intended to bring them into a union and in harmony with the Divine Mind by which they might be made partakers of the Divine life. The authority of God was to be associated with it; that was the gospel that was preached in those early times, and it is that which is to be preached unto all the world as a witness unto all nations before the end comes. It was further defined by Paul when he said, "Our gospel came not unto you in word only, but in power and in the Holy Ghost and much assurance." That is one of the things that we have to controvert in the world to-day, the claim for the power of God and divine revelation in religion; the belief in a personal God and Christ and those formulas of religion enunciated above, associated with the power of Christ

to be manifest in this age as well as in former dispensations of the world.

This belief seems to be in perfect harmony with the Bible thought. The Bible teaches that Christians are entitled to the gift of the Holy Spirit; that the Holy Spirit will give them visions, and dreams, and revelations; that they would be a means to lead them on in the true way, that they might take hold upon God and understand truth; that God might witness unto them that he is. You are not willing to rely upon my experience, and I am not willing to take yours as a finality. The purpose of the gospel is to educate and bring every man and every woman who embraces it into close communion with God that they may receive individual experience between themselves and God; that is the reason it is necessary for them to receive of the divine Spirit. It is written: "These signs shall follow them that believe." Men were to receive these gifts and blessings, which produce joy and felicity through the Holy Spirit in their hearts and minds.

I don't believe that all the men represented here to-day are hypocritical. There might be one or two; we don't know even that. It is in accordance with the Bible idea that the majority are more apt to tell the truth than the minority; are the nearest right. There are a great many people here to-day who if called upon will testify that the power of God has come to them in the acceptance of the gospel message witnessing to them concerning the truth of this latter-day work, inspiring them on to do things that they scarcely thought they ever could do. There is not one that can tell sometimes why he does just as he does, so far as the sacrifice and effort he puts forth in the maintenance of this great work is concerned. There is a strange, inspiring, animating power connected with it that holds an honest man in reverence and awe in its embrace. It was announced by prophetic statement, and the angel said, which may be read in the book itself, that this doctrine and work should go to every nation, kindred, tongue, and people upon the face of the whole earth. I cannot understand that statement to-day only in the sense that God is in it, and that the sealed book was translated by the power of God. That book has now been translated into some seven different languages and it occurs to me now that it is ten, this was the last account I have read concerning it. How could men know away back there in the beginning of this work that there would be such an interest taken in its publication that every nation, kindred, tongue, and people upon the face of

the whole earth should learn of it? It is going, and it keeps on going. Sometimes when we go into a community to preach the gospel men and women wake up and embrace it, a branch of the church is organized, finally some move away, others become unconcerned, and it looks like our work was a vain thing, that it isn't progressing fast enough, that our efforts are futile; and looking at it from a human standpoint it would indicate so much. But in looking in some other direction where we least expected we find church organizations springing into being again. We cannot understand it only in the sense that the infinite God is working among communities, among the people of this world, for the accomplishment of his purpose in the establishment of this work.

A few years ago when I was living up in Iowa, in Mills county, a gentleman came in from Missouri. I was a young boy then, just beginning to preach a little, and he was laughing at me because of my peculiar views, and wanted to know what we were going to do about Missouri, down there about Independence. I told him we were going back there. "No, no," he said; "if you were to go down there they would shoot you as quick as they would a wolf." I said, "We will be down there inside of fifteen years." He made light of it, but before fifteen years was out there was a great number of our people down there. I remember that a little over a year ago I received an invitation to attend a reunion down there in Missouri where the seat of mobocracy was many years ago, and had the privilege of telling those people, some of them, what they did many years ago to our people as a church; and they treated us kindly and listened to us attentively. I would like to know what is operating upon their hearts to turn them towards you and me, making them feel tenderly and interested in us. What do you think is moving upon the nations of the earth in order to change their hearts and make them tender towards the Jewish race, in France, England, and the civilized world? The language of this text is that "kings shall be their nursing fathers and queens their nursing mothers," in that day when God should raise up a standard to his people and call Israel home. It is the infinite God moving among the nations of the earth for the accomplishment of his purpose. Somebody preached the other night that the word of God would not fail. Neither will it, whether in regard to ancient or modern Israel. It isn't any trouble for a Latter Day Saint to go down into Missouri now I believe. Nobody shoots at us down there now. I remember that at the conclusion

of that reunion, I think there were three petitions came in from various points in the State of Missouri requesting the Latter Day Saints to come and hold a reunion in the respective localities of the petitioners, what a revolution; what a change in sentiment! That means something.

"God moves in a mysterious way,  
His wonders to perform."

The work goes on and every year it gains. It is a good deal like the corn growing as represented in the Bible; first the blade, then the ear, and then the full corn in the ear." We cannot see it grow; it is accomplished by the power of God. He intended it to leaven the whole lump in due time, and he made it the light of the world, as a city set on a hill, and said, "Come and learn; come, let us reason together." That is the beauty of this latter-day work. If I have received an error I have a chance to exchange it for the truth of my neighbor. Do others do that with you? No sir. They say, "Don't come here." They say to their flocks, "Close your houses, don't let them in; they will take away your devoted lambs." And now this old practice of not hearing, refusing to investigate, is the only successful opposition that we have to meet in the world to-day, outside of a little rank persecution.

I congratulate myself to-day along with my brethren and sisters that while we are here attending this conference we are representing the grandest work that is known to men in the world; the kingdom of God, in which there is more life, and power, and light, and inspiration than in any other organization beneath the shining sun. And this is not boasting; it is a fact, telling things as they are; and we stand, as the book says, challenging them to meet us in the stand. This is bold and aggressive, but I never was a goody-goody kind of preacher any way. Stir them up to think; tell them you've got something; that the kingdom of God is come; that the Church of Christ is on the earth. It will do you good, it will bring them into the light. You will never catch men with taffy. It is not intended to take the world that way or the angel would not have said in the very beginning of this work, that "their creeds are an abomination," because they are false, and tell lies, that is all; but men will hunt for falsehood if it is powerful and popular rather than the light, deceiving themselves. It has been proven that the angelic statement was a correct one, and you and I can congratulate ourselves to-day that we are standing along in the light of the emphatic declaration of

that angel given away back yonder, and we don't have to crouch and say that we are mistaken, but stand up in a manly way and say that we are in the right. I like Thomas Jefferson, though I may or may not be a good Democrat. There isn't but one or two left by the way just now. He said he would rather be right and stand alone, than to be wrong and have the whole world on his side; and that is the keynote in the advocacy and establishment of this work that it is our privilege to represent to-day.

I want to leave the impression upon this audience in conclusion, that we have not followed cunningly devised fables; that we have tried to prove all things and hold fast to that which is good; that we have held our banner out to the great world and said, "Come and let us reason together; that if you have got something better than we have, we are willing to exchange; we are willing to lay our principles down by the side of yours, show you what we have, and let the best take the premium." That is the way of progress: the way Jesus Christ did eighteen centuries ago. That is the way Paul reasoned and disputed, and that is the way we propose to convert the world; and God in his way will move away this cloud confronting us in due time—it is going all the time. Only a few years ago when we were out East there in Ohio and Pennsylvania they were afraid of us, but now there are more places to preach than we can get men to fill. What has turned the hearts of the people towards this work? I received a letter yesterday, "Send us a minister, we want another man here to preach for us." Ten years ago there were few, if any, such urgent demands from the East, but the darkness is being swept away. The people are in search of light, and the spirit of toleration is doing its work. Men know that they have no certainty in their professed religion and just as soon as they become sufficiently concerned about it, they begin to cast about to find something that will give them the necessary solace and comfort. Can you point them to a better thing than that you have devoted your life to and represent here to-day?

This afternoon I know of no higher thought, no grander thing than we have incorporated in this great latter-day work. Nothing possessed of so much truth, such an array of facts to maintain it, here and elsewhere throughout this great world. May we take courage then, be devoted to the cause, and hold on to the "rod of iron," and achieve success, is my prayer. Amen.

(Reported for the *Herald* by Belle B. Robinson.)

SERMON BY ELDER J. F. MCDOWELL,

At Lamoni, Iowa, April 8, 1894.

Subject, THE RESURRECTION.

“Let there be many windows to your soul,  
That all the glory of the universe  
May glorify it. Not the narrow pane  
Of one poor creed can catch the radiant  
rays  
That shine from countless sources. Tear  
away  
The blinds of superstition; let the light  
Pour through fair windows broad as Truth  
itself  
And high as God.

Why should the spirit peer  
Through some priest-curtained orifice, and  
grope  
Along dim corridors of doubt, when all  
The splendor from unfathomed seas of space  
Might bathe it with the golden waves of  
Love?  
Sweep up the debris of decaying faiths;  
Sweep down the cobwebs of worn-out be-  
liefs,  
And throw your soul wide open to the light  
Of Reason and of Knowledge. Tune your  
ear  
To all the wordless music of the stars  
And to the voice of nature, and your heart  
Shall turn to truth and goodness, as the  
plant  
Turns to the sun. A thousand unseen  
hands  
Reach down to help you to their peace-  
crowned heights,  
And all the forces of the firmament  
Shall fortify your strength. Be not afraid  
To thrust aside half-truths and grasp the  
whole.”

“AND he saith unto them, Be not afraid:  
ye seek Jesus of Nazareth, which was  
crucified: he has risen; he is not here:  
behold the place where they laid him.”—  
Mark 16: 6.

Largeness of faith inspires largeness of  
hope. There may be many peculiarities  
entering into the composition of that  
faith that serve as an inducement to  
these loftier aspirations that belong to a  
hope which a true faith may have clearly  
delineated. There is no such thing pos-

sible as the entertainment of a faith with-  
out a possible outcome of hope. All  
hope to be reasonable in its nature must  
be found resting upon a faith that em-  
braces true reason, the judgment or dis-  
cretionary power of the mind called into  
requisition rendering a decision as to the  
propriety of the nature of this faith, the  
reasonableness of the hope.

As Christian people we believe in the  
resurrection of Jesus Christ and that this  
resurrection of Christ argues for us cer-  
tain possibilities. It is a question that is  
largely disputed and is supposed to stand  
in contravention of certain things that  
are being introduced unto us in the  
realm of science. There are Christian  
people who have possibly lost faith or  
confidence in the statement of the Bible  
relating to this question of the resurrec-  
tion of Christ. Professor Tyndall once  
observed that the lesser was always in-  
cluded in the greater; and inasmuch as  
God has created the worlds, we believe  
in his ability to perform a work that is  
smaller in degree of accomplishment than  
what the creation of the world might  
possibly have been.

We wish to introduce some few items  
that the resurrection of Jesus Christ  
would presage, and one among these is  
that it is a proem to the immortalizing  
of our physical and mental powers, be-  
cause we find that in man is the impress  
of the Divine. Some writers state that  
it is not proper for us to clothe God with  
the idea of human form and human pow-  
ers. Christianity does not do this; it  
does not degrade the Divine to the low  
standard of the human, but we believe  
that it exalts the human unto the high  
standard of the Divine; and the state-

ment found in the Scriptures that God created man in his own image, after his own likeness, gives us the consciousness of that Divine nature, power, and capabilities implanted in man with which man should be rightly vested. The hereafter of the Christian religion is a high one, and the immortalizing of our physical and mental powers is that that stands before us as the hope presented in the gospel of Jesus Christ.

Unto those who may believe that there is to be no resurrection aside from the rising of the spirit from out the body; it would not bring the accomplishment of anything higher or better than that which had been passing along in the general routine of human experience *before* the coming of Jesus Christ. If we find ourselves still exposed to the dangers of life, (and the greatest of all, the most harmful, is that of death itself,) and if there is to be no such thing as the resurrection of the human body, then we fail to understand how the great work of the atonement of Jesus Christ has effected that which would be of the most interest, of the highest importance to man. This divine nature found in Jesus Christ was not simply the statement of the incarnation of mere inspirational power or wisdom, but something of a higher nature, something that presents unto us God really manifest in the flesh; so that all the works and all the words that Jesus Christ performed and uttered were but the impress of the thought of God, and we look upon *him* as guiding the soul, who truly represented God, and who came into the world to effect something that should be made a possibility for us to attain.

There is nothing in this question that serves to elude inquiry, while at the same time it might excite our admiration; for the gospel of Jesus Christ presents nothing unto us that is outside the possibility of our inquiry. It is necessary that we should inquire, it is necessary that we should understand, because if we are Christian people, simply exercising that which may be found belonging to the merest credulity, then we cannot be *intelligent* Christian people, because the gospel presents unto us the highest expression of that intelligence God intended we should receive and enjoy; therefore it is needful that we

make inquiry, and it is within our province to investigate every feature of gospel promise and gospel work.

The resurrection of Jesus Christ includes two things, primary of all others: First, the doctrine of the immaculate conception. It is a principle of the Christian religion that has met with strong attack, and from the most intellectual sources of civilization there have been people prone to disbelieve in the doctrine of the immaculate conception, believing that it intruded upon the realm of the laws of nature; that it was destructive to the origin, design, and purpose of God; that such could not possibly be entertained with any degree of reason or consistency. But while we might so view it, yet it is not outside the province of his creative power. We find that there is nothing unscientific or unreasonable in this doctrine of the immaculate conception, but that all that is possible within the domain of God's creative power includes his *creative act* in this regard, and clothes Jesus Christ not purely with mortal environment, but with that characteristic of divine grace, goodness, and purity that was necessary unto the evolving of a character in human history that should stand superior to all others, and yet have direct contact with humanity and at the same time have immediate contact with God. We find the impress of his mentality to be of such a nature as to serve the high purpose of bringing him into closer rapport with God, giving him greater strength to resist the temptations of life and to fortify him against the invasive powers of all adverse influences.

The doctrine of the ascension of Christ is one that is supposed to be opposed to natural law, from the fact that we are informed that any body heavier than atmosphere cannot rise in atmosphere, that the law of gravitation brings it earthward; so that the ascension of Jesus Christ is supposed to be among the impossibilities, among the improbabilities, and that it is to be discarded as a dogma of the Christian faith not worthy of our acceptance. But what do we know concerning this matter beyond that which the Bible may state? What do we know beyond that which we *understand* of the laws of nature? and what do we understand of those laws beyond our mere

capacity to comprehend them from the processes of investigation and observation? It would be a fallacy for anybody to believe that he understood all that is to be known, and that man has attained unto that degree of intellectual comprehension of the laws of nature that there is nothing outside of that which he has already obtained that can be found in the processes of the operation of the divine law. The very fact that we know more to-day than we knew yesterday; the fact that to-morrow may bring unto us further information than we possess to-day argues constantly the possibility of adding to our intellectual possessions; and we are aware of the fact that the people of to-day know a great deal more in many respects than our ancestors from one to two and three and four generations back, and that the world has made more progress in the last sixty or seventy years than it ever made in certain lines of thought and action that benefited the human race in several thousand years prior to that time.

It does not do for people who enter upon an examination of the Christian religion and the several dogmas that enter into its composition to throw aside any one of them as belonging to the absurd, the unreasonable, or the impossible; because we should be able to recognize this as a fact, that an impossibility, so far as that word may be applied unto our capabilities, does not apply unto the *divine* capabilities; that the human is so much inferior to the divine that we cannot understand everything that lies within the province of divine thought and purpose. If we could do that, we would be divine ourselves; we would be like unto God; our sight, our hearing, our power of speech are all necessarily limited because of our human condition, the finiteness of our power.

There is no real mystery connected with these dogmas of the Christian religion; if there may be thought to exist a mystery, it is simply because we fail to comprehend it. Everything we comprehend, everything we claim to understand, is not mysterious; everything we do not understand and cannot clearly perceive or conceive we cast it out into the great world of alleged mysteries. These mysteries are all possible of solution, because they can be solved one after another by

virtue of that light that is being given unto men in our day; and the experience of the age teaches that many of the mysteries of our fathers have become acknowledged facts and understood things among *our* experiences. It does not justify us in rejecting anything because of the claim of the mysterious attaching to it. Our very life is a mystery. Nobody can tell how this spirit called immortal, in other words called eternal, (which we believe to be the proper word to apply to its existence, and not the word immortal,) how this eternal spirit is retained, the process by which it is retained within its physical environment. We cannot tell how this is done, nor what there is arising from the partaking of physical food that constantly retains it in its present encasement.

All things beyond human conception are *accounted* as supernatural. There is nothing that is supernatural. All that God has to do with is natural; they may be the superhuman, and many things are; but if we disbelieve because we cannot comprehend, then we might as well disbelieve our present form of existence, we might as well disbelieve that the sun shines, that the moon or the stars give their light to grace the darkness of the night. We might as well disbelieve in the tidal movements of the ocean, and that the earth has an existence, because there are none of these things that we actually understand or comprehend. We know that the sun shines and gives its light, but how we cannot tell. How its eternal fires are constantly supplied no one has been able to divine; we take it for granted that they exist because of the other facts that are self-apparent; and so it is in this question of the gospel of the Son of God; there are things connected with it that we do understand, and those things that we may not understand we take for granted are right and are within the realm of reason and possibility, because God is its author.

Self-evident things always declare the possibility of their apparent opposites. Then while we do not know *everything*, it is not for us to reject any of these dogmas of the Christian religion because we cannot fully understand them. There are so many things in this world with which we meet that we wish were removed; so much of our human condition that we

wish was upon a higher plane, so much that destroys, molests our happiness and our peace; so much that invades our action in life and achievement of great things that lie within the range of human possibility. All this is interception; and we find that light merges into darkness, that hope merges into disappointment, that life merges into death itself; and we want to have the time come when this condition of affairs will be reversed and when there shall be nothing of this opposite nature that destroys our interests and blights our happiness and takes away the greatness of our brightest and fondest expectation. We believe that the gospel of Jesus Christ presents this possibility, that the resurrection of Jesus Christ argues the resurrection of humanity, that the resurrection of humanity is a thing greatly to be desired; for it cannot be possible, as we view the condition of the human race, that the Almighty intended that it should be perpetuated under its present condition and go on and on without any ending of this state of affairs, without introducing anything that would better it; and this world, circling itself about in its orbit thousands of years of time, age after age, with no greater design or method in view than that it should be constantly populated, and the population passing away generation after generation and man all the time disturbed, and all the time molested, all the time disappointed. We believe that the resurrection will remedy this condition of affairs, that the immortalizing of our physical and mental powers will bring us out into that condition of the genuine likeness of God. We are in his image, in his likeness after a modified sense; but this likeness must attain the highest possibilities that God designed should attach thereto.

The claim that we should pass away into heaven, into some far-off world, destroys this doctrine of the resurrection. The idea that people are to go to heaven and stay there *forever*, that other people are to go to another locality and stay *there* forever, if the word *forever* is to be accepted in the absolute sense of its use, entirely excludes the doctrine of the resurrection; because if we are to be forever in these places in a spirit condition, then this resurrection cannot take place. We have the thought presented to us

sometimes, that entering upon this heavenly condition would produce intellectual stagnation and actually make every one of us men and women of one idea, that idea being to sing; that the height of our ambition and of our inspiration would be to do simply one thing; and I know there are people who cannot sing. Whether they can sing when they get to this locality (?) I cannot determine, but I have a sister, who, if she began on "Old Hundred," after running along a couple of lines would be as likely to end up on "Yankee Doodle" as anything else in the world. Now what would she do in this place? And if we are to play harps, I cannot play a harp; I would produce a discord. We are to be removed from this fallacy that people are not to be in intellectual progress. We believe in intellectual progress; we believe that the Lord teaches it to us in the Book of Doctrine and Covenants. He has made the statement that there is nothing in the heaven above nor on the earth nor under the earth, nothing past nor present nor to come, but what he will acquaint his people with it; how the worlds were created, for what purpose, the materials out of which they were created, in the great day to come when his people shall have been immortalized, and in this condition they shall become celestialized. You understand that this gospel work teaches us that God will introduce his people to an understanding of all the various branches of scientific investigation, and that there is nothing of which we shall be ignorant. How else could we ever become like unto God? Wherein is this likeness to be found? Simply in the outlining of the physique? Simply in the limited capabilities of intellectuality as we find ourselves now vested? Not at all. We find in our present condition that sometimes we cannot think clearly. We are told that this is owing to certain action of one of our physical organs, the outgrowth of which is a sluggishness of the blood, and that this produces dullness of brain power, and this produces slowness to conceive and perceive. We cannot think well or clearly, hence we cannot speak clearly or intelligently. Now then, when we are resurrected, and this body has been divested of its blood, there will be no cause for sluggishness of action; then our powers of brain will

have better opportunity to act, and there will be clearness of thought and we will be able to attain unto this likeness of God by virtue of this high intellectual possession. Now this is not possible under present conditions, hence the resurrection will bring that about. We need the resurrection.

Not only that, but we believe that the gospel teaches us that which everyone should readily reach out after. Narrowness does not belong unto it. Instead of passing away from this world to some other world which we do not know anything about, that we sometimes hear called heaven, (and the word *heaven* really means firmament—it has no reference to a place or locality, to a world that revolves in space, and never did apply to that only as people have sought to apply it in that way,) we shall dwell where these things that prevent our progress will not be. The gospel presents to us that great and brilliant idea of the second coming of Jesus Christ and of the resurrection of his people to enter upon a millennial reign, whatsoever of others he may choose to bring forth according to his own good wishes; that during this condition, our faithful obedience to the gospel will entitle us to the great advantage of education.

I believe that in Catholicism there is a perverted idea of this. It teaches us that man is not good enough to pass from this world into the immediate presences of God, hence he must pass through the purgatorial fires; while the Bible teaches us that man cannot attain unto his crown of actual celestialization until he has first passed through the instructive period of the millennium. *That* is simply a terrestrial condition, as we understand it; and after being under the immediate tutorage of Jesus Christ and of those angels that are to come from heaven (for are they not instructors to us in this present life, and does not the Book say that he shall come with ten thousand of his angels? and what for if not for an instructive purpose?) we enter upon this higher life. Now all this would simply be impracticable, all would be impossible, without this doctrine of the resurrection of Jesus Christ. "In that he raised him from the dead," is the statement of the apostle; so we have hope in this resurrection.

There are people who object to the resurrection, to their introduction into this world again, because they claim that they do not desire to go through the turmoil of anxiety that they have passed through while here; but we will be freed from all these objectionable features and we will be found in a happier and better condition. We ought to look upon this as the best feature of gospel truth; we ought to be able to live for it, to labor for it, talk for it, and pray for it, so that in all of this we may so educate the mind, the heart, the soul, the life, unto the acknowledgment, the possession of these blessed things.

The Apostle Paul talked about the crown of life that was laid in store for him and would be his at the appearing of Christ. This crown of life cannot come until we have received the light, and we cannot receive it when half of us is dead; when part of us is in the grave and the other part somewhere else. That beautiful statement in the Book of Doctrine Covenants of the elements receiving fullness of joy only in an inseparable condition, argues the reasonableness of the resurrection. I believe it to be the most hopeful feature of the gospel; I look upon it with a great degree of pleasure. Of course we may think that the grave seems a very dark place for our bodies to be laid in, but as a writer has said, that Jesus has "softened the bed," and he arose from there and has "left a long perfume;" and we pass into that dark abode with the understanding that Jesus preceded us and that he came out full of life, full of vigor, and that all his physical and mental powers were energized and so thoroughly resuscitated as to bring him into the real likeness of God. This likeness of God, what a wonderful thought it is! What a wonderful thought: Those who are inclined to believe that when the spirit of man passes away and the body is consigned to the grave, that that is all there is to be of human life, all there was intended to attach to human experience, that the darkness of the grave closes and covers forever all human aspirations and ambitions, all the loftiness of human desires. But that cannot be; it is too dark a view to take of this question of man. We are rather inclined to the gospel teaching of this great matter, and em-

brace it as a boon that has come to us from heaven; and in order that we may be perfected and enter upon the resurrection of the just, to have a part in that resurrection, we should ever keep in memory that *now*, as members of the Church of Jesus Christ, we are passing through a primary educational process, entering into the intermediate possibly, and then on into the higher honors when we shall have finally graduated and received the diploma of celestial glory. I wonder if there will be any angels there upon "commencement day" to throw down at our feet bouquets of beautiful flowers! if there will be anybody who will greet us upon the accomplishment of this great design, upon the consummation of our great school privileges! I believe there will be. I believe that angels who desired to look into this work of salvation and to inquire into the spirit that actuated the prophets who spoke of it, will be there to give their love; and, when the great lesson of life shall have been taught and received by us who may be faithful, I hope we may be among that number. It seems that the thought of the reverse always moves us to tears of anxiety and deep desire.

This work of our present condition should urge us, with all these views before us, to greater earnestness. We should find ourselves constantly environed with those things that enter into such modifying and formulating of human life as shall entitle us to the reception of this great reward. We do not think to cease eating of temporal bread, we do not think of ceasing to drink water that we draw from the well's clear depths and continue to live in this physical form; and neither should we be able, neither should we think it possible to live a spiritual life in Christ Jesus if we are not partakers of that bread of life that came down from heaven of which "if a man eat, he shall never hunger," or of that "water of life" which "if a man drink he shall never thirst." It is just as needful that we surround ourselves with that atmosphere that breathes of the divine in order that our lives may be infused with its life-giving elements, as the life with Christ Jesus in the gospel covenant designed we should associate, that we may be entitled to a part in this resurrection of the just.

Then let us not think that there is anything impossible connected with the great gospel work, for all that God has promised is within the line of the possible; and so we trust him, and while we look out into the great world and find so many things that are difficult of solution, we should not let them disturb the calmness of our thought, nor displace the hope of our hearts, nor dethrone the reason of the gospel or the good judgment God has committed in the message of his Son; but trust him for his ability to perform all he has said and that the final outcome shall be that for which we have hoped; for Jesus Christ as the great Teacher of mankind, did not, we believe, implant within the human heart false expectation, or advocate anything for humanity to believe that should never be realized.

The gospel of the Son of God is not a religion of the idealistic divested of the realistic. It does not portray before our minds great pictures filled with brilliant colors, lights and shadows exciting us unto the highest sense and power of aspiration, and cause our souls to long to reach and to enter into the great time to come, and after all the strugglings of our hearts, after all the hours of trial, the hours of temptation; after the days of affliction, of distress, of perplexity, of doubt, of all these mingled with other things, and when at last we shall think we have been attaining unto that which was promised us and lay hold upon it, but see it end in seeing it vanish before us as a dream of the night. It cannot be; the Son of God was too good to do that. He was too pure, too true to the interests of humanity to enter upon a work of deception or of creating within us expectations for something that should never be attained.

I thank God to-day then for this gospel, for the hope of immortality and eternal life, and that all will be well with those who keep his commandments and do that which he has asked of them to do, that life everlasting with the Son of God who "paid the debt and made us free" shall be entered upon. To this end may God help us to strive, that the outcome may be that for which we hope, by our obedience unto the gospel of Jesus Christ.

(Reported for the *Herald* by Belle B. Robinson.)

# THE CURSE OF POVERTY.

The Material Circumstances of the Poor are Responsible Largely  
for Moral and Spiritual Conditions.

THE Rev. R. A. White preached a strong sermon at the Englewood Universalist church on "Poverty and the Poor," taking for his text, "The rich man's wealth is his strong city; the destruction of the poor is their poverty."—Prov. 10: 15.

He said in substance:—

Since the time when Christ said "Blessed are ye poor, for yours is the kingdom of God," the idea has in some degree prevailed that the way of righteousness is the way of few goods and a small bank account. Since the time when Christ for some local purpose compared the way of the rich man into the kingdom of heaven as the way of a camel through a needle's eye, which, by the way, did not mean a needle's eye at all, the church has not quite thought it safe to be rich.

The writer of the book of Proverbs had a different view of it. He was willing to take his chances with the rich. "The rich man's wealth is his strong city; the destruction of the poor is their poverty." That is, the advantages of life are with the rich. The poor are under peculiar disadvantages because they are poor.

In modern life this is probably the truth of it. That is, the poor man has an uphill task in life, just because he is poor. First this is true in the matter of material prosperity. People of means have all the advantage of buying which ready money gives them. The poor must buy on credit and credit necessitates advanced prices. Furniture must be bought on installments, and that means sometimes one hundred per cent interest on unpaid balances. The poor man must pay exorbitant rates of interest on the small sums he borrows because he cannot furnish se-

curity, and money demands something for the risk. The poor man cannot afford to buy a ten-ride ticket from Englewood to Chicago, and must pay twenty cents each way for his misfortune. He must buy his wood by the bundle and his coal by the basket. Reports of the Labor Bureau of Massachusetts show that wood selling at eight dollars per cord sold in bundles to the poor costs them twenty dollars per cord. Coal at six dollars costs them by the basket ten dollars. All this by certain laws of values, to which is often added the oppressive charges of the unscrupulous.

Again, in the matter of physical safety and health, in the main the men who take the places of risk to life and health are the men who work for least wages. They are the men who toil in the damp drifts of the mines, in the cellars of our mercantile houses, in the stifling and disease breeding garrets of the tenement house. This is in the main because unskilled labor comes from the poorer class, and unskilled labor by certain industrial laws falls into the most undesirable places of toil. They live in the most unhealthy portions of our cities, and by necessity and habit in the most unsanitary conditions.

Observations in Glasgow show that among families living in tenements of one and two rooms the death rate is twenty-seven in one thousand; in houses of five rooms and upwards but eleven to each one thousand. While in the most densely packed portions the death rate rises to forty-two in one thousand. The death rate rises as the crowding increases, and the poor are the ones that are crowded. They live in the fire traps of the city. They cannot afford to buy

Pasteur filters. By social and industrial laws the poor are at a constant disadvantage physically because they are poor.

Thirdly, they are legally at a disadvantage. The rich man gets bail, the poor man, because he is poor, arrested for precisely the same crime, stays in prison, while the family may be starving for lack of his earnings. The rich man has the best possible counsel, the poor man must take what he can get.

Fourthly, the poor are at a disadvantage in the matter of moral and religious life. The material and physical disadvantages they are subject to have a direct bearing on character. Stifling tenements, long hours, ragged clothes, broken health by overwork and exposure are not, to say the least, the ways that lead naturally to righteousness. The saloon is not the altar where men learn to love purity and God. In the main the poor read the worst books. They attend the worst theaters, partly because they are cheapest, partly because their training has run that way. Poverty leads to crime, to thieving, to drunkenness. Drink makes poverty, but poverty frequently makes drunkards. One solution of the rum problem is to solve the tenement house problem. The saloons are in competition with the cheerless attic and they always win.

The poor are least at church. The people whom the churches ought to reach never come near them. Social conditions will not allow it. Missions, furnished with the cast-off furniture and Bible of the rich up-town church, will not solve the problem of Christianizing the poor. Religion is one thing they refuse to take on the associated charity plan, and I don't blame them. In London only one to six per cent of the poor are ever at church. It is no better in Chicago.

Modern poverty tends to nearly every form of disadvantage. It makes life a

hopeless struggle. It removes the poor by inevitable laws from nearly every refining and elevating influence. I will take my chances for heaven with a snug bank account. Final remedies lie in the thorough reorganization of our social and industrial systems along the lines of brotherly love and justice. Some things can be done now.

First, less mission work on the traditional mission plan is needed. Build a church in the midst of the poorer quarters as good as the average church uptown. Gather around it all modern appliances of church work. Put in good music, good common sense preaching, concerts, gymnasiums, baths. Call it something besides a mission.

Second, build better tenements. Do what Liverpool is doing in this direction. Let the city take hold of the tenement house problem. Good light, good air, pure surroundings. Character, like plants, cannot grow in the dark. The environment of certain people must be changed before they can be changed. The work must begin in the bath tub and end at the church altar.

Tenement houses can be made to pay a fair interest on the investment and yet give poor people what they need. Rich people looking for a place to spend money for the poor can put it nowhere where it will do so much good as in cheap tenements. Chicago is new and does not yet feel the pressure of the tenement house population as it will ten years hence. But the problem is already here.

Again, let the churches which are in position to welcome that class of poor here considered to their regular services, and do it with no uncertain sound. Christ mingled with publicans and sinners. We need not be nicer about such things than our Lord.—*Sel.*

## SERMON BY ELDER JOHN H. LAKE,

At Lamoni, Iowa, April 1, 1894.

Subject, UNDERSTANDING THE ALMIGHTY.

IN the twenty-first chapter and the fifteenth verse of the Book of Job is a text of Scripture that I wish to select for the basis of the remarks that I shall offer. It reads:—

“What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?”

From the casual reading of this text it may be thought that Job propounded this question; because he was at a loss to know who the Almighty was. But by more careful reading we learn that it is a question of sarcasm—mockery—a derisive question, propounded by them that disbelieved in the God that Job was representing and had borne testimony of. We read, to elucidate that thought, commencing at the first of the chapter:—

“But Job answered and said, Hear diligently my speech, and let this be your consolations. Suffer me that I may speak; and after that I have spoken, mock on.”

They had been mocking, making derision of the God that Job had represented to the people where he dwelt. Further, he states:—

“Mark me, and be astonished, and lay your hand upon your mouth.” As much as to say, that a man should not speak unless he knew whereof he was speaking; and the God that Job had represented among that people he knew; and that the persons that were in his presence speaking slightly of him did not know whereof they spoke; and it was more becoming of them to put their hand upon their mouth than in a derisive manner to continue their speech concerning the God that Job had spoken of. He had testified to that people that there was a spirit in man,

and that the inspiration of the Almighty giveth him understanding. He also had testified of his Redeemer, that he knew that he lived, and though after he would pass away, the skin worms destroy his mortal body, yet in his flesh should he see God. And the people who had heard these testimonies did not appreciate, nor consider, nor realize, nor understand the nature of them. They looked upon it from a human standpoint, perhaps being governed more or less by the gods that they worshiped, which were dumb, and unable to bring about the powers of the God Job represented. And from their standpoint they entered into the presence of Job and propounded the question, “Who is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?”

So far as I have been informed, no part, nor portion, nor any nation of the world, that has ever yet been found, has ever been found without a god. They all have gods to worship. Some worship the sun, and some worship images. They all have a god to reverence. It is one of the traits of character, it is one of the functions of our being to reverence and to worship. And the question propounded to Job is, “Who is this Almighty, that we should serve him?” Job had represented the God that had created the earth, the God of the living and the God of the dead, and the God that possesses all power. If a man in his wisdom can comprehend this testimony of Job, and the question propounded, he is surrounded with corroborative testimony in the Scriptures, and as the poet Cowper has described in that memorable hymn, the verse that contains the idea that I wish

to bring before the vision of your understandings is that wherein he says:—

“Blind unbelief is sure to err  
And scan his works in vain.  
God is his own interpreter,  
And he will make it plain.”

So the question here propounded by Job must be answered not only by Job, but all must have corroborating testimonies who this God, the Almighty is, and how, upon what conditions man is required to worship him. The Scriptures revealing the condition of the human family, and their understanding of God, tell us that the world, in their own wisdom, do not know God, and cannot find him out. We are also informed upon the question in point that the wisdom of the world is foolishness with God; and *vice versa* you notice it says the wisdom of God is foolishness to man. Man cannot comprehend God, and his wisdom before God is foolishness. He knows man's wisdom, and the Prophet David in contemplating the intelligence of God says, “Like as a father pitieth his children, so the Lord pitieth them that fear him.” “He hath not dealt with us after our sins;” “For he knoweth our frame; he remembereth that we are dust.” Therefore when God looks upon the human family and sees them exercising or putting forth their wisdom to comprehend him, he realizes their foolishness; and they cannot comprehend him nor understand his majesty, his might, and his divinity.

There's only a step between the sublime and the ridiculous, and in the age of the text and in the present age men speak disparagingly of God. They ridicule not only God the Father, but his Son Jesus Christ. Now I think it is fitting that we seek to learn upon what conditions the human family can knowingly, understandingly, and intelligently become acquainted with God and Jesus Christ, his Son, our Redeemer. If the world does not know him, and cannot find him

out, and their wisdom is foolishness with God, will God shut up the avenues of knowledge so that it will not be possible for man to become acquainted with him? We think he would be a very unjust and unkind Father to do that. But the Bible or the revelation contained therein tells us that it is profitable for man to become acquainted with God; but it emphatically tells us that no man knoweth the Father but the Son, and that no man knoweth the Son but the Father, and him to whom the Son reveals him. It requires a revelation from God to man to make him able to testify or answer the question, even though propounded in a derisive manner, in order that it can be intelligibly answered to them who God or the Almighty is. Jesus, speaking of the conditions of eternal life, says this: “This is life eternal that they might know thee.” That they might—making it possible that man could become acquainted with God. “This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent.” That eternal life rests upon the answer to this question who the Almighty is, and to answer it intelligibly, knowingly, and understandingly, that eternal life rests there, and without becoming acquainted with God, intelligently and properly, according to the conditions that he himself has laid down, no man is to hope for eternal life.

The first thought suggested in this text of Scripture regarding the Almighty is very broad. We shall not attempt to-day to enter into a digest of all that pertains to it, an analysis of it, for it is as high as heaven, as deep as the depths of the earth, and as broad as the universe; for there is no other God but the God who has created the heavens and the earth, the sea, and the fountains of water, who has created all things. The world has never been greatly in favor of worshipping the God of the universe, though they always

wanted a god; and those that have persisted in serving God truthfully and honestly have had to suffer. In the days in which Daniel lived there was a decree went forth that at a certain signal all that would not bow to a certain image in reverence and worship, should be punished. But Daniel believed, and understood, and realized that there was an Almighty different from what was set up by the powers of earth. He felt to worship him. He would pray. It was reported to the authorities that Daniel was persisting in praying to the God of Israel. The result was that he was cast into the lion's den. The sequel shows that he was protected. The Hebrew children were also punished, not because they would not worship a god, but because they persisted in worshipping the Almighty, the God of Israel, the only God that the human family find it profitable to worship; they were protected. And much more could be said concerning the ages of the past. And the nineteenth century is not an exception to the fact that men should be held to account for the God that they worship.

During the last year, 1893, the Latter Day Saints were brought before the tribunals of earth. One of the charges alleged against them was that they would persist in worshipping a God that had body, parts, and passions. Another charge was that they claimed that the God they worshiped revealed himself to his people as in ages past. That was a sad crime. It was asserted by the high council, or the Queen's council, of the Dominion of Canada, before the high tribunals of that government or dominion. And the Queen's counsel there when speaking against the Latter Day Saints having the right to be respected as a Christian denomination, presented in argument before the court and before the judges that were sitting that the Latter Day Saints believed that God had a body, parts, and passions; and that they believed that the God they worshiped re-

vealed himself in this age as in Bible times. The decision of the judge was something on this wise: in answering the plea of the Queen's council, two of the highest councilors of that dominion were before that court praying and speaking for the rights of the government and in Her Majesty's defense,—the judge says in reply:—

“This people's doctrine is in accordance with the Bible, and they are a Christian denomination in the highest sense.”

Speaking in answer to the argument made by the counsel he says: “Don't you believe that God has a body? The Bible says that God made man in his own image and after his own likeness.” “I am a man, and I have a *body*.”

If you will allow me to indulge in the expression of the thought a little further, he virtually advised that if the God of the human family or of the universe had not a body, has a man made after his own image and after his own likeness a body like him? “I am a man, and I've got a body; and am I greater, and bigger and more identical than the God I profess to worship?” is what he virtually implied.

Much could be said about the God the Bible represents, but many of you testify that you believe, peradventure some of you go further and testify that you know, that an angel has come from God in this age and has spoken, which is one of the features of the gospel. Well, the people in every nation, kindred, tongue, and people must worship the God that made the heavens, and the earth, and the sea, and the fountains of waters. What does that imply? It implies that every nation, kindred, tongue, and people in the hour of God's judgment, when the angel should come, would not be worshipping that God. It would be out of place for the angel to instruct the one to bear the message to the people that they must worship the God that made the heavens, the earth, the sea, and the fountains of

waters if they were doing it. But the history of the world proves that they have gods many, according to their various ideas of God, so that neither the preacher nor the people can comprehend him. But mark you, I am not the one that helped to formulate their creeds and to tell what they believe. They have told it themselves in that record. Back in the ages past, in the theological world, there was a power arose that bore rule over all the world, which I shall refer to only incidentally. It put forth a decree that the Bible should not be held, sold, or read except by the priests. Later on the decree went forth that no Bible should be translated into the vulgar tongue, and it should not be read by any persons but the priests. The only way they used to get rid of the heretics was to put them to death. And thousands were beheaded and gave their lives for the word of God, and yet, peradventure, had not had the testimony of Jesus. John could see under the altar the souls of them that had been beheaded for the word of God, and for the testimony of Jesus. Thousands have died for the word of God who didn't claim to have the testimony of Jesus in the sense of the Spirit of prophecy. Though hundreds were burned at the stake, slaughtered because they would read the word of God, the power that put forth such decrees as that put forth this.

Friends, I am not talking about something I am not acquainted with, for I have passed over the ground. They said in the catechism which is called the "Mothers' Catechism"—they knew that if they could get the mothers, "the hand that rocks the cradle rules the world,"—if they could get the mothers educated, they would infuse the same sentiments into the child, that the world would soon grow up unto that that they wished to educate them into. In this "Mothers' Catechism," in the first part, it says that there "is but one true and living God; in

this Godhead are three, of one substance and power, Father, Son, and Holy Spirit, without body, parts, or passions. Omniscient and omnipresent," here and elsewhere, everywhere and yet nowhere is virtually the interpretation of that thought. They bore rule over the world. The mothers trained the little ones up to believe such erroneous ideas. If I could digress in the thought that is introduced here with the education of the mothers and teachers of the Sunday school that have the tender buds in their care, I could show what a lesson is here; but I cannot digress into that thought, but pass into the line under consideration.

A generation passed, and in process of time Luther came out. From where? From where he had been educated, nourished. He had been taught that there was a God, the Father, and the Son, and the Holy Spirit three in one; a substance without body, parts, or passions. He broke from under that yoke, carrying that tradition with him. When he formulated a creed, I ask you in the name of reason, what his faith would be? What God would he worship? Why, friends, as sure as water seeks its level, and as sure as tradition brings its fruits, so sure would he formulate a creed in accordance with his education, trained as he had been, born and raised a Roman Catholic. And so it was with the God ideas of Calvin, Knox, and on down until you come to Mr. Wesley; they were not teaching error consciously, for they labored and suffered and some died for what you and I are now enjoying, paving the way that the angel could come and tell the people that they must stop worshiping that kind of a God, but worship the God that made the earth, and the sea, and the fountains of waters. And the man who says that I speak disparagingly or disrespectfully of the memory of the Reformers misrepresents your humble servant. They have brought about much good and labored zealously to spread the

light they had received, and many, if you will allow me to repeat, have died to help to establish reformation, and the religious liberty that we are now enjoying. Are they to be blamed? They had been born and raised under such tradition, that is one of the strongest powers of earth, that is, tradition, and in some instances bigotry.

But just a few thoughts further concerning the effect of this tradition. I will speak of personal experience and observation to show the effect of tradition and how innocent and honest a man may be in error if he is not aware of his true condition before God. I have a brother about ten years older than I, who has been a Methodist preacher for a number of years, and I am not ashamed to speak in regard to the denominational name to which he belongs or represents. For thirty-five years he has been a representative of that faith. I believe he is an honest man, not because he is my brother, but because I am acquainted with him in his daily walks and his acts and can speak of him with more knowledge than I could of a stranger. I will testify, then, according to my experience. When I went and knocked at the door of his understanding and gave him to understand that the church which he was representing worshiped a God without a body, parts, or passions, what do you think the effect was? "Well," says one, "You made him mad." Make him mad? Would a man be offended when the God that he was worshiping was presented to him? Should he be offended about it? Well, now, friends, if you'll indulge me I will just act off a little as he did when I presented it to him. "Well," he says, "I guess I'll let you know that I am a-worshiping the God of the Bible, sir. I think I know what I have been doing these years past?" He says, "Tell me that we worship a God without any body, parts, or passions! No such a thing, sir."

Well, I would have irritated him if I persisted, I presume. But I decided that he was out of humor, and perhaps a little mad, so I dropped the question and went away for a day or two. When I returned he says, "Well, boys," (another brother was with me, a good-natured boy,) "Boys, I'm going to give you warning; I am going to get down my 'Disci-

pline' and show you that I don't worship any such a God." "All right," said Brother Amos. He got it down, and he read it, sitting at the end of the table. He read it three times, and jumped up and says, "I don't believe it," throwing it from him across the room. For thirty-five years he had been representing that, and now he says, "I don't believe it." I felt then as if he ought to have a little medicine, and I prepared to give it to him. It was pretty severe, but I thought it was the best time to give it to him. I says, "Brother Amos, you throw that discipline from you, sir, and you say you don't believe it? When you were ordained you obligated yourself that you would defend that faith, didn't you?" He didn't say yes, but I knew he had so obligated himself. "Now," I said, "sir, from this time forth if you go forth as a representative of that church, you have got to be branded with hypocrisy. You're a hypocrite." He did not say whether he felt he was a hypocrite or not, but I gave him the medicine. It had its desired effect in process of time, and I had the privilege of taking him in the water and baptizing him, and afterwards he was ordained an elder, and now he is representing the God of the Bible, that has a body, parts, and passions.

When Mr. T. L. Wilkinson, the champion debater of Canada, assailed the boy preacher before the world, he made this affirmation: "The God that the Methodist Church worships is the God of the Bible." But how long did he stand in defense of that? Just twenty minutes, and left the rostrum, and left the opera house where there were from six hundred to eight hundred people shouting, "Coward, coward; let him go." Friends, I present this not in a sense of boasting, but in this sense: that if he had understood his own discipline, if he had understood the faith that he was representing we would never have got onto the rostrum affirming that. He had never been waked up to it, friends. He was as innocent as a child. But when he was brought face to face with it he could not stand the issue.

Now, friends, much more could be said in defense of the God that Job represented, who was willing to answer those who were speaking mockingly, in a derisive manner of God; but now to the

second proposition. I shall have to be brief; time runs away: "That we should serve him." The manner of service is not commanded in the question. But the reason, "Who is this Almighty that we should serve him?" It does not say, "Who is this Almighty that we should know how to serve him?" That is not the question, but, "Why are we commanded to worship this Almighty?" Friends, language is inadequate to portray man's obligations to worship God. Turn to David when he was taking into consideration the God of Job and the God of Israel, declaring that the works of his hands were the heavens, the sun, moon, and stars, and all the creations, the oxen, and the sheep, and the cattle, and the birds, and the fishes, and all created for the use of man. He then exclaims, "What is man, that thou art mindful of him?" Friends, the sun in the heavens is created for our use and for our service; the moon hath unveiled herself to us to be our lamp at night; the earth yields forth to supply our wants, and all the vegetable, and animal, and mineral kingdoms are for the use of man; and it is but our reasonable service that we should present our bodies to God as a sacrifice, as our reasonable service. Now that idea could be enlarged upon, but I will just drop it at the door of your minds and you can think about it, for yourselves, and let God interpret and instruct.

Now we pass to the thought, How shall we worship? The philosophy of it comes up; it has been said to me at different times, "Why, if this man's only honest, that's all that is necessary." And others elsewhere folded their arms in ease and with solace and have said to me, "O well, now, Mr. Lake, when we die and get home in heaven the Lord will never ask what we have done." O no; I don't think he will: I don't think he will have any occasion to, because the book tells me that he will have no occasion to ask when we get home what way we came. Why? Because he says, "I am the way; . . . no man cometh unto the Father but by me." "He that climbeth up some other way," he tells us, is of the character that he is trying to steal and rob the honesty that belongs to Jesus Christ. Jesus tells us in a summary way how the human family shall worship

God. Once, while weary he was leaning upon the well curb and an individual came to draw water, and they entered into conversation, and the conversation was about worship—worshiping God—and finally the talk called forth this sentiment: All that worship God in this city, or in all the world, must worship him in spirit, and in truth. What is truth? "Thy word is truth," Jesus says (in the seventeenth chapter of John it is recorded), "Thy word is truth;" "sanctify them through thy truth." What spirit will lead into that truth? Why, the Comforter that Jesus said was the Spirit of truth, who, when he was come, would guide them into all truth, and bring to your minds all things, and show you things to come. Now that Spirit of truth is that which is to inspire the man that worships God in an acceptable manner to worship him in truth.

I have met with religious philosophers in this age who talked on this wise: "Thank the Lord," (and they were honest, friends, don't think that I'm reflecting upon their honesty and sincerity—I am only portraying their own acts,) putting their hands upon their hearts and saying, "Thank God, the Spirit bears witness with my spirit that I am a child of God; and if I were to die now I'd go right to heaven." When I drew their attention to this, to some of God's truth, some ordinance or some command they said, "O well, I don't think that's essential; I don't think that's essential, thank the Lord. His Spirit bears witness with my spirit that I'm going right home to heaven. There, these nonessentials; you put too much stress upon water; why, you make that a savior. You do away with the blood of Christ, and you impeach the testimony of hundreds who are living and of many who have died and gone home to heaven." I can't help it at all; I make no apology for Jesus; he says that man who worships must worship in spirit and in truth. I think it properly comes in this admonition where John says, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." Now, the Spirit that will lead me into all truth is that one of which Jesus said he would pray the Father and the Father would send it to lead them into all truth

—if it would lead them into the truth, it will lead me into its confines also in order that I may be sanctified by the truth, and that the prayer of Jesus Christ may be answered upon me, that I may be saved and sanctified through the truth.

Says one, "But you people always want to preach baptism." Yes. "Well, that—that—that's making water a saving ordinance." Yes, of course. Ain't it? "O I can't think so." Don't you think baptism is a gospel ordinance? "O yes, certainly I do." Is not the gospel the power of God unto salvation? "Yes." The gospel is the power of God unto salvation and baptism is a gospel ordinance, and you're going to be saved without obedience to that? And saved by the gospel? My friends, see the dilemma people place themselves in by their own arguments. I don't have to stop to discriminate. One has said, "By thy words thou shalt be judged, and by thy words thou shalt be condemned." Why, friends, when we are brought before God all that is necessary to say is, "Have you complied with this law, this word? You were to be sanctified through it. Have you obeyed this word? Have you come up in the right way? Can you claim sanctification? Have you obeyed my gospel?" "Well, but then," some one says, "you don't mean to tell me that water baptism is an ordinance! Why, a man away out on the desert may get converted, and if he happens to die, he's got to go to hell because there is no water out there?" and all such arguments as that. "Well, but what would you say? If a man is out on the desert and he is converted to the law, to make him perfect according to that testimony, what would you do?" Why, he can't live without water and wherever he can exist long enough to get water to drink, to live upon, he'll live long enough to get to where he will have water to be baptized in. And, friends, if you are going to make a special case, I'll admit that there is a possibility of miracle, and bring the special to keep the place of the law. The thief is also fetched in. Ah, friends, the account of the thief has been used as more authority than any other portion of the Scriptures. According to disbelievers in baptism the Lord has shipped more men to heaven by this one passage than by any other one passage in the Bible.

There was a murderer in Canada; I was there when he was hung. Had I understood a little more about wire pulling I might have got him saved, but I don't think men can be saved unconditionally. But what was the testimony of the minister that prayed on the gallows: "O Lord, grant that the soul of this man may be sent to thee like the arrow from the bow, and enter into thine immediate presence." Friends, why was he hung? Because he killed his wife, and it was proven. He had been born and raised right there in that vicinity, and he had been from his youth a reckless man and at last a murderer. Why, if it is possible to send such a man as that right from the gallows direct to God, I afraid that if such characters are there they'll have such dispositions that if they should ever get into the glorified city they would be digging up the golden streets. I, friends, cannot indorse that. And if you talk with any of the ministers they will say, "Why, my dear sir, didn't the thief go right straight to heaven—to paradise?" If I cannot prove that the thief was a baptized disciple I cannot prove that baptism is a saving ordinance. But I will not attempt to do it this morning. If anyone wants to hold me responsible for that I will meet the issue any time.

Now to the closing thought: prayer. Just indulge me a few moments. What profit have you got from all the prayers you have offered? that's the question. what profit is there if we pray unto God? Now let me step across the line again from the sublime to the ridiculous just a moment and hear Robert Ingersoll; Mr. Ingersoll, with all due reverence to him as a gentleman, a man of gigantic thought and brain, and what do we have? When James A. Garfield was lying a suffering man under the hands of the assassin, Ingersoll said Ha! ha! "the prayers of fifty millions went up from this nation, and the prayers of all the civilized world went up to God; but God didn't have power to save one man, and the President had to die." Now that was as much as to say, What profit is there in praying? what did it amount to?

Now friends, bringing myself before you, not as an example of perfection nor anything of that kind, but just to portray the idea; twenty-four years I

have been trying to serve God, and under the admonition of Christ, "pray always, and in everything give thanks," I have been offering prayers at the family altar and privately. What profit was it to you? says one. I can say truthfully that in some instances I have seen answers, have felt the effect. We read in the Bible of a man praying and the whole heavens were affected by it, so much so that it did not rain again for three years and six months. He went out again and prayed, and the whole heavens had to obey, and the rain fell. That certainly was a very visible demonstration of answer to prayer and the benefits that accrue. Some have gone so far as to say they don't believe in having family prayer, for they say, "what's the benefit of it?" Well, we have to meet many that do not have family prayer, and when we suggest the thought, "O," they say, "the idea of having prayer every morning and every night, and so frequently!" They don't just say, "What's the benefit," but they say, "I don't think it's necessary."

The Lord says in the Book of Covenants, that in Zion he that will not remember his prayers in the season thereof shall be held in account before the judge of his people. The Scriptures admonish that we must pray always. And yet, what is prayer? I believe before God there have been thousands of prayers offered, not only by the Latter Day Saints, but by the world that never went very high, that never profited anything. I am talking about the sincere desire of the heart and soul. The poet says:—

"Prayer is the soul's sincere desire,  
Uttered or unexpressed."

That is the thought.

Now turn with me to John the Revelator and we will see where the prayers of the Saints have gone, and what is the use of them, the benefit that is to accrue. In fifth chapter we find in that vision that passed before John's understanding concerning the book sealed with the seven seals, there was nobody found in heaven, nor in earth, nor under the earth that could, or dared to attempt to open the book or break the seals. "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one

of them harps, and golden vials full of odors." The vials are full of odors. Now what are the odors? "Which are the prayers of Saints." Why, does this portray that the prayers of God's people are vialled up or kept in reservation before God? What is the use? what does the Lord want of them? Let us turn to the eighth chapter, and there we have the explanation. It brings in again, if you will allow me to repeat it:—

"God his own interpreter,  
And he will make it plain,"

and will tell the story, answer the question from the Bible standpoint, from the revelations of God. In the eighth chapter he says, commencing at the third verse: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all Saints upon the golden altar." Then, friends, we have the idea revealed to us here that our prayers are not in vain if they are honest and sincere before God. They are kept in their place, in remembrance, held there in a vial in preservation, and eventually will be placed on the golden altar. This incense passed up before God in honor and praise to him for his parental watchcare and lovingkindness, and for his preserving hand which has been over us, thus honoring him, and the incense shall go to the golden altar to God, to Jesus Christ, our great Advocate. Then, friends, take courage and continue your prayers. Respect God by returning thanks when it is becoming and proper for you to do it.

One more quotation to show you that even an honest thought is not forgotten. The Lord in Malachi says: "They that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." It says, there shall be a book of remembrance, and when he comes to number up his jewels, "They shall be mine." They shall be his, the people that "thought upon his name." May God help us to have holy thoughts, righteous desires, and comply with the conditions that will entitle us to eternal life, that we may understand the Almighty. Amen.

(Reported for the *Herald* with the Edison phonograph by F. E. Cochran.)

## SERMON BY ELDER G. T. GRIFFITHS,

At Lamoni, Iowa, April 7, 1894.

Subject, GOD'S WORD.

I AM glad to meet with so many of my brethren and sisters and friends. It has fallen to my lot to address you to-night. I would much rather be one of the audience than the speaker on this occasion. However, the powers that be have said that I should speak to you. I have one request to make; that is, that you do not indulge too largely in criticism; rather, that you remember me in your prayers.

I solicit your attention to the seventeenth verse, seventeenth chapter of St. John: "Sanctify them through thy truth: thy word is truth." I desire to associate another passage with this, found in the fourth chapter of Matthew, fourth verse: "He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

On last evening, and also this morning we had two timely sermons; first, on the kingdom of God, second on the law of God. To-night I have selected as a theme for our consideration the word of God. In this connection I desire to call the attention of the audience to a few of the many proofs that can be adduced from the Scriptures in support of the emphatic statement made by our Lord in that eloquent and beautiful prayer that he offered to his Father a short time prior to his departure from this mundane sphere. In that appeal he makes the positive assertion that God's word is truth, for he says, "Sanctify them through thy truth: thy word is truth." I do not believe that our Savior referred at this time to the Bible; that is, commonly called the word of God, but he evidently referred to the word of God as contained in the Bible, that which has come to us through his servants; viz., the patriarchs, prophets, Jesus Christ, apostles, and all of God's servants of every age, including the present dispensation, of whom it is written that they wrote and spoke as they were moved upon by the Holy Ghost.

At this juncture I wish to remark that a great many of our eminent theologians

and renowned biblical students of the present day have divided the contents of the Book of books into three distinct parts; historical, prophetic, doctrinal. Thus you see that they do not hold God amenable for every word found between the lids of the Bible.

We are living in an age when the great majority of the Christian people believe that the Bible is wholly inspired. However, thousands of those in question are honest and upright in heart, seemingly sincere in their opinion as we are, with whom the only trouble is that they have been traditioned in the wrong direction. The Bible does not claim this kind of inspiration; but it is quite apparent to the intelligent mind that God had inspired men, especially during the dark ages, to protect and to preserve the Bible. However, I do not intend to discourse in regard to the divinity of the Bible. My object is to talk about the word of God as found in the Scriptures.

In the first place, I want to substantiate the statement that God's word is true by referring to a few instances in the Bible. We read in Genesis that God created man, and that he fashioned him after his own image and likeness. He soon afterward created a woman, and the record says that he put them in a beautiful garden, known to us in all history as the garden of Eden, and it is also written that he gave unto them a special commandment; or, in other words, he spoke to them. The substance of what he said to them is simply this: that they could go just where they pleased and be at liberty to partake of all the fruit in the garden, with the exception of one particular tree, and with regard to that tree he said unto them, "In the day that thou eatest thereof thou shalt surely die." Not long after this interview another character appeared on the scene, with whose name you are all familiar. It appears that he was cognizant of what God had said to these persons, for he said, "God has said, 'In

the day that thou eatest thereof thou shalt surely die; but I say you will *not* surely die." The point I want to make is as to who told the truth? God said, "Thou shalt surely die." He did not say, "maybe, or perhaps you will, I may change my mind after you do the deed." O no; God does not talk in that way. He said unto those characters, "In the day that thou eatest thereof thou shalt surely die." Satan said, "Thou shalt *not* surely die." I believe you will all agree with me that God spoke the truth. Jesus Christ had this in view with many other instances; hence he could say, and say truly, "Thy word is truth." You can search the Scriptures from Genesis to Revelation and in not one instance where God has spoken has his word failed. Adam and Eve did partake of the forbidden fruit, and as a result their understanding was enlightened and immediately they realized their said condition. But this was not the only result, for when God returned into the garden he did not find them in the place where he left them; hence a voice was heard inquiring, "Adam, where art thou?" But Adam was in hiding. By and by, after repeated calls by the Lord, he answered, "Here am I." He did not tell any stories about it, but proceeded to relate to the Lord what they had done. Now the Lord spoke again and said unto this man, "Dust thou art, and unto dust shalt thou return." I think we can all testify to the truthfulness of this statement, especially when we are called upon to place those whom we love so dearly in this life within old mother earth to crumble away into the elements from which they were formed. How often do we think when we have this sad rite to perform, of the Maker's word, uttered but little this side of the threshold of time, wherein he decreed that man should return to dust whence he came.

Again, in that connection he said, "Cursed is the ground for thy sake; . . . thorns also and thistles shall it bring forth." I often thought of that when in Canada, watching the Canadian farmers gathering in their grain, when they had to contend with almost an innumerable amount of thistles. Hence, as a result of this decree we find obnoxious weeds in all the world, which are of no benefit to man, but only an annoyance.

But God said something else to man, "By the sweat of thy face shalt thou eat bread." Says one, "I do not believe that; there are a great many people in this world who never sweat for their bread." I want it distinctly understood that the principle is true, just the same. If there are those who are fortunate enough not to have to sweat for their bread, some one else has to do the sweating for them, as thousands can testify who have to toil and sweat from early morn till late at night for a small pittance.

Now, I wish to call your attention to a man who was quite prominent in his time, a man of God. Men of God are supposed to have a great amount of faith and confidence in the great I Am. The Lord requested this man to go from Judea to Bethel and cry against the altar, give a sign, and deliver a peculiar message to that people; and that he should not eat bread, nor drink water, nor return by the same way that he went. I suppose he intended in his heart to carry out every particular of that word before he started on his journey. The record says he reached Bethel and proceeded to do all the Lord had commanded him, and while there he performed a wonderful miracle, to the astonishment of all who witnessed it. As he was about to return home, he was approached by King Jeroboam who invited him home to eat and drink with him, which invitation he declined.

This man of God started homeward, but had not gone very far before he met another prophet who insisted that he go home with him and have refreshments. The man of God still persistently declined, stating that God had commanded him not to eat nor drink while on that journey; but finally the prophet informed him that an angel had appeared to him and requested him to invite the man of God to go to his house and eat and drink with him, and this argument had the desired effect upon the man of God, for he yielded to the temptation, and while he was seated at the table in the act of eating the prophet prophesied that this man of God should never be buried with his fathers, for the reason that he had disobeyed God's word. This man continued his journey homeward with a sad heart, and in a short time men coming from the direction that he went informed the old

prophet that they saw an ass standing in the road and a man on the ground, dead, and a lion standing by him; thus you see the man of God had to suffer the consequence of disobedience. This again proves that God's word is truth; so you see it will not do to cater to that argument so often adduced by some that it is immaterial whether we carry out every little thing in God's word so long as we are sincere and honest. The command is that we shall live by every word that proceedeth out of the mouth of the Lord.

Once upon a time there was a great monarch whose greatness had reached the heavens. So great was this man that the Lord compared him to a head of gold; and again, God speaking of this same individual through his prophets, compared him to the lion, the king of beasts; also to the eagle, the king of birds. It was also said that he was a great conqueror in his day, for his fame was known far and near. This king whom God had exalted above all other men in his day became lifted up in the pride of his heart, but notwithstanding his greatness the Lord deigned to speak to him, and gave him a number of dreams in which he indicated what his condition would be, peradventure he would not heed God's word and act accordingly. One day while he was walking in the garden he said: "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" But the Lord said to him, "They shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, . . . and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Thus you see that God is not partial; he has no more respect for the kings of the earth than for the poorest of mortals. It is written that God is no respecter of persons, but we must not forget the fact that he is of principle; therefore whosoever among us honors his law by keeping his commandments, God will respect that person, whether he be among the laity or the officials of the church. Again, if we wish to succeed in the spiritual warfare and be instrumental in the hands of God in doing good, we must ever remember

that Jesus said that God's word is true, and always be obedient thereto.

There is another department of the subject to which I wish to invite your attention more particularly. I am talking this evening to those who are within the pale of the church, and you know that oftentimes in our prayer service and testimony meetings we hear the Saints breathe unto God this sentence, "O Lord, help us to live by every word that proceedeth from thy mouth."

Not long since the President of the church proclaimed it publicly that the hastening time had come, and has not the Spirit throughout the world given the invitation to come up higher? The Lord wants the church to occupy a higher plane than they have been occupying in times past, and this standard can only be reached through true humanity, and righteousness, and a faithful performance of duty on our part. Jesus said that he that loved him would keep his commandments, and in another place he said he would not judge us, but that his words would judge all. Again in the seventh of Matthew he says: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man;" and this is in harmony with the sayings of Paul wherein he advised the ancient saints to become wise unto salvation. Hence if we desire to be wise in the sight of God we will study the word very closely, and thereby ascertain what the Lord would have us do.

In the thirteenth chapter of St. John, thirty-fourth verse, we read: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples." I fear that through the weakness of the flesh we do not always observe this saying, as I oftentimes come in contact with individuals who manifest in their talk and by their actions that they do not love all their brethren and sisters as Christ loved us. When a person takes special pains to point out the weaknesses and faults of others you may depend upon it that the spirit of malice and hatred has taken possession of that person's heart—that the Spirit of Christ, which is love, does not dwell there. I here wish to relate an experience of my own. Some years ago I was sent on a mission to

Canada, and just before starting a certain brother of some prominence in the church found fault and criticised me very severely. As a consequence I went on that mission not having just the feeling I ought to have had towards that brother. At the same time I was trying to point men to the Lamb of God and to the things he had commanded them to do; and one Sunday while in the rostrum I quoted this passage—1 John 4:20, 21: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." I made up my mind that thereafter I would strive to practice what I preached, and I sought the Lord earnestly in secret prayer to give me the Spirit of Christ to enable me to love all my brethren, for he who loveth God loveth his brother also.

The command to love one another is just as applicable to us, as to the ancient Saints. "But," says one, "how can I love a person who is continually trying to injure me when I have done him or her no harm?" How can you? In the same way that Jesus Christ loved those who hated and persecuted him. I am sure no one could do us a greater injury than to rob us of our lifeblood, and this is precisely what Christ's enemies did to him when they put him to death on the accursed tree; and the record says that the last words that fell from his lips were an appeal to his Father: "Forgive them, they know not what they do." We are commanded to follow him, for he is the way, the truth, and the life.

I have met with persons who when they greet you hand you two of their fingers, while their faces turned in another direction, while again others put their whole hand in yours but are careful not to press it very warmly. A person can always tell the feeling of the persons he meets by the shake and pressure of the hands, but so far as I am concerned I prefer the "old-fashioned pumphandle shake." Again I have been going along the road and would meet a brother coming towards me on the same side of the street and when I would get very near the crossing he would take advantage of the opportunity and go on the

other side of the street to avoid meeting me, and at the same time he made the claim that he loved God. To my mind such actions on the part of Latter Day Saints are hypocritical, for actions speak louder than words. Suppose I should tell my wife that I loved her and at the same time I would constantly ill-treat her by finding fault and criticising everything she did, do you think she would believe my statement that I loved her when my deportment towards her was to the reverse? I would to God we had the love for one another that would enable us under all circumstances to cover one another's weaknesses with the mantle of charity, as for instance, I once read in a book of a prominent artist who was engaged by some very intimate friends of Alexander the Great to paint his portrait. In one of his famous battles the general had received a scar that disfigured his forehead, and his friends desired the artist to paint so as not to reveal the scar. This caused considerable meditation on the part of the artist, as it was a difficult thing to do, but finally he painted the picture of the general in a sitting posture with one finger on the scar as if in deep thought and the execution was very gratifying to his friends. How pleasing it would be to our heavenly Father did we as his people imitate the example of the artist and conceal one another's weaknesses with the finger of charity.

We should be very careful not to allow the green-eyed monster—jealousy—to come in among us. The sons of Israel became very jealous of their little brother Joseph simply because the Lord had favored him with a few dreams which indicated what his future would be; and this jealousy led to murder in their hearts, for they planned the death of their innocent brother, and had not God intervened they would have accomplished their evil design. "But," says one, "do you suppose that Latter Day Saints would murder one another?" Did it ever occur to your mind that there was such a thing as spiritual murder which is the worst of crimes especially when it is done in the name of Jesus Christ and under the cloak of Christianity? Perhaps you would like to have me tell you how this is done. The brethren suffer themselves to become jealous of one another,

and sometimes the sisters are tinctured with this weakness too. I have been in branches where there would be from two to ten elders from which the branch would select one of this number to preside over it; and perhaps the one selected was the youngest of the number, but by his faithfulness and apparent ability to preside he was elected to this office. It is not long, however, until some of the elders begin to criticise and to find fault with what he does. They go to work and set a trap and plan one scheme after another with a view to get him out of position. He braves the current for a time, but finally gives up the struggle in despair, and dies a spiritual death; and some person or persons will be responsible for this man's death in eternity. This cloven foot can be seen in the church in more places than one; sometimes it also makes its appearance in the Sunday school and in the Sisters' Prayer Union, but the sooner we get rid of this great evil the sooner success and prosperity will come to the church. The Savior said to the apostles that we should love our enemies. I have heard people say there was not a man on the earth that could love his enemies. Do you suppose God would ask his people to do something that was impossible to do? Did not our Master demonstrate the fact that it could be done when he freely forgave those who murdered him. We admit that Jesus did, but it is said that he had greater power than we have: but what about poor Stephen? was he Christ? did he not pardon his enemies who stoned him to death? It is said that he looked up to heaven and requested the Lord not to lay the sin to their charge—there was another man who forgave his enemies. Joseph of Egypt—when the sons of Jacob went to Egypt during the famine for corn, they came face to face with their brother whom they had left in the pit to die. I presume when Joseph saw them he said in his own mind, "Vengeance is mine and I will repay;" of course he remembered how they had treated him when but an innocent boy, and by reason of their ill-treatment he had been robbed of parental care all these years. However, this man of God did not return evil for evil, but did precisely what Jesus did and every other man will do who is sufficiently un-

der the influence of the Spirit and power of God—he forgave his enemies. It is said of him that he prepared a great feast and summoned all of his former enemies to it and greeted each with a brotherly kiss.

In Matthew the sixth chapter it is written: "For if ye forgive men their trespasses, your heavenly Father will also forgive you." If this statement be true, it is folly and hypocritical on our part to ask the Lord in private or public to forgive our sins that we have committed against him until we have fully and completely forgiven those who have sinned against us. I used to think years ago that if a man offended me and I had not given him occasion to do it that I was justified in keeping out of his society, and that I was at liberty to associate only with those who were good and kind to me. Another thought, and that is, if we know that a brother has aught against us we must leave our gift at the altar and go to that individual and seek a reconciliation. "But," says one, "how am I to know that a brother has aught against me." It is said that a hint to the wise is sufficient; it is not always necessary that a man come to me and tell me that he has aught against me. For instance; Bro. Sheehy and I have been intimate friends for a great many years. Suppose we should meet one year from now at Independence, and he would come to greet me in his usual friendly way, and I would hand him two of my fingers and turn my face to one side and walk off and soon afterward leave him standing on the sidewalk alone, would it be necessary for some one to inform Bro. Sheehy that I had aught against him? has not my deportment manifested that fact? If he would keep the saying of the Lord it would be his duty to come to me and ascertain how and in what way he had offended me, and if I would refuse to impart the information he sought, then it would be his duty to bring witnesses and make another attempt at reconciliation; and a failure upon my part to comply with the demands of the law would necessitate his placing the whole matter in the hands of the officers of the church, who are to proceed with the case as the law directs.

The word of the Lord received some years since was, "Cease to contend." I

tell you, brethren and sisters, there is no time to contend. "The hastening time has come;" there is no time to be consumed in faultfinding, criticising, and backbiting one another; we should be up and doing, attending strictly to our Father's business.

The Apostle Peter admonished the saints in his time to add to their faith virtue, but it is necessary that we first have faith; and there are degrees of faith presented in the Scriptures. Jude says that we must "contend earnestly for the faith once delivered to the saints." We should seek to be possessed of the kind of faith in God that Daniel and many more of the ancient worthies had.

Take Daniel, for example. I often think of him; he once desired a special blessing, and he made up his mind he would petition the Father for it. He showed his sincerity by making a sacrifice, and fasting—how long? He fasted and prayed for twenty-one days before the blessing came. In times past I have gone to the Lord for a certain blessing. I would start in fasting, and after continuing a day or two would get impatient and would make up my mind that I would not ask any more. I was sincere, but my faith did not hold out. Daniel did not do that way; he fasted for one week, and then did he stop discouraged? No, he did not stop; he kept on fasting and praying, and on the twenty-first day a messenger came along and said that the Lord was pleased with him and told him that the first prayer he offered was heard and that he was sent with an answer, but could not immediately come to him; that he was prevented by one of the princes of darkness. We want the identical faith that Daniel had; we want that implicit confidence that God will stand by his truth.

I would to God we had the faith in us that those young Lamanites had, of whom we read in the Book of Mormon. There were two thousand lads whose fathers had been converted to the church and had made a covenant that they would never make war against their brethren again. The Nephites were being severely pressed in a war with the Lamanites and those two thousand boys volunteered their services. They said to their parents that they had not made any covenant, therefore they wanted to go

out and fight for the protection of their church, and their country, and themselves. So they offered their services. They looked very young and innocent, and they were told, "No, you had better stay home with your mothers." That was the purport of it, at least; "If you go out there those Lamanites will kill you all." They said, "No they won't. We are not going to be killed." "Why, how can you help it?" they were asked. They replied: "Our mothers have taught us if we have faith in God he will protect us."

I wish we had that kind of mothers in our day all over the world, that when children grew up and commenced the warfare of life they would have the implicit confidence of these lads that God would stand by them and not permit them to become victims of the Devil. This is the kind of faith to have. Let us try to live up to our profession, add to our faith virtue, being virtuous in thought, having pure minds and holy desires; that is how the Lord would have us live, in order to have us come up higher and manifest to the world that we are the children of the light. Virtue means to be courageous, and stand up for the right, and maintain our integrity.

It is our duty to investigate God's word and find out what he would have us do and then have the courage to act accordingly. I used to think: "Well, there is so and so; I had a good deal of faith in him." I have, as the saying is, pinned my faith to the sleeves of others at times in the past. They were good people, but I found that they were like myself, mortals and liable to fall. I do not lean on any man now. God does not want us to lean on any man, but to trust in his word and have faith as saints in all ages have had, then we will prosper and flourish and people will not have to ask us if we are the people of God. God said to his people years ago, "Ye are the light of the world," and that they should be like a city set on a hill, that could be seen afar off. He also said, "Ye are the salt of the earth," and in and through us God designed that he should be glorified. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance." Be temperate in eating, be temperate in thought, temperate in drink, temperate in talk, temperate in sleep. We

give offense; we wound one another's feelings by unwise talk. This should not occur. It is displeasing to God, and because of these things his love departs. If we would live up to our profession we would be the happiest and grandest people on the face of the earth, and God would open the windows of heaven and pour out such blessings upon us as we cannot now conceive of. I can testify to-night, that when I do what is right, when I keep God in view and deport myself according to his word, then I am blessed; and when I do not do it, I realize that God withdraws his Spirit from me.

I see my time is up, so in conclusion, let me say: I came into this church sev-

enteen years ago the 22d of this month, and when I look back and see how merciful God has been to me and from whence he brought me, you do not know how grateful I feel. Sometimes I can hardly realize it; it is a miracle to me.

May God give us grace, power, wisdom, and light, and a desire to believe in and keep his word; for by it we shall live, and by virtue in all that that word means we shall be rewarded in the end. May God's peace, blessing, and power be with you and me, that we may win the race by reason of the fact that we are obedient to his word and thus manifest to him that we love him and keep his commandments.

(Reported for the *Herald* with the Edison phonograph by F. E. Cochran.)

## SYNOPSIS OF SERMONS

Delivered at Southern California Reunion, Downey, California, July, 1894.

ELDER W. P. PICKERING:—

God's word is true in all ages. In previous ages he spoke to man, and he can speak to us to-day. His word is always the same. After Christ had fasted forty days the tempter came unto him and quoted the words of God, but Christ answered by the same words and sent him hence. In former times God condescended to speak to man while he remained righteous, but departed from him when he became evil. God did so in all ages, and he does so to-day. Now, if Christ referred to his Father's word how much more must we study the word of God!

Christ said he had not come to condemn the world, but to save the world. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say and what I should speak."

Here Christ spoke not of himself; he did not dare to; he spoke the words the Father gave him. The word of God is unchangeable, and as he directed his people ages ago, so he will direct them now. The condemnation is to those who reject the word. If it

was necessary for Christ to obey his Father's word and fulfill the prophecies, how can we expect to receive the blessings unless we obey them too. It is just as necessary for you and me. Then if we see this necessity we should find out what the word of God is. God's word is as important in the New as in the Old Testament.

What has he taught? Jesus said: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."

Here he told the disciples to go unto all nations; so the message is to us. But we must be careful that when we receive the message we know from whom it comes. Christ authorized his disciples to preach, so we must listen only to those who have authority. The promise is to those who will accept the message that they should know of his doctrine, whether it be true, or whether it be false. The first step is to repent and then be baptized for the remission of sins and we shall receive the gift of the Holy Spirit. We must not only hear, we must also obey; for the promise is to those who obey, and obedience is a power unto sal-

vation. The promise is also to those that are afar off, and many testify to the truth of these words and know that that which God hath spoken is life eternal.

ELDER WILLIAM M. GIBSON:—

GOD is unchangeable through all ages. In the past he chastised the Israelites for the evil they did and rewarded them for their good deeds, so to-day he will chastise us for wrongdoing and reward us for our integrity. In John 1 we read: "He came unto his own, and his own received him not." How are we to believe if his own did not believe his word? In Abraham's time they had revelations from God and accepted them, as did his descendants also; but from time to time they departed from the truth, yet the Lord drew them back unto himself till at last tradition led them to worship by the letter instead of the Spirit. Then for a number of years they were left without revelation from on high, till Christ came unto the earth and for three years presented the truth. But "his own received him not."

No convert can be made by miracles, and the tendency was to embitter the sign-seekers against Christ and bring persecution upon him and his followers. They tried to influence the people against him, saying: "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." To this Jesus replied: "If Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?" "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand." There are two kingdoms; and do we understand the organization of God's kingdom? Two coins can be made to look alike, yet one is true, the other counterfeit. Can we discern the true one? Ministers tell us the blessings are not required now. Heaven may pass away, but the word of God will remain. If any man says the word has passed away he preaches wrong.

Paul says: "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed into ministers of unrighteousness." If two ministers preach within an hour of

each other, who can detect the difference? What is the difference? Paul says, "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." Paul preached the same doctrine that Christ preached. Christ said, "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you," and the disciples had the same power as their Master.

Paul says, "I delivered unto you first of all that which I also received." What did he first receive? When he went down to Damascus Christ came to him and said, "I am Jesus whom thou persecutest," and told him to go to the city. After three days he was healed, but was he saved? He was yet a sinner. Ananias said unto him, "Why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." This was the way he was saved, and he told the message to others.

ELDER J. F. BURTON.

THE speaker based his remarks upon Galatians 4, and the last eight verses of Deuteronomy 8. It is understood among different denominations that the personage referred to in these verses of Deuteronomy was Christ, the prophet; for in Acts 3 we read: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." According to this we must believe Christ to be the prophet. Not only in America, but in all nations are the ministers teaching this. But the question is whether it will give eternal life.

Of all teachers on the earth Christ was the greatest. How do his teachings differ from that of others? God said, "I . . . will put my words in his mouth; and he shall speak unto them all that I shall command him." The hearers may accept or reject these words as they choose, and the consequences are eternal life or everlasting death; for the Lord has said unto the Israelites, "Choose you this day whom ye will serve." Among all the world there are none who have said, "Thy sins be forgiven thee;" but Christ our Lord while upon earth forgave the sins of those who came unto him to be healed.

## SERMON BY PRES. JOSEPH SMITH,

At Lamoni, Iowa, May 7, 1894.

Subject, **THE MANY MANSIONS.**

DURING the late conference we were presented with the thoughts of several upon the subject of the resurrection. By one speaker we were given to understand that the resurrection was a conditional one; by another that all men were raised from the dead irrespective of works. It may be that some of you noticed this apparent discrepancy between these speakers, for both of them are ministers of the word; each was abroad representing the church.

The first sermon of the series preached during the session was upon the subject of the resurrection, and was an endeavor to show that the resurrection was intended of God to answer the requirements that had been made a matter of necessity in man's nature by his creation; and the argument was clearly drawn that it was essential, because it was needed. Believing as we do that God in his mercy and in his works conformed to the design previously conceived; and reasoning as we do that we are living very near the end of time, we believe it to be consistent that God should have perfected his design from the first; and that in every dispensation the development of his will, his requirements concerning the moral nature of man were like that of every other dispensation; and that each succeeding generation or dispensation had its characteristics peculiar to itself. But these characteristics would have a relation to every other dispensation that had gone before. If it were not so, then we could not credit God with having comprehensive understanding from the first. It would detract from our understanding of his characteristics. And for us to think that he could in any sense have forgotten his design, he being divine, would detract from the consistent understanding that we might have of him; of his will, of his power, of the wonderful munificence of his love toward man.

It is thought by some that we believe too much; that we not only believe in Isaiah, Ezekiel, the prophets of the Old

and New Testament times, but also believe in the prophets of modern times. We not only believe that God revealed himself to man in that distant period of time; to Noah, to Jacob, to Isaac, and to Abraham, and to men of the New Testament times; but we believe that he absolutely reveals himself now; and from all the history of man from the first there has been a persistent, a consistent revelation of Christ's will to man; especially to them who have tried to serve him.

It is not our purpose this morning to dwell exhaustively on the idea of the resurrection, but to touch on some points connected with it, that some of the speakers who were heard during the conference dwelt upon, and the revelation of God in this time to us as a people.

We have before us what we call the Book of Mormon; and if we were to take this book into any ordinary congregation away from the town where we dwell and undertake to speak from it from the pulpit, it would strike the conservative ones as something out of line; and it might arouse such antagonism that we might not be permitted to speak more than once. To us this book is a peculiar one; and we have frequently known that evidences concerning the Book of Mormon and its divinity have been had by individuals outside of the church, as well as those of its members. And I have often wondered that individuals not represented in the church have been made to understand that the Book of Mormon is of divine origin; that in itself it contains the evidence of its truthfulness; and its historical statements and the revelations in the book were certainly true. I may confess before you without any hesitancy that I have a clearer testimony of the divine authenticity of the Book of Mormon than I have of the Bible, because I have heard a voice from on high stating distinctly as one man would speak unto another, "The Book of Mormon is of divine origin." I do not wish you to understand on account of this that I place

the Book of Mormon before the Bible; because I believe it to be secondary, not first; and I will give you my reasons for that—reading from the book itself, there is a book called the Book of Mormon in the Book of Mormon. The volume itself is called the Book of Mormon, but there is a book written within it that is called specifically the Book of Mormon; and I read from the third chapter of this book, and fourth paragraph:—

“Know ye that ye must come to the knowledge of your fathers, and repent of all your sins and iniquities, and believe in Jesus Christ, that he is the Son of God, and that he was slain by the Jews, and by the power of the Father he hath risen again, whereby he hath gained the victory over the grave; and also in him is the sting of death swallowed up.”

It has been said by some—and good men too—that the Book of Mormon did not teach faith in Jesus Christ; that it absolutely ignored the claims of Jesus Christ; but here we have the specific statement that individuals to whom this work was to come were to be brought to the knowledge of their fathers, and that Jesus Christ came that we might have life, and peace, and gain the victory over the grave.

“And he bringeth to pass the resurrection of the dead, whereby man must be raised to stand before his judgment seat.”

Now, mark the language. It does not say that he *may* be raised, but it says *he must* be raised.

“And he hath brought to pass the redemption of the world, whereby he that is found guiltless before him at the judgment day, hath it given unto him to dwell in the presence of God in his kingdom, to sing ceaseless praises with the choirs above, unto the Father, and unto the Son, and unto the Holy Ghost, which are one God, in a state of happiness which hath no end. Therefore repent, and be baptized in the name of Jesus, and lay hold upon the gospel of Christ, which shall be set before you, not only in this record, but also in the record which shall come unto the Gentiles from the Jews, which record shall come from the Gentiles unto you.”

We have here a statement of the record (the Bible) which should come from the Jews unto the Gentiles.

“For behold, this is written for the in-

tent that you may believe that; and if ye may believe that, ye will believe this also; and if ye believe this, ye will know concerning your fathers, and also the marvelous works which were wrought by the power of God among them; and ye will also know that ye are a remnant of the seed of Jacob; therefore ye are numbered among the people of the first covenant; and if it so be that ye believe in Christ, and are baptized, first with water, then with fire and with the Holy Ghost, following the example of our Savior according to that which he hath commanded us, it shall be well with you in the day of judgment.”

We have here a complete indorsement of the doctrine of the resurrection of the dead; of the gospel teaching among men; and the clearer statement that if we believe this record, we will believe the record which comes from the Jews. Can anyone blame me for believing the Book of Mormon when it points me to the word of God, to the record which came from Jerusalem too?

I read from this record of the Jews, in the fourteenth chapter of St. John: “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also. And whither I go ye know, and the way ye know. Thomas [the doubting man] said unto him, Lord, we know not whither thou goest; and how can we know the way?” Jesus saith unto him, “I am the way, the truth, and the life; no man cometh unto the Father but by me.”

Here we have a statement touching Jesus,—and it is a peculiar one to me, and always has been,—that it seemed to be placed before these tried and tempted ones, the salvation that Jesus was going to give them through obedience. It presented to them the most comprehensive hope which could possibly be placed within their reach; that if he went away he should come again; and when he did come again, it would be after he had prepared a place for them, that where he was there they might always be. If there is one hope better than another in the gospel, it is this, that after all the care and anxie-

ties of this life; after all the wondrous struggling with fears within and foes without, the overcoming of conditions by which we are surrounded, the environments by which we are encompassed; we have the assurance of him who has said, "I will come again, and receive you unto myself, in the place that I have prepared for you."

It has been said by some who have believed in the economy of Jesus Christ that the condition of the hereafter was not specified; that he did not speak of it in a clear way that they might understand. He said, "Ye believe in God, believe also in me. In my Father's house are many mansions." He would have told them had it been otherwise than this; therefore there was no necessity for him to tell them that there were many preparations made for them. But turning to them specifically he says, "When I go, I go to prepare a place for you, and will come again and take you to myself, that where I am you may be also."

I may be pardoned in presenting to you in this line my own conclusions upon the subject, although some of the brethren that are listening to me may differ from me in that which I present. The Scriptures say that in the great universe of God there have been prepared from before the foundation of the world, independent, perhaps, of the mission of Jesus Christ; it being ordained that only those whom the Almighty has selected and foreordained shall partake of that which is prepared for men through Jesus Christ, wonderful preparations of households upon households, many mansions, that are to be disposed of by Jehovah, independently of Jesus Christ and the gospel which he came to make manifest unto man; and, that in these mansions there will be places for every human being who has been born into the world, who has ever had a place or ever will have a place upon earth since the morning of time to the end thereof. There will be in these mansions, wherever they may be, or of whatever character they are, places prepared for the great mass of humanity; and they shall have their part that has been prepared from the foundation of the world by the Divine Being. Now you may ask me if this be true, why the gospel is authorized to be preached by and

through Jesus Christ? I answer, that when Christ came on earth he certified that there would be a place prepared for them who would obey him, and that he was going to prepare that place; and that he could not return and take them unto himself until that place was prepared. And if we undertake to say that our place shall be in the place that was prepared of the Almighty before the foundation of the world, we certify that we are not prepared to take our lot among the pure and the good, who have been made so by obedience to the gospel of Jesus Christ, but are prepared to take our places among the Heathen and every other class of men that are born into the world, live, die, and are rewarded without Christ. Now the reason I believe that we should preach Christ and him crucified is that men may have the salvation offered unto the obedient through Christ, as I have just read to you from the Book of Mormon.

The Apostle Paul gives us to understand in reference to it that every man shall be raised in his own order; every man. It simply comprehends the whole world, as if he had said, all men, without distinction of condition; all men shall have their opportunities. What is the necessity then of any specific struggling for this salvation? I will tell you. In my opinion there is a great necessity for so struggling, for if a man prepares himself here for any specific calling, for a place that is higher and better than his present condition, he will secure that which he labors for. So it is with those who are working in Christ; when they shall have reached forth, when they shall have attained to that which God commanded through Jesus Christ, there shall be no place so high, so good, but what they shall be entitled to receive it. Now let me illustrate this; I can do this personally and hurt no one, and yet I hope to goodness it will strike some hearts. I used to be inclined to be fretful when things didn't go right, and I am worried when things don't go right, naturally; and when I began to study what were the characteristics of a Christian I learned that it was incompatible with the Spirit of Christianity for one who was learning of Christ to give way to such feeling; but that I must overcome it, in order that there might be nothing within me that

was not in order with that which was from above. I remember that one morning my little boy came to me and said, "Pa, lend me your knife." I didn't hear him the first time, and he asked me again. I snapped out some answer, like a man will do sometimes, and I overheard him say to his mother, "Pa's cross this morning!" Under that peculiar discipline that should characterize the life of every one that is inclined to do good I went back and gave the boy my knife. If it had been anything under the shining sun that I had, of any worth, I would have given it. This was a discipline of the heart, a discipline of the mind; and it is by the discipline we pass through by which the life of the disciple of Christ is made better and he is prepared and made worthy for the life which is to come. I felt better by giving heed to such discipline than if I had not done so. I would not only have displeased my wife and child, but I would have displeased my Father in heaven. O, how I have pitied men when I have seen them giving way to their dispositions, to their ugly tempers, and making their dumb animal servants to suffer, which God never intended should so suffer at the hands of man! I remember passing by a man's place one day—he had a bad temper, and he had a good team. He was jerking that poor team from one side to the other. That man went out of the church, and the reason why he went out of the church was, he acknowledged before men and God, that he could not keep his temper. But afterward he returned humbly to the church, and has been trying to live a consistent life in Christ ever since. Why? Because he knows that in Christ is offered to him life that is higher and better than that that is found in the mansions referred to as prepared of God for them that are not prepared to dwell with Christ. There is a preparing for them that live the life that Christ has offered that they may be where he is.

But are we not all going to be where God and Christ are? And I answer you, No. The Heathen are to have a part in the first resurrection, as our philosophy goes; but we are not prepared to say what that part shall be. That is the reason we have lifted up our heads and rejoiced in the introduction of what is called the Andover heresy. There was

one of their missionaries who came back from a foreign mission whose mind was sufficiently large to take in all creations; and when he went before the Missionary Board to see if there could not be a provision made in their profession of faith to take in those Heathen who had died without having had a chance to hear the gospel, and the board by vote answered him no, he had the moral courage then to say "I cannot go back and represent Christianity as it has been taught to me, and as this vote of the board enforces it." Now, we lift up our hearts and say we are glad for the Andover heresy. Why? Because we believe that both here and hereafter men must have an offer of life in Christ; must have opportunity to reject or receive the gospel message, and obtain or lose the crown and glory in the place which Jesus has to offer.

Where is that place to be, brethren? I remember a lady saying that she thanked God that no Mormon would ever go to heaven. My mother-in-law said, "Joseph, what do you think of that?" I said, "that is all right." She looked at me with wonder. I said, "She is right." Again she looked at me with horror, and said, "Why, don't you expect to go to heaven?" I replied, "Not the heaven she refers to." "Why," she said, "don't all of you expect to go to heaven?" "The heaven this woman is talking about is beyond the bounds of time and space. The heaven we expect to go to is on this earth; and we cannot receive it until we are prepared; and it must be prepared by fire. The place will be prepared for them who are entitled to receive it."

Is there anything extraordinary in that proposition? I simply say, No. It simply brings to us the thought that our everlasting home will be a tangible, a substantial one.

Some may say, "I don't want to stay on this earth." Why not? It is now a pretty place; that which has been brought upon it by the rain and the sunshine has made it beautiful; the trees are budding and blossoming for the fall fruitage. You and I would not care to be in any other paradise than this now. It is infinitely beautiful now; what will it be when it shall have gone through the process of purification; when the hand of

the Almighty has been at work upon it; when Jesus shall have made this beautiful earth, as we read of in Revelation, where God and Christ shall be the light thereof, and the city shall be of such a wonderful character that none can enter there but those who come unto God; and none can come unto him except through Christ? I have thought of it a great deal in the thirty years in which I have been preaching; I have thought of how man should have to be saved, so much; and when I have thought upon the direct revelations of God in his manifestations in the Old and New Testament Scriptures; of the manifestations coming to us in direct revelation, and the statement made to us, "Thou shalt take the things which thou hast received, which have been given in my scriptures for a law, to be my law, to govern my church; and he that doeth according to these things, shall be saved, and he that doeth them not shall be damned, if he continues," I find in this a hope so long, and so deep; a liberty so grand, that it seems there is nothing exceptional about it. It reaches from the first dispensation in the days of Adam down through all the dispensations in time, and to that which shall be hereafter; and when the Lord says to his disciples, "Ye believe in God, believe also in me," it comes to me with all the force as if I were listening to him. Why? Because he says, "If I go away I will prepare a place for you, and when I come I will receive you to myself, that where I am you may always be."

I have many times thought, if some of these young men and young women, and I may say these middle aged and elderly men and women who ultimately desire to stand in the presence of God, and his Christ,—if that was their hope that they would live more circumspectly now,—because they would expect if he was standing before them that he would look upon that which is evil with disfavor, and he must look with favor upon that which is good. The one that looketh up to God with a desire to come unto him, can have this blessed consolation, that he will be accepted of him, for as Jesus said of the Jews who rejected him that he would have taken them in his arms long since, but they would not. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." If we

could only carry with us these thoughts from morning till night, they would serve to make us humble and pure. Why cannot we do that? It is one thing to believe in God in theory, and another thing to believe in him in fact. Of what effect would my belief in Jesus Christ be, if from morning till night I disregarded his warning to come unto him? Of what effect would a belief in Jesus Christ be, if I could not bring myself to a comprehension of his commandments, and myself into subjection to them? I must believe in him in the same sense that I believe in anything else; and I must put forth an effort to receive his sayings. I remember of reading a story when I was a boy; I have thought of it many times as illustrating the manner in which a man ought to believe. There was a captain sailing a vessel many years ago, so the story goes, and he had a venturesome son on board. This lad was all the time climbing the rigging. They came one day and told the captain that his son had climbed to the top of the mast. Everybody was expecting to see the child fall. If he fell, he would fall on the deck and crush himself; he was liable to grow dizzy. But he heard his father's voice saying, "Look up!" The boy obeyed the father and looked up; and continued to do so, until a sailor came to his relief. There was an abiding faith; the child's eye looked up. If he had not he would have fallen. And let me say to you, Look up; never mind the things that are told; never mind those things that are past, but look up to God and to Christ, that he may reward you in the mansions of God. And in them there is room for the great mass of mankind. And for those who are in Christ, there is a better place, a better resurrection; that which is the noblest and highest in the gift of God—for him who shall be found worthy of it, in all the dispensations that are past, as well as the present. And we are told that it is in Christ it is found; it may not be found out of Christ.

I heard last Sunday night an effort made to induce those who are halting between two opinions to make themselves approved of God. It seems to me there is but one way to do this, and that is for them to put themselves in the way of his commandments, to be born of him; and in that way men may come unto him, and

there may we, if we hear, heed, and obey him, always be. Now, may we make this effort; and when we have done it we

shall be satisfied, because we have been prepared in both spirit and mind for that which he in his goodness has to give us.

(Reported for the *Herald* by Bro. E. Stafford.)

## SYNOPSIS OF SERMONS

Delivered at Southern California Reunion, Downey, California, July, 1894.

BISHOP E. L. KELLEY:—

MEN and women have a choice, and if they choose religion it will make them free, and not slaves. The idea has gained ground that if we accept religion we may still follow our own wills. This is not so; if we choose religion, we choose God's will, and that will gives us freedom; otherwise we shall be under the bondage of sin. The choice will bring us the highest good, eternal life; or the greatest evil, everlasting death.

Many people believe that God will make them good whether or not, but God wants men and women from choice and not from compulsion. Let us become acquainted with the Deity, then. Each one's will and the will of God should be in unity. Our will is not always in accord with that which is true and good, and religion comes in as a correction of the will. It will change that which is evil to that which is good and true. Though we may choose whether we will have religion or not, we must remember that whatsoever a man sows that will he reap. Obedience to the will of God is religious life, and brings reward.

Christ said his sheep would go in and out and find pasture. Is not this liberty? God hath not sent reason and conscience to be the final authorities in matter of religion. Reason may be perverted, conscience may be uneducated. The only teacher that is infallible to teach us the word is the Holy Spirit. Jesus was obedient to the word: "My doctrine is not mine, but his that sent me." He also said, "I do not speak of myself." Men and woman have an expressed will of their own, and Christ himself had a will not always of God. If this was so with Christ, let us examine our will and see if ours is contrary to God's will. Jesus said, "I can of mine own self do nothing;" and in the garden of Geth-

semane he said, "Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done." This was a severe test for Jesus; the world on one hand and the little group of disciples that were to be scattered on the other, and would lose faith in him for a time. He prayed this three times, but every time determined to do his Father's will. How many are willing to say, "Not my will, but thine be done?"

We must not only be Christians by name, but we must walk in righteousness. We must educate our conscience. God does not force people into the kingdom, but he calls, persuades, and entreats. The Father has set a straight and narrow way before us; men have many ways.

The Latter Day Saints cannot always have their own wills and if we find the instruction of Scripture is contrary to our will, then we must strive to bring ourselves into harmony with it. We should be reconciled to our brethren, our friends, and our enemies, for outside of God there is no safety. God's word says, love your brethren; bear no malice; be patient. We are so prone to seek our own way, but we must strive to become like our Savior and say, "Father, forgive them; for they know not what they do."

ELDER CHARLES BALY:—

THE speaker used "Seek first the kingdom of God and its righteousness" as the basis of his remarks. This seeking should be an intelligent one. Being in a sinful state, we must seek his kingdom to be free from our sins. Adam and Eve became impure. Purity cannot spring from impurity, hence the need of a plan whereby the whole human race could become possessors of the rights had before the fall; for this reason came Christ. Why should we first seek the kingdom of

God? That we may be free. What does righteousness mean? It means to be a doer of the law, hence to live in righteousness we must comply with all the laws of the kingdom of God. It requires more than an obedience of the first principles. In every condition of life men must comply with the laws governing their conditions. When God makes a law it is unchangeable, and if violated a penalty is attached. When we become citizens of the kingdom we should so love him that our every aim in life should be to bring to pass the establishment of the kingdom of God. All temporal things are given to us for a season for the purpose of aiding in the restoration of the human race, acting as trustees in trust for God. Everything is subject to his law. When we enter his church we become colaborers with Christ, and as such we must work with him till the great work is completed. This grand work requires a close communion with God. In all our efforts we must be governed by his Spirit. If we partake of the Spirit of the Master we will not rest contented until all our fellow men have been warned, we will not stop with our names being placed on the church record, but we will strive to understand the laws governing the body and conduct ourselves accordingly.

If we are with God, have his Spirit with us, it will be noticed by the world. People in the dark can easily see the light. The brighter the light the farther it will throw its rays. The object of parents in educating their children is to make them better and more useful citizens. So it is with us; the Spirit educates us for a higher work.

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ELDER M. H. FORSCUTT:—

THE speaker based his remarks on Matthew 22: 1-14. This parable troubled the speaker for many years, for two reasons: First, that it seemed to teach everlasting destruction to some; second, when that point was clear that all, good and bad, might enter into the kingdom; but subsequently the light was made more clear as to the Master's utterance.

The subject of the parable is the kingdom of God. This kingdom is like unto a certain king. This has reference to

God as the King and Jesus as the Son. The servants sent to make ready for the marriage were the prophets and servants of God. We see that they were sent at different periods. First, they were sent to the Israelites who were God's chosen people, but as a result of their disobedience to the call they were brought into captivity at three different periods; first by the Babylonians, then by the Chaldeans, and lastly by the Romans.

At last the Son himself was sent, and when they saw him coming they said, Here is the son; let us kill him. And after this other servants were sent to compel them to come in from the hedges, lanes, and byways. Who were these but the Gentiles, for they were considered dogs, goats, and outcasts by the Jews? And to these the gospel was preached, and they are bound by the law as Israel was, and if Israel lost salvation by disobedience, so will the Gentiles lose salvation.

Christ gave his disciples a peculiar and severe test; for he told them that now are ye safe in Jerusalem, but I shall send you forth as sheep among wolves, and the wolves will persecute you, thinking they are rendering service unto God. In the world you will meet tribulation, though in Christ you will have peace. When you see Jerusalem surrounded by armies flee ye to the mountains. Strange utterance! Flee to the mountains! When they saw Jerusalem *surrounded*, then start right away—don't stop to get a coat, but flee unto the mountains.

Let us see how this prophecy was fulfilled. When the Romans besieged Jerusalem three passages were left for exit and entrance for the different needs of this great army. So the city was not surrounded, but when the Romans wished to make a sortie they drew the Jews down into the plain, and at this time the city was surrounded and those who were inside might pass out, and during this short period the disciples hastened away. Tradition tells us that not one Christian was lost. So was fulfilled that strange utterance of Christ our Savior and Redeemer.

Christ, when he comes into the marriage feast, finds one without the wedding garment, and with the essence of mercy and love he said: Friend, what doest thou here without the wedding garment? The man remained speechless, so he was

bound hand and foot and cast into outer darkness. He had not entered by the straight and narrow gate. John says that he that entereth by any other way than the door was a thief and a robber. John was the porter to the sheepfold, and Christ, the shepherd, knocked at the door and entered in by the same way that all enter in—the way of baptism. He called his sheep by name; James, come hither; Peter and John, I will make thee fishers of men. And they knew his voice; for my sheep know my voice and they go in and out and find pasture. Christ says, "No man cometh unto the Father but by me." God designs by means of Jesus to save the world, and we pray and ask blessings of the Father in Christ's name for, Whatsoever ye shall ask the Father in my name, he shall give it you. Now he that hath wrought this selfsame thing is God, who also hath given unto us the earnest of his Spirit, that we may subdue the flesh and come forth at the resurrection. For if we are to reign with Jesus we must be clothed with an immortal body and righteous garment. We must be careful to weave one that is free from sin, malice, envyings; but one white and pure. Press forward to the mark set before us and be among the saints that gather from heaven above and earth below in the resurrection morn.

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BISHOP E. L. KELLEY:—

WE can be saved only by good works, never by undertaking a plan of our own. God has revealed the principles whereby we may become righteous, even as he is righteous. How are we saved by the blood of Christ? That blood sanctified this plan of salvation. We cannot dip our hands in his blood, but we may partake of the plan or law of salvation, and by partaking of it we mean obeying it. The righteousness of God is not revealed all at once, but from faith to faith. Religion does not consist of simply seeing a supernatural light or even an angel. It means that men and women must live according to the laws the Creator has given us. Because a law or people is everywhere spoken against does not

prove that it or they are wrong. If our desires have been cultivated to love the good here we will love the good there. If we love evil here, we will love it there. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." The gospel provides a way by which a person's ways, tastes, and thoughts may be changed.

We cannot be saved by singing songs and offering prayers. That was the condition of Cornelius before he was saved. Mahomedans sing and pray, but that alone will not save them. They will be rewarded according to what good they have done, be judged according to their works. We are all God's children by creation. God hath created of one blood all the different nations of the earth: What advantage hath the Jew over the Gentile? In this; unto the Jews were the oracles of God given. If a father has a number of children and some go off and do not what he wants them, he does not say to such, "I want no more to do with you," but tries to bring back the erring. So it is with God. He manifested his love for the whole human family. Christ died for us when we were yet sinners.

God has not placed his children at the mercy of Satan, but has provided a means of escape. We cannot always turn a guest out of doors, but we can an intruder. So with the evil one; if we make him our guest we cannot say, "Get thee behind me, Satan," but if he comes unbidden we can turn him out. We must test the world by the doctrine. This is our safeguard.

It is thought a classical scholar can better explain the Scriptures. None of the apostles used the classical language. It was said of one of them, "Your speech betrayeth thee." Hence if any err in explaining it, it is the classical people. The learning of any man will not help him to interpret it, but God's Holy Spirit is that which was left us to guide into all truth. Do not ask man for wisdom, but follow James' advice and ask God. God's Spirit draws all men into his church, but when the knowledge is presented to people and they refuse, they are in error, and God's Spirit forsakes them.

## SERMON BY ELDER F. G. PITT,

At Lamoni, Iowa, April 17, 1894.

Subject, **WORKING OUT OUR SALVATION.**

THE words that seem most to impress my mind this morning you will find in the second chapter of Philippians and the twelfth verse: "Work out your own salvation with fear and trembling." It is just possible that this text as announced will make some feel that the subject matter has been well-nigh exhausted, and nothing especially new can be presented from it. However this may be, my only excuse for attempting to speak on this subject this morning is, because I know of no other theme of so much importance to mankind as that of salvation; and while it might be pleasant to you and me to talk to you about the glory of the redeemed, or to tell you what is about to take place in the near future, or to delve in some of those mysteries that are so hard to understand, I don't believe that these things are to be compared to those things that pertain to our salvation. I know that every time—I think without any exception—that I attempt to speak as I do this morning, I feel the weight of responsibility resting upon me as God's servant, to teach the people the way of life, the way of salvation. If I could persuade myself that all we had to do was to give the assent of the mind that Jesus was the Christ or that all one had to do was to be sorry for sins committed, or that being baptized for the remission of sins would of itself secure us our salvation, then I would not feel the responsibility that I do this morning. But as a brother said near the close of our prayer meeting this morning, there is a work for us to do, and the exhortation of God's Spirit seems to be especially directed to his Saints to be active and earnest, to be workers. Our

cause is peculiarly recognized as a work. We have many faiths in the world, such as the Catholic faith, the Methodist faith, the Baptist faith, etc.; but ours is known almost universally wherever it is known as the latter-day work, and it is well named. Not simply by God's people either, for God recognizes it as "a work;" he says, "I will work a work in your times;" and again, through the Prophet Isaiah it is called a "marvelous work and a wonder."

One reason why we as a people recognize this as a work is because we believe that men will be rewarded according to their works rather than according to their faith, or according to their desires; and I have sometimes wondered how people in this great world of ours, this great religious world, with the Bible in their hands, can teach, as they do, that works are not saving. I do not know of a single instance where the judgment is referred to but what it is plainly indicated that men will be judged according to their works. Hence we cannot believe that when the great Master shall sit upon the judgment throne and we are brought before him, the questions will ever be asked of us, "Did you believe in the Book of Mormon? Did you believe in the Bible?" But rather, "Did you do the things commanded in these books? And did you obey the commandments that I have given you?" And in proportion as we shall be able to answer that question in the affirmative, in that proportion shall our rewards be. But no matter how firmly we may have believed, or how urgent our desires may have been, unless these desires and our faith have been brought to that degree of perfection that

our works shall be in harmony therewith, our reward will not be great; but I firmly believe that those who have the greatest faith need to have the greatest works, because where much is given much will be required; and better would it have been for us never to have known the way of righteousness than after we have known it not to have walked therein.

Sometimes when we preach this doctrine of works we are met with those who declare that we are wrong because the Scriptures teach that "by grace are ye saved; . . . not of works, lest any man should boast." Many times in my ministry I have been met with this opposition by those who profess to teach the way of life, and I have simply called their attention to the text that they quoted, and asked them to read it carefully with its connections and see that there is no contradiction in the word of God, neither with our words when compared with that word. Now it does state in Ephesians 2: 8, 9, as they state: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." "There," say they, "that of itself is sufficient argument against your position; it is not of works, lest any man should boast." I have often wondered why those who teach the Scriptures stop where they do instead of taking in connection with that which they quote, the context. Now the very next verse explains the matter in this wise: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Then the works that are here referred to as having no saving power are works that are not good, works that men invent in place of God's works. God has ordained that we should walk in good works, and only those works that men invent or that will prevent us from doing God's works are the ones forbidden.

It is true, however, that we are saved by grace. None of us could have saved ourselves without the plan that God had ordained for our salvation. It presents itself to me in this form: Suppose a man should fall into a well; the sides are smooth, he is unable to obtain a release from this condition, and so a rope is thrown to him, and the man taking hold

of that rope works his way out. What is it that saves him? Some will say it is the rope. True, but he would never have obtained the rope unless the man at the top had thrown it to him, and then he never would have obtained his salvation had he not taken hold of the rope and worked his way out. So there were three agencies employed. First, the man at the top, second the rope, and then the man's efforts. So I understand this gospel to be. Christ is the man at the top; the rope is the gospel; then by obedience to the gospel, or by taking hold of that rope, we work out our salvation in the way our text declares.

No doubt if man had been left to himself without any adulterated religion, it would be comparatively easy for him to receive the word of life; but nearly every principle of the gospel has been perverted by men, and we have so been educated in this perverted religion that whenever we touch any principle that pertains to life and salvation, there is a tendency to receive it in a perverted form. Now take for instance this subject of salvation. What is salvation? I know that many regard salvation as simply being saved from punishment. The thought is in the world that God has provided two places for man in the future, one the place of everlasting, eternal damnation, and the other a place of happiness, eternal life, and those that escape the one enter the other; those that fail to enter the one are consigned to the other; and salvation is thought to be that which will prevent man from going into this everlasting punishment. Now if this is salvation, I fail to understand God's work or God's word. I know there is such a thing as saving a man from hell, but salvation in its broad sense includes much more than this.

I turn to the gospel according to Matthew and I read concerning Christ, "He shall save his people from their sins"—nothing said here about punishment, nothing said about hell, nothing about that terrible condition of the wicked; but he came to "save his people from their sins." What is sin? The Scriptures declare that "sin is the transgression of the law," and we are also told that "the soul that sinneth, it shall die." Christ, then, came to save man from that which produced death, and in

that way save him from death itself. Now can you not see the difference between saving one from that which produced death and thus saving him from death, rather than saving him in sin, and from its natural consequences?

The theory obtains largely in the world to-day that mankind will be saved in their sins and from the punishment which they deserve; and the people are taught to give their hearts to Christ, to believe on Christ, and to pray to Christ that God will forgive them and thus save them from hell, from that punishment which they deserve because of their wickedness. It is this thought that actuates those who teach the doctrine that man can commit all manner of crime, can even take the life of his fellow, and because the life of his fellow is taken without a moment's warning when he is unprepared he is sent to hell, there to suffer the wrath of God throughout all eternity, while the one who has caused this one to go to this place of punishment has time for repentance, he is taken up to God, and there abides in the presence of God with all the holy angels while his victim is writhing in eternal torment. I remember reading some time ago a statement concerning one who was about to be hanged. Just before the trap was sprung that should send him into eternity he was asked if he had a word to say before he died. He said, "Yes, I would like to make just this statement: Friends, beware of drink; drink has brought me where you find me to-day, and I would urge you not to be overcome with this tempter; but if you are, and you are brought where I am to-day, give your heart to Jesus and he will save you."

Now it was this thought that actuated a friend of mine who learned his trade with me in the city of Brooklyn—we were talking about the future. He said to me, "I would like to know just one thing concerning the future, and that is, when I am going to die." I said, "If you knew that, you would be a miserable man because you would always be thinking about it." He said, "No, I wouldn't, but I'd get all the pleasure there is in this life out of it, and when I had satisfied every passion and every desire of my heart to the full extent, just before I died I'd give my heart to Jesus, and

then I'd have a good time in the world to come." That is the thought that actuates people largely in this world, that no matter what they may do, what their heart's desire may be, no matter how bad they live here, if they can only have a few minutes' time to give their hearts to Jesus at the last moment he will save them. But I do not so understand Christ. He did not come to save the murderer after he had committed murder from being hung. He did not come to save the thief from serving his time in the penitentiary any more than he came to save the man who drinks whiskey from getting drunk; but Christ's mission was to save man from committing murder, from committing the theft, from drinking the whiskey, and thus save him from their effects. As long as man continues in sin he must suffer its effects. Sin is the cause, punishment the effect. Not until the cause is removed will the effect cease. "The wages of sin is death." As literally, therefore, as death follows the taking of poison in our system, even so is the result of sin, death. The only way to escape death, therefore, is to stop sinning.

But you ask me, "Do you mean to say that anyone can live without sin? Isn't it true that we sin every day of our lives? Is it possible that anyone can live without sin?" I read in God's word there is a test given by which may be known the children of God from the children of the wicked one, "Whosoever is born of God doth not continue in sin; for the Spirit of God remaineth in him; and he cannot continue in sin, because he is born of God, having received that holy Spirit of promise. In this the children of God are manifest, and the children of the devil." —1 John 3: 9, 10. Therefore I do not believe it is necessary for us to live in sin every day, but if we receive the influence of God's Spirit, we have power given us of God to overcome our sins, because the statement is made for our encouragement, that as he overcame so we may overcome. Unless this is the effect of our religion it amounts to nothing, for religion is only good for what it does for man, and unless it does this for us, unless it gives to us power to overcome our evil propensities, our evil nature, our selfishness, our evil passions, unless it shall have this effect upon us, our re-

ligion is vain. It is for this cause that I love this doctrine of ours. It touches man's heart, it touches his soul, his whole nature, and recreates him, so to speak, making him from a bad man into a good man; not saving man in his sin, but saving him from his sin.

It is for this reason that I love to talk to Latter Day Saints. There are some of our elders who say they always dislike to talk to Saints because it is so hard to talk with them, they would rather talk to the world. It isn't so with me. Somehow I love to talk to the Saints because I am more in sympathy with them than I am with those of the world, and I believe if there are any people that will be disappointed above any other people if they fail of salvation, it will be the Latter Day Saints. Why? Because they have tasted something of the life to come. They have made sacrifices that others have not made. They have borne the heat and the burden of the day, and if after their trials and bitter experiences, after all that God has done to save them, they shall let go their hold on life, oh! what a bitter disappointment will be theirs that God will have to say to those who have been his children, "Depart from me, ye workers of iniquity." Man to-day is as liable to be influenced by the leaven of the Pharisees as he ever was in the past, and our early traditions are as apt to lead us astray; we are liable to be overcome with that thought, "Well, because we have been baptized and received the remission of our sins, because we believe so firmly that Jesus is the Christ, because we believe so firmly in the Book of Mormon or in the revelations of Joseph Smith—because we believe so firmly in these things our salvation is secured."

Brethren and sisters, don't be deceived. Unless your faith shall result in your obedience to what God has demanded you are not in the way of life, however strong your faith. I could not help but wonder the other day, when I saw those who recently went down into the waters of baptism, if they really comprehended the step they were taking; whether they thought as I thought at one time, that all I had to do was to simply obey the ordinances and then my salvation was secure. I hope they have sufficient understanding in God's word to know that they have simply taken the first step in the way of

life, and that their salvation will not be secured unto them until then. To those who overcome and endure to the end is life eternal promised. And I have wondered many times when I have heard men, earnest, honest, sincere men and women declare, "I know that I am saved;" how they could say so when the promise was based upon the conditions that they must endure to the end. We have not salvation in its completeness until the end is reached. I may be in a comparatively saved condition to-day, and to-morrow I may be out of the way of life. It depends upon our willingness and ability to endure to the end, hence the necessity of us being wise in these things.

What must the Saints do in order for them to secure salvation? There are a great many things commanded in God's word, but I wish to call your attention now to an admonition given by the Apostle Peter in the first chapter of his second Epistle. He says, "Giving all diligence, add to your faith virtue." I wonder if we all realize the importance of this statement. The gospel is sometimes referred to as seed, and when an individual receives the principles of the gospel it is very much like a good seed being placed in the soil. Now you know there is an element that is absolutely necessary for that soil to contain in order for this seed to sprout and bring forth fruit. Unless there is what is called virtue in the soil, the seed will remain there and become useless, decaying and dying; but if there be virtue in the soil and sunlight, and heat and moisture are given to it in its proper proportions, then that seed will spring up and bring forth fruit. So it is with those who hear the preaching of God's word. Unless there is that which is referred to as virtue in the heart, the seed will remain there dormant and will die, not because the seed is not good, but because there is not virtue to sustain the seed, and no matter how many times that individual may be baptized, no matter how many prayers may be offered, no matter how much desire there may be in the individual, if there is not that goodness, that element of purity in the heart shall enable that seed to grow up, it will accomplish nothing. Therefore the necessity of adding to our faith virtue.

Have you not wondered sometimes how it is that the preaching of the gospel has

such different effects upon different individuals? Some people will hear it year after year, will sit and listen to it, and they will go away seemingly no more instructed and enlightened than they were before. Others will come and the very first sermon they hear they say, "It is God's word," and they hasten to obey. And then, too, there are differences in the effect of the gospel. Some people, as soon as they hear it, are willing to obey, and they move right forward, obey, and continue faithful until they bring forth an abundance of fruit, but others bring forth but little fruit, and some none at all; and so the Master said it would be. He said some would bring forth twenty, others sixty, and some an hundred fold; others, because they had "no root," would bring forth no fruit to perfection. Hence the necessity of adding virtue.

You say, "Now I am not responsible for the amount of virtue that is within me. How can I help myself?" Some of you people may be farmers, and if you have a field that is not very rich, whose soil is poor, you know what you have to do to enrich that soil. In the first place, if it is bringing forth weeds and thistles, you will try and get rid of these things that are robbing the soil of its virtue. And by the way, it doesn't always prove that a field is poor or that it has no virtue because it brings forth weeds, and thistles, and those things that are not good; but sometimes the richest field will be the most productive of these things because it has remained uncultivated. And so it is with the human soil; it doesn't always prove that because a man or woman has been bad that there is no virtue in that soil, because the very elements that produce these things, if they are rightly cultivated, will cause the wheat and the good fruit to bring forth in as much abundance as it produced the evil. And not unfrequently have we seen those who have been bad, seemingly having no good in them, when the gospel has reached them and the Spirit of God enlightened their minds and filled their souls, they have accomplished much more than those people who were considered naturally good.

You know the Master said, "Herein is my Father glorified." How? That you pray a good deal? That you go to meeting? No, that was not how they glori-

fied God. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." The object of preaching the word, the object of prayer, and singing, and attending meetings and all these services is that we may produce fruit; and that man or woman that fails in that regard, fails so far as his salvation is concerned, because the Master has declared, "So shall you be my disciples," by bearing much fruit.

Even, then, as we would get rid of those things that take the elements of virtue from the soil, so we should, when we obey the gospel, say to-day that no evil habit, no evil communication, no evil thing shall be allowed to rob us of virtue within us. One of the reasons why this world is as wicked as it is to-day, it seems to me, is because there is such an opportunity of developing the evil, the filthy literature that is placed in our hands without money and without price, and the many things that tempt the young, that lead their minds astray, these are the things that are robbing the soil of its virtue. And I have wondered so many times why it is, when there is so much beauty in the world, so many good things to enjoy, when there is so much that will make the soul happy, why it will be content to engage in those things that will make us miserable, that will rob us of our happiness, and keep us from enjoying those things that God has provided for us. There is no limit to a Christian's happiness. Everything that earth or heaven can produce is for God's people, and only those things denied them that will bring evil and distress upon them. All other things are for them to enjoy, and therefore if we would enjoy them let us keep from those things that shall rob us of purity or rob the soil of its virtue; and every appetite, and passion, and everything that will lead the soul into bondage, that will corrupt the mind and debase our thoughts—let us avoid it.

I am strongly impressed that evil thoughts precede an evil act. If men did not think evil they would not do evil, and as man can control his actions he can largely control his thoughts, and unless a man can control his thoughts he is not a free man. I know we are not entirely free now, but the gospel is intended to make us free. As long as we are con-

trolled by passions, by appetite, by surroundings, by influences, we are not altogether free; but the gospel comes to us as a means of life and salvation to liberate us from all these influences, so that man doesn't have to destroy his passions, but he can control them instead of his passions controlling him. Instead of any influence controlling him, he controls the influence and brings it in subjection to his will, his will being subject to God's will. That is the object of the gospel.

But we do not stop here; we are told to add to virtue knowledge. Right here I think there is danger of even the Saints being deceived. I know I was mistaken when I first came into the work. I supposed when I was to have a knowledge of God that I would have to receive some wonderful manifestation such as a visitation of an angel or something of that kind before I could say that I knew the work was of God. And I remember how earnestly I prayed that I might have a knowledge of the work. I think it was nearly a year after I came in the church before I could say I knew the work was of God. I heard others testify of their knowledge, but I made up my mind so far as I was concerned that I never would testify that I knew this work was of God until I did know it, and finally the Lord spoke to me through his servant and told me that the time would come when my knowledge would be of that character that I would be willing if necessary to lay down my life for the cause. I rejoiced in that promise and I began to ask God to give me that knowledge, and when I began to pray I seemed to have access to God in prayer, and I frequently would look around to see if an angel was not near me, or that I could witness some great manifestation that I could always after look back to as evidence that this work was of God. But I did not receive that kind of evidence; and to my astonishment it seemed as though my prayers ceased to ascend to God, and they grew lower and lower until it seemed that they reached no higher than the ceiling of the room in which I was kneeling, and then it seemed as though I was cut off from God's presence and I could not understand what I had done to merit this. But I struggled on. When I went to meeting I would ask the Saints to pray for me, and I could not understand what was the

matter with me. One day I was working at my bench and I said to myself, "I wonder what is the matter with me? I am not crazy; I am not sick; but what is the matter?" And I went to my chest where I kept a little Bible. I opened it and the first verse that struck my vision was this: "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." That was a revelation to me, that I was being tried, and it was shown to me later on, that in proportion as I was able to endure that trial, being weighed in the balance, so to speak, in that proportion should my future work be a success; and after I had stood all that it seemed possible for me to endure, light came and I was relieved, and then I was made to know that if I would have a knowledge of God's word, I must read and study his word and see what it contained; if I would have a knowledge of the Book of Mormon, I must read it and see what that contained; if I would have a knowledge of the Doctrine and Covenants I must read that and see what it contained. Then God by his Spirit would enlighten my mind so as to give me an understanding of what was written, and by comprehending it or perceiving its truth I could know it to be true, and that is the way knowledge was given me. My experience may be different from some who base their knowledge on visions and remarkable manifestations, but to me it is more satisfactory after all; for although I have seen these to some degree, but being naturally a little skeptical, I doubt whether I would be in the faith today if I had to depend solely upon those outward manifestations, because so many others who are outside of the faith have received remarkable manifestations and have been deceived by them; for many false spirits are in the world to deceive. But if I can receive a knowledge of the work, and then God chooses to give me those outward manifestations, they will be a benefit to me; but unless he gives me with these manifestations the ability to comprehend, and perceive, and discern, I cannot understand how they will benefit me.

Thus I can understand, then, what the Scripture means when it says, "Add to your faith virtue; and to virtue knowledge." We have to add that, you see.

It isn't in the hands of God to give it to us only as he gives us the means of obtaining this knowledge. Now we are told that as by the spirit of man we understand the things of man, so by the Spirit of God we understand the things of God. Unless, then, we have this Spirit of understanding of spiritual things, we cannot understand these spiritual things. But we must use this intelligence, this spiritual intelligence that God gives us, else we cannot understand them any more than we can understand natural things without the use of our natural intelligence. You see it is the exercise of what God has given us that makes us wise in these things, and we are deceived if we suppose that we can sit down and pray God to give us a knowledge of these mysteries and make no effort of ourselves to obtain them.

Latter Day Saints believe that God helps those who help themselves; at least that is my faith, and when we have exhausted all our strength, if we need more, God will give it to us, but he will throw nothing to waste, but demands of us the exercise of all our natural powers, as well as all our spiritual powers, and then what we lack God will give to us.

I remember only a short time ago talking to a brother in regard to his condition. He said, "I used to be alive in this work, but some way I don't feel like I used to. I don't feel that zeal, that love of Christ that I used to feel when I first came in the church." I said, "Brother, there is perhaps a cause for that." He said, "Perhaps there is." "Perhaps it is because you are not doing as much now as then." He said, "Then I was in a small branch and I had plenty of work to do, but now I am in a larger one and there is not so much required of me." I said, "That is the secret of it. God will not give you more than you are required to use." And so it is with men and women throughout this church. You will find that those who are active, those who are in sincerity doing their duty, are the ones that are being blessed, and no matter how much natural talent they have, if they don't put it into exercise it remains dormant and will finally die unless they keep it in active exercise. The happiest men and women in this work are those who are active and earnest in what they are doing. It is far more

blessed to give than it is to receive. Not the man or woman who sits and listens to the preaching of the word and makes no use of what he hears, is blessed, but he who is giving to the world those things that God gives to him is the one that is the most blessed. See to it then, brethren, that we are earnest and active workers in this glorious cause, and continue to add to "knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Now the Lord says, "If these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." "If these things be in you and abound"—there is the secret. Are we bringing forth fruit to-day? If we are it is because we are adding these things.

He says further, "But he that lacketh these things is blind." I think the worst kind of blindness is spiritual blindness, because then a man deceives himself. Here is one peculiarity about spiritual blindness: a man who is spiritually blind hardly ever knows it, and he always feels it is the other fellow that is blind, that he is the only one that can see, and he sees everybody in darkness, and he himself is the only one that is in the light. Brethren, if we ever get in that condition, let us make up our minds that it is we that are blind and not somebody else. I want to apply that to myself as well as to others. If I ever get into a condition that I think the branch is going wrong or the church is all at sea and everybody is out of joint but myself, if I can remember what I am saying to-day I will remember that I am the one that is blind. One of the best evidences of one's own blindness is believing that every one else is blind. You see he is deceived himself hence thinks others are wrong. "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure." You see by this we may be elected to-day; we become the elect by obedience to the gospel, and we make our election sure by continuing to live in obedience; otherwise we are not saved. "If ye do these things, ye shall never

fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

Now I love that thought: that however poor we may be, however ignorant, in worldly things, to us there is given the power to have ministered unto us an abundant entrance into God's eternal kingdom. It isn't because we are unworthy, though, that we enter there—I never liked the thought that God would, because he was merciful and we unfit for his kingdom, allow us to go there in our unfitted condition: but I always loved the thought that to me there will be given power to overcome my base nature and evil disposition and make me worthy to enter there, so that I will find an abundant entrance ministered unto me. This is what is given to us through the gospel, and we have the power if we will so work that when we enter there we shall feel at home in God's presence. We become like him by doing as he did, by overcoming as he overcame; by these means there shall be developed within us a nature that shall be like Christ.

I trust, brethren, especially we of the ministry, that we shall ever keep before

us the salvation of souls, and remember that it isn't so much what a person may say, but it is the spirit that goes with the words that are uttered, and however eloquent our words may be, unless they are supported by God's word and permeated with God's Spirit there is little life in them, and though we may speak ever so eloquently, unless our words are associated by a life of purity they fall as idle tales among those unto whom they are directed.

See to it then, brethren, that when we tell other people to be sober, that we be sober; that when we tell others to live godly lives, that we live godly lives; when we tell others to be chaste in their expressions, see that we be chaste in ours. Example is better than precept, and when we have example as well as precept to offer, then we can exert an influence and power among men.

I thank God that he has given us a means of overcoming, a means that shall enable us to be worthy of salvation, and something that is adapted to all of our conditions. And that one day we may stand clean and pure in the sight of God is my prayer, in Jesus' name. Amen.

(Reported for the *Herald* by Belle Robinson.)

## SYNOPSIS OF SERMON

Delivered at Southern California Reunion, Downey, California, July, 1894.

ELDER J. F. BURTON:—

HE spoke from 1 Corinthians 12; Ephesians 1:22, 23: Christ broke the bands of death and hell and thus became the author of freedom from death for the human race. It is stated that the church is his body, and we must be baptized into his body to be saved. What is the body of Christ? This must be answered by appealing to the word. Christ said, "I will build my church." He commenced to preach the gospel and called twelve apostles, and qualified and authorized them to administer in all the ordinances. As proof that it was not of man Christ endowed them with a power that could not come from man. He also chose seventy others and sent them with the same power.

God's words are unchanged, and we

still must come under the injunction, "Hear ye him." All that have authority have so only within the bounds of that authority. The body is named after its head; viz., Jesus Christ: The body was perfected by its Master over eighteen hundred years ago. In this perfected state it contained all the inspired officers. None in that day would have been at a loss to find the body of Christ. We would have found a body of people called saints, and most likely one governing them called an apostle, with some one in the audience rising and saying, "Thus saith the Lord;" or some one rising and speaking in an unknown tongue, etc. In 1830 a young man came forward and stated that this same body was to be established with all its blessings.

## SERMON BY ELDER CHARLES DERRY,

At Lamoni, Iowa, April 15, 1894.

Subject, OBJECT OF THE GOSPEL.

"BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

I had hoped to pass this conference without having to stand in public, but as the duty is imposed upon me, by God's help I will discharge it to the best of my ability. The only subject that presents itself to my mind is the object for which the gospel of Christ has been given to men.

We all recognize the fact that we are the creatures of God and that man in his primal state was pure, was innocent, without sin, and consequently without condemnation; but that in yielding to the tempter, whose purpose it is to destroy man, he became the subject of sin, as Christ when upon the earth declared, that "Whosoever committeth sin is the servant of sin" and an alien from the fold and family of God. The purpose that God had in view from the beginning, from before the foundations of the earth were laid, was to prepare man for a higher, and better, and more glorious condition than even that in which he was placed in the morn of creation; and when man had become a fallen being, alienated from the fold and family of God, we find the divine purpose manifest in seeking his redemption and the final accomplishment of his purpose in giving to him eternal life. For this purpose we understand that Jesus Christ was the Lamb slain from the foundation of the world, offered himself a sacrifice to redeem man, to make it possible for him to become once more a child of God, not simply by any creative act nor any supernatural operation of God's power in compelling him to become his child, but that he might become a child of God of his

own will and choice through the means that God had devised for this purpose. Hence Jesus Christ, having rendered it possible through his death and resurrection, we find also that he introduces the plan, the means by which all mankind can become the children of God. This plan appeals to their intelligence, their judgment, their will in the matter. It does not propose to compel them; it invites; and as Christ has made it possible, the gospel which he taught is the means whereby that possibility may be accomplished and we may become indeed the sons of God. I need not quote to this audience passage after passage to prove this truth that the purpose of God was that all mankind should become his children. This is well known to you all.

When Christ came in the first place, we find that it is said, "To as many as believed on him, gave he power to become the sons of God." It is then through our faith in him that we have the power to become the sons of God, but we may become the sons of God and yet not have accomplished the purpose which God has intended. We can understand that it is quite possible for us to be children even of God and yet not have attained to that high and holy condition which the gospel of Christ is intended to bring us up unto. There are such things or beings as disobedient children sometimes, and while we may be the children of God by adoption, we may be disobedient children, and in that condition the purpose of the gospel cannot have been answered in us. But I understand the intention of the gospel of Christ is to make us like unto him, to make us like Christ; being born of God through obedience unto the gospel we are to become like unto Christ, and this is the only purpose for which God sent his Son into the world, that he might set an example of a holy life, his divine nature, his character, that he might exhibit unto mankind an example of purity, of righteousness, of truth, of love,

of peace, in fact, of every excellence that it is essential for intelligence to be adorned with. This example we read of in the word of God. We read of his life, we read of the trials, of the temptations, of the perplexities, the persecution, the hatred, the envy, and all the evils with which he had to come in contact. And it was essential that he should be surrounded with all these to show unto mankind that it was possible to live even in this corrupt world with all its sin, with all its fascinations and allurements, with all its corruption, and yet keep free from all taint, his garments unstained, his hands clean, his heart pure, his mind free from every evil. I say this was one of the reasons that God sent Christ into the world that he might give an exhibition of this fact, an example of this fact, that it was possible to live even in this world, with all its corruption, a life of purity and righteousness.

I know some may suppose, as it is supposed by numbers, that, being the Son of God, there was such power and influence thrown around him, environments of such a nature, that these evils were warded off from him. Or, again, that he was endowed with such power, simply because he was the Son of God, not because of any extra righteousness on his part; that he was necessarily endowed with such power as to be able to shield himself from all these things; that there was a special and particular power given to him to sustain him because he was the Son of God. I do not so understand the position of the Lord Jesus Christ. I understand that when he came here, and this book tells me, that he took upon himself our nature. If he took upon himself our nature, we know something of what that nature is; we know how frail, how weak, how liable we are to go astray. If he took upon himself that nature, there was the same liability with him, the same possibility with him to wander from the paths of truth, and righteousness, and virtue, as there is with any and every other man and woman. I understand that Jesus Christ kept the will of God because it was his will so to do. It was the desire of his heart so to do. I understand that he was tempted in all points like as we are. If you attribute omnipotence to him as he stood clothed in the flesh, if you at-

tribute infinite wisdom, infinite knowledge and power unto him, then there could be no temptation from this world below; the things of this world could have no influence upon him; there could be no temptations; none could assail a being of that kind. Were I clothed with omnipotence, endowed with all the infinite power and knowledge of God, would all the temptations of Satan affect me? Not in the least. I should be so high above them, so great that they could not reach me; they could have no influence. Had this been the condition of the Son of God, then, it would not and could not have been said truthfully that he was in all points tempted as we are and yet without sin. He was as liable to sin as you or I, if he chose to yield himself to it. God did not surround him with influences that rendered it impossible for him to sin, but because of the righteous desire of his soul, because of the purity of his motive, because of the uprightness of his conduct he was endowed with power to enable him to resist sin, and he resisted that sin. He was strengthened in every hour of weakness when he called upon his God and Father for help. Angels administered to him when he sought their administration, and I opine that he never received power nor blessing from God only as he sought that blessing just the same as you and I should seek.

I find him retiring alone and praying. For what? That which he already possessed? No, never; but realizing the weakness of this human nature that he had clothed himself with, how weak and frail it was and that he needed to watch and to pray continually, he went before his Father and his God and prayed for that strength that would enable him to endure, that would enable him to overcome that he might answer the divine purpose in the redemption of humanity.

And because Jesus Christ has overcome we too may overcome, each and every man and woman may overcome. How and by what means? The same means, the same power is for us as for him. God is just as willing to bless the least of his creatures to-day as he was to bless his Son Jesus Christ in that day, if we only seek unto him. It is written that God is no respecter of persons. I understand this language in no limited sense as applying to the character of God and his willing-

ness to bless all creation, all the intelligence that he has given existence unto, and that he is just as willing to bless and to save humanity and to hear and answer their prayers in every particular that is essential for their welfare as he was to hear the prayers of the Lord Jesus Christ. And hence I can see some force in the example that he set to the sons and daughters of men. I can see some meaning in the same. It means that I am to follow that example, to tread the path that he trod, to keep my Father's will as he kept his Father's will. It means that I am to become like him in all things, in intelligence, and power, and, in fact, in every perfection, in every purity, in every blessedness, in every glory. I am called upon to be like him and to prepare myself for that grand accomplishment of the purpose of God.

We are indeed, as the apostle says, the sons of God, and herein is the love of God made manifest. What is this poor creation to him? This little world of ours with all the teeming millions that are dwelling thereon? What are they in the presence of the infinite God whose works cannot be comprehended, cannot be measured, cannot be numbered? What are we? When weighed in the balance we are as nothing, and yet "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and here is evidence, friends, that he is desirous to bless the least among the children of men as he was to bless his Son when he was here below. He gave that Son for us. Had he not loved the world with an equal love with that which he exercised toward his Son would he have given that Son to have redeemed us? The very fact that he gave that Son to be our Redeemer is an evidence of the fact that he loves all the creatures that his hands have made; that he is willing to exalt us, to save us, and make us not only his sons and daughters, but to clothe us with his likeness, to enable us to attain unto that likeness that we may be enabled to enjoy all the glory and the blessedness of the same. Yes, that love was boundless indeed; it cannot be measured by your finite minds nor mine. Eternity must reveal the height and depth of that love; it cannot be measured in time. No, friends, it is too grand, too great, too

deep, too wide, too high, too glorious for poor humanity to measure and to comprehend, but we can see that he has loved us in calling us to become the sons and daughters of God.

But we are not to be content with that; we are to become like him, like Christ. We are to take upon ourselves the divine nature, to be partakers of the divine nature. Have we come to that yet? Can any of us say that we have attained to that? We have heard the gospel—some of us a great many years ago, some of us bowed in obedience to it a great many years ago, and have been struggling against all the evils of this nature; but O, when we compare ourselves, when we measure ourselves by the standard of the Lord Jesus Christ, when we measure ourselves by the infinite heights of the excellencies of the Son of God, O how dwarfed we are! We are as nothing. We are as the Prophet Isaiah said, "our righteousnesses are as filthy rags" compared to his excellence. And yet perhaps we have made some progress in that divine life; and when we look back to the pit from whence we were hewn, the hole of the pit from whence we were dug, that corruption, that degradation to which we had sunk when this gospel found us; when the light shone first upon our minds and made us to some extent acquainted with our condition; when we have compared ourselves with that condition and think of what we loved then, what we sought after then, when we do this and then begin to examine ourselves, we can measure just how far we have advanced in the divine light. If that which I then loved that was evil, that was corrupt, that was base, that was mandefling and God-dishonoring, if I love that to-day, then I have made no advance in the divine life; that divine nature I am not yet clothed with. But if I find that the things which I loved then I have no desire for now; if I find that the corruption in which I then loved to wallow I desire now to keep infinitely far from, then I can find that I have made some advance at least in the divine life, and just in proportion as I have followed out those righteous desires, just in that proportion I have been clothed upon with the divine nature.

We can all look upon ourselves and understand ourselves if we will study

ourselves properly. The wise man said it was indeed a wise man that knew his folly, and let me tell you, it is a wise man that seeks to know his own folly. Don't let us be puffed up with our wisdom and imagine that we know all things. Let us seek to know our folly, the depth of it, the evil of it, that we may put it away. Each and every man should know his own heart, deceitful as it may be; he should fathom its depths, he should understand it, all the influences that could be brought to bear upon it, he should understand them, and his weakness oftentimes in yielding, his liability to yield thereunto. These things we should understand, and when we thus understand ourselves and measure ourselves by the law of God, measure ourselves by the divine life of the Lord Jesus Christ, I say, how dwarfed we look, how dwarfed we are by the side of the divine standard; and yet the grand purpose of the gospel is to bring us to be like unto him, to clothe us with that divine nature, that the Holy Spirit of God may work in us until it has perfected our nature and made us like unto him.

This is the grand climax of the Christian's life, and of the life of the child of God, to become like him. Then we shall be prepared indeed for all his joys, for all his glory, for all his blessedness; in fact, as the apostle has expressed it, to be filled with all the fullness of God; that is the destiny of the sons and daughters of God, to be filled with all the fullness of God. You can imagine all the honors and all the glories, if you please, all the excellencies and all the power that may be attached unto this condition of being like God, like Christ, filled with all the fullness of God, but there is no height, no depth, no length, no breadth that is not attained in this great fullness of God, and we are invited to come up unto the same. It is a high, sacred, and glorious calling indeed. Yes, it cannot be compared with anything on the earth or under the heavens. All the honor, all the power, all the glory, all the wealth of earth is as nothing; it is less than nothing in comparison to this honor and glory of being like unto Christ, of being exalted unto that perfection, that blessedness, that joy, that power, that dominion.

I want to ask this morning what prog-

ress we are making in this divine life? It is essential that we should stop and consider; examine ourselves; keep the mark of the prize of our high calling in view. The mark of the prize is the excellence of the Lord Jesus Christ. When we have attained to that mark we shall gain the prize; and let us measure ourselves continually by that standard, and see to it that we are working to that end, working in that direction, that we may become like unto Christ.

Is the gospel adapted to bring us to this condition? Examine it and see if you can find anything in it that is not exalting in its nature, that is not purifying in its tendency, that is not enlightening to the soul, that is not exalting to the being. You can find nothing. Friends, we have searched this gospel a good many years. I have tried to look into its depths, and comprehend it. I have tried, too, to see if there was anything in it that was derogatory to the interests of men, that dwarfed the intellect, that marred the character of humanity, and if there was I didn't want it. In all my researches, and delving, and seeking to find out its real nature, I find nothing but what tends to exalt, tends to purify, tends to ennoble, tends to happy and bless. This is the character of the gospel of Christ, and for that reason I have given my life to it and expect to continue that life because I see it is the only means whereby I can be brought up into the likeness of the Lord Jesus Christ. Men may introduce systems, and plans, and schemes for the elevation of their fellow men, and there may be some good associated with them, but let me tell you, they dwarf into nothingness compared with the gospel of the Lord Jesus Christ. That condescends to the lowest depths to which humanity could possibly sink, it enters into his whole being, into his very nature physically, morally, and spiritually, and it lifts the man from a state of degradation and sin into the highest state of blessedness, and exaltation, and glory. This is what the gospel of the Lord Jesus Christ does.

Take, for instance, the principle of faith and see how elevating it is in its nature. Let me illustrate for a moment. Suppose you have a man or woman in your neighborhood that you look upon as a pattern of excellence, that his life is of

such a nature that he commands your respect, your esteem, and your love. You have learned to believe in that man or woman. What has that principle of faith that you have placed in that man or woman done for you? I will tell you: If you have allowed it to have its perfect work, it has drawn you nearer to him, and in order to get nearer to him you must become assimilated to his character, and you have felt the necessity of this, and hence you have tried to be like him. That is the nature and tendency of our faith in even a good man or woman. We love his excellencies and we want to attain unto them, we want to associate with such. And now I am called on to believe in God, and there I find the infinity of all excellence, excellence that cannot be measured by my finite mind. I find all that is pure, that is holy, that is good, and just, and true, embodied in his character, and I am called upon to believe in him; and just so sure as I do place my faith in him, I see nothing but what I can love, but what commands my love. It calls forth every principle of love in this nature towards him; it fastens my affections upon God, and I desire to be in his presence. But how can I stand in his presence until I become like him? How can I dwell in his presence until I am clothed upon with his likeness? I cannot; hence the principle of *faith* leads me on step by step to every excellence that intelligence can be clothed with, and I see and feel the necessity of being clothed with this excellence that I might become like God.

I know some men tell me that faith is enslaving; that it demands the enslaving of our nature, and yet perhaps there are none in the world that are greater slaves to the principles of faith than they are, but they believe in their poor puny selves, and there is the fault. They think they are the paragon of all excellence, the acme of all good they imagine, and the man is a slave to his own self-conceit. But when I fix my faith upon that which is higher, grander, nobler, purer, I don't become the slave. No, it bursts off the shackles from my hands and feet, the manacles from my mind, and I begin to emerge into the liberty of the sons and daughters of God. I feel that I am a free man in Christ Jesus and that while

the world may be enslaved, I can rejoice in the liberty of the children of God. That is what faith does for me and what it does for every individual that exercises the same.

The principle of repentance: what does that do? You know what it is. It is the putting away of all that is evil. Can you put away all that is evil without being correspondingly clothed upon with the good? No, it is an impossibility; you cannot! As you put away the evil, you espouse the good; you take upon yourself the robe of righteousness just in proportion as you put away the old garment of sin and abomination, just in that proportion you are clothed upon with the righteousness of God. Repentance, then, is in harmony with the grand and glorious principle of faith; it has a tendency to purify the heart, to remove all corruption from our nature, and to render possible the clothing of ourselves with all that is good, and holy, and pure.

And here let me say with respect to the principle of faith, that while it serves as a first step in the ladder, it also serves as the hand railing in that ladder by which we climb step by step into all the excellence of our Lord Jesus Christ, and we shall never see the time that we can dispense with that principle of faith. And I am not sure that we shall see a time when we can dispense (as far as this earth-life is concerned, I am speaking) with that principle of repentance; for as long as these weaknesses of our nature are manifest, as long as we find ourselves sometimes stepping into the dark, just so often we shall need this principle of repentance, that we may be enabled to be clear of all encumbrance, of all weakness, of all that hinders our progress in the divine life. In fact, take all the principles of the gospel of the Lord Jesus Christ—I mean these first principles that some imagine there is not sufficient ground in them for them to spend a life in illustrating. Taking all those principles if you please, and you will find there is something high as heaven, deep as the depths below; broad as eternity. They are simply the key-words to every other excellence, and power, and glory in the kingdom of our God. We never can dispense with them when we bow before God in obedience to the divine will. I think I read here in God's word speaking

of Adam, he says by baptism we obey the commandment—search in Genesis 5th chapter I think (Inspired Translation), and you will find what I am speaking about. We obey the commandment when we render obedience in the waters of baptism. There we manifest our submission to God; there we make our covenants with our Father and our God that we will put off the old man with his deeds; that we will dispense with the old life, and we will put on the new man which is Christ Jesus; that we will from that moment live a new life; and when the Holy Spirit of God descends upon us, it quickens our spirits, it brings us who have been dead in sin, it presents us now to a life of righteousness, makes us alive unto God, and we go on from step to step until we obtain the Holy Spirit of the living God, the baptism of the Holy Spirit that shall strengthen our inner man, and shall fit and prepare us to combat with all the evils, with all the fascination, with all the allurements of the world, and overcome all the evils of our nature.

Friends, my experience has taught me through life that the worst evils I have to contend with are not those of the outside world. I look upon them with horror and disgust as I see them. But when I turn my eyes inward I find right here in my own nature a foe far more deadly to me, far more effectual in dragging me down than all the evils that are without. If I have lurking within my own soul that which is of an evil nature, that which is impure and unholy, there is a foe that is more deadly to me than all the influences of the world. And while I feel

disgusted at seeing the evils of the world, I am filled with terror when I behold the evils in my own nature, and I feel there is a necessity of struggling day by day, moment by moment, in fact, hour by hour, until I shall have accomplished all that God has designed to accomplish through his gospel in me, the eradication of every evil from my being, and being clothed upon with the righteousness of God.

Brethren and sisters, God has called us to a holy calling, and he has called us to a grand and glorious exaltation, to become like unto Christ. "It doth not yet appear what we shall be." John felt that it had not appeared in him even. The apostle of the Lord Jesus Christ that had stood as it were in the visions of heaven, had beheld the glory of God, had heard his voice, had had the ministration of angels continually, he could say, "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." It had not yet appeared in him, it has not yet appeared in us.

Friends, let us so live; let us apply the gospel of Christ in our lives; let us keep the fountain pure, our hearts pure, our thoughts pure, and our words will be pure and our actions will be pure and right, and we shall go on from step to step until we have attained unto that likeness, and when we have attained unto that likeness, we shall be crowned upon with glory. May God help us so to live that we may be crowned upon with that likeness, is my prayer in Christ's name. Amen.

(Reported for the *Herald* by Belle Robinson.)

## SYNOPSIS OF SERMONS

Delivered at Southern California Reunion, Downey, California, July, 1894.

ELDER M. H. FORSCUTT:—

THE text will be found in Acts 16:30: "What must I do to be saved?" There were two men to whom this was addressed, Paul and Silas. While they were in prison the Lord heard the prayers offered up for them, and their chains were loosed. The jailer, hearing a noise, came, and

seeing them freed, asked, "What must I do to be saved?" Paul accepted the question from a spiritual standpoint, and said: "Believe on the Lord Jesus Christ, and thou shalt be saved." I shall now treat on the questions, "May I be saved without baptism?" and, "Can children be saved without baptism?"

The Bible assigns fifteen different causes, all predicating salvation. The first is an answer to our text: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16:31. Ah, not only he, but his house also! But let us read the context: "And they spake unto him the word of the Lord, and to all that were in his house." How many babies were there? "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." Did the babies hear, understand, believe, and rejoice? Second, Matthew 1:20, 21. Here salvation is predicated on the fact of a little child being born; whose name should be called Jesus; this independent of the act of the personage concerned. Third, Romans 5:9: "Much more then, being now justified by his blood, we shall be saved from wrath through him." Here we are saved by the death of Christ, Romans 5:8 proves the same thing. Fourth, in the tenth verse we find that we are saved by his life: "For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life." So far, we find we can be saved by his birth, by his life, or by his death. Fifth, Ephesians 2:5 reads: "Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)" Here we are saved by grace; that is, the grace of God. Sixth, the eighth verse of the same chapter says we are saved by grace through faith which is the gift of God. Seventh, Acts 2:21: "Whoever shall call on the name of the Lord shall be saved;" but we also read that not every one that saith, Lord, Lord, shall be saved. Eighth, Romans 10:9, 10. Here we find we must confess with the mouth and believe with the heart, also must believe unto righteousness.

The ninth way to be saved is stated in Romans 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth." Notice that *it* refers to the gospel, and not to Christ, and that it is the gospel that saves. Tenth, 1 Corinthians 15:2 reads: "By

which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain." What did he preach? The gospel, and we are saved if we keep in memory this gospel. Eleventh, 1 Peter 3:21: "The like figure whereunto even baptism doth also now save us." From this we find that baptism saves. Twelfth, in Mark 16:16 we find that belief and baptism both are required. So we have had belief without baptism, baptism without belief, and both belief and baptism. Thirteenth, Matthew 10:22 reads: "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." Thus endurance alone is mentioned as essential to salvation. Matthew 24:13 says the same thing. Fourteenth, now we come to a passage that all Latter Day Saints know, John 3:5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." As this is a negative expression the converse must be true. That who is born of the water and Spirit shall be saved. Fifteenth, Titus 3:5 says that it is not by works of righteousness which we have done, but according to his mercy he saved us. He we find that we are saved by the mercy of God.

But though we have read of fifteen different ways to be saved, we also find in Hebrews sixth chapter, that there are six different principles, each one as important as the other. They are like the links of a chain to a bucket that is dropped into a well. If all the links are there we may obtain water by dropping the bucket into its depths, but if we take one link off it will not reach the water, and with another link taken off it will still fail to reach it; so with the principles of the gospel, they are all needed for our salvation. Some take off the link of baptism, some the link of laying on of hands; but are we not to live by every word that proceedeth out of the mouth of God? As Christ followed the word, so must we follow Christ. Though the world be our foes, angels will be our friends; though the world be against us Christ will be our shield and defense, and when the Lord comes with his thousands of angels all will be on our side if we obey every word of God; for Christ will say, "Father, these are mine."

ELDER A. CARMICHAEL:—

TEXTS, Galatians 1: 6-10; Hebrew 1: 9. People deal with principles, and this afternoon I may deal with a principle that is antagonistic to some present. There is a great deal of talk to-day about the salvation of the human race, but God's principles are broad as eternity. In 1 Corinthians 15: 22 we read: "For as in Adam all die, even so in Christ shall all be made alive." If we all die in Adam, so *all* live in Christ. Some say that those who died before Christ could not be made alive, for the testament cannot take effect until the testator is dead. But we all know that a gift can be made before death, knowing that death will take place; so eternal life could be given unto Adam, for Christ's death was sure as God's word is true and everlasting.

And many do not believe that the gospel was preached in former ages. In Hebrew 11: 4 we learn that, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts."

In Romans 1: 17 we read: "For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith."

Here it says, "as it is written," showing that there were scriptures written that we have not. Galatians 3: 8 says: "And the Scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." It does not say *a* gospel, but *the* gospel; showing that it was preached unto Abraham. It does not mean the law, for the law was given unto the Israelites because they could not abide the higher law. Hebrew 11: 26 states of Moses, "esteeming the reproach of Christ greater riches than the treasures in Egypt," thus showing that he must have had the gospel; for how could he be reproached for what he did not have? Acts 26: 22 reads: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." If Paul preached none other things, then they must have had the

principles of the gospel with them. So we prove that God is unchangeable, and that he has one gospel for all, both in the Old and New Testaments. It is a great responsibility to preach this gospel so as to lead none astray. Different denominations have different standards to measure the Bible by, and put different interpretations upon it; so the Father has given us the Holy Spirit as the only guide to its interpretation; and it is only through the doctrine that we may come unto the Father, Son, and Holy Spirit.

ELDER D. L. HARRIS:—

THE speaker read the third chapter of 2 Timothy and based his remarks on the sixteenth verse: The Scriptures contain words of God, men, and devils; hence a discrimination of what is given must be made. All should appeal to the Scriptures; for Jesus said, "Search the Scriptures; for in them ye think ye have eternal life." Times have changed since our fathers lived. Then few believed in spiritual manifestations, now there are few who do not believe in such manifestations to certain degrees. Scripture must not be interpreted privately. All, if they come to the proper law, have a right to interpret the Scriptures. The key of interpretation is the common property of the whole human family. This key is the Spirit of Christ.

"Take heed that no man deceive you," clearly implies that deceivers would come; if not, Christ's words were in vain. Luke says that many would strive to enter and not be able. Why? They failed to comply with the law. Paul says to take heed how we build on Jesus Christ as a foundation, that if we do not build correctly our work or building would be destroyed, but the foundation on which we build would still remain.

Paul says everything would be proved whether of gold, silver, precious stones, hay, wood, stubble, etc., showing that men would build with different materials, some of which would not be able to stand the test of fire. Without the Spirit we will be led astray, for the work of the Spirit is to lead and guide into *all truth*."

## SERMON BY ELDER JAMES CAFFALL,

At Lamoni, Iowa, March 25, 1894.

Subject, THE GREATER WITNESS.

THE thirty-sixth verse of the fifth chapter of John reflects the following: "But I have greater witness than that of John: for the work which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me."

As a prelude to the discussion of the merits of the foregoing scripture, I wish to say that I shall follow the example set by the speaker of this morning and keep near the shore; for not being an expert swimmer, I have no wish to risk being drowned. Further, I wish to congratulate myself on the fact of preaching the same doctrine out West as taught this morning, and hope we may all continue in well-doing. We have one conspicuous fact in the above scripture; namely, the greater witness which Christ had, was the work the Father had given him to finish; hence these works bore witness that the Father had sent him.

I remember and you remember, for it is written in the same chapter that when Christ made his appearance, at the very inception of his ministerial labor, he imposed an injunction on the people, running thus: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

I understand one of the purposes reflected in Christ's coming in keeping with the behests of his Father, was to demonstrate the practicability of bringing his will in subjection to the will of God. I further learn that his ultimate exaltation depended upon this work. And as he began, and continued in this work, he invited the masses to test the validity of his procedure and the doctrine he taught. I further learn, as recorded

in the nineteenth verse of the seventh chapter of John, that irrespective of riches, poverty, nationality, race, or color, he promised, on condition of obedience to his Father's doctrine, a knowledge as to its validity which would enable the recipients of this knowledge to decide whether it was of God or whether he (Christ) had spoken of himself. And thus the fact of Christ acting authoritatively in what he did is made clear. And in the light of this fact, we have a basis for the belief that all his works were recognized and recorded in heaven. And this leads us to a further conclusion that unauthoritative acts were not recognized therefore not recorded.

In further confirmation of this I notice the fact of Christ saying "that thou art Peter, . . . and I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Nor do I understand by the light radiating from the Scriptures, that Christ's apostles could forgive or remit the sins of the people at will. I rather believe that the fact of Christ giving assurance that their acts were to be recognized in heaven, involved an absolute necessity of their being governed by divine laws that God had revealed and might reveal unto them from time to time. Hence their choice consisted in abiding in the doctrine of Christ or turning to that which had originated through human sagacity, for so I believe. I know of no evidence in favor of this belief, more potent than that found in the seventeenth and eighteenth verses of the

tenth chapter of John: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Thus taught the Christ, and he scarcely took a step, taught a doctrine, or performed any work that appertained to his mission, but in its performance he recognized the supremacy of his Father. And if ever we shall be so fortunate as to reach the grand ultimate, and hear the soul-inspiring plaudit, "Well done, thou good and faithful servant, enter into the joy of your Lord," I believe it will be because that all along the line of travel in our probationary career, we recognized the supremacy of God in being governed, reprov'd, and corrected in the light radiating from God's law.

I do not understand from the Scriptures that Christ was coerced or compelled to accept and abide by the revealed decrees of his Father; rather that by the exercise of his will power, he chose thus to be governed; hence his Father loved him. But the thought may arise in the minds of some, Was it not decreed in the mind of the Infinite One that Christ should come forth, and is he not represented as a lamb slain before the foundation of the world? He verily is. Was he not therefore compelled to come by virtue of that decree? He says not, and he certainly knew something about it; hence the language gives us distinctly to understand that resident in Christ was a will power, recognizing the right of his Father to command, giving him the right to obey and thus securing his Father's love, or reject the same and incur condemnation. It may perhaps be asked, Where is the evidence to be found in favor of this claim? Why, the evidence, as I understand it, is reflected from the verses quoted from the tenth chapter of St. John.

I would not wish to have you infer from anything I have said or may say that I believe that there is an equality between Christ and man, for I don't believe that. I don't believe that ever there was a being on the earth except Christ that was infallible, but I believe, so far as the exercise of the will power is concerned, there is an

equality between Christ and man, and that as Christ exercised his will power and chose to accept the decree of his Father, so he went forth among men inviting them to come to him, and by moral suasion coupled with an example corresponding to the profession he made, he essayed to enlighten them, that thereby they might at once see the necessity of accepting the conditions that he came to prescribe, or teach them, that they might attain to the grand ultimate reflected in his economy. And hence we hear him say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and ye shall find rest to your souls. There was no being who ever trod the earth save Christ that had the right, or the power, and that could fulfill such a promise.

But we find, further, that after Christ had thus taught the people he left them to choose for themselves. He very positively, very plainly, and authoritatively set forth the benefits that were to be derived through obedience to the revealed method of salvation, and was just as explicit in telling them the consequences that would ensue if they failed to comply with the conditions that he revealed unto them. Hence, my friends, another purpose in the divine economy, is the fact of a time of retribution, a time of rewards and of punishments. And in view of that fact it must of necessity follow that a man has within him a will power, or power of choice; for why should God hold man morally responsible for his course of procedure if he was forced to be righteous, or restrained from righteous deeds irrespective of his will power or his desire? It certainly would be an act of injustice to man. Therefore the very fact that there was to be a time of retribution, is in itself proof of the power of man to make a choice. I find a Scripture declaration, "That at the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In the twelfth chapter of Revelation, we find a description of the church, under the figure of a woman clothed with the sun. We also see that while she was yet in her grandeur and power that the moon was under her feet. And thus we learn that the time must come when everything inferior to the

gospel of Christ, which is the power of God unto salvation, shall be subjugated by it, and God will reign supreme, and all shall recognize the supremacy of the Father, as the word declares that every knee shall bow, and every tongue confess that Jesus is the Christ, to the glory of the Father. And though man may fly to the uttermost parts of the earth, it were not possible to evade this power. Hence the fact of our individual responsibility becomes a grave matter, for Latter Day Saints especially, to take into consideration. I have no boasts to make of my conception of that responsibility, but I may claim that of this justice reflected in the economy of God, I may acquire some conception at least; and I thank God that the privilege is given to me as well as to you to so live, study, work, and believe that this conception may be broadened, for I believe that we shall share in God's glory, and in his power, and goodness in proportion as we become godlike. I believe there is no other method through which we can become godlike and be permitted to partake of the glory that is to be revealed, than through Christ; hence I believe that however deficient my course of procedure may be, it will be demonstrated by those who may watch the same; yet in my soul I believe that if we reach the perfection contemplated in the economy of God, that it will be by a correction of our errors and faults, and if this is the case, there is an absolute necessity that we shall know our faults and wrongs, as well as we know our rights, and that if we are not ready to confess our wrongs when we know they exist, we thereby miss a gospel equilibrium which Christ preached at every step that he took in consummating the work that the Father gave him to do.

And here I pause to ask a question which I think to be a pertinent one. It is this: When and where did Christ pause in his ministerial labor to ingratiate himself into the confidence of his disciples by boasting of the work he had done, or of the great sacrifice made? If he did it, I don't know where it is; I don't know where to find it; but this I find by searching his word; that the burden of his teaching and preaching was, "I have come to do my Father's will." And he never lost sight of that grand fact, or essential work, irrespective

of the position he occupied from the time he began his ministerial labor until he appeared before his Father in all humility and asked his Father to give him the glory that he had with him before the world was.

I find, further, that he instructed the people not to talk too much about what God had done for them. And when the disciples, John, Peter, and James were with him at the transfiguration on the mount it was a grand affair—it was at that time that they saw the kingdom of God coming in its glory and power, and they were among those that did not die until they saw the kingdom of God come in power. Yes, there was Moses, there was Elias, and it doesn't prove that there was no purpose in their mission because we don't know exactly what they did or what they said, for the very fact of their being there and communing with Christ demonstrates the fact, to my mind, that they had something to do, and that in the wisdom of God it was an absolute necessity to have that something done and it was done. And Jesus charged them, saying, "Tell the vision to no man, until the Son of man be risen again from the dead."

Neither do I find that Christ taught that pure friendship consisted in smothering faults, and hence I find in the twenty-fourth chapter of Luke that he came to them on one occasion and said: "O fools, and slow of heart to believe what a great person Christ is." Is that it? No. I rather think it ran thusly: "O fools, and slow of heart to believe all that the prophets have spoken." He saw a lack of the proficiency attainable through a due study of the word, and hence he pronounced them fools, but he didn't leave them to struggle alone. O no. In humility and contrition he began from Moses and all the prophets and expounded unto them in all the Scriptures the things concerning himself. Here is a lesson that we may take to ourselves and consider with profit and thus essay, in this one particular, to be Christlike. I believe that it's useless for me to profess to be Christlike unless my course of procedure shall demonstrate the fact. And certainly this was the procedure of Christ, and therefore if we would progress as Christ progressed, if we would finish our work that God has given us to

do as Christ finished his work, we must become Christlike, leave self behind, and make Christ prominent. Thus the work and teachings of Christ instruct and admonish. Now it appears to me that the above reproof proved a wonderful benefit to the disciples. Christ taking and beginning from Moses down through the rest of the prophets telling them what they had written concerning him. And it further appears to me that this policy of education was an absolute necessity to fit them for the mission whereunto they were called; and he did not want to ascend to his Father's right hand, though it was very desirable, and there was a very great inducement for him to go there, but he was willing to forego the pleasure for a time and make an effort to more thoroughly educate these poor, illiterate disciples, that by virtue of his instructions they might be better qualified to represent Christ and be prepared to meet the opposition that would face them in their efforts to represent Christ and teach what he sent them to teach. Hence I can but believe that Christ, whether he justified people or reproved them, evinced a gospel, a God-imposed equilibrium, and I am sorry in my heart that I fail to evince such a gospel equilibrium as I believe he manifested from the inception to the termination of his ministerial career.

Another evidence as to the importance of the work. When Christ was praying to the Father and telling him that he had finished the work that he gave him to do, upon this ground he asked the Father for the glory that he had with him before the world was, and his soul was made aglow with the contemplation that he was going to that place after he had been loyal to the behests of his Father, there was something that seemed to increase that joy, if possible, and hence we hear him saying, "I have given unto them the words which thou gavest me; . . . and they have believed that thou didst send me." And hence the reception of the word, the belief that Christ was sent by the Father was absolutely necessary to fit the apostles to go forth and represent Christ. And when Christ saw the evidence of their having received the work, when he saw the evidence that they had believed that the Father had sent him, it seemed to add to his joy;

and these instructions are recorded for your benefit and for mine.

I find in my travels and experience that on account of the apostasy the world is growing more unbelieving in relation to the imperativeness of the word and more ready to dispute its verity.

I met an individual a few weeks ago at North Platte, Nebraska, who said that there was no virtue in baptism. Why, said that gentleman, "Faith and repentance are all that is necessary to obtain a remission of sins." I asked him if he could give me the proof of it; for whether he could or could not, it would not have been becoming to have entered into the sacred precincts of the man's motives. I found it possible to test the validity of what he said without that. I don't think of questioning the validity of anything an opponent or a friend may say, for that matter, as it is an evidence of a desire to judge men or charge them with insincerity. I asked him if he could adduce the proof. I told him that I had searched the Scriptures and, as I understood them, the position assumed was antisciptural; that there was not one guarantee in all the divine economy that men could become converted or receive a remission of their sins through faith and repentance alone. And then he said, "When a man becomes converted to God he can use his discretion about baptism; if he then wants to be baptized, a drop of water is just as good as a river." I wish that brother had been here to hear our speaker this morning on the necessity of baptism. It is a grand thing, and I cannot conceive why a Latter Day Saint should grow tired of hearing this grand ordinance discussed, presented, and preached on; because it's a part and parcel of God's economy, and it is imperfect without it. And so I sought to tell this gentleman in all kindness.

It is perhaps unfortunate for me, that I don't give greater evidence of gospel kindness, gentleness, forbearance, and patience. I am not responsible for my make-up, but I believe myself amenable to God for my moral procedure, and to the church, while I claim to be a representative thereof. And I believe it my privilege to aspire to the gift of eternal life; and while I may fail in this, I trust that every person may receive it, who de-

sires it, and especially every Latter Day Saint. And hence I see the necessity of a proper gospel education, and I have reason to believe that the divine economy does not consist of sensationalism, or undue impulsiveness, or wild excitement; but I believe it is possible for men to be carried away by either of them, and hence the necessity of a thorough understanding as to the gospel of Christ with power to discriminate between undue impulsiveness and impressions by the Holy Spirit. And I trust that we may evince a progress in this gospel education. I know that it is very difficult; I know that this life is a continuous warfare, and so the Apostle Paul seemed to understand, and one of the most essential things with a view to prosecuting this warfare to a grand ultimate is an examination of self. Paul says, "Examine yourselves, whether ye be in the faith." He further says, "Be ye followers of me, even as I also am of Christ." I certainly commend him for that; it's a grand and lofty sentiment, and in keeping with the injunction that the Savior imposed upon the people, "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me," hence Christ gave them the privilege, and not only gave them the privilege, but made it a duty to search the Scriptures, for they testified of him, that they might see whether he preached and taught according to the Scriptures or whether he did not. Was not that the purpose of it? What other purpose could be intended by those words, "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me"?

Again Paul says: "I speak as to wise men; judge ye what I say." Furthermore he told the saints that he was jealous over them, with a godly jealousy; for he had espoused them to one husband that he might present them a chaste virgin to Christ. Christ's church exists in integral parts; and I believe that every integral part has a grave responsibility; I believe, too, that the gifts of intelligence, and talent, and powers of mind of

these integral parts differ. As I heard the President a few years ago, when alluding very graphically to the works of creation, say that we behold a great variety in the works of the creation of God; but in this variety we discover a grand oneness. Hence I believe while there are integral parts in the mystical body of Christ and a variety of talent and different gifts and callings—for so has God ordained—that notwithstanding these differences and variety of talent and powers of mind, there should be a oneness reflected in all our procedure in order that we may reach the ultimate. And hence I believe that the grandest success of gospel work is brought about through a legitimate activity of the integral parts of the mystical body of Christ. And I never have thought, I never have believed that in this variety of talent there was one member that was in any way superfluous, but that all were indispensable and necessary for the consummation of the purposes of God. And I believe that we give evidence of learning, and that we demonstrate our character. But the main thing is, as we read, to be acquainted with the work and calling of God unto ourselves individually.

I take up the Doctrine and Covenants. I do not read it now, as I see my time is exhausted. I do not wish to distress you by a protracted discourse; but in that book I gather evidence that Joseph Smith spoke more elaborately as to the possibility of the introduction or the existence of false spirits and evil influences, and the manner of their detection, than any of his predecessors. And hence I find in this book that to the Bishop and the elders who are to watch over the flock is promised a proficiency that they may discern all the gifts that God has promised the church, lest there be any professing and yet not be of God, in order that those whose duty it is, may detect and discriminate between truth and error, the true and the false, the good and the evil. Now, brethren and sisters, lest I weary you, I close my remarks thanking you for your patient hearing.

(Reported for the *Herald* with the Edison phonograph by F. E. Cochran.)

# SYNOPSIS OF SERMONS

Delivered at Southern California Reunion, Downey, California, July, 1894.

ELDER W. P. PICKERING:—

AFTER reading Romans tenth beginning with the twelfth verse he said: We see that the principal thought is, How shall they preach unless they are sent? and this shows they must have a commission to preach the gospel. If we go back to the beginning of God's dealings with man, we find that the first message was directly from God's own mouth, and before men became transgressors, they were worthy to be spoken to directly, but as they transgressed and departed into evil ways, the Lord spoke through a messenger. If the Lord has a recognized servant on earth, he will speak through that servant, and if not, then by himself or an angel. This was true in the times of Adam, Noah, Moses, and Abraham, and even down until to-day. God has ever had a servant through whom he could speak to man. When he came to Moses, he found a servant to speak to, but one who shrank from the task of delivering the message, so Aaron was chosen as Moses' mouthpiece and Moses as God's mouthpiece. Thus the message was from two sources; first from God and then from the servant Moses. Nowhere do we find that God failed to recognize the authority he delegated to him.

This is true also down to Christ's time. He sent an angel to announce the fore-runner of Christ and an angel to announce the coming of the Redeemer of the world. This message did not come through the authority recognized by the Jews, for they worshiped in letter and not in truth, but he spoke by an angel. Christ recognized this principle for he said that he came not to do his own will, but the will of him that sent him, therefore he went to John to be baptized as he was the authorized servant of God, and Christ recognized this authority that God had bestowed upon man. Afterwards Christ called others and said, "Ye have not chosen me, but I have chosen you, and ordained you;" the work was to be done by authorized ministers. After Christ had founded his work and was about to ascend unto his Father, he told

his disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

Is it not natural to suppose that they would teach what he had commanded them?

After Christ's death we find that men were chosen by God and ordained by those having authority, as in the first chapter of Acts, where Matthias was numbered among the eleven disciples, also in Acts 13: 2: "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Then they went forth and the Spirit and power and the rich blessings of the Holy Spirit followed them. We find the reason in our text, they were sent to preach the gospel of peace. When I read the history of others being called, does it give me authority to do their work?

At the judgment day the Lord will require the work that we were to do, not the work that Paul and Silas were authorized to perform. The apostles recognized this principle; in Acts eight we read that Philip baptized men and women, but had not authority to confer the Holy Ghost, so Peter and John were sent unto them and laid their hands upon them that they might receive this wonderful gift. Therefore we see that it is necessary to have authority both for baptizing and laying on hands for the gift of the Holy Ghost, and God recognizes this authority by the signs following. We all have a right to tell about the word of truth, but not to bring them into the kingdom.

Some claim that authority has extended to this day, but this cannot be, for the signs did not follow. Authority was lost and had to be restored. Paul said that after his death a power would come which would draw the disciples away, and in Revelation twelve we read that the church was to go into apostasy, and by the history of the church we find this was true, for the church became so changed that it could hardly be recognized as the original church. Heathenisms had crept in and scarcely one of the principles of the gospel was preached in its purity. Would

God recognize the authority descending through this church of sin and death? Is revelation to be forever closed? Will he not prepare a people for his coming and establish a church again? He certainly will, and will make us rejoice in the truths of the everlasting gospel. For John says, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The gospel was already upon the earth when he said this. In the next verse we find that after the apostasy the hour of judgment is to come. The gospel must have been lost, or there would have been a recognized servant, but there was not a man who had authority. In Matthew 24: 14 we read, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." What does Christ mean? Simply that the gospel is to be restored, and then the end is near at hand. This gospel will be recognized by the signs following the believers.

What proof have we that the gospel is restored? The Scriptures are full of testimony. The angel has flown and brought the message to man in these latter days. Preparation to meet God can only be made through the principles of the gospel. We can enter into the kingdom, only through obedience to its commands. Why do we find the world in confusion, rights not respected, tumult increasing, and its condition growing worse and worse? Is it because they do not prepare for the coming of our Lord? What is the result? Confusion, turmoil, envyings, bitterness, and it will grow worse and worse unto the end, because mankind will rebel while they trust to their own wisdom. If we live in harmony with God's law it will bring happiness spiritually, temporally, and physically.

E. L. KELLEY:—

SPOKE from John 3: 17 as follows: The language of the text tells of the mission of Christ. He came to save the world and this in fulfillment of prophecy. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Christ came to save the

world and not to condemn it, for the world was already under condemnation. But he saved it conditionally; it is left to the people whether they will accept or reject these conditions. Christ came to save sinners, and we will examine the records and find out how they were saved.

There was a man who, full of hatred towards the Christians, tried with all his powers to persecute them, and as he was going towards Damascus with this purpose in view, a voice from heaven spoke saying, "Saul, Saul, why persecutest thou me?" And Paul answered, "Who art thou, Lord?" and Christ answered, "I am Jesus whom thou persecutest." Then Paul asked, "Lord, what wilt thou have me to do?" Notice what he asks,— "What wilt thou have me to *do*?" Christ told him to "arise and go into the city." Then the Lord appeared in a vision unto Ananias, telling him to go to a street called Straight and inquire for Saul. When he came did he tell Saul to believe on the Lord Jesus Christ? No, for Paul already believed and he wanted to know what he should do to be saved. Ananias laid his hands upon him and he straightway was healed of his blindness and then he arose and was baptized. Was this in accordance with the teachings of Christ? Yes, for John who was to prepare the way for the Savior, said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I; . . . he shall baptize you with the Holy Ghost." When the people asked John what they should do to be saved, he told each according to his condition, "He that hath two coats, let him impart to him that hath none;" to the publicans, "Exact no more than that which appointed you; and to the soldiers, "Do violence to no man;"—counsel applicable to their position. Paul was a sinner.

Now, let us find another who wanted to know what to do to gain eternal life. The eunuch was riding along reading the Prophet Esaias, when Philip joined him asking, "Understandest thou what thou reatest?" He then explained the gospel, and when the eunuch asked "What doth hinder me to be baptized?" he, believing on Christ, was baptized. We have considered Saul, the sinner, and the eunuch, the inquirer; now we will examine the record of a very good man,

Cornelius, whose prayers ascended unto heaven, who was told by an angel to send for Simon Peter, and "he shall tell thee what thou oughtest to do." Here, again, there is something to do. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." What was it that Cornelius was to do? Peter asked, "Can any man forbid water, that these should not be baptized?" Then Cornelius and all his household were baptized. Here the Gentile received the same command as the Jew. There is only one way to salvation for the Jew and Gentile alike. The same in former ages as to-day.

We have heard about Saul, the eunuch, and Cornelius. Numbers obeyed the command, but we will take the record of the jailer. As Paul and Silas were singing praises unto the Lord in the prison, a great earthquake came so that the prison doors were opened. The jailer would have killed himself supposing the prisoners had fled, had not Paul cried out, "We are all here." Then when he had brought a light, he asked, "Sirs, what must I do to be saved?" Here the com-

mand was according to the knowledge of the man. Paul said to him, "Believe on the Lord Jesus Christ, and thou shalt be saved," and he and all his household believed and were baptized. Again, on the day of Pentecost, when Peter preached to the multitude, they were pricked in their hearts and asked, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." And on that day three thousand souls were added to the church. Thus we have three thousand and four who were all baptized, first having believed on Christ and repented of their sins. Also we find in the same account that they received the gift of the Holy Spirit. Now is there any other way to be saved? If there is any minister in California who can show a different way I would like to meet him. But all these who were baptized, were baptized by those in authority, who had been commissioned to go into all the world and preach the gospel. There is only one way and that is proclaimed with no uncertain sound.

## THE BOOK OF JOB.

PROBABLY NO portion of the Old Testament has come down to us in so corrupt a condition as the book of Job. Parts of it are jumbled together for all the world as if they had been written on small scraps of paper, which, the wind having blown asunder, were joined together haphazard. Speaking in the light of the important discoveries of Prof. Bickell, who has devoted his best years of his life to its study, the *Contemporary Review* lays it down that the disfiguring changes which the work has undergone have a twofold source—deliberate attempts to blunt the sharp edge of the author's criticism and render the poem palatable to Jewish orthodoxy by means of considerable excisions and still more considerable interpolations, and the removal of later glosses from the margin of the manuscripts to the text in consequence of the carelessness of copyists. The dates of these alterations vary considerably; some of the most important of

them had been effected in the Hebrew original before the poem was first done into Greek by the LXX.; others were introduced later on. The latter category would naturally be lacking in the Septuagint version, which, had it come down to us in the condition in which it left the translators' hands, would have materially furthered the work of restoration. Unfortunately Origen, acting upon the gratuitous assumption that the missing passages had formed part and parcel of the original text and were omitted by the translators because they failed to understand their meaning, took them from Theodotion and inserted them in the Septuagint version, merely distinguishing them by means of asterisks. These distinctive marks disappeared; partially, or wholly, in the course of time, and at the present moment we possess but five manuscripts in which they are to some extent preserved.—*Ex.*

## SERMON BY ELDER M. M. TURPEN,

At Lamoni, Iowa, February 25, 1894.

Subject, KNOWLEDGE OF THE TRUTH BY REVELATION.

I WILL read for our evening lesson a portion of the twelfth chapter of John:—

“He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.”

These are the words of the Lord Jesus Christ. He came as one sent not to do his own will, but the will of him that sent him. Therefore he came offering to the sons of men a science, and that science was that that he said had been proclaimed or foreordained from the foundation or before the foundation of the world for the salvation of the sons of men. Hence we ask ourselves the question, Can we prove by the statements of Jesus that the science which he taught was a divine one? And when we take into consideration the various phases of doctrine that are taught to-day, “Lo, here is Christ, and lo there,” also the religions that are in the world claiming to point men unto a better life and hope beyond the grave, is it possible, I say, that we can prove the mission of the Lord Jesus

Christ unto us, and that he spake as never man spake? His statement here in the forty-sixth verse says: “I am come a light into the world, that whosoever believeth on me should not abide in darkness.” It is evident from this statement that he intended to impart something to the very souls and minds of men that would bestow intelligence and make them wise pertaining to the things that he spake and pertaining to the commandments that he gave for our guidance. And we say from these words, the doctrine of continued revelation to the sons of men is plainly pointed out. “I am come a light into the world, that whosoever believeth on me should not abide in darkness.” We see from these words that the Lord intended that we should receive light, that our minds should be illuminated by the divine light.

We turn to other passages of Scripture, and we learn from an examination of them that the Lord intended that all that obeyed his commands might attain unto this light or this knowledge, receive that divine Spirit from the Father that would illuminate their minds, quicken their understandings, and enable them to comprehend the gospel of the Lord Jesus Christ. Let us examine a portion of the Scripture that we find recorded in Isaiah fifth chapter:—

“Therefore my people are gone into captivity, because they have no knowledge: and their honorable men are famished, and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the

mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled; but the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat. Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: that say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it! Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; and put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!"—Verses 13–21.

We take in connection with these words statements made by the Apostle Paul that "the wisdom of the world is foolishness with God;" and again, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence."—1 Cor. 1: 26–29.

By connecting these sayings we are enabled to see and understand that there is a divine wisdom; that the Lord intended that we should know; that we should comprehend; that we should understand, and prove to us that if we have this wisdom it will illuminate our minds, quicken our understandings, and enable us to comprehend the great things of God. The Apostle Peter, speaking concerning the words of God as delivered in his day, tells us:—

"Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 Peter 1: 20, 21.

This scripture gives us to understand that the servants of God in ancient times

were endowed with this Spirit, with this light by which the Lord Jesus promised to enlighten the world; hence, being under the influence of this Spirit, they bore witness of the time. And, when we turn to the prophets and open them we find Moses declaring concerning the work of the Lord Jesus Christ, the Apostle Paul also tells us that "Moses, when he was come to years, 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: for he had respect unto the recompense of the reward."—Heb. 11: 24–26.

What do we learn by this? We learn that Moses, a servant of God, had received the witness of the Spirit concerning the Messiah, concerning his Savior, his Lord, therefore he could bear testimony concerning him. We have not time, this evening, to call your attention to all the testimonies of God's prophets, but we wish to pass along through the Scriptures and bring before you some of the statements concerning the knowledge of Christ that the ancients had. In the nineteenth chapter of Job we hear the prophet break out in these words:—

"Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."—Verses 23–25.

I have thought that Job must have had the same Spirit that has moved upon the men of God in this day to tell the world what they know. We are sometimes looked upon as being too positive. The world says that one of the great objections it has to the Church of Christ, and the members of the church, is that they continue to tell the people that they know that the work that they have embraced is of God. Why was it that this servant of God was so anxious that his words should be printed, that they should be graven with an iron pen and lead in a rock forever? He tells us that it was because he knew that his "Redeemer liveth, and that he shall stand at the latter day upon the earth."

We turn again to the word and read a

portion of the testimony of the Prophet Isaiah:—

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.”—Chap. 9: 6.

This is a wonderful statement made by the prophet of God concerning this revelation, and it is one that should thrill our hearts with joy when we contemplate that this servant of God who lived years, and hundreds of years before our Savior's first advent into the world, speaks as he does concerning his coming into the world, and that he should be the Lord of lords, and King of kings, and that his government should be everlasting. We turn now to the testimony of Simeon. When the babe, Christ, was brought into the temple, he blessed God, and said: “Lord, now lettest thou thy servant depart in peace.” Why? Because he had seen the Lord Christ. And so the Spirit bore witness to this servant of God that he should not taste death until he had seen the Savior, the Redeemer. And, by the power of that Holy Spirit he was enabled to bear witness of this glorious fact, that Jesus was the Son of God. And likewise the Prophetess Anna came into the temple at the same time, and the Holy Ghost spake to her concerning the child Jesus.

We follow the Scriptures and find the apostles of the Lord chosen and sent out to preach the gospel among the Jews. They were sent to the lost sheep of the house of Israel. But after our Savior's resurrection from the dead he called his apostles together and sent them out to preach the gospel in all the world. But, mark you, he says to them, “Tarry ye in the city of Jerusalem, until ye be endued with power from on high.” Why this tarrying? It does seem to me that if there ever was a class of individuals that could have represented Jesus Christ without the revelation of the Spirit, it was these twelve apostles, because they were

with him in his ministry, they saw him after his resurrection. But notwithstanding all they saw and heard they needed an endowment from on high, they needed the divine Spirit to enable them to properly represent him and to make them proper witnesses of the Savior of the world. Hence they were commanded to tarry until they had received this light from on high, this abiding Spirit to illuminate their minds, quicken their understandings, to bring the words of God that he spake to them in other days, at other times, to their minds.

After this we find the apostles waiting for this endowment. And when the time came the Holy Spirit rested upon them; they felt to teach and preach the wonderful things of the kingdom of God, and bear testimony of the great and glorious work of Jesus Christ. And, in the fifth chapter of the Acts of the Apostles and the thirty-second verse the Apostle Peter speaking concerning this class says, “And we are his witnesses of these things; and so is the Holy Ghost, whom God hath given to them that obey him.” You see, then, that it is by this Holy Ghost, this Spirit of God, that was promised to us by the Lord himself, that we are enabled to know that Jesus is the Christ.

We might ask, “How shall we obtain this Spirit?” and the answer is in the statement here that God gives his Spirit to all them that obey him. And again the Christ, speaking to one Judas who said to the Lord, “How it is that thou wilt manifest thyself unto us, and not unto the world?” replies thus:—

“If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”—John 14: 23-25.

Here, then, we find how it was that these servants of God were to receive the divine Spirit, that that would enlighten their minds and enable them to know concerning the things of God. It was

because they loved him and kept his commandments. In the eleventh chapter of Matthew we have this prayer of the Savior:—

“I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me.”

Now, the difference between the teaching of the gospel of Jesus Christ and the doctrines and commandments of men can be easily seen right here. They tell you to take the yoke of Christ upon you and *believe* in him; and, if you are only honest in your conviction and belief it is all right. You must not expect to attain unto that divine certainty that the apostles and the church of God attained unto in ages that are past and gone. You must *believe* that you are right, *hope* you are right, and it will be all right with you in that sweet bye and bye. O how different is the language of the Lord Jesus Christ:—

“Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me.”

We should understand and comprehend something about the glorious gospel of the Son of God. He wants us to be intelligent men and women, he wants us to grow in grace and in the further knowledge of the truth as it exists in the Christ. We might make this plainer to the minds of some by way of comparison: Suppose that your speaker desired to become acquainted with the Latin language, and there was a German school over here in Ringgold county. Does it look reasonable that I would go to that school to learn the Latin language, if I knew before I started that they only taught German there? “Why,” says one, “you would not go there. If you desired to understand the Latin language you would go to a Latin school.” And this everybody can see plainly. If we wish to

learn the doctrine of the Lord Jesus Christ will we go to his teachings, or to Robert G. Ingersoll? Will we hunt up the teachings of Thomas Paine and other men who reject him? No, my friends. But if we desire to know concerning the doctrine of the Lord Jesus Christ, and whether or no the gospel of Christ can be demonstrated beyond successful contradiction, we must go to Christ, we must obey his gospel, for the Savior said:—

“My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.”

We see from this, that the gospel of Christ is susceptible of demonstration; that we can make an application of the divine law to ourselves and strive to become purified thereby, we can make ourselves fit temples for the indwelling of the Spirit of God. When the Spirit of Christ rests upon us, it will take of the things of the Father and show them unto us. It will enable us to know concerning the great and glorious mission of the Son of God.

The Apostle Paul, in the twelfth chapter of First Corinthians, gives us to “understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.”

“Well, but,” says one, “I can say that Jesus is the Lord.” You can? Let us see. Can you bear testimony before any court in the land that you know that Jesus Christ is the Son of God?” “Well, I don’t know that I really could bear a faithful testimony to that fact, for I do not know that he is.” Evidently, the idea that the Apostle Paul wished to convey was, that no man could bear witness that Jesus Christ was the Son of God unless it had been revealed unto him by the divine Spirit. If men could not bear a faithful testimony that Jesus was the Christ in the day in which Paul lived unless they had the Holy Spirit, does it look reasonable, that men in this age of the world can bear a faithful testimony that Jesus is the Son of God unless they too have the witness within them. To our mind it is very clear that they cannot.

John the Revelator was about to fall down and worship an angel who appeared to him, and the angel said to him, “See

thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

Considering these statements, how is it possible that an individual believing in this word can hold that revelation has ceased, and that when John wrote the last book in the New Testament the revelations of God to men were ended. Another thing that I wish to call your attention to is the present divided condition of Christianity. The many ways by which this word of God is interpreted by the divines of the day is to our mind, conclusive proof that there is a great necessity for the Divine Spirit to enable men to understand the things that have already been written for their instruction. You go to a popular church of the day, and you are told that you can be baptized by immersion, by sprinkling, or by pouring; that either is not essential to salvation. You go to another, and the minister will tell you that you must be baptized by immersion, and that it is but the answer of a good conscience. You go to still another, and you learn that you must be baptized by immersion, three times, face forward. You go to another very popular denomination and they will tell you that you must be baptized by immersion for the remission of sins. Now if the learned divines differ like this, our argument is: Since they all claim to found their teachings on the word of God, this is conclusive evidence that they need revelation, that they need the divine Spirit, to enable them to understand and comprehend the things of God. This calls to mind a quotation from Paul's first letter to the Corinthian brethren:—

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God."—1 Cor. 2: 11, 12.

And we say that this is the only means by and through which we can understand the works that purport to be the works of God, and know the difference between the doctrines, and the teachings, and commandments of men, and the teachings and commandments of our

Lord Jesus Christ. Why, my friends, the prophet of God might stand up here this evening and declare to you in the name of the Lord, that certain things would come to pass in the future, say next year, or the next. Would you know that what he said was divine, would you know that it was the word of God, simply because a man claiming to be a prophet declared it unto you? No, my friends. Not unless you received of that same Spirit that moved upon that prophet to declare that word could you be enabled to know and understand that he was speaking in the name of the Lord. Neither can we testify that God is, intelligently, unless we have received that divine Spirit, that light that Jesus promised to lighten us, to lighten every man that cometh into the world, especially a light to lighten those that will obey his gospel. I call your attention now to the first two verses of the fifth chapter of Jeremiah:—

"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The Lord liveth; surely they swear falsely."

"And though they say, The Lord liveth; surely they swear falsely." How is this? Is it not because that those individuals did not know that God lived? They were not acquainted with him? They knew not that their God had created the heavens and the earth, lived and reigned there—without that knowledge. Why? Because that they failed to execute judgment, and did not seek the truth. Now this text is very forcible when we take it in connection with what Jesus said:—

"I am come a light into the world, that whosoever believeth on me should not abide in darkness."

And again, "Ye shall know the truth, and the truth shall make you free."

Now by way of comparison let us suppose that there are evidences upon which the courts of the land may convict an individual here to-night of murder in the first degree and condemn him to forfeit his life. How much do you think that individual would give for the statements of ten thousand men that would say, "I

believe he is innocent; I hope he is innocent, and I believe with all my heart that that man is innocent."

"Why," says one, "I don't know as he would give anything."

"Why not?"

"Simply from the fact that the circumstances are such that unless he has positive proof, something that is clear and distinct, that will set aside all the allegations, this man sees that his life will be taken."

"What do you think that man would give, if he had it to give, if there could be brought two witnesses who could prove that he was innocent so that his life would be preserved?"

"Why, I should think that man would give all that he possessed in this life, though he possessed millions of dollars, he would give all, if he could prove by two individuals that he was an innocent man."

Now then, the comparison we wish to make is right here: Our life that now is, is but a brief span compared with eternity. If you felt to-night that you were without God in the world, and that if you should pass from this stage of existence that you would be lost in eternity, that you would lose your soul, how much would you give for ten thousand ministers that might come to you and tell you, "Dear brother, if you hope for life, and if you believe for life, it will be all right with you by and by. Go on, dear brother." How much would you give for such comfort as that?

"Well," says one, "if the word of God that you have read this evening be true, I don't believe I would give very much, or that it would pay me to give anything."

How much would you give to have a man come to you clothed upon with the word of God, clothed upon with the light of the Spirit of the Almighty, pointing you to the glorious principles of everlasting light, telling you that you might obtain eternal life, and would also tell you that he knew how you could obtain it? It does seem to me that you ought to be willing at least to give away your sins, your imperfections, and your heart wanderings from God, and to repent of those sins and turn to him with full purpose of heart, that you might obtain that witness that the one who was witness to you,

bearing the word of God to you, had received. Notwithstanding the fact that there are going around among men those that have received testimony of the Spirit that they have a work to perform, that the gospel of the Lord Jesus Christ is true, and are bearing witness to these facts among the sons of men, they are not received with a great deal of joy and gladness in many places, very many places where they go as they travel to and fro in the earth. Sometimes the people look upon them with scorn and disdain. And to have the people look upon them with such scorn and disdain is quite a trial to the servants of God, for they realize that if the people would but give them an opportunity they could teach them the glorious principles of life and eternal salvation; they could teach them how they could save their souls in eternity, and receive celestial glory.

Let us again examine the statement of Jeremiah, "Though they say, The Lord liveth; surely they swear falsely." This is because they do not know that he lives. And if they should testify that the Lord lives when they do not know that he does live, would they not be testifying falsely? Most assuredly they would.

We again ask the question, How shall we obtain this blessed knowledge? We answer, By obedience to the gospel of Jesus Christ. The Apostle Peter told the people on the day of Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The Apostle Paul speaking of this salvation says that he had obeyed this same gospel, as you will find in the eighth chapter of Romans, second verse:—

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

It is evident from these words of the Apostle that he had obeyed that law of the Spirit of life in Christ Jesus; hence it had made him free from the law of sin and death. And after having received that knowledge, that freedom, he was enabled to speak of and tell the people what he knew; and he said of the gospel

he received, that he received it not of man, neither was he taught it by men, but by the revelation of Jesus Christ. And in the first chapter of his letter to the Ephesian brethren he tells them:—

“Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling; and what the riches of the glory of his inheritance in the saints.”—Verses 15-18.

Here the apostle desires that these Ephesian brethren might know by revelation concerning the knowledge of the things of God and the Lord Jesus Christ. They, evidently, were among those who had obeyed the principles of the gospel of Christ; therefore they were entitled to know. The Apostle John also writes on this same subject:—

“Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the

blood: and these three agree in one.”—1 John 5:5-8.

Therefore by obedience to the word of God we can obtain the Spirit of God, and that Spirit, says the word, will “bear witness with our spirit, that we are the children of God; and if children, then heirs, heirs of God, and join heirs with Christ.” We learn from this the great necessity upon our part of yielding obedience to the glorious principles of the gospel; and Peter tells us, that we should add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, and such like, for “if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.”—2 Peter 1:8-9.

So you see, my brethren, that there is a necessity for us to strive to keep ourselves in the true fold after having obeyed the true gospel; and continue to run with patience the race unto the end. That our light may not go out, but that it may grow brighter and brighter until the perfect day; that we may so live before God that we may finally reach the measure of the stature of the fulness of Christ and receive from him at the last day the welcome plaudit, “Well done, thou good and faithful servant,” is my desire and prayer for you all in Jesus’ name. Amen.

(Reported for the *Herald* with the Edison phonograph by F. E. Cochran.)

## INFLUENCE OF PURITANISM ON AMERICA.

PROF. M. M. MANGASARIAN before the Society for Ethical Culture on “The Puritan Spirit, and What it Has Done for America.” He said in part:—

History should be written and read without prejudice. The Puritan movement was to Protestantism what Jesuitism was to the Catholic Church. But there is a great difference between them. The one was a spirit, the other was a method. Let us speak of Puritanism without prejudice. The true liberal is

the man who not only expresses things as he sees them, but who also sees things as they really are.

However unlovely the Puritan may appear to us to-day, in the England of Queen Elizabeth he was the only man who had not bent his knees to false gods. The social and political corruption of the Elizabethan age is beyond belief. The bear baiting and bull fighting, as well as the other amusements of the people, were of the most degrading type. A corrupted

religion preached by time servers was the principal source of this decadence. Superstition filled the pews and hypocrisy the pulpits. The churches in London became the chosen scenes of riot and profanation. Puritanism was a mighty protest against this depravity in English society.

In those days the man who would not read the obscene imitations of Italian authors, who would not patronize the corrupt stage of London supported by Marlowe, Robert Greene, and the other poets, the man who would not attend the brutal bull fight, and could pronounce a sentence without an oath, was branded as a Puritan. "Puritanism," as Bancroft says, "bridled the passions, commanded the virtues, and wrested the name of man from dishonor." Hume, in his history of England, says that the Puritans kindled in England the precious sparks of liberty. It was like a terrific storm that Puritanism burst over England, shook the land from center to circumference, pulled by the roots the corrupting institutions of kingcraft and priestcraft, closed the doors of licentious theaters, pointed its fingers of wrath in the face of a free living, adulterous society, provoked all England against a traitor king, saved her from the Spanish Armada, dealt the death blow to Catholicism in Western Europe, preserved Scotland, Holland, and England for the Reformation, and more than this, when the storm was over and England awoke from her agony and travail, she found she had given birth to a daughter—America.

But the Puritan character is far from being perfect. To the charge of intolerance the Puritan must plead guilty. Facts are not wanting to convince any fair-minded student that the Puritans, whether in Holland, England, Scotland, or America, in their zeal to fight the Devil, frequently "did the Devil's work."

Added to their bigotry was their hatred of art. Their life was a sigh. It was for the sake of the thorn that they cultivated the rose. But if we keep in mind the gross corruptions of the society of their day, we will not wonder at the vehemence of the Puritan spirit.

What has this Puritan spirit done for America? Paradoxical as it may seem, these persecuting Puritans were the fathers of religious liberty in America. They builded better than they knew. Their institutions became liberty seeds. The logic of Puritanism tended toward freedom. Out of their crabbed dogmatism blossomed the flower of liberty. The Puritans made religion a living issue. Religion means more in America than it does in Russia, France, or Germany. We owe to the Puritans the institution of the home. The word exists only in the English language. Puritanism has made the English language one of the purest and strongest. Again, the Puritan has done much for the American stage. There are plays which would not be tolerated in America. The public conscience here is more sensitive. And shall I speak of that spirit of adventure which has made this country what it is, and which is the legacy of the Puritan spirit? The children of the men who crossed the Atlantic, crossed the vast plains, and called forth in the valley of the Mississippi a glorious empire. It is this spirit of adventure which gives to America the foremost rank in the arts of invention and discovery. Compare these early settlers with the present hordes of immigrants who hasten to our populous towns and instead of teaching us any new virtues imitate our vices. In the fortitude and perseverance, in the thrift and economy of the Puritan and Pilgrim Fathers, was the promise of the triumph of to-day. What was their secret? Faith in God, faith in man, faith in work.

## SERMON BY PRES. W. W. BLAIR,

At Lamoni, Iowa, February 25, 1894.

Subject, THE RESTORED GOSPEL.

I HAVE selected as our lesson this morning, the seventeenth chapter of the gospel according to St. John. These are the words of the Master, which contain promises of a great deal of importance to all who profess the name of Christ. I have selected for a text, the leading one among Latter Day Saints, and for reasons that will appear, probably, as we proceed. It will be found in the fourteenth chapter of the Revelation of St. John, sixth, seventh, and eighth verses: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

Before entering upon what I may have to present in harmony with this Scripture statement, I wish to remark, we believe that the gospel of Jesus Christ was ordained of God to be given to the world by direct revelation, by angelic appointment, immediately before the time when God would set his hand to overthrow "Mystery, Babylon" and prepare the way for the second advent of Jesus Christ our Lord. In this connection I may suggest that there is a feeling abroad, especially throughout the Christian world—and I believe that it is among all religious bodies, well nigh—that we are upon the very verge of important changes in the moral government of the world. It seems to be the all-pervading sentiment, everywhere, that such changes are about to take place, and I believe that the nearer mankind live to God the more they have of the light of the Holy Spirit and the more they will have that light to impress them, and inform them, and invite them

to feel after the Lord and learn more perfectly of his ways.

This morning I intend to preach more for the benefit of the outsiders than for those of the church; for I learn that there are quite a number present. In regard to the gospel of Christ, we believe it is what the Holy Scriptures declare it to be, "The power of God, and the wisdom of God;" that therein, as the Apostle Paul declared anciently, the righteousness of God is revealed, from faith to faith; from one degree of faith to another, until it shall accomplish its perfect work in the redemption of the human soul. We believe it reflects the best wisdom of heaven; that it originated in the love of God to the race; that his power has projected it upon the world, and that his power is designed to follow that gospel wherever it is ministered in letter, in ordinance, and in ceremony, amongst those willing to hear in all the nations of the earth.

We believe that every minister who goes forth to preach the acceptable year of the Lord should have divine power attending the administration of the letter of the gospel, so that it may be said in these latter days, as it was said in ancient times, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." We differ from a great many religionists who claim to believe the Bible; we differ from them largely on the point just mentioned. We claim for the gospel of Christ that it should be the same in letter now that it was eighteen hundred years ago; also that the same blessings and powers should attend its administrations now as attended under the administrations of the apostles of our Lord. This is an essential point to bear in mind; for we are told in holy writ, in a prophecy delivered by St. Paul, that in the last days people would be serving God, "having a form of godliness, but denying the power thereof." And in order to appreciate more clearly the position we

occupy, it may be well to delineate some of the leading features of the gospel. Christ sent his disciples to preach his gospel to every nation and tongue in that age of the world; and following their history we discover how they ministered, and we learn how the power of God attended their ministrations in proportion to their faithfulness and diligence. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," was the command of Jesus to his disciples. We find these apostles preaching on the day of Pentecost in conformity with the requirements of our Lord. They preached the divinity of Christ; that he was indeed the promised Savior; that he had been crucified and had risen from the dead; and they were bold witnesses of this important fact. They preached this on the day of Pentecost when the Jews assembled and the proselytes of the Jewish religion from the different nations of the earth had come to keep these feast. When the Jews heard the preaching some of them "were pricked in their heart, and said, . . . Men and brethren, what shall we do?" It was not only for them to hope or to merely believe that Jesus Christ was the Savior of the world, but they had something to *do* in order to come into right relationship with God; and the answer came from Peter—one who had been with the Master for three years and a half in his mission work, one who had received the qualification of the Holy Spirit: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise [that is, of the Holy Ghost] is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Such was gospel preaching, it was being declared by men sent directly of God, and who had the rare experience of having been with the Master for three years and a half, and who were qualified and fitted for their mission work by the outpouring of God's Spirit upon them. We claim that the gospel should be the same; that we should preach the divinity of Jesus Christ; that we should preach his Messiahship; that we should preach that he came from the Father, and that the form of doctrine we

present did not originate with man, but with the Father. We think that the same principles, the same sentiment, the same doctrine should be declared now as then; and, that as a consequence, when the gospel is preached in the nineteenth century it will conform in letter, in Spirit, in ordinances, and in gifts and graces, to that which was delivered by the disciples eighteen hundred years ago.

I remark again, that we are peculiar in this respect; we stand different in many points from any other religionists now on the face of the earth. Passing somewhat cursorily over this matter, we notice how it was that these disciples carried into effect the great commission of preaching the gospel to every creature, and we discover that when people believed, they were baptized; we discover that when they were baptized, they were immersed; they were "planted" with Jesus Christ "by baptism into death." Baptism was administered where there was "much water;" it was a birth. Baptism, as we learn by the Apostle Paul in his letters to the Colossians and the Romans, represented a burial. But by a great many it is made to signify pouring or sprinkling. It has been made by some to signify immersion of the upper half of the body, face foremost, three times; and that by people just as honest in their service as we are. When we go to the Holy Scriptures we see how those gospel messengers performed their work; we discover that they performed a burial baptism; and they immersed them but once; and they were "baptized for the remission of sins." Baptism was administered in that age as a means to change the state of the individual, translating him "from the kingdom of darkness into the kingdom of God's dear Son." It was for the purpose of washing away his sins. Right here is where we differ again, from some professing Bible believers; and the question is, What is the correct view? Baptism was administered for the remission of sins. We repeat it that Peter, on the day of Pentecost, when he was fully equipped to preach this gospel message, said that believing, repentant men should be "baptized . . . for the remission of sins." That was the object, as publicly declared by Peter. They thereby became children of the covenant of our dear Lord.

We discover still further that these ministers in carrying out their work, when persons received the ordinance of baptism, believing in the Lord Jesus Christ, conformed to another requirement; namely, that of laying on of hands in order that the candidates might receive the gift of the Holy Spirit. I will recite one instance and that ought to confirm us in the essentiality of that doctrine as one of the institutions of the kingdom of God. Philip went down to Samaria and preached the gospel; the people witnessed the divine power manifested and were baptized, both men and women; and, mark it, they had "great joy" in following out the dictates of conscience in obeying the word preached, and that was as far as they had gone. But when the apostles at Jerusalem heard that Samaria had received the gospel, they sent unto them Peter and John. For the Holy Ghost had not fallen upon any of them. They had been baptized; they had great joy; they had the approval of their consciences; and I will not undertake to say that they had not a measure of God's Spirit. But they had not received that "promise" of the Holy Spirit that was to accompany the obedience of the gospel of God's dear Son; these apostles prayed for them and laid their hands upon them, and they spake in tongues and prophesied. They might have prophesied immediately under the hands of the ministry, as we have seen in this latter-day work; or they might have spoken in tongues and prophesied afterwards; it is not defined clearly as to the time when they received these manifestations.

There was instituted in the Church of God, under the gospel order, the partaking of the Lord's supper, or sacrament, partaking of it in remembrance of the Lord Jesus Christ and his sufferings. At the same time it predicts the second coming of Jesus Christ in power and in glory to reign on the earth. The commandment to partake of the sacrament, was given to the apostles, and it was passed to the church for them to keep. It was observed usually every Lord's day where it was convenient for the people to assemble. There were other ordinances, but I mention these as being some of the leading ones known in the gospel order, as they stand recorded in God's blessed

word and handed down to us for our instruction. We believe they should be had now, and we should not prefer one thing above another, but let all the ordinances of God stand in their place and in their power. I know some people will say, "That is very exclusive; very particular in regard to the gospel of Jesus Christ." But let me cite you to a statement made in regard to Moses' work in his time. The Lord appeared to him, gave him instruction with regard to the tabernacle, and it was a matter of so much importance that God demanded of the prophet that he should "make all things according to the pattern" shown him "in the mount." It did not pertain to Moses to say, "Lord, I don't think this a matter of much importance. I can make a tabernacle that will be more convenient for me; I can make it in a form that will be more attractive to the people." He was not at liberty to reason in that way; it remained for him to accept the word of God and build according to the divine pattern. Moses must be strict and build that tabernacle according to the pattern. And pray tell me why gospel ministers should not be particular to build according to the gospel order now? Why not? The tabernacle and its service was to pass away in its time; but the gospel of the Son of God must continue unchanged through all ages. Is it for the people to change the gospel order at their pleasure? Man must not change the gospel in the least degree. This may show some of our friends here to-day why we should comply with the gospel order as it was given eighteen centuries ago and renewed in this latter day.

I think I hear some one say, "Why the necessity of the restored gospel in the sense that the Latter Day Saints claim?" We may produce a great many reasons for it; but it should be quite enough for every one who believes the Bible to turn to the text and read it. It declares that just prior to the destruction of "Mystery, Babylon," God will send his gospel by an angel, to be preached to every nation, kindred, tongue, and people. This, we think, should answer the question of the necessity of a restored gospel. I have no more right to strike out this promise of God than I have to strike out the promise that they who obey the gospel and continue faithful

should have eternal life. We simply have no authority to touch the gospel to change it; it is a matter of God's appointment. Man has no more authority to touch that divine plan than the priest had to put forth his hand to steady the ark in ancient times. I dare say this may seem strange to some of our friends here to-day. But if God is particular to give his plan of salvation for the human race, why should not we be particular in delivering this precise message to the sons of men? What right, what power, have we to change it in the least? Simply no power at all; and the individual who attempts to change it in the least is unwise, and will bring down the condemnation of God upon himself. Paul understood it when he 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." We claim this so strictly because there has been an apostasy from the gospel as delivered by our Lord to his disciples; there was a turning away from the principles that were taught by them. We learn this from history; for when we open the Bible and compare with it what has been had since and named Christianity, we discover that there is a wide difference between the Christianity of Jesus as taught in the New Testament, and much of the Christianity that has been taught in the world. In this way we discover that there has been an apostasy. Comparison is one of the best ways to discover the truth. And, we may discover it in another way. I will read to you some passages of Scripture. Paul, as stated in the twentieth chapter of the Acts of the Apostles, was at Miletus, and he sent to Ephesus and had gathered to him the elders in that region of country, and they had what we call a conference of the ministers of the church. Paul preached to them, and said, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in

among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Therefore watch—watch their conduct; watch their surroundings; watch that you may not be deceived by that class of individuals that shall rise in the church to draw disciples after them. Paul delivered to them his last sermon; his last charge; and he delivers the prophecy that there would be an apostasy from the church, a turning away; and, that it would be brought about—at least in some degree—by men rising up in the church and drawing away disciples after them, speaking perverse things—things that were not in compliance with the gospel message.

We find Paul speaking in another place—in his letter to Timothy when he was at Rome. (It has been said that at this time Paul was in a dungeon in Rome, where he heard the constant din and bustle of man and beast as they were treading the busy street over his head, and that there, while awaiting his martyrdom, he wrote his two letters to Timothy.) He prophesied and said: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come [the apostle is speaking here manifestly of the church] when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Here is prophecy clear and strictly to the point, proving beyond the possibility of question, so far as prophecy can prove, that the Christian Church would be possessed of the spirit of apostasy, and that "many" would turn away.

Peter, in 2 Peter 2:1, prophesied and said: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruc-

tion. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." This prophecy is as plain as language can make it, and we commend it to those who hear us this morning, and particularly to those who are not Latter Day Saints.

History declares that there was an apostasy; and by examining we see where it began. It culminated in the "heresies" here spoken of, and in the final overthrow of the religion of Christ on earth. There are other prophecies pertaining to this matter, but I have not time to now quote them. These things having occurred, the church having departed from God, of course if God is to have a people in the latter days and have them similar to those he had eighteen centuries ago, he must have his gospel restored to them. Jesus said the gospel would be preached in the latter days among all nations, "for a witness," before the end should come. Our text says that the everlasting gospel shall be restored by the hands of an angel of God. The idea that in the nineteenth century there shall be angels ministering to the sons of men is, to many, absurd, especially in the estimation of the Christian world; and yet the Bible is full of evidences that in every age when God had a people on the earth angels administered to them. From the time that Jesus rose from the dead angels ministered to men; angels ministered afterwards to Paul; they ministered to others; they ministered to John on the Isle of Patmos; and we have abundant evidence in the teachings of John while upon Patmos, that angels will minister in the latter days. We are also told in Matthew 24:31 that the Lord will send his angels to gather his people from every nation under heaven. He tells us that in the latter days his angels shall be sent to gather out of his kingdom all that work iniquity, and shall cast them into a furnace of fire. What! angels do this work? Yes; the Master says they will. You will find it in Matthew 13:41, 42.

Passing on to the Revelation of St. John, there were angelic ministrations to himself, as see chapters 1 to 22. In these we find that angels are to minister for the salvation of God's people, and they are also to minister for the overthrow

of the wicked nations of earth. It may sound strange to some that angels have an administration in overthrowing the nations of the earth, but we have it recorded in the book of Daniel, tenth chapter, that an angel had a mission to the kings of Persia, and that they resisted him in that work appointed by the God of heaven. Angels have much to do with the nations of the earth, as is abundantly proven by scriptural testimony. Our text, Revelation 14: 6, 7, 8, says that an angel will restore the gospel to earth in the last days. You that are Bible believers, will you accept that? Do you believe it? And if so, what will be the character of the gospel he will restore? 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." Is it not probable that the angel will restore the ancient gospel? We think so. An angel commissioned from on high to declare God's gospel, when he comes, will bring the ancient order in every particular.

We go now a little further, to chapter eighteen of Revelation, in order to remove the stumblingblock touching belief in angelic ministrations. John says: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." That is Bible! Now, the question to you that are Bible believers, do you believe that, in connection with the other like testimonies of the Holy Scriptures? I would not dare to disbelieve it. There is the plain testimony, that an angel should come and his administration be of such character that the earth would be lighted up with his glory.

Before we close let us introduce proof just as strong as holy writ, to demonstrate that God will have his gospel work done right, or he will not put his seal upon it. And for the benefit of that class to which I have been speaking, (and it should benefit all,) I present facts from Acts 19: 1-7: "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, [He does not say they were the Lord's disciples,] he said unto them, Have ye received the Holy Ghost since

ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied."

We here present the evident fact that mere immersion in water by persons professing to be disciples of Jesus Christ does not fulfill the divine contract, the gospel covenant. Christ had sent his disciples forth to preach to the public, and to baptize those that believed and repented. Such only were to be baptized, and the promise was made that such should then receive the gift of the Holy Ghost. Paul was "a wise master builder." He was a man who understood his business; for he tells us in his letter to the Galatians that he received the gospel from on high. He did not receive it from man, neither was he taught it but by the revelations of Jesus Christ. He asserts in his writings to the church that he was "an apostle of Jesus Christ," that he had authority and was sent by him to preach the word. And how did this "wise master builder" work when he saw these "certain disciples" who had received a baptism and claimed to be disciples of John? He knew that they had been imposed upon; had been taught wrong, and lacked true faith. Would he accept that baptism? By no means! But he proceeded at once and doubtless preached all that was necessary to rightly inform them in regard to Christ and his mission work, and told them what John preached concerning Christ and the Holy Spirit; its essentiality, its blessings, and everything of that kind. We have only a synopsis of what he taught them, but doubtless he told them all things essential that they might be properly prepared to enter into the "new covenant" in the order appointed of God. Instead of saying to these "certain disciples," as some would in our day, "You have been baptized; you were honest and sincere when

you were baptized; go on your way; it will be all right with you;" instead of doing that this wise master builder knew that was not ordained of God, and he knew that whatever God had not ordained he would not accept; and consequently, when he had taught them the gospel of Christ, he lawfully baptized them; thereby rejecting, if you please, the baptism they had previously received. But he did not stop at that, for after baptism he "laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." You cannot find any historical statement more in point than this in showing that God is particular that his servants should work according to the divine pattern. "See . . . that thou make all things according to the pattern," was the divine injunction to God's servants anciently; and it will be to the end of time. These are some of the reasons for our being such sticklers for the original work of God. If it was necessary for the servants of God anciently to be particular in teaching and ministering all things that God had commanded them; if it was necessary for them to be particular in teaching mankind how to become the disciples of Christ; if it was necessary for them to be particular in teaching men and women how they might receive the Holy Spirit in that age of the world;—why is not that order of things necessary now? If it was safe to trust that order of things eighteen hundred years ago, is it not safe to trust it now?

One thought still further, (and I can only say a few words in regard to it,) and that is as to the authority to preach the gospel. The Bible is full of historical illustrations in regard to this thought; it is full of prophecies in regard to calling ministers in the latter days. In Jeremiah 16: 10-21 we find the Lord, through his prophet, is speaking of the future scattered condition of his people in the world, and their restoration in the latter days, and says: "Behold, I will send for many fishers, saith the Lord, and they shall fish them." Mark you, that is God's promise when he shall, in the latter days, gather his people from their benighted and dispersed condition; "I will send for many fishers." Says one, "How do you know that this prophecy relates to the authority to preach the gospel?" In answer I go

to the New Testament, and there I find that when Jesus called some of his ministry he said to them, Leave your nets and "follow me," and I will make you "fishers of men." They followed him, and you know what kind of "fishers" he made of them,—they were gospel ministers! This is a very important point; for, mark you, God has declared—and don't forget the text, it is in the sixteenth chapter of the book of Jeremiah—that when he commences the work of gathering his Israel, "I will send for many fishers, . . . and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." These are the promises of God: it is the Lord's work; and notice *he* was to do the work.

I wish I had a Methodist hymn book here; I would like to read a prophetic utterance of Mr. Charles Wesley, found on page 756. He says:—

"Almighty God of love,  
Set up th' attracting sign,  
And summon whom *thou* dost approve  
For messengers divine.

"From favored Abrah'm's seed  
The *new apostles* choose,  
In isles and continents to spread  
The soul-reviving news."

He further says: "We know it shall be done." And whose language is that? It is that of one of the most inspirational men the world, since the days of the apostles, has ever known, until we touch the nineteenth century; one of the most inspirational men that the world has known among the reformers. That was the kind of inspiration that was with Charles and John Wesley. These men did much in sweeping back the pall of spiritual darkness that had settled upon the world. Undoubtedly these reformers were aided by God's Spirit. The Book of Mormon tells us—and bear it in mind, you Latter Day Saints—that the people on the earth in the latter days, associated with the letter of the gospel, would have measures of this divine power. I will not deny it to the Wesleys, to Fletcher, and Luther, and Knox, and Fox, and to many of that class of men. They had measures of the divine light and life with them. But in Jeremiah we discover is a divine promise that God would to his Israel "send many fishers" to fish them;

and he would send "many hunters, and they shall hunt them."

What does this mean? It means that God would begin a work: it would be a divine work; not the work of the wisdom of this world; the call would not come from the colleges, but from God on high. That is one peculiar feature of the faith of the Latter Day Saints. Various other passages might be brought in proof of this position, but we have not time to notice them. If God was so merciful and kind, so loving to the human family as to restore the everlasting gospel by angel hands in the latter days, would he not restore authority with it to administer in its ordinances, its ceremonies? authority to preach it not only in letter, but with divine power—and then to administer its ordinances as they did in ancient times? Saint Paul knew his business when he baptized those twelve men spoken of; he builded upon the plan ordained of God; he set aside the work of those who had previously baptized them; he with proper authority baptized those same twelve men; and when that was done, God was bound to acknowledge that baptism, because Paul had built upon the divine pattern! God was bound to and did accept that baptism. That is what we say to-day, what the Latter Day Saints have said from the beginning, that the work must be strictly in harmony with the Divine mind; the work must be builded in accordance with the divine pattern given. When that is done, then the heavens are bound to respect, accept, approve, and indorse it.

From the following words taken from this sixteenth chapter of Jeremiah, we may readily see the prevalence of error in matters of religion in the times when the Lord calls his "many fishers" and "many hunters," for the prophet says: "O Lord, my strength, and my fortress, and my refuge in the day of affliction; the Gentiles shall come unto thee from the end of the earth, and shall say, Surely our fathers have inherited lies, vanity and things wherein there is no profit. Shall a man make gods unto himself, and they are no gods? Therefore, behold, I will this once cause them to *know*, I will cause them to *know* mine hand and my might; and they shall know that my name is the Lord."

May heaven bless and direct all who

love the Lord out of a pure heart. May mercy, and truth, and righteousness sweep the earth as with a flood; and may

the Lord's chosen people be ever found diligent and faithful in Christ our Lord. Amen.

(Reported for the *Herald* by Bro. E. Stafford.)

## LIBERALISM TRUE AND FALSE.

THE *Union Seminary Magazine*, edited at the old Hampden-Sidney Seminary in Virginia, is still a representative journal. In the January number is a striking article on "Liberalism" from the pen of the Rev. Dr. Reed, of Nashville, Tennessee.

The Christian, if true to his profession, if loyal to his Master, is a broad and liberal man. His sympathies are unrestrained by sectional lines, unimpeded by national boundaries, and unhampered by race-distinctions. They sweep round the world and gather the whole race into one brotherhood. The Christian, who adorns the doctrines of the gospel, is a big-hearted man. He may be narrow in certain directions, but his heart is as broad as the race. He has room in it for Jew and Greek, Scythian, Barbarian, bond and free. This *heart-liberalism* is not only enjoined by the Bible, but it is an actual product of the gospel as is manifest in the great missionary work of the church. The new man in Christ is a broader man than the old. He is lifted out of a narrow circle of selfish interests.

But there is another liberalism, altogether different from that which is enjoined in the Bible. It has its seat not in the heart, but in the intellect, and its achievements lie not in the field of practical benevolence, but of speculative thought. It extends its energies to advanced thinking, and its breadth is confined for the most part to its own views.

This intellectual liberalism is found within the pale of the church. It has a great attraction for minds that are ambitious of leadership and who can only hope to get in the lead by leaving the old paths. They have cast off the shackles of traditionalism, renounced their allegiance to dogma, and stand upon that broad platform which "beareth all things, believeth all things, hopeth all things," but "*insisteth on nothing.*" Now the question arises, to what extent can a Christian man, a member of Christ's Church, and thereby

proclaiming Christ as his Master, be broad and liberal in his views? This question must be answered by another, does Christ propose to define and control the views of his disciples? If so, then the Christian man can be broad and liberal only within the limits prescribed by Christ, and it is folly and rebellion in him to claim a breadth and liberalism beyond that. As a matter of fact, almost the only thing that Christ does propose is to define and control the views of his disciples touching all matters of faith and practice, of doctrine and duty. "Except ye be converted and become as little children ye shall in no wise enter into the kingdom of heaven." He demands that we shall prostrate our intellects as well as our hearts before him, and that we shall learn from him what to think and believe as well as what to do. Was he dogmatic in his teaching? Never was man more so.

To scout dogma is to renounce Christ. Never was a teacher more narrow than Christ in certain directions. He limits the pilgrim to one way, and that the narrow way. The Christian must, therefore, be narrow in certain directions, for to preach broadness where the gate is narrow is to betray souls. In some particulars, Christ may be considered intolerant. He uttered woes unto the world because of occasions of stumbling. "If thy hand, or thy foot cause thee to stumble, cut it off and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire." The Christian then must be intolerant in certain particulars. Not in the way of persecution, but in the way of faithful warning. There is dogmatism, and there is narrowness, and there is intolerance—all these hateful and much anathematized things—adhering to Christianity. They made it offensive to the Romans; they have made it offensive to the world from that age to this.—*Literary Digest.*