

THE
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SERMONS AND ARTICLES OF
ELDER J. S. ROTH

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BIOGRAPHICAL.

I WAS born in Snyder County, Pennsylvania, on September 8, 1842. When I was three years old my folks moved to Mifflin County, and in 1852 we moved to Peru Mills, Juniata County, where I helped my brother on the farm. My father was a minister, and a colporter, and traveled all the time. When I was about twenty years old I entered the Molenburg College, at Loysville, Perry County, Pennsylvania, to study for the Lutheran ministry. On the first day of February, 1865, I enlisted in Company E, of the One Hundredth Regiment, Ninth Corps, Pennsylvania Veteran Volunteers, and served till the close of the war; then came home with an honorable discharge. I taught school for eight years, both in town and country. On the 26th of October, 1866, I was married to Susan B. Garber, near Andersonburg, Perry County, Pennsylvania. To us were born four children: William C., Elmy J., George W., and Isaac L. Isaac L. died December 1, 1892. I moved to Iowa in March, 1870. I was baptized into the Reorganized Latter Day Saint's Church on the 18th of January, 1880, by R. Goreham; I was ordained an elder December 16, 1880, by I. N. White and W. C. Nirk, and began preaching at once. I was ordained a member of the First Seventy on the 16th of April, 1886, by E. C. Briggs and C. Scott. I have been in the missionary field constantly ever since. I have baptized about five hundred and thirty-two, but I am sorry that I could not do more for the Lord. I want to continue in this great work, just as long as the Lord will give me strength to do so. I am sixty-four years old to-day. God bless his work, and his laborers,
In bonds,

J. S. ROTH.

SEPTEMBER 8, 1906.



ELDER J. S. ROTH.

THE NAME OF THE CHURCH.

THE subject to-night is, "What was the name of the church before it went into the wilderness, and what is or should be the name after it comes out?" If we can find that the church had a name before it went into the wilderness, and after it came out it had another name, it must have changed its name while God had nothing to do with it. If when it came forth from the wilderness it had the same name; then we may believe that God had something to do with it.

There are many good, honest people, who make the claim that it makes no difference about the name; that a name doesn't amount to anything, and it does not make any difference what the church is called to-day, it is the church of Christ at any rate. I believe it makes a great difference what the name is. We know that no man in this land of ours has the right to change his own name; there is something peculiar connected with the name of an individual, and therefore the laws have been so enacted that no man has a right to change his own name. If he desires to change his name, he must apply to the courts of the land, and after proper action has been taken, and a permit granted, he has then to advertise in the papers of the county a certain length of time, before he dare assume his new name.

There are good reasons for this. If I had a right to change my name at will, and another had a similar right, people would be changing their names all the time, and perhaps to-day we would have a Mr. Jones and a Mr. Clark, to-morrow Mr. Clark would be Mr. Jones, and Mr. Jones would be Mr. Clark. Peradventure the father of one of these individuals should die, or some of his rich relatives should bequeath property to one of them, you can see what a terrible confusion it would make before that affair could be properly settled. Hence you can see the necessity of a law preventing men from changing their own names at will, and when they do so, that it is to be recorded at headquarters where he lives, so if any question arises, they can refer to the records and find out what Mr. Jones' name was before he changed it; so that if property belongs to him, he can prove his identity.

Now, if that be true, how much less has a man the authority to change another's name, if he dare not change his own. So you see there is a great deal in a name, and if a man dare not change his own name nor that of his neighbor, I ask you how

dare he meddle with that which does not belong to him at all, and change the name of the church of Jesus Christ?

"But," the objector says, "the name never was changed; the names are as they always have been since the church has been organized." That part may be true, but I am going to show you that the church of Christ had a name from the first record we have of it, and that that name will continue until the church triumphant and the church militant will be blended into one.

You remember Jesus says in Matthew 5:5, that we shall pray that "Thy kingdom come." That is, the time that the church triumphant, the kingdom of God, will have come to this earth, and then the church here, which must have the same name which the church over yonder has, will be blended into one church, and have the same name. We will invite your attention to a passage or two in support of this. Turn to I Corinthians 1:9: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." "By whom ye were called," speaking directly to the church; called his church, remember, unto the gospel, "unto the fellowship of his Son Jesus Christ our Lord." Now, we have struck the name right in the first quotation. I expect to prove to you that the name of the church is Jesus Christ, that is, the church of Jesus Christ. He says they were called in the fellowship of his Son. Fellowship means a commingling of a family or society. It would look very strange to me if a family here, consisting of six children and the parents, perhaps three boys and three girls, and the oldest boy is called William Jones, because that is the parents' name. The next one is called John Clark; the next one is called Henry Taylor, and the girls have different names. A man coming along inquiring for a family by the name of Jones in that neighborhood, some one would say, "Here is Mr. Jones' son." The man would step up and say,

"How do you do, Mr. Jones?"

"My name is not Jones, sir, it is Clark."

"But this gentleman told me your name was Jones."

"So my father's name is, but I have not the same name."

By this time the man would think there was something wrong at the head of the family, and I suppose there would be.

Then if the church of Jesus Christ has a fellowship or family connection, all brothers and sisters, is it not essential that every-one of the offspring be called the Church of Jesus Christ? Not

one Clark, another Jones, another Luther, another Wesley, another Smith, and another Campbell, but all have the same name.

Now, let us see whether Paul will bear us out in that. I begin to read at the 1st chapter of 1 Corinthians, first verse: "Paul, calleu to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Paul "called to be an apostle of Jesus Christ." There it is again. The same name, the name of Jesus Christ,—“through the will of God.”

“Oh, hold on,” says one, “you said the name was Jesus Christ, and now you have said it was God.”

We will just leave that until I get back to it; however, it is the church of God, and I will prove it is the church of Jesus Christ also.

Ninth verse: “God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you, or were ye baptized in the name of Paul?”

Now, we want to comment on that: “Now I beseech you, brethren,” says Paul here, “by the name of our Lord Jesus Christ, that you all speak the same thing.” Do we do that to-day in the world? Do we not speak about nine hundred different things concerning the name of the church? Are we not told that it makes no difference what we are called? Yet Paul positively commands us to speak the same thing, and that refers to the name as well as to the doctrine, as I will prove further along.

“Speak the same thing, and that there be no divisions among you.” If we speak the same thing and have the same name, does that not carry the idea that there will be no divisions in that line? Certainly.

“But that ye be perfectly joined together in the same mind and in the same judgment, speaking the same thing.” Is that so?

“For it hath been declared unto me of you my brethren, by them which are of the house of Chloe, that there are contentions among you.” Is that true? Paul says it is. What are the contentions about, Paul? “Now this I say that every one of you saith, I am of Paul.” There is contention now. One says, “I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.” Is it possible that I am of Wesley, and that I am of Luther, and that I am of Knox, and that I am of Christ, and that I am of Campbell, and that I am of somebody else? If so, Paul says it is wrong. We should all speak the same thing and be united.” Is Christ divided? Was Paul crucified for you, or were ye baptized in the name of Paul, or of Luther, Campbell, or somebody else?

Why, there is nothing plainer under the sun, than that Paul meant we should have the same name. Not one to be a Paul, not another Apollos, not another Cephas, and another Christian, but that we all be united in the same name, speaking the same thing, and thus be in fellowship with one another.

Paul goes on: “I thank God that I baptized none of you but Crispus and Gaius.” We are told that because Paul made that declaration he was glad that he was not to baptize anyone, but it does not say so. You read the connection that I have read, and you will find Paul makes the declaration that he is glad that he did not baptize any of *them*. Who? Those who were contending and quarreling. That is the reason he was glad he had not baptized any of them. If they had spoken the same thing and been in fellowship one with another, without this contention for name and leadership, Paul would never have said he was glad that he had not baptized any of them; but because they stepped out, and one man claimed to have this man for a leader, and another that man, and the other the third, and the other the fourth. And if Paul had lived in this age of the world, I believe he would have to name about five hundred leaders of the people. But because they were so contentious, as one wanted this man for a leader, and another that man, he thanked God that he had not baptized any of them, only the house of Chloe and perhaps a few others.

Now, we will turn to a reference in 1 John 1:7: “But if we walk in the light, as he is in the light, we have fellowship one with another [family or society relationship you see], and the blood of Jesus Christ his Son cleanseth us from all sin.” You see there the necessity of having the same name, that we may

have fellowship one with another in the church of Jesus Christ, (that is the name given,) fellowship with Jesus Christ and his membership.

Now we will turn to John 15:4-7. "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Christ is the vine and the people are the branches, and if Christ is the vine, it is the vine of Christ. "But," says one, "that is not Jesus Christ." My name is Roth, and when I want to express my full name I say John Roth; and when you talk of Christ, you mean Jesus Christ every time. Then Christ, spoken of in the word of God, is Jesus Christ, whether you give half of the name or the whole of it. We can not bear fruit unless we abide in Jesus Christ. "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love."—Ibid., 4-9.

Now, the question arises, Who is speaking? It is Jesus Christ, and we must abide or continue in Jesus Christ or in the body or church of Jesus Christ; if we do not, Jesus says we can not bear fruit.

We turn to Romans 12:4, 5, and there we have another reference of the church or body of Christ. "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." So we being many are all one body in Christ—one body in Jesus Christ. How many names does that one body have? One body in Jesus Christ, and it must have the name of Jesus Christ, or it is not the body of Jesus Christ, and

every one members one of another. So we see that the body of Jesus Christ is one body, and hence you will see the necessity of having one name.

• In Ephesians 1:20, 21, we read these words: "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Now, kind hearers, do we need to comment any further on that? See the twenty-second verse: "And gave him to be the head over all things to the church, which is his body." Christ is the head of his body, his people, his organization, his church.

"Well," says the objector, "that is not the church, the body. It doesn't refer to the church." Let us see. Perhaps in Colossians we can get a connecting link: Colossians 1:18: "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." The writer here says that the body is the church, that Christ is the head of the body, which is the church, and the name of the church is the body of Jesus Christ. If Christ has a head, and has a body, then the body and head have the same name, haven't they? You could not expect a man's head to have one name and his body another. So the head of the church is Jesus Christ, and the body of the church is the body of Jesus Christ.

We will give you one more quotation on this, the 24th verse of this same chapter: "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." As already stated, Christ is the head; if Jesus Christ is the head and the church is the body, or the body is the church, it is the body of Jesus Christ or the church of Jesus Christ. I do not believe you can get around that very handily.

Now turn to Hebrews 12:23, and there we have another name that perhaps somebody might claim for the church. "To the general assembly and the church of the Firstborn, . . . and to God the Judge of all, and to the spirits of just men made perfect." Now, here a name is given to the general assembly or church of the Firstborn.

"Well," says one, "that admits there is a church called the church of the Firstborn; why not take that name?" Who was the Firstborn of the dead? Jesus Christ was the firstborn of the dead to immortality, so when we get back to the proper meaning

of this verse, it means the same thing, the church of Jesus Christ, who was the Firstborn of the dead (Colossians 1:18); so that settles that point.

I will turn to another place: Acts 20:28 reads: "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." Here is the same declaration which I read in 1 Corinthians, where the church is called the church of God. We will now just notice the wording of it. "Feed the church of God which he hath purchased with his own blood." Now, if that meant the Father, the God of the universe as we worship him as God the Father, pray tell me when did God purchase the church with his own blood? Who was it that purchased the church with his own blood? It was Jesus Christ; then the church of God is the church of Jesus Christ. I have not the time I would like to have on this, but will run over it hurriedly.

I will read again from 1 Corinthians 15:9: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." There are people to-day who have an organization called the church of God because of these quotations. What is meant here? Let me show you whom Paul meant. Turn back again to Acts 9:5,—I am satisfied to have Paul tell us what the church of God was: "And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks." Now, you see when Paul gave his testimony here he declared he was persecuting the church of God, and here he says that when Jesus Christ met him in the way, when he was on his way, with letters in his pocket, to Damascus to persecute the church, he was persecuting Jesus Christ, the church of God, which is the church of Jesus Christ. In Titus 2:10 I read these words: "That they may adorn the doctrine of God our Savior in all things." Who is God our Savior? Jesus Christ.

Again, in 1 Timothy 3:5: "For if a man know not how to rule his own house, how shall he take care of the church of God?" That's the church of God again, is it not?

In Colossians 1:18: "And he is the head of the body, the church: who is the beginning, the Firstborn from the dead." We read that it is the church of God, and that God purchased the church with his own blood, which everywhere refers to Jesus Christ.

Again in 1 Timothy 4:10: "The living God, who is the Savior of all men."

1 Timothy 2:3: "God our Savior."

Galatians 6:10: "And as we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." "The household of faith,"—faith in what? Faith in Jesus Christ. Then it is the church of Jesus after all.

We will now turn to Revelation 21:9 and read again. We have found what the name of the church was in the days of the apostles. It was the church of Jesus Christ. We are now away this side of the apostles. John the Revelator by inspiration and foresight by the Spirit, saw the end of time, when the Lamb of God, the Bridegroom, is going to come from heaven and take his bride. Let us see what the name of the bride will be when the Bridegroom comes for her: "And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and he talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife." Will some one tell me who the Lamb is? Everyone will say it is Jesus Christ. Then if the Lamb's name is Jesus Christ, and he comes and takes his wife, which is the church, pray tell me what will be the bride's name after he marries her. If the Bridegroom's name is Jesus Christ, his wife's name *must* be the wife of Jesus Christ, or the bride of Jesus Christ; hence we find that when the church went into the wilderness, its name was the *Church of Jesus Christ*, and when it is going to come forth at the end of time, the name will be the same as the Lamb's or the Bridegroom's, and his name is Jesus Christ. No mistake about that. According to the laws of the land everywhere, as far as I am acquainted, when a young lady becomes the wife of a man, she takes his name; so when Jesus comes as the Bridegroom, and has that great wedding he speaks of, his bride must take his own name, or she is not his bride. Now, is that reasonable and logical?

Again we turn to Revelation 19:7, 8: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Here we have the same thought, the same idea that Jesus is coming (that's in the future), and his wife, the church, "hath made herself ready," and she will be the wife or church of Jesus Christ. If that be true, kind friends, and we have four hundred and twenty who

claim to be the wife of Jesus Christ, or the church of Jesus Christ, I am afraid there will be about four hundred and nineteen disappointed, because I believe, as Paul declares in the 12th chapter of 1 Corinthians, and also in Ephesians, 4th chapter, that there is but one body, one church, and that one church must have the name of the author or the Bridegroom, and that is Jesus Christ; and if that be true, then there are four hundred and nineteen who have other names, out of the four hundred and twenty, who perhaps will be disappointed when the Bridegroom comes and takes his wife to him.

One more proof of the name. In Matthew 16:18 Jesus Christ says, "I will build my church." Now if Jesus Christ builds his church, whose church will it be after it is built? Will it be Smith's, Wesley's, Campbell's, or Luther's? Common intelligence tells us that when a man builds a house for himself it will be his house after it, is built whether his name be Jones or Clark. So with the church. Jesus Christ built his church; then, now, and for ever it is the church of Jesus Christ.

"Yes," says the objector, "that name is all right for the church in heaven, but not on the earth." Well, we will have Paul come to the rescue again. Turn to Ephesians 3:14, 15: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Does that just take in the heavenly folks? "Of whom the whole family in heaven and earth is named." And what is the name? Why, Jesus Christ. Then Paul tells us that all the people in heaven and the people in the earth are named of Jesus Christ. We will turn to Ephesians 5:25-32: "Husbands love your wives." (Husbands ought to love their wives. I sometimes think if husbands loved their own wives more, they wouldn't have so much love left for another's wife or daughter.) "Even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning *Christ* and the

church." Now, you will notice the beautiful connection here that Paul wants to have between the relationship of man and wife with Christ and the church. As the wife receives the affection of the husband and his *name*, so the church must be nourished by Christ and take *his name also*.

In John 3:29, we are told that he that hath the bride is the bridegroom. Jesus is the Bridegroom and he has the bride, the church, and that church *must* have his name.

Again, in Matthew 9:15 we read that Christ is going to have a kingdom by and by, not yet past, but in the future, and he is going to receive unto himself a bride, and as already stated, if she becomes his bride, she must take his name before quoted.

We are not then at a loss to know what the name of the church was all along down the ages, and about five hundred and seventy years after Christ, when it went into the wilderness, it was still the church of Jesus Christ, with a crown upon her head and twelve stars in that crown. That was the body of Christ, and when she was in the wilderness twelve hundred and sixty years, the angel of Revelation 14:6 brings her out, and restores the authority—restores the crown and twelve apostles, or twelve stars in her crown, and gives her apostles and prophets, evangelists, pastors, and teachers, and seventy elders, that it may be the same church, and have the same name, the church of Jesus Christ.

If it has not the same name we may suspect something wrong; suspect that she is not organized according to the pattern which Paul left in the 12th chapter of 1 Corinthians and 28th verse. He says God set in the church, apostles, prophets, evangelists, pastors, teachers, and elders, and such like. We turn to Ephesians 4:13, and there Paul says God set these officers in the church for the perfecting of the saints, for the work of the ministry, for the edifying of the body or church of Christ, until we all come to the unity of the faith, to a perfect man, and the fullness of the stature of Christ. Hence, when the church comes out of the wilderness it must agree with the *pattern* and the *name*, or it is not the church that went into the wilderness, but is some other church organized somewhere between the time it went in, and the time the angel was to fly in the midst of heaven having the everlasting gospel (Revelation 14:6). So much for the name of the church before it went into the wilderness. After it returns it must have the same name. No other name can be found between the lids of this Bible. I challenge the world to show me one other name given by God or angels or apostles anywhere, than that of the

church when it was organized and continued until it went into the wilderness. The church must have the same name when it comes out, or it is not the same church.

Now, we want to examine the name of the members of the church. I heard of a very popular preacher in my own town who made the assertion that there is no saint this side of heaven. I will prove to you that God's children were called saints in ancient days, and if there is no saint this side of heaven in the estimation of that preacher, it gives his case away. You see he let himself right down in the mire. Turn to 1 Samuel 2:9. There we are told that God will keep the feet of his saints. Now, I want you to mark how many other names for God's children, except the word *saint*, I will find in this examination.

"Yes, but hold on," says the objector, "God is going to keep the feet of his saints in heaven; there is where they shall be kept, that they do not step away from him." All right, in Psalm 16:3 we find that God has made a promise to his saints who are in the earth. Is that in heaven? It positively declares the saints are in the earth. Now, if that man was correct who said there are no saints this side of heaven, it positively proves to my mind that he was not one anyhow, and he thought there was no other. In Psalm 50:5, we read: "Gather my saints together unto me."

"Yes," the objector says, "that's in heaven." All right, we will leave that to him again. In Daniel 7:18, we learn that some time in the future there is going to be a wonderful war right here on the earth, and that the saints are going to take the kingdom. Not in heaven, right here. The saints are going to take the kingdom. In 1 Corinthians 6:1, 2, 3, I read: "Dare any of you, having a matter against another, go to law before the unjust, and not before the *saints*? Do ye not know that the *saints* shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life!" Going to fetch the saints from heaven back here to judge these little church troubles?—none on earth, you say. "And if the world shall be judged by you,"—why, Paul, how you talk!—"are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels?" Why, the saints are going to judge the world. Well, Paul had a better opinion of the saints than some people have in our day. I should say it was a pretty good class of people that is going to have power to judge angels.

"Well," but the objector may say, "if some of the saints that

I know are going to judge the world, it will be a funny judgment." Yes, but you must remember as Paul said, "They are not all Israel that are of Israel." They are not all saints that claim to be. That is where the trouble is. There may be people who call themselves saints because they have been baptized, but they are not any more saints than they were before their baptism. Baptism alone will not make a saint. NEVER. It takes a work, the living of a saintly life according to the law of Christ, to make a saint.

Now we will turn to 1 Corinthians 1:2: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." "All that are sanctified in Christ Jesus are called Saints. Now I would like to know, kind hearers, whether there is a man or woman on the face of the earth that is a follower of Jesus Christ, that is not a saint, and he can not help himself. And where you find a true follower of Jesus Christ he is a saint and he can not help himself, and he may not be in heaven either, because if he has been baptized into Christ's church, he has put on Christ, and if he lives right, he is a saint.

Turn to Acts 9:32, and read these words: "And it came to pass, as Peter passed throughout all quarters, he came down also to the *saints* which dwelt,"—in heaven? No—"to the *saints*", "which dwelt at *Lydda*." He got the idea there were saints down at Lydda and he went down to see them.

Now we will turn to Acts 26:10: "Which thing I also did in Jerusalem; and many of the *saints* did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them." Now Paul says there were saints down there,—on the earth, remember. He went to put them in prison; not in heaven at all. They were saints then because they were followers of Jesus Christ.

In Romans 1:7 Paul says, "the beloved of God called to be saints." Is that sufficient? The beloved of God called saints, whether they want to be or not. Is there no person loved of God on the earth, or are they all in heaven? I believe that God has children on the earth loved of him, and they are called saints.

We will turn to Romans 12:13, and find there that Paul admonished the saints to distribute to the poor,—in heaven? Oh, no, the poor on the earth. The heavenly saints don't need any distributions. Paul declares that they shall raise a distribution for

the necessity of the saints. In Jude 3, we read that Paul admonished the beloved to contend earnestly for the faith once delivered to the *saints*. Where shall we contend? Do we have to wait until we get to heaven to contend for the faith? No, there will be no contentions there, but here we are admonished to contend earnestly for the faith once delivered to the *saints*, and if that faith by obedience, made saints out of people, will the same obedience make saints out of us to-day? and if not, why not?

We find in Revelation 13:7-10 that there is a time prophesied of when there shall be war with the saints by some power right on the earth. So we see there are going to be saints at the end of the world. That's in the future. I showed you what the name of the church was in the past and in the future. Now we are learning what the membership's name was in the past, and here is one in the future. "War with the saints," and Daniel declares that the saints shall take the kingdom, and that kingdom shall be given to the saints, and no more to other people. That is about the import of it. Now, if that be true, there will have to be saints hereafter, both in heaven and on earth, and they can't make war in heaven against them, that's sure. Revelation 14:12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." The saints keep the commandments. That's what makes a saint. That makes a saint, I do not care whether he professes little or much, nor do I care how *much* a man professes to be a saint of God to-day, and tomorrow goes and cheats his neighbor, it never makes a saint out of him, and he will never be called upon to judge the world either. He must be honest with God and man; must judge himself first.

Again in Revelation 16:6 we read: "For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." For they have shed the blood of the saints,—in heaven is it? No blood in heaven. Paul says that flesh and blood can not enter there. Here we are told that they shed the blood of the saints. They must have been on the earth.

In Psalm 89:5 we read, "And the heavens shall praise thy wonders, O Lord; thy faithfulness also in the congregation of the saints." "Congregation of the saints," not in heaven, but on the earth.

In 1 Corinthians 16:1, we read: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every

one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." On the first day of the week they shall take up a collection for the saints. Where? In heaven? (Some get so used to taking up collections in this world they have to take up collections over there.) No, Paul meant right on the earth. They needed the collection to take care of the saints; that's how Paul understood it.

1 Timothy 5:10, Inspired Translation: "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' clothes, if she have relieved the afflicted, if she have diligently followed every good work." "Washed the saints' clothes." No saints on earth, all are in heaven, but I suppose they must have their clothes washed there. "Consistency is a jewel!" but some people are so opposed to jewelry they won't even take consistency.

"But," says one, "I believe that has been changed, because God promised through his prophet that it would be changed." I want to state right here that you can not find another name between the two lids of the Bible, now mark, acknowledged of God, Christ, or the angels and apostles, except the word *saint*, for his followers.

"Oh, hold on," says one, "I can find it."

Where? "Don't you know down there in Acts 11:26, it says the disciples were first called Christians at Antioch?" Yes, sir. Who was it called them Christians? Was it God? Was it Christ? Was it the apostles, or the murderers who had letters in their pockets to persecute the saints and kill them? Why did they call them Christians? Because of derision, because they were followers of Christ. They were called Christians in derision by the enemy, and not of Christ, nor God, nor the angels, nor the apostles.

We find another place in Peter's first letter, 4th chapter and 16th verse, where he says it is better to suffer as a Christian than as an evil doer. Did he acknowledge the name? No, sir; it was a shame—it was degrading to one to be called a saint, and he is calling him a Christian to make it worse. Let them call you a Christian; better do that than to catch you in some evil doing, or find out that you are not a saint at all. I repeat it, that nowhere in that book can we find that God, Christ, or the angels acknowledge any other word than *saint*.

"But," says one, "God says in Isaiah 62:2 that he was going to give a new name."

If God said so, and did it, I am satisfied. If he said so and did not do it, he did not do what he ought to have done.

“Well, if this be true,” the objector says, “that God declares he will give his people a new name, that new name certainly was *Christian*.”

We will see if that is true. I will read: “And the Gentiles shall see thy righteousness, and all the kings thy glory: and thou shalt be called by a *new name*, which the *mouth* of the *Lord* shall name.”

“Well, now,” says the objector, “is not that the new name?”

The mouth of the Lord shall name that new name. That’s where he gives it away; if he had not said the mouth of the Lord shall name it, we might admit the fact. Now, if Christian is the name, pray tell me where did the mouth of the Lord give it? It was the persecutors of the Lord on the earth that gave that name, and not the Lord. We shall see what the new name is, as Isaiah gives it: “Thou shalt no more be termed forsaken; neither shall thy land any more be termed desolate: but thou shalt be called *Hephzi-bah*, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married.” Here we find the new name which the mouth of the Lord shall name is *Hephzi-bah* and his country Beulah. Where are the saints called *Hephzi-bah*, and where is the country called Beulah? You see that idea falls to the ground without a scintilla of testimony in support of it.

“Yes,” the objector says, “you turn to Revelation 2:17, and we find that the Lord positively declares he is going to give them a new name.” All right, we will read it: “He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” That spoils the whole thing again. He is going to give somebody a new name, written in a white stone, and *no* person will know that name *only* he that receives it. Anybody know the name *Christian*? Everybody knows that. It can’t be that new name written in a white stone, because no person will know that name *only* he who receives it, and as that day has not come yet, the new name falls flat to the ground without any evidence to sustain it.

So we see away back in the ancient days and in Christ’s day all the followers of God were called saints, and when Jesus comes again they will be saints then, and if there are any of God’s

children between these periods, they will be saints whether they want to be or not.

“Well,” says one, “you people claim to be Latter Day Saints. Where do you get the ‘latter day’ in the Bible?” That is very easily accounted for. In what age of the world are we living? You read Luke 21 and Matthew 24 and you find that Jesus prophesied of things that shall occur at the end of the world—the latter days, and when you look around you you will find that almost all of them have been fulfilled, and that will prove to you that we are living in the last days. And if we are saints at all, we must be latter day saints. We can not help ourselves because we have not lived in the days of Christ, or Abraham, or any of those former day saints. We are living in the latter days, and if we are children of God, we are saints, and if we are saints, we are latter day saints; we can not help ourselves. I do not care how much we protest against the name, we can not help ourselves.

I think this is sufficient for the name. Where all the others will appear is none of my business. I only have to present that which I find written in the word of God, and I pray God that he will enlighten the world that it may believe his truth, and not get the idea that it doesn’t make any difference whether we believe it all, or half, or one third, or whatever we please. May we take his word as the man of our counsel, and may God help us that we may be saints indeed in the church of Christ, that when he comes to make up his jewels we may be counted worthy to be present with Christ and his saints to judge the world: I thank you for your kind attention.

CHURCH UNITY.

I TRULY feel honored by having the privilege of preaching the first sermon in this beautiful little chapel, remembering the efforts that I have put forth here for at least twelve years, and also the efforts of the Saints in building this house in which to worship God. We present to you and the world an open Bible and a free pulpit. This is the platform upon which we as a people stand; and I do not know of any subject more appropriate to present to this intelligent audience this evening, than the subject of church unity, because we believe in church union. I am a strong advocate of church unity; but perhaps my theory of that is a little different from others. I believe that church unity is *one-churchness*. Not that we take others by the hand and bid them godspeed in the position in which they stand, including all their errors and mistakes, but that we invite them to stand upon the platform which Christ gave to the world—one platform, one doctrine, and one plan of salvation. This is the only church unity that I believe will stand through all the ages of eternity.

I am not alone in the advocacy of church union. We find that that spirit is rife in the world to-day, and that men of renown, thought, and intelligence have been presenting the doctrine of church union for years; and they are still striving to bring about some means whereby all the religious world may be united in one common theory and on one platform. I will read a little clipping that I have here, written by one of the great preachers of the age, presenting his thought upon church union. He says: "Our God is a God of unity. He has a oneness of purpose, and all of his works have been to that end. No doubt in the beginning there was only one body of land, and one of water, but there came a division of the earth. And there was one language, but it became divided. The people became separated into many races, and instead of one religion there became many. But there has always been only one true religion."

Now mark the expression of this gentleman. He says, "there has always been only one true religion," and I am ready to say, Amen. We will continue to read: "All religions, however, have some good in them." I believe that. "And their object has been to make their devotees better. God has permitted the existence of these separate religions for a purpose which we do not understand. But I believe that it is his desire that there should be only one." Mark that expression! "In order to bring about a unity of all the

religions, there must be a sect raised up for that purpose." Now, my friends, he gives his case away in that remark. He admits that in the beginning there was but one true religion. If that be true, why would not that one religion be good enough to-day to bring about church unity? You will notice that he gives his case away—that *he* doesn't represent that one church which was given by Jesus for the salvation of the human family. Paul says in 1 Corinthians 12:25 that there should be no schisms in the body. This man wants another church. He and Paul do not agree because they represent different churches. I will read again: "A parliament of religion was held in the mind of God thousands of years before it was held in Chicago, looking to the unity of all of his children. There have been men who have tried to reform the church, and to take it back to its primitive state,"—you notice the acknowledgment of the gentlemen—"men who have tried to reform the church, bring it back to its primitive state, and failed." Luther, Wycliffe, Calvin, and Wesley were among this number. Each came presenting some peculiarity of his own, and not approaching a union of churches. How long will it take to bring about church union on that line? The gentleman suggests another division, an organization of another church, to bring about a union. A strange way of operating—dividing to make a whole.

This is where the world stands to-day. I am going to give you some reasons to-night, outside of the Bible, why I am a church union man. Then I will give you some reasons from the Bible, why I am an advocate of church unity. You are doubtless aware, as well as I, that there is a great deal of preaching in this age of the world, out of the Bible—so far out that you can not trace it back to the Bible at all. That is some of the kind I am going to give you to-night; then I will proceed to give you reasons from the Bible for church union or one-churchness. I want to impress the thought upon your minds that *church union* in the true sense of the word is *one churchness*. When that congress was held in Chicago for the purpose of bringing about church union, not only those who claimed to believe in Christ and his gospel were invited, but the heathens were asked to participate, and when those heathen philosophers were asked the question, "Why is it that you can not indorse the religion of Jesus Christ?"—now we want to remember before we examine their answer, that we sometimes get the idea that those heathens are ignorant creatures, but that is a mistake. They are philosophers, if you will allow me the term, and many of them are better versed in the Scriptures, which we

call the Bible, than a great many professors of Christianity. You can not make a quotation but what they know whether or not it is contained in the Scriptures,—and when this question was asked the representative of the Hindoos, he made this reply (if we have his answers and arguments properly and correctly reported): “Because you do not agree among yourselves. The first missionary you Christians sent to our country, came with a Bible in one hand, and a whisky bottle in the other, and we can not find anywhere that Jesus taught that to save men, and he said Jesus sent him to convert us. We can not find anywhere that Jesus taught that kind of a religion. The next one who came told us that all we had to do to be saved was to believe in Jesus, that Jesus sent him also. The next one who came told us that we had to be baptized by water, or we could not be saved, and not by the Spirit. The next one who came told us that we had nothing to do—that Jesus paid it all, and that Jesus had sent him to tell us that. Now, agree first among yourselves what Jesus told you, and then come and convert us heathen.”

Here you see the necessity of church union. If those missionaries had all been sent of Jesus Christ to preach his gospel, they would have all preached the same identical plan of salvation. Those heathens could realize the fact that Jesus had not sent all, if any of them. Therefore, they presented the thought, “If you are all the followers of Jesus, first agree among yourselves upon what it takes to convert a man, and then come to us.” How great the necessity of church union! If the heathen abroad or at home are ever to be converted, the churches will have to be united. And more than that—if all the churches were one, and all taught the same doctrine which Christ taught, it would knock the last and strongest proof from under infidelity so quick that it would never breathe again, because infidelity feeds and flourishes on the division in the churches.

We are also told that those heathens are idol worshipers. “That’s horrible,” says one. Well, it may be, and it may not be so horrible as you think, after all. They have idols before them which present to their minds a personal God. In that they are ahead of the Christians of to-day, because they (the Christians) believe—or at least a great many of them—that God has no person. But the heathens bow down before their idols and worship. I believe this is what Paul referred to when he found those men so zealously worshipping the “Unknown God” (Acts 17:23). How much are the heathens behind some people who bow down to an image and ask

the Virgin Mary to intercede for them? I want to tell you, kind friends, that the religious world to-day, yes, the Christian world, worships an idol larger than all the heathen idols put together.

"Oh, that's awful," says one. "The idea of accusing us, that we are idol worshippers!"

If the coat doesn't fit, don't put it on.

"Yes," says one, "you can not prove it." Perhaps I can not, but I will repeat that the religious world worships an idol that is larger than all the heathen gods put together. If I could measure it I would start at the African coast, and would extend it clear across the Atlantic, across the American Continent to the Pacific, across to Asia and China, and back to the Atlantic, and he would be large enough to go around again. That is a large god, isn't it? What is it? you ask. The worship of that god or that idol has almost brought the people to a unity of the faith, or to a church union, and the name of that god is—dare I say it? Well, I will spell his name and it may not sound so harsh—p-o-p-u-l-a-r-i-t-y. Think of it now! Is it not correct? Does the religious world worship that idol? There are men and women in this world to-day who would sacrifice all the pleasures of eternity for popularity. I heard of a circumstance some time ago concerning two young ladies who moved to a certain town from where they lived, and of course they wanted to be on the popular side; so they told their mother that they would not join any of the churches until they had attended them all. So when they had made the round, they said, "Mamma, now we have found the right church. The one we were at last night is the grandest in town, and all the most popular people go there, so we have decided to join it."

"That is right," said the popular mother, "I will hand in my letter also, for we all want to associate with the popular society." That is merely a sample. That is popularity.

Well, I almost forgot to give you my text. I will give it now, and continue the application. You will find it recorded in Ecclesiastes 3:14, and it reads like this: "And I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it that men should fear before him." Do you get the thought of that text? "I know that what God doeth it shall be for ever." I want to ask the question: How many churches do you think God established through Jesus Christ? When I turn to Ephesians 4:4, I read that Jesus Christ, by inspiration through his servant Paul, says there is one body. And when we turn to Colossians, 1st chapter and 18th verse, and also

the 24th verse, we read that the one body is the church. Also in 1 Corinthians 12:12, we read that there is one body, and that one body is the church. Then if God organized one church—one body—and the text says, “Whatsoever God doeth it shall be for ever: nothing can be put to it, nor anything taken from it:”—that is, by men—then if God did that, and it shall be for ever, he certainly had nothing to do with organizing more than one church; hence the necessity of church union.

“But hold on,” says the objector, “are you not aware that these organizations have done good?” Yes, sir; I am aware of that; but that is not the main point at issue. “But it takes all the organizations to save all men,” we are told. That is the theory advanced to the world for the defense of the different organizations—that it takes them all to save all men. For what reason?

“Why,” the objector says, “here is a man who can not believe as I do, and here is another who can not believe as that one believes,” and so on. I might continue and find that no two men agree in their faith, hence we are told we must have organizations with different theories and practices to accommodate these individuals, and for that reason we need all the organizations. That looks very plausible, does it not? But let us examine it for one moment. Let us throw the great searchlight of God’s eternal truth upon that assertion, and see whether it will stand the test. I will ask the great Giver of all good: Jesus, how many churches did you organize? I turn to 1 Corinthians, 12th chapter and 12th verse again, and find that Jesus organized but one church. Now I do not believe anyone of you will object to that. I again present myself before Jesus and ask: Is it true that you organized but one church?

“Yes, sir; I came to do the will of my Father, and he told me to organize but one church.”

I again ask: Well, but didn’t you say you came to save all the world?

“Yes, sir.”

Didn’t you know you couldn’t save them all with one church? Didn’t you know the different dispositions of the human family? Didn’t you know that we can not all believe the same, and that we need more than one church? Of course, Lord, you did the best you knew how. You didn’t have a college education, but if you had lived in this age of the world you would have known better; hence we will have to excuse you. Is not this the way it presents itself to our minds—that I accuse Jesus of not understanding the

character and nature of salvation as well as I do? That by the wisdom of the world I would help Jesus do a thing which he himself did not know enough to do? And more than that, does it not throw a reflection of ignorance in the face of the Eternal Creator? because Jesus said: "I came to do the will of my Father," and his Father sent him to organize one church. But we tell him we know better, we must have more than one church, and in order to help him do that which he didn't know was necessary, we go to work and organize over four hundred churches, so that *all* may be saved; so you see we know better what it takes to save men than Jesus knew.

I want to give an example now to show the fallacy of that theory. I will ask one of these ladies, Have you a good sewing machine?

"Yes, sir."

What kind is it?

"Well, mine is the Davis, and I like it."

What do you find so good about it?

"The feeder; it feeds from above and below. In fact, I would use no other machine; it is just what I want."

I ask another lady, What machine have you?

She says: "Mine is a Wilson, improved."

Is it a very good one?

"Well, I should say it was. Why, I would use no other. It has the simplest shuttle out; all you have to do is to wind the thread on a little spool, throw it into place and away she goes."

I ask another, What machine have you?

"A Singer," she says.

Do you like it?

"Well, the facts are, if I could not have a Singer I would have none at all. You see it is so noiseless. I like to do some talking while I sew, and with the Singer I can sew and talk, while if I had any other I would have to stop sewing a good share of the time."

In short, every machine has some good qualities. But suppose I take everyone of the machines to pieces, take the feeder out of the Davis, the shuttle out of the Wilson, and so on, and after I had dissected every machine in the country, had taken the good qualities out of each of them, then throw the rest in the trash pile, I would go to work and construct one sewing machine, using nothing in its construction except those good qualities which I had secured, don't you think, ladies, that everyone of you could do all

your sewing on that machine? I believe you could. You can see at once that the plea for all the different machines is on a false basis. Just so with the farmers and their self-binders. Every binder has some part or parts superior to others, and one farmer likes one kind of binder best, and another farmer another kind, and so on. But suppose we dissect everyone of them, take all the good points, throw the rest to the trash pile, then make a binder out of all the good qualities. Don't you think you could all use that binder?

"Well," says one, "what has all this to do with church union?" I will take the creeds now, and examine them in the same way, so that you may understand. I read here in one of the creeds that in order to be saved one must be born of the Spirit. That is good. That is Bible. Let us take that for our creed and let the rest go to man who gave it. I take up another creed which says that we must be born of the water or we can not be saved. That is good. We take that good point and let the rest go too. I take up another creed, and another, and everyone has a point or two that is good, that is of the Bible. Suppose I take all these different creeds, just as I did the sewing machine and binder, and take all the points which are of the Bible, out of everyone of them, and form a creed based upon the Bible, and the Bible alone, and present that creed to the world. Do you not think it would be able to save all? Do you not think that the creed which Jesus Christ gave to the world, would be broad enough, high enough, long enough, and strong enough to save all men? There is power enough to save the entire world in that one church or creed. We would have but one creed, one church, one organization that would be given to the world by Jesus Christ; hence the theory that we need new organizations or churches to bring about church union, is entirely untrue. Jesus Christ has given us the organization. He has already presented that faith which is sufficient to save all men. He knew what he came to do. He knew he came to do the will of the Father, and to present one creed which is sufficient to save all men.

I read again in the text, that "Whatsoever God doeth, it shall be for ever." I want to make another application. I read also in Genesis, that God set in the heavens the sun, moon, stars, and the rainbow. God set them there, are they there yet?

"Yes," says one, "they are there yet."

Well, what is the reason? Did you ever think of that? What reason would you give that they are there yet?

“I don’t know,” says one.

I will tell you my reason. They are there yet because men could not reach them; that’s the reason. If men could reach the rainbow, I believe that every time the clouds presented it some of our wise men—and women, perhaps—would be out with great big shears, and shear off an end of that rainbow, and away to Washington with it to get a patent on it to improve upon God’s handiwork. But they can not reach it. Then we read that God set in the world one church, and God set in that church apostles and prophets. Are they there yet? No. What is the reason? Because men could reach them, and they helped God out of the dilemma. They said, “We do not need those officers, and we need more than one church.” Now see what it said in the text: “Whosoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it that men should fear before him.” It seems that men did not fear very much, as they have organized something over four hundred churches, if I am correct, and God organized only one.

We will proceed a little farther. Says one, “Don’t we read in 1 Corinthians, 12th chapter and 14th verse, that God represented his church as a physical body?”

Yes, sir.

“Well, now, doesn’t that mean that all the different organizations are the one body?”

Not if I understand it aright. I read in the 26th verse, “And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.” That is referring to the physical body. When my hand suffers, my whole body suffers with it. If I hurt my little finger, my whole body suffers through sympathy.

I know of but one instance on the face of the earth where I have heard of that idea being fully illustrated. I will repeat it and you can take it for what it is worth. Not over two thousand miles from this place there were two church organizations at one place, and both were very weak financially. They made up their minds, just like the brethren and friends did here, that they needed a church house, and went to work to build it, but they could not do it separately or singly, so they concluded they would build a union church. There was quite a difference in their faiths. One believed that baptism must be performed by sprinkling and no other way. The other believed that baptism must be performed by immersion and no other way. That was a wide breach between

them. The immersionists had a baptismal font put in the church. On one occasion while the font was full of water, ready for a baptism to be performed, the two preachers began to quarrel, and the immersionist thought it was a good time and place to prove that baptism was a burial, so he grabbed the other man and doused him to the bottom of the box. Then the preacher who taught sprinkling, thought that it was a good time to show his dear brother that too much water was not good for one's breath, so he doused him to the bottom of the box. So you see when one suffered, the other suffered with him. And when one got his head up out of the water to get his breath, he rejoiced, and when the other one got his head out so he could breathe, he rejoiced with him. That settles it, doesn't it? Of course that's what Paul meant. No, no. It does not mean organizations. It means the members individually. What was the result of this trouble? You may judge. If they had believed in the doctrine of one church, it would not have happened. I believe Paul meant that when one member suffered, the other suffered through sympathy, just the same as if I severed my finger from my hand; my entire body would suffer through sympathy, and not through revenge.

"I see what you are driving at now," says one.

What is it?

"You want everybody to join your church."

Oh, no! that's a mistake. I have no church.

"But I thought you were a preacher." So I am, but I have no church; I am representing the Church of Jesus Christ—the one church. There was a time when there was quite a difference in the theory which I now present, and that which I had then. If you will allow me just a moment, I will tell you why I left that theory and joined the Church of Jesus Christ. Then I hope you will not blame me for having done so. I read in my old creed these words: "We need no living apostles in this age of the world; they are no longer needed." I turned to the Bible and read in 1 Corinthians, 12th chapter and 28th verse, that "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." God set them there, and when I turned to Ephesians, 4th chapter and 8th verse, I read that God gave gifts unto men. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." God did that. Then I turned to the text, Ecclesiastes 3:14, and read, " whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it." I then compared my creed further, and

found that some person had taken from that which God had said should be for ever. When I learned that, I desired to take the Bible in opposition to the creed. Friends, did I do right, or did I do wrong? If I did wrong in taking the Bible instead of my creed, just show me wherein it says in the Bible that I did wrong. If I did right in taking the Bible instead of my creed, go you and do likewise.

There was another thing in my creed that bothered me. I read that in order to get religion I must go to the mourners' bench and there pray for Jesus Christ to forgive my sins; and after having my sins forgiven, that I should receive the Holy Ghost. That was what my creed said. Friends, perhaps you will think I did not believe that. I honestly and sincerely believed that so far and so strong that I went to the mourners' bench, and prayed just as earnestly as ever an individual in the world prayed. I do not suppose that Paul, when he was knocked down with the light, prayed any more earnestly the three days and nights, than I prayed there for three nights for Jesus Christ to forgive my sins. When I was there the third night, the class leader came along—I will not mention his name, perhaps this sermon may reach him some day—and said: "Neighbor Roth, what are you doing here?"

I said, "I'm trying to get religion," and I was trying hard.

He says, "You've got religion and you don't know it. Get right up and confess Jesus and that's all you have to do, because you've got religion and don't know it." That sounded strange to me then, and I came to this conclusion: If an individual can get religion and not know it, he can lose it and not know it. And if I got it and didn't know it, I lost it and didn't miss it, and when I had lost what I didn't have, I had just as much as the class leader had when he had it all. I turned to the Acts of the Apostles, 2:38, and found that either my creed or the Bible was wrong, because when those people came to Peter and asked what they must do, he said, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." My creed said that I should pray to be forgiven. The Bible says that I should be baptized to have my sins remitted. I turned to Acts, 9th chapter and 18th verse, and there I found another man who was told how to get religion, which was in direct opposition to my creed. When Ananias came to Saul and preached Christ to him, and told him how to get religion, he then said, "Now why tarriest thou? Arise,

and be baptized and wash away thy sins." You see my creed was wrong again. I found in Acts 16:33 another quotation given on this subject. When the apostles preached to the jailer, he took them the selfsame hour of the night, and washed their stripes, and was baptized of them. You see how different that sounds from my creed. I was puzzled. Should I believe my creed or take the Bible? I said, "Let the creed go to man, from whence it came, and give me the Bible."

But that was not all; my creed said that baptism was not essential to salvation, and if I believed in Jesus, I would be saved whether I was baptized or not. But when I turned to Acts, 2d chapter and 38th verse, I found there that the apostles told the people that they should be baptized for the remission of sins. My creed said it was not necessary. Then I turned to Acts 19th chapter and 3d and 4th verses and read of a certain class of people, twelve in number, who had been baptized. Paul had a talk with them about the Holy Ghost, when they told him that they had not even heard whether there was any Holy Ghost. Now if there was nothing in baptism, why did Paul baptize them? He realized that there was something wrong. He knew that they had only been immersed, and he baptized them, everyone, in the name of the Lord Jesus. Now the thought struck me, If my creed is right, that baptism is not essential to salvation, why did Paul go to all this trouble to baptize those men who had already been baptized, or immersed rather? Why did he, friends? It came to me very forcibly after reading Christ's declaration in John 3:5, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God," that my creed was lame, and I said, "Let the creed go, I'll take the Bible."

I was then troubled to know whether my infant baptism was valid. I thought perhaps that would stand, as I was baptized when I was a baby. I turned to the 19th chapter of Matthew and 13th verse, and read that when little children were brought to Jesus, he laid his hands on them and blessed them; and I saw my creed was wrong again. I again turned to the Scriptures, and in John 3d chapter and 5th verse, I read that "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." I was taught from my infancy that a person could be born of water by having water sprinkled on him. I also read in Romans 6:4, "Therefore we are buried with Christ by baptism." "Well," I said, "that doesn't indorse my sprinkling very much." For further proof I turned to Colossians 2:12 and there read that

"We are buried with Christ by baptism." When I got that far along, I saw it was impossible to bury a person by sprinkling or pouring. I understood what Jesus meant in John 3:5. When I am buried in baptism, I am then raised up out of the water. Then I am born of the water. How clear and plain that is! Born of the water by being buried in water.

I still had some thought that sprinkling might be baptism, so I took the word *sprinkling* and analyzed it. To sprinkle is to scatter, to throw apart, and in order to sprinkle anything you must reduce it to a powder or a granulated condition. I said to myself, I am not ready to be sprinkled. I do not want to be ground up. I examined the word *poured*, and found that it is impossible to pour anything until it is got into a liquid state, so I concluded I was not ready to be poured either. I then examined the word *baptize* and found it meant to dip or plunge, to bury. That when you are baptized, you are buried in water. I thought I could stand that, and I let my creed go.

I still had another difficulty to meet in the matter of laying on of hands for the gift of the Holy Spirit. My creed said I could get the Holy Ghost without the laying on of hands. I turned to the Bible for proof. In Acts 8th chapter and 14th verse I read that when the Samaritans had received the word of God through Philip's preaching, they were baptized, both men and women. Then came Peter and John from Jerusalem and "prayed for them that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized....) Then laid they their hands on them, and they received the Holy Ghost." In Acts 19:4 I found that a certain class of Gentiles were baptized, and Paul laid his hands on them and they received the Holy Ghost. I could not get the Holy Ghost without the laying on of hands, because Paul said, in Hebrews 6:2, that it is one of the principles of the doctrine of Christ. I turned to John's second Epistle and read, "Whosoever [now mark it] transgresseth and abideth not in the doctrine of Christ, hath not God." Was that the doctrine of Christ? Did Jesus Christ teach the laying on of hands for the gift of the Holy Ghost? I turned to Acts 9th chapter and found that Jesus Christ sent Ananias to lay hands on Saul that he might receive the Holy Ghost, and "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." And when I turned to Galatians 1:8, 9, where Paul said if a man or an angel preach any other gospel let him be accursed, do you not think it made my creed look rather dark when the gospel

light shone on it? I said, Let the creed go; it is of man. I'll take the Bible.

There was another point: The idea of administering to the sick by the laying on of hands in this age of the world. I again turned to the Bible for proof. In James 5:14, 15, I read, "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, and if he have committed sins, they shall be forgiven him." In direct opposition to my creed. I read in Mark 16:16 that Jesus says that he that believeth and is baptized shall be saved, but he that believeth not shall be damned. My creed and the Bible in opposition again. Did I do wrong or did I do right by taking the Bible and letting the creed go?

I was troubled on another point: I read in my creed that prophecy, tongues, and revelations and all those gifts were done away—that they were no longer needed—they were not for us. I turned to 1 Corinthians 12:10 and read these words, "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." My creed said these were not to be, but Paul said they should have them. But this was not all. I turned to 1 Corinthians 14th chapter and in the 1st verse read these words, "Follow after charity and desire spiritual gifts, but rather that ye may prophesy." Why, Paul commanded them to prophesy. I read in the 5th verse, "I would that ye all spake with tongues, but rather that ye prophesied." My creed said it is all done away with. Paul commanded and exhorted them to seek for it. I read in the 26th verse, "How is it then, brethren, when ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." Why, Paul talks so different from my creed. Then he gives a clincher, "If any man think himself to be a *prophet, or spiritual*, let him acknowledge the things that I write unto you are the *commandments of the Lord.*" Are they, or are they not? Are they not for us? Paul says if you are *spiritual*, acknowledge that they are of God. Oh, how that shattered my creed again! Why, it took the very foundation from under it—the very last prop was gone.

But here is a point that bothered me more than all the rest. Just about that time I began to study for the ministry, and my creed said that a good education and a good big salary was all

the call I needed. But I turned to Hebrews 5:4 and read there that "no man taketh this honor unto himself save he that is called of God as was Aaron." I thought perhaps Aaron was called by a big salary, or good education, so I went to see how he was called. In the 28th chapter of Exodus I read that he was called by Moses, a prophet in the church; then I saw at once that in order to have a called and authorized ministry we must have living prophets to call them. There went another piece of my poor old man-made creed.

I will just follow my creed a little further: I hunted from Genesis to Revelation for the name of my church, but I never found it. The Church of Jesus Christ is what I found the name of the church to be, so my creed was wrong again. I turned to another part of my creed and read, "There is but one living and true God, everlasting, without body, parts or passions." That is what my creed said. "Of infinite power, wisdom and goodness, the maker and preserver of all things both visible and invisible, and in unity of this godhead there be three persons of one substance, power and eternity, the Father, the Son and Holy Ghost." There you see my creed said that God had neither parts nor passions. I read a little further along in my creed and found it stated that Jesus Christ was born in the world, suffered and died, thereby reconciling God to man. I turned to Ephesians to see whether that was true, and in the 2d chapter and 16th verse read, "And that he might reconcile both unto God in one body by the cross." My creed said Christ was crucified to reconcile God to man, and that is what the creed is still trying to do—bring God to man's terms.

I again turned to the Bible to see what kind of a God was represented there. I read in Genesis 1:26 that God created man in his own image. I examine a man: he has hands, feet, eyes, and form, and we are told that we are created in the image of God. In Exodus 33:11 we read that Moses and a number of his compeers conversed with God as a man converseth with his neighbor, face to face, and my creed said he had no face—no parts. I read a little further along where the Lord said he would put Moses in a cleft in the rock and cover him with his hand while he passed by. And that he would take away his hand and Moses should see his back parts, but his face should not be seen. My creed said he had no parts. Moses says he has parts. Do you blame me for leaving that creed when it was so terribly faulty? Pray tell me by proof from the Bible, if I did wrong. I might continue on

this line, but I think this will do. After I had made all this examination and took my text into consideration, "Whatsoever God doeth it shall be for ever," I left my creed.

I will give you just a few points to show you that church union will stand when Jesus comes again—that there will be but one church then, and if that be true, we ought to begin now to lay aside our divisions. The first quotation to which I invite your attention is in 1 Corinthians 1st chapter, beginning at the 11th verse, "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that everyone of you saith, I am of Paul; I am of Apollos; and I am of Cephas; and I of Christ." You see there were contentions among them because they had different leaders. Paul condemned the idea of having three or four leaders. It seems that he didn't know either that many leaders were necessary to bring about the salvation of all. He thought one leader sufficient, and one church enough. So do I. Now friends, since Paul condemned those four leaders, do you not think he would condemn over four hundred leaders as well?

When I read further along I find that Paul said that God set certain officers in the church that there should be *no schism* in the kingdom. If Paul were here to-day I am certain he would come out boldly and say, Why this division? Why this contention? Was not Christ crucified for you all? Did he not lay down a platform sufficiently broad to save you all? Why then add all these churches? In 1 Corinthians 12:12 I read these words, "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." What body? Colossians 1:18 says that the *church* is the *body*. That settles that point. Again Ephesians 4:4, 5 we find, One Lord, one faith, one baptism, *one body*. Now Paul says there is one church, and if that be true, and "whatsoever God doeth, it shall be for ever," no man has a right to add to it—no, not even in organizing churches. Then from whence come all these churches?

In Revelation 19:7 we read what shall be in the future: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." His wife, one wife, one church.

If when Jesus comes he is going to have *one* church, one wife, there will be about four hundred and nineteen sadly disappointed. If there are four hundred and twenty, and he is going to take only *one* of them, four hundred and nineteen will be disappointed.

Had they not better break away, step out on the platform of Jesus Christ and take the Bible church for their church?

Again, we read in Ephesians 5:23, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the Savior of the body." What does that mean? That every husband shall have one wife. Husbands should love their wives, even as Christ loved the church—not churches. *One* church. *One* head has but one body. I will give you another quotation from Revelation. In the 21st chapter and 9th verse I read these words, "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife." One bride, one wife, one church. This is to be when he comes to claim his church. The Lamb's wife. Not four hundred of them; just one.

"But hold," says one, "it takes them all to make that one church—it takes all the organizations to make that one church."

If that be true, and the declaration in the 47th verse of the 2d chapter of Acts is true also, that there were "added to the church daily such as should be saved," then in order to be saved we must add ourselves to everyone of these organizations. That when we are in just one church we have just one four hundred and twentieth part of salvation. Preposterous!

Again we find in Revelation 22:17 another reference to the coming of Christ and *one* church. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come." The bride says come, not *brides*. Just *one*.

"Well," the objector says, "which is the one?"

That is an important question. If we go back to the Bible we can tell which is the one. It is the one that agrees with the pattern in the Bible, that has living apostles, prophets, seventies, elders, etc., with revelations, tongues, etc., etc. That is the kind of church that Jesus Christ will come for at the end of time, for that is the kind he left here—the one church.

In Daniel we have another prophecy which is not yet all fulfilled; 2d chapter and 44th verse, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and *the* kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Not kingdoms—one kingdom, one church, not four hundred and twenty. It shall stand for ever.

Again in Daniel 7:14 I read, "And there was given unto him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." That is in the future. And what is he going to do with the kingdom? All people, nations and languages shall serve him. You see everywhere we find just one kingdom. Hence the necessity of church union. When Jesus comes and we are not in that one kingdom, I fear we shall be disappointed. Let us then lay aside all creeds and divisions, and get into the one church—the church of Jesus Christ.

I thank you, kind hearers.

DESTINY OF THE WICKED.

MY SUBJECT is the destiny of the wicked. "Well," says one, "what is the use to preach about the destiny of the wicked, for we all know that the Bible says that they will go to hell for ever?" Well, that is just the question before us, whether the Bible says so, or is it man that says so? I know that man says that if a man misses heaven he will go to hell to roast, and singe, and fry, stew and boil for ever; and we are told that *for ever* means that there is no end to the time. Well, if for ever means without end, how long does for ever and for ever mean? Mr. Talmage said, "The years are countless. If there were any time in all the future, in billions and quadrillions of years that the soul might come out, it would not be so bad, but if the Bible be true, they never will." Now don't be surprised if I show you by the Bible that Mr. Talmage is wrong; and the Bible says that the souls in hell or prison will be brought out again when they have paid the penalty of their crimes.

Reverend Spurgeon says, "The fire is exactly like that which we have on earth." I will prove that a mistake also.

"Oh," says one, "you ought not to contradict those wise, learned men; they have been to college, and know just what the Bible means." That might be good logic if those wise men would all put the same construction on the same Scriptures. But when each one comes to me and has his own way of interpreting the word; then I doubt their ability of giving the true meaning; therefore, I prefer to let the Bible be its own interpreter; and therefore we will see what it says about the future of the wicked.

My text is in Psalm 145:9.

"The Lord is good to all; and his tender mercies are over all his works."

Did God make those in hell? did he make hell? If he did, then my text says, "his tender mercies are over all his works." I want to give you another text, 2 Chronicles 20:20: "Believe his prophets, so shall ye prosper." Now I want you to mark the words, "Believe his prophets, so shall ye prosper." That is all I ask of you to-day, to believe his prophets, and if they say the wicked shall be brought out of the prison some time, then believe it, if it is contrary to popular opinion.

I will now examine a few of those quotations which are generally used to prove that the wicked will stay in hell for ever. The first one is found in Matthew 25:46: "And these shall go

away into everlasting punishment." Yes; but that does not say they will stay for ever? The punishment is everlasting, I am ready to admit; but I am not ready to admit that those who go there will stay for ever. The 41st verse says that that everlasting fire was prepared for the Devil and his angels; and as the Devil and his angels are everlasting, there must be a place to keep them for everlasting. But that does not say man shall stay there everlastingly. If man will do some of the Devil's work, it is not more than right that he should have some of the Devil's pay, and that serves him right. In Luke 16:23 we are told that the rich man was in hell, and there was a great gulf so that he could not get out again, but that gulf was time, and the time has been fulfilled; so that Jesus could go into hell to preach to those who were there, as I will prove before I get through. In Jonah 2:6 it says the earth was about Jonah for ever. Now if that means no end, then Jonah is still in the fish; the second verse says he was in hell: was that literal fire, too? Exodus 21:6 says he shall serve his master for ever, so that servant is still serving his master; he must be getting quite old. Jude 1:7 says Sodom was burned with eternal fire; so that fire is still burning, for it is eternal. Matthew 3:12: Jesus calls it unquenchable fire; then it can't be just like the fire we have here, Mr. Spurgeon to the contrary notwithstanding. In Matthew 8:11, 12 Jesus says they shall cast him into outer darkness. Did any of you ever see dark literal fire?

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Now let us see whether the prophets say they will ever come out again. Isaiah says, in 24:22: "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Who shall visit them, and what for? We will let the prophet answer the question; and the text says, "believe the prophets." Isaiah 42:6, 7: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes [now mark what he says], to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Where did Jesus say, in Matthew 8:12, that the wicked should be cast? Into outer darkness. Where did Isaiah say they should be gathered? Into the prison. And here the prophet says they shall be brought out of that prison, out of darkness. Isaiah 49:9: "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves." Here we have the same thought again; the prisoners, the wicked, are in darkness, and they shall go

Come

forth and show themselves; then they will not stay in that place of darkness for ever, for the prophet says they shall "go forth." Isaiah 61:1: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." That was Christ's mission.

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Now let us locate the prison, and see whether Jesus went there? Ezekiel 32:21: "The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword;" 23d verse: "whose graves are set in the sides of the pit, and her company is round about her grave;" the 24th verse says it is in the nether parts of the earth; 27th says it is in hell; 29th says it is hell. So then hell is in the center of the earth, and sure the center of the earth must be very dark. But let us try further to locate hell, and see that Isaiah told the truth, in the 24th chapter when he said the prisoners should be visited. Zechariah 9:11, 12 (this speaks of Christ's mission again). "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope." If they are never to come forth, why should they have hope? Now here we have a positive declaration that the prisoners shall be sent forth from that pit wherein there is no water, and it shall be done by the blood of his covenant, the gospel. In Luke 16:19 we read that the rich man died, and in hell he lifted up his eyes, and cried for one drop of water to cool his parched tongue; so he was in hell sure, and that is the very place out from which Zechariah says the prisoners shall come, where there is no water. Now believe the prophets.

We are told by some that there is not a place in the Bible where it says one will ever get out of hell if he goes there. Let us read in Revelation 20:13: "Death and hell gave up the dead." Will that do? Acts 2:31 (here we find that after many days Jesus visited the prisoners in the pit): "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." What did Jesus go to hell for? Zechariah says to bring out these prisoners out of the pit, out of darkness, out of hell, where there is no water. Peter says that Jesus did go to preach to the spirits in prison. 1 Peter 3:19, 20: "By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-

suffering of God waited in the days of Noah." That proves that the prophet told the truth, that after many days they should be visited. What was Christ's object in visiting the prisoners? 1 Peter 4:6, "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." So you see God had an object in view, that all may have a chance either here or hereafter. Paul says in Ephesians 4:8, 9, "Wherefore he saith, When he ascendeth up on high, he led captivity captive, and gave gifts unto men." He led the captive spirit, captive in the prison, he carried deliverance to them. "Now that he ascended, what is it but that he also descended first into the lower parts of the earth?" What did he descend into the power parts of the earth for? Peter said to preach to the spirits, and Ezekiel said that hell or the pit was there. Jesus says in Matthew 16:18, that the gates of hell should not prevail against it, so the gates of hell opened, and he carried the good news to the prisoners in hell. Psalm 24:7, 8: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle." So then the gates were opened, and Jesus went in. In Matthew 12:40 Jesus says, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the [grave?—no, in the] heart of the earth," where he descended first, Peter said, to preach to the spirits in prison. In Revelation 1:18, Jesus tells us that he has the key of hell, so of course he could unlock and enter in whenever he wanted to.

In Luke 4:18, 19, Jesus says, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach [now mark it] deliverance to the *captives*, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Will Christ fail to fill his mission to all mankind? If he doesn't deliver the captives, he has failed, for he says that is part of his mission. We are told that there is no chance for prayer in hell. In Philippians 2:10, 11, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." That says there will be confession in or under the earth, and that is where Jesus went three days and three

nights, and I believe that when they heard Jesus preach, they bowed the knee and confessed him, all to the honor or glory of the Father. Who dare say that it is not true? Luke 19:10, "For the Son of man is come to seek and to save that which was lost." Are those lost in hell? If so, then he came to seek and save them; that is his mission, to save.

In Matthew 5:25 we have this sentiment: Agree with thine adversary quickly, or thou wilt be cast into the prison, and thou shalt not come out till thou hast paid the last farthing. Suppose he pays the last farthing, what will you do with him? Will you kick him back in again, or turn him loose? Good sense tells us that when the debt is paid, then he is free; that is the way we usually treat men in this life. Is man more just than God? In Jude we read in verse 3 of a common salvation; then there must of necessity be a special salvation. In 1 Timothy 4:10, "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of ALL men, specially of those that believe." There we have a special salvation for those who obey here; then those who do not obey till they get into the prison, or pit, therefore Jesus said in John 14:2, "in my Father's house are many mansions," to accommodate all mankind; if they go to the prisons they will be compelled to abide a lower glory. Paul presents that very beautifully in the first letter to the Corinthians 15:41, 42: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." The glory of the sun represents the highest glory; that is, for those who obey the gospel in its fullness in this life, and live a Christlike life. The light of the moon represents the second glory, or the place the good, honest, moral, upright men of this world will go, as we read in Mark 10:21, when the moral young man came to Jesus, and Jesus looked on him, and loved him. He loved him because he had kept the commandments. Also in Matthew 19:16, he told the man if he kept the commandments he should have eternal life, but if he wanted to have the best, or the perfect, he must follow Christ. So we can see an incentive to follow Christ, and obey the gospel in this life. The stars' glory in their different degrees, represents those who go into the prison house and pay the penalty; they can never attain to the highest glory, for they have not earned it; according to your labor shall your reward be. John 3:17: "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." Yes;

Jesus came to save the world, not only a few pets; he will save them in some degree of glory. Jesus says: "If I be lifted up, I will draw all men unto me." Will he, or will he make a failure? Romans 5:18: "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." That proves to be true that which we read in 1 John 4:10: "And we have seen and do testify that the Father sent the Son to be the Savior of the world." Not only of a few, but of the world in their own order, as we read in 1 Corinthians 15:22, 23: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order." How grand! Everyone will get what he has earned. In Hebrews 2:9, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." He tasted death for *every* man, not only a few. Therefore he could well say, "For I came not to judge the world, but to *save* the world." What a grand mission it is for Christ to come to *save* the world.

In John 10:10 we read, "I am come that they might have life, and that they might have it more abundantly." So Jesus brought salvation to all the world; but those who obey the commandments of Christ will have a greater degree of glory and happiness and joy and peace in the world to come. Oh, what an incentive to work for Jesus. If it be true, as I have heard it stated, that for everyone that is saved two hundred and eighty-seven are lost; then Christ certainly made a miserable failure in his mission; if the Devil gets two hundred and eighty-seven for every one the Savior gets, then he certainly outgeneraled the Messiah, and the Savior is not the Savior of all men. But the objector says that the Bible says if a man goes to hell he will stay there. I ask, Where does it say so? And I am answered, As the tree falleth so it lieth, and the nearest I can get to that is in Ecclesiastes 11:3, and there I read: "If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." Now for the life of me, I can't see what that tree has to do with the wicked, any more than the clouds and the rain in the same verse, or any other statement in the whole chapter. Not one single reference in the whole chapter to the judgment, so you see the whole statement is too far fetched to be of any value in the case. So you see the best thing for us to do is to

believe the prophets. That hell fire theory has done duty for many years to scare people into heaven; but if people are scared into heaven by preaching hell fire and brimstone, it will take a pot of the same material at heaven's door all the time to keep them there. But the true worshiper will worship God because he loves to do so, and not because he looks on God as a tyrant of whom he is afraid because God can cast him into hell. Such teaching makes infidels, and no wonder. Would endless punishment be for the good of any human being? Would it be unjust in God to be kind to all men in a future state? No, the text says the Lord is good to all; and his tender mercies are over all his works. If God would save all men but can not, is he infinite in power? No; but he can. If God can save all men and will not, is he infinite in goodness? Yes, most assuredly, for he can and will save all men in their own order. Did God desire that all men should be saved when he created them? Most certainly. Will God carry his original designs into execution? Certainly, for Jesus came to save the world (John 3:5). Can he truly love God who worships him through fear of the Devil? No; never; for we read in 1 John 4:18, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." Can the love of God be changed to hatred? No; never; for God is love. Sixteenth verse: "And we have known and believed the love that God hath to us." Can the Deity be universally good if endless punishment is meted out to a single soul? No, for he will punish them only according to their crime, and the abominable theory that hell is so hot the first thousand years that if one was taken out and put into a caldron of red-hot potash, he would "freeze to death instantly," and that he will suffer more in one hour of the second thousand years than through all of the first thousand years, and so keep on getting hotter and hotter all the time—for the life of me I can't see what object the Devil had in view when he invented that kind of a doctrine for man. But sometimes he will overstep his bounds in his anxiety. So believe the prophets, for God is good to all his creation, and Jesus will finally come out conqueror over the Devil, and save all.

Well, says one, how about the unpardonable sin? Suppose a man owes me five hundred dollars, he comes to me and says, Please forgive me that debt; you can do without the money. I say I will; I give him his note; he is clear of the debt, just the same as though he had paid it. Another man owes me one thou-

sand dollars; he comes to me and says, Please forgive me that debt; I can't pay it. I say, I can't do it; the law is so framed that anyone that owes me more than five hundred, I can't forgive it, and you must go to prison for twenty years, for that is the law. He goes to prison for twenty years, and pays the demand of the law. Is he not just as clear after he comes out as that man that I forgave the debt? Only he has the shame on him that he was in prison, and he will for ever be ashamed of himself and will look on himself with contempt for his mistake, notwithstanding he is not in prison any more. He sees what he has missed by his folly. That is the way I understand Daniel 12:2. So some will ask and be forgiven, but the one who commits the unpardonable sin can not be forgiven, the crime is too heinous. But suppose the time of his punishment is to be a million years; that will end some time, he is not forgiven, but pays the penalty, and then he is just as clear as the one who was forgiven, only he will have his shame to bear. May God help us to see God as he is, and not as he is sometimes represented. Thank you.

SPIRITUAL GIFTS.

WHEN we present our claim to the world to-day that God is unchangeable and that the same gifts and blessings are to be enjoyed in the church to-day that were in the church anciently, we hear the cry on the right hand and on the left, "Delusion, deceivers; false teachers." But we learn in the Bible that they told Paul that he was crazy or mad because of much learning, though that is changed now and the cry is, the Latter Day Saints are crazy, or mad, because of ignorance.

You will find my next in Matthew 7:20: "Wherefore by their fruits ye shall know them."

Now we claim that God is unchangeable from the very fact that he says in Malachi 3:6, "I am the Lord, I change not." Also in Isaiah 42:9: "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." I want you to get that verse into your minds, because I am going to prove to-night by the Bible, that we have a right to prophecy, revelation, tongues, interpretation of tongues, and in fact and in short, all the spiritual gifts and blessings which were in the church anciently. Sometimes they are called supernatural gifts, but I object to the term. They are all natural gifts in Christ's church. If they should be in some church organized by man, then they might be called supernatural; but when I find them in the church of Jesus Christ, then they are the natural results of the fruits of the church, or of the Spirit, as God gave it to the church. Now notice the text again: "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." If that does not foreshadow revelation, I do not understand the terms.

Another text to which I want to invite your attention is found in Amos 3:7, and it reads as follows: "Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets."

Now if God has anything to do in the future, and the text is true that he will never do it until he revealeth that secret unto his servants the prophets, you will observe at once the necessity of prophets to whom to reveal his secrets; and if Isaiah told us the truth, that God said before it springs forth he will reveal it unto you, then God has made the promise that everything he is going to do among the children of men he is going to reveal to them before he works or operates among them. What brought

about the expression, "By their fruits ye shall know them"? He said in the 15th verse, "Beware of false prophets, who come to you in sheep's clothing." Now I understand that the sheep are the servants of God. I understand the clothing represents the wool on the sheep, and the wool or the clothing represents the gospel. That some persons will present themselves as shepherds among the sheep and have just barely wool enough upon their backs, or "gospel truth enough," to hide their deception, and tell us that God will give no more revelation in this age of the world. The text says, "By their fruits ye shall know them." Now I want to examine what the fruits are. If I should present myself as a fruit tree man, and would come to a gentleman here and say, "My friend, I am representing a nursery, and I have a tree here called a peach tree; it is one of the grandest bearing trees that you ever heard of; the fruit of that tree is delicious, beautiful, sweet, and large," and to prove that, I hand him a little pamphlet which is printed by the nurseryman, and ask him to read that, as it will tell him the truth; that it is a peach tree and bears delicious fruit. Well, I persuade the gentleman by my introduction and explanation of the tree, to buy one of them. After he has set that tree out, he waits, and he waits, and year after year passes by and he goes out to that peach tree every fall to find peaches, as he supposes, and he never finds any. What conclusion would he come to? Why, that I had misrepresented that tree and deceived him. The catalogue which I gave him did not describe that tree at all; it was some other tree; he never got the tree at all which I described to him as a peach tree. Hence he marks me down as a deceiver; one who took advantage of him. On the other hand, how does he know that it is not a peach tree? Once he went out and he found a little, wee, green, knotty, scrawny, wormy apple upon it, and he says to his wife, "Woman, that is not a peach tree I bought of that man."

"How do you know?"

"Why, by the fruit; he can not deceive me any longer." The fruit gave the case away, that it was not a peach tree at all; but it was another kind of a tree. By the fruits ye shall know.

Supposing, on the other hand, I present myself to another class of people, and I tell them I am a minister of the gospel sent out by Jesus Christ to present his church, and I present the same church which Christ organized, and in that church we find that God placed officers, and he placed gifts there; one gift was that of prophecy; another that of discerning of spirits; another that of

speaking in unknown tongues; another interpretation of tongues; and I may go on and enumerate all the gifts of that church, and I tell you, "Now, you join this church that I present to you and these gifts are in that church." To prove that, I ask him to take the Bible and read it, and he turns over and begins to read in 1 Corinthians 12, and he finds that it does say there that those very gifts are in the church: "Now concerning spiritual gifts [in the church] I would not have you ignorant," and so on. "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge 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," and so I persuade these people to join that church which I present as the church of Christ. There is the Bible to prove what the fruits are in that church, and after they have joined that church and attended meeting for year after year but never hear one prophesying, never hear one speaking in tongues, never hear an interpretation of tongues, what conclusion would they come to? Simply that I had not represented the church that Jesus Christ organized—that I had deceived them. How would you know? By the fruits you would know; because there are no fruits there, and that church which Christ organized had spiritual fruits and they were continued, too, in the church of Christ until it apostatized, and they always shall be in Christ's true church.

If the Lord God is not going to do anything among men without revealing it to a prophet, he must have a prophet if he has anything to do in this age of the world. Sometimes we are almost made to believe by the eloquence used in argument by some men that God has ceased from all his work, that he has retired, locked the windows of heaven against humanity, because he has nothing more to do with them. I want to give you a few quotations to prove that the writers have told the truth in the past, that God will do nothing except he revealeth his secret unto his servants the prophets.

In Genesis 18:1, I read that Abraham was living away down near Sodom, and when God went to destroy Sodom he never opened the windows and rained the fire and brimstone on them until he made known his will to Abraham. Then he told the truth, did he not? Again, we find in Exodus 3:1, when the prayers of

the people of Israel ascended to God and they cried for deliverance, God sent Moses to lead them out of bondage; he never told them to come out until he sent a prophet and revealed his will unto that prophet. Again, in Genesis 6:17, when the world began to get wicked—they were pretty near as wicked as they are now—and he concluded that the days of the sons of men should be one hundred and twenty years. What did he do? He made known his will unto his servant the prophet, told him to build an ark and prepare for that which was to come to pass. So you see we have multiplied evidence that the prophet told the truth, that God would not do anything until he revealed that secret unto his servant the prophet. That is a sure foundation, and “I am the Lord, I change not,” says the text. What will he do in the future? says one. He has got nothing to do in the future. Well, we will invite your attention to a quotation found in Isaiah 11:11, and perhaps we can find something yet for God to do in the future. “And it shall come to pass in that day, that the Lord shall set his hand again the second time”—now, did he ever set his hand the second time? He could not set it the second time unless he had done it before, the first time—“The Lord shall set his hand again the second time,” what for? “to recover the remnant of his people, which shall be left,” where? “from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.” Again God is going to gather them. Now if he gathered them once, how did he do it? He gathered them with a prophet at the lead. A prophet to gather them. “I am the Lord, I change not.” If he gathered the children of Israel once by a prophet, will he have a prophet the next time to gather them? If he does not, he will be a changeable God.

We will invite your attention, further along, to Jeremiah 16:14: “Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt.” What is the matter? Is he going to die? No; he tells us what: “But, the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land which I gave unto their fathers.” There again he refers to the gathering of the children of Israel. When that time shall come he will have a prophet to lead them. Then we will have one prophet anyhow, if not more, and those miracles which Moses performed in Egypt, turning the rods into

snakes, smiting the rocks with the rod and water gushing forth, dividing the Red Sea, and all those miracles will be so far eclipsed by the miracles that will be performed by that prophet that they will never think of Moses any more in the wilderness and the God that brought them out; the bringing of the children of Israel from the north will be such a wonderful work, with stupendous miracles connected therewith. That is one prophet. We will find several before we get through.

Have we any promise that there shall be any prophets *now*? We will turn to Acts 2:38, and read there whether we have a promise and whether that promise is for us to-day; here we find these words: "Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye *shall* [that is the point I want to get before you] receive the gift of the Holy Ghost." What for? "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." We are told that is all right. God gave the Holy Ghost on the day of Pentecost. Now I am going to examine a few objections to this that I have read to-night. I heard an objection made to this once: "You shall receive the gift of the Holy Ghost," and there they stop. Now a new subject begins: "For the promise is unto you," not the promise of the Holy Ghost, the promise of the land of Judea. Think of it! Dividing it that way! If that is true, I will sell out cheap, if I have a promise of inheritance there. Peter made the statement that God made the promise. Now where is the promise? We will turn to John 14:26 and read these words: "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." In John 16:12 we read: "I have yet many things to say unto you, but ye can not bear them now." Mark that—"ye can not bear them now." Thirteenth verse: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." That is the Holy Ghost. When you get that Holy Ghost, by the fruits we shall know it. If it shows us things to come and a man arises under the inspiration of the Holy Ghost and prophesies, he would be a prophet, would he not? He could not help himself, and there it positively says that that shall be the case; but many things that Jesus had to tell them they could not receive then. Has he done telling these

things; has he told all that they could not receive then? If not, have not we a right to receive the Holy Ghost and inspiration to-day as they had then, and Jesus continue to reveal those things to us now?

We will go back again to Acts 2 and read about that Holy Ghost on the day of Pentecost. I want to impress that thought upon your minds. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost"—by the fruits you shall know them—"and began to speak with other tongues, as the Spirit gave them utterance."

This was the real Pentecost, wasn't it? Every Bible believer will admit that that was a Pentecost, and I want to read to you about another Pentecost. I have it in the Bible too, but you haven't got it in yours—it is pasted in mine, and it reads: "All the sittings of the conference were harmonious. The members did not all agree in everything, but the power of Christ was evidenced by the unity of spirit and brotherly love. The religious services were very spiritual and the preaching was not the frothy evaporation of the intellect, but the outbreathing of hearts on fire with the Holy Ghost. One afternoon service was a real Pentecost." Now you all understand what the word *real* means, and I want to show you how real it was, how closely they run together in parallel lines. Then by the fruits you shall know them. "The Holy Ghost fell upon the members; we never saw shouting done so decently and in order as on this occasion; they danced, they cried, and they laughed; they walked the aisle, and all was as harmonious as music from a harp of numerous strings touched by skillful hands. Truly the times have changed, but the Holy Ghost religion remains the same as when our fathers had this power, and we may have it too." I get the idea from this, that the writer refers to the fathers on the day of Pentecost from the very fact that he says, "It was a *real* Pentecost." Then I want to read that again. "On the day of Pentecost they were all filled with the Holy Ghost and they began to walk the aisle and to dance and to shout—" I guess I got the wrong place. I was reading the conference again. This is not the real Holy Ghost that was on Pentecost day, it was that counterfeit. "By their fruits ye shall know them."

Now I can not find in the Testament that they laughed or

danced on the day of Pentecost; where shall we find that parallel manifestation of God's Spirit where they danced; where they walked the aisle, or where they shouted? I remember very distinctly of reading an account where a minister once said he received the Holy Ghost, and he said he was out in the field plowing. He had been converted before this, but he had not received the Holy Ghost; and while he was plowing in the field the Holy Ghost came upon him all at once and he said, "Whoa," and he laid down in the sand and he rolled and he jumped up and hollered, and he started to run, and he went to the road and jumped out over the fence, and he lay down in the road and rolled, and he jumped up and hollered and he jumped over the fence again and rolled in the sand again. Then he said he was so full of the Holy Ghost that if anyone would have seen him then they would have thought he was crazy. Well, I thought so when I read it, and I think so yet. "By their fruits ye shall know them." If that is the fruit, I call it nonsense; it was the fruit of the spirit that was in him, but not of the Holy Ghost.

Now we will go a little farther in this matter, and I come down to the 14th verse. "But Peter, standing up with the eleven." Perhaps some of you are not acquainted with the fact that they spoke in seventeen different languages upon this occasion, by the Holy Ghost. "And when the people heard it they were astonished." And some made fun of it. The idea of speaking in tongues by, or under the influence of the Holy Ghost! "Oh," says one, "I know what is the matter; they are drunk, they are full of new wine." Ah, no; they were not drunken. "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day." It was impossible! Why nine o'clock? Why can not they be drunken at nine o'clock? For the simple reason they were not in Kansas or in Iowa. The saloons closed in the evening and did not open until nine o'clock, and they could not take a jug home with them. It was impossible to be drunk before the saloons opened. But Peter goes on a little further and says: "But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy." "Saith God." Is that high enough authority? God is speaking now—what does he say? "And your young men shall see visions

and your old men shall dream dreams." Now I showed you in the gathering of the children of Israel, God is going to have a prophet there, one prophet anyhow. How many have the right to prophesy and see visions? All who get the Holy Ghost have the right. "And on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." Have we any right to claim it to-day, or has God changed? Has he retired? Has he gone out of business and shut the gates of heaven against humanity? But the objector says that was all fulfilled on the day of Pentecost. Well, perhaps it was! If there is anyone here who believes it was all fulfilled on the day of Pentecost, will he arise and tell me who dreamed dreams that day? I guess there was nobody asleep. Then the promise is that your sons and your daughters in the last day—are we living in the last day? Yes; but I remember an objection raised to this not long ago by an individual who is a very good man, I presume; good enough to steal his brother-in-law's two horses and buggy and run away with them. Anyway he objected to revelations, visions, and dreams in the last days. "Ah," he says, "no one has them anyhow except it is the Latter Day Saints, and they do not have them unless they eat too much cabbage before they go to bed." But I turn over here and I read what the inspired Apostle Paul said in 1 Corinthians 2:11, that no man knoweth the things of God but by the Spirit of God, and because that man did not have any of the Spirit of God, yet he had a Rev. before his name, he thought everybody got their inspiration or their dreams the same way he got his, by eating cabbage or mince pie before retiring for the night.

Here we find that the Spirit of God shall give them revelation. I wonder, if it be true that cabbage is the source of revelation, why the Apostle Peter when he was inspired of the Holy Ghost did not say, "in the last days your sons and daughters shall eat cabbage and mince pie, and shall prophesy"? Because he was inspired by the divine Spirit, and "by their fruits ye shall know them."

"Hold on," says the objector, "you read that 39th verse again, and you will see you are mistaken in claiming the Holy Ghost." All right: "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 Holy Ghost." No; it does not read that way. "You shall receive the *gift* of the Holy Ghost."

Says the objector, "I object to that, because there is a great

difference. On the day of Pentecost they received the Holy Ghost, and we do not get the promise of the Holy Ghost, we only get the promise of the *gift* of the Holy Ghost." Now, if we do not get the real Holy Ghost, we can not bear fruits—by its fruits we shall know. They admit that the Holy Ghost was given on the day of Pentecost, and when they come and say that you shall receive the gift, there they draw a distinction without a difference. Suppose we try that just for a moment!

Here is an old gentleman; he has two boys, and one of these boys becomes of age. Like a good old father, he says: "Now, John, you have become of age; I will give you a farm."

"All right, father, I am glad of that."

"But why do you want a farm, John?"

"I want to raise wheat and oats and rye and corn, peaches, pears, plums, and cherries, and all that a farm will raise."

So he gives the boy the farm and he goes to work and raises these things. After a while, about four or five years later, another boy comes of age, and he says, "William, I'm going to give you the gift of a farm."

"All right, father, I am glad of that."

"What do you want the gift of a farm for?"

"Well, I want to raise wheat and oats and rye and corn, peaches, pears, plums, and cherries, and all that a farm will raise."

"Oh, my boy, you misunderstand me. I did not say you could raise anything; I was just going to give the gift of a farm."

"But my brother raised these things on his farm."

"Well, but don't you see, I gave him the farm, but I only gave you the gift of the farm." Now I would like some person to get up and tell me the difference of getting the farm and getting the gift of a farm.

I want to give a little experience. Twenty-four years ago this month I was in this town. I had heard the Latter Day Saints preach time and again from June until about this time of the year, and a good many in our neighborhood began to get their eyes opened. They were looking for the true church and some were investigating; I among the rest of them. A minister in our neighborhood made the announcement that the next Sunday he was going to expose Mormonism; and he did, and I went to hear him. He came in with a whole armful of books, but no Bible among them. He says in winding up, "Friends, I want to warn you. They will preach the Bible here among you, but when they get you into their meshes they will take you out West and you will

get the balance." Well, that weighed on my mind, and I was like Nicodemus of old, ashamed to be seen among them in daylight; so I went after night to hear them. For an excuse I went up to Woodbury County with the pretense of looking after land, but for the sole purpose of coming to the fall conference of 1879 in Gallands Grove. I landed here at the depot in a tremendous rain; Joseph Luff and Josiah Ells were at the depot. They brought me up into the south part of town where Joseph Lambert lived, and I had not been there a half hour until I got some of the rest out west that the preacher spoke of. D. C. White came in to Brother Lambert's with his little baby dying, or it seemed so at least. I kept myself in the background, being a stranger among strangers, but I was watching what was going to happen. The baby was so sick that they left their buggy on the road for others to bring, and took the train to get there before the child should die. Just as soon as they came into the house, they threw off their wet wraps, and those three elders laid their hands on the child and administered to it, according to James 5:14, and in less than five minutes that child was on the floor playing, and before I got away I was convinced. I wondered if that was what that preacher meant when he said we would get the rest out west.

I stopped at a place on the way called Jefferson, the county seat of Green County. There was a man of my acquaintance living there. He used to preach down there in my neighborhood, and I stopped off between trains to see him. I want to confess again I was ashamed to tell him where I was going. I stayed for dinner, waiting for the evening train. My mind was wrought upon by the Spirit of God, I was seeking for light, for salvation. I says, "Charlie, I want to ask you a few questions. Tell me why we have not got apostles in the church to-day, that no person prophesies, that we do not have any spiritual manifestations or gifts in the church to-day which were in it when Christ was here?"

He said, "Brother Roth, they are not for us. They were for the ancient church. They were given to establish the church; and more than that, Brother Roth, you must not be so inquisitive. You have the Bible, you want to read that, you want to be satisfied with that, and thank God you have got the Bible." This was a grand feast for me, but no comfort for my soul. But I want to make an illustration here now.

Here is a good subject, this old brother before me; perhaps the oldest one here. Supposing he had a family years ago, and

he had, say twelve children, and of course a good old man like he is would be good to his family; and how natural that a man like he would have a good family. After the children grow up he says to his good old wife, "Mother, these children are dear to me, and I am going to show them now that I love them; I am going to show them that I am an impartial father to them, and I do not know any better way than to make a feast for them." And he says, "Now I want you to prepare a meal, and you put on the table everything you know they like to eat." And the good old mother goes to work and prepares the table and the food, and after everything is ready she says, "Now, papa, call in the children; they are all out at work you know," and he goes to the door and says, "Children, come to dinner." They march in, just like good children would, and they sit around the table and they are just as happy as children can be; and the father could not be any happier. He sits down in his easy old chair and says, "Well, children, I have desired to manifest my love to you for years and years. I am so glad I have this opportunity. Now eat and be happy." And the children were gloriously happy in the presence of father and mother. So after they got their meal, he says, "Children, I have proven to you that I love you, now I want you to go and serve me just as you have done in the past and it will be all right, and I will always remember you." And the children say they will be glad to do that and be happy in his service. But he says to John. "I want you to mark down what I had on the table." John, being the scribe of the family, he writes: "We have had pies and cakes, sweetmeats and jams and jellies, turkey and goose," and he enumerates all they had on the table very minutely. The father says, "John, just leave that bill of fare on the table and you go on to your work." A few years after that the good mother is taken away and the father is left alone. After a while he marries again, and by and by he raises more children, just the same as the first ones. Now the good old father has not changed, because he is unchangeable, his love has not diminished, and he says to his good wife, "Mother, we used to have good times with our early family and my first wife, and I want these children to enjoy the same blessings. I want you to set the table for them and give them a feast of good things, the same as I did with my other children."

"What shall I give them to eat?"

"You do not need to cook anything; just give them what is left. You may put on that drumstick of the old gobbler, that crumb of

sweet cake and that drop of jelly. That is enough. It isn't much, but it will do to show them what their brethren had." Now he says, "Call in the children"; and the children march in just as happily as the other ones did, because the father loved them and they loved the father, and the children sit around the same table, the father sits down on the same old chair. "I am so happy"; he says, "I do this to prove to you that I am not partial. I love you all alike and I have desired for a long time to show you that I love you just the same as I did my other family. Now, children, have a good time."

"Papa, I do not see what we are going to eat; nothing here but a few crumbs."

"Now, William," says the father, "you must not be so inquisitive. You must be satisfied with what is there. Where is that bill of fare that your brother John left? Oh, here it is. It reads that the first ones that ate had pie and cakes and jams and jells, sweetmeats and turkey and goose, etc. Now, isn't that grand? You see what your brethren ate. Why can not you be satisfied, and not be so inquisitive, but read the bill of fare and get fat, and ask no more questions; but go right along and serve me just as your brethren did before you."

"Yes," says the objector, "but I do not see the application." I will give you the application now. When the church of Christ was first organized, about the year 30 or 33, or perhaps more fully on the day of Pentecost—we won't object to that just now at least, they sat around the spiritual table, and they had prophecy, revelations, tongues and interpretation of tongues, discernment of spirits, all the spiritual gifts in the church. But after a while, about the year 570 A. D., the church apostatized, and the good Father was without a church for 1260 years. Then he got him another wife or church, and after a while the people joined the church just the same as they did the church before. And the good Father says, "I am impartial. I am the Lord, I change not. I will show the children now that I love them all alike." He calls you and me in this age of the world to sit around the same spiritual table that the older Saints sat around; Peter, James, John, Martha, and Mary, and all the early church, and they had a glorious feast of spiritual things. And I come along and sit down to the same table, and not a thing there but a few crumbs to look at, and the bill of fare to read. And I say, "Father, what is the reason that I am not permitted to enjoy hearing some one prophesy, or hear some person speak in unknown tongues and in-

terpret tongues?" And he will say, "You must not be so inquisitive. You ought to be glad you have the Bible; so do not ask any more questions. Read the bill of fare, the Bible, and go on and serve me just as you have done before." And yet they tell me that he changes not and loves us all alike! Shame on such doctrine! A father of that kind would not be worthy of service or worship, would he?

Suppose when I stand before the judgment bar, I will say, "Father, why was I not permitted to enjoy the gifts of the gospel which Paul told us about in his letter to the Corinthians? Paul says they were in the church then, why not while I lived?" What will he say? Will he say, "They were not for you then, they were only intended for the early Saints. You were born too late to enjoy them"? I will say, "Father, whose fault was it that I was born in 1842 instead of the year that Peter or John was born? What had I to do with my coming into the world?" Oh, no, friends; God will not answer me that way, but he will say, "If you did not enjoy these gifts of the Spirit it was your own fault. It was because you did not belong to my church which I organized with apostles, prophets, seventies, etc. And because you did not obey my gospel, which is faith in God and Christ, and repent from all that is evil and do right, be baptized for the remission of sins (Acts 2:38), be buried with Christ in baptism—remember, buried, not sprinkled (Colossians 2:12), then have hands laid on you for the gift of the Holy Ghost (Acts 8:15-18; also 19:6)—that is my gospel. And my servant Paul told you in Galatians 1:8, 9, that if a man or an angel preach anything else he should be accursed—how could you expect me to bless you with the gifts of the gospel in my church when you never belonged to it, but belonged to man's church, and you refused to obey my gospel. Therefore you are not entitled to the spiritual gifts, for they are for my Saints only. Paul told you in 2 Thessalonians 1:8, that Jesus will come to take "vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ."

So it is not God's fault, but our own, if we are devoid of them. And I would be compelled to turn away in shame and disgrace from the face of a just God and depart from him to see him no more, because of my disobedience to the gospel and refusing to join his church. "I am the Lord, I change not," is the text, and when I turn to Ecclesiastes 3:14, I read, "I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth it, that man should fear

before him." Is it true that God never changes? Is it true that whatsoever he doeth it shall be for ever? The Bible says he gave the early church spiritual blessings. Will he give them to us to-day? Yes; if he changes not he will. Now turn to Acts 2:17, 18: "And it shall come to pass in the last days, saith God [remember who is speaking], I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." The text says, "By their fruits ye shall know them." If they do not have gifts, then it stands to reason that they do not have the same Holy Spirit the ancient saints had as a church, or a people. Have we any further proof on that? We will turn to John 17:3 and read what Jesus says, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." That they might know him is life eternal. We read in Matthew 11:27 what Jesus says about knowing him, and we will find plenty of proofs to establish our claim that there is a necessity for present revelation. "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 whom the Son will reveal him." There is revelation. It is necessary to have a knowledge, and we can not get that knowledge which is essential to salvation without revelation. So then by barring the doors of present revelation, we bar the door of the celestial kingdom of God against us; or, in other words, we will close against us the doors of salvation.

We will try another case. In Matthew 16:13, we find where another person got a revelation. "When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples saying, Whom do men say that I the Son of man am?" Now right down to the question, "But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Now if Peter was blessed by receiving the revelation, would we be blessed by receiving a revelation? or can we be blessed with the same knowledge without receiving a revelation; and if it was essential for Peter to get that revelation, is it essential for us to get it? We pass on, and learn in Ephesians 2:20 that he has built upon that foundation, "And

are built upon the foundation of the apostles and prophets, [that is the same foundation they built on, which is revelation] Jesus Christ himself being the chief corner stone." The thought laid down for us to-day by the apostles of Christ for the foundation of the church was the revelation which God gave to man by Christ and the apostles for the redemption of the world that the church was built on. Says the objector, "I can prove to you that revelation shall cease." All right, where? In 1 Corinthians 13. I turn to it and read it. I said at the start I was going to examine several objections, and I shall examine this one thoroughly. I read in the 8th verse: "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, how can you claim it shall continue when it says there positively it shall cease? We will have to read another verse then, won't we? "For we know in part and we prophesy in part." What is it that shall fail? Prophecy shall fail. When shall they fail? Why, says the objector, when the church is fully organized and established among men; when the gifts were given to confirm the church and they have done so, then they failed because no longer needed. Let us see whether Paul says so. "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." The question resolves itself into this? Is that which is perfect come?

"Oh, yes," says one, "I know a man, he is so perfect he can not sin."

That is perfection, surely. I know a man like that too, and if you know anyone like it and he owes you anything, just get him to pay it at once, because he will be translated before morning; he will not be permitted to stay here any longer; he will be so in a hurry to go he will forget his obligations. Oh, that is not perfection. Says another one, That means the Bible; it is perfect. Is the Bible the perfection that is to come? "Yes, sir," says another. Well, we will examine that claim also. If the Bible is perfect, as we have it, how perfect would it be if we had the nineteen books of which we have the names recorded in this book that we have not got there at all. If that Bible is perfect as it is and we add one single word to it, it makes it imperfect; how perfect would it be if we had the eight books the Catholics have more than we have? Well, says one, I mean the verbiage was perfect. All right, we will try that. If the verbiage is perfect, please

read Genesis 3:8, where we read that they heard the voice of the Lord walking in the garden in the cool of the day? Any of you ever hear a voice walking; if so, raise your hand; no hand up. That is not perfect then, is it? That is not the word of God; men put something in there they had no right to do. Turn to Exodus 32:35, and there read that God plagued the people because they made the calf which Aaron made. They ought to be plagued when they *made* the calf which Aaron *made*. Could they make the calf Aaron made? *No*. One more, 2 Chronicles 22:1, 2: "Ahaziah was forty and two years old when he began to reign; and reigned one year;" and in 21:20, we read that his father "was thirty-two years when he began to reign and reigned eight years," so it is plain that his father was forty. Barnum would have given about \$10,000 for that chap only two years older than his father. If that is perfection, then we do not need prophecy. Now see 2 Kings 8:25, 26, and you will see how old Ahaziah was.

I might give you fifty more of the same kind, but that is enough to show you that that is not perfection anyhow. We will let Jesus answer what position it is. Turn to Matthew 6:10; he says, "Thy kingdom come, thy will be done on earth as it is done in heaven." When that time comes, perfection will come. When the knowledge of the Lord shall cover the earth as the waters cover the deep. Now I give you a key to know when it is come. There will be but one language on the face of the earth. The prophet says there will be a perfect language. I do not know a more perfect language that that one God gave to Adam. Have we got there yet? There are several different dialects or languages here to-night. I do not know just how many. I can speak three myself, and I guess some can speak more than that. Then the apostle says that until that time when there will be only one, there shall be prophecy, tongues, revelations, knowledge, and all the spiritual gifts.

Turn to *Ephesians* 4:13, and there we learn that Paul says prophecy shall be in the church "until we all come in unity of the faith, to a perfect knowledge of the Son of God." Notice 1 *Corinthians* 12:31: "But covet earnestly the best gifts; and yet show I unto you a more excellent way." Paul has been telling all through that chapter about revelation, about tongues, about prophecy. Turn to the 14th chapter, 1st verse, and read: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." What are the spiritual gifts? 1 *Corinthians* 12:1-12,

“Revelation, prophecy, tongues,” etc. He says the more excellent way is to follow after spiritual gifts and desire them, but rather that you should prophesy. Notice the 5th verse of the 14th chapter, “I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.” Now the 26th 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.” That is the more excellent way. Not to do without it, but to pray for them, seek for them, covet them earnestly, contend for them against all opposition, and by the fruits you shall know them, whether we are in Christ’s church.

Well, says one, we do not have them in our church. I have no objection to that. I am examining any *man’s* church. I am examining the Lord’s church, the church of Jesus Christ, and by the fruits ye shall know them, whether they are in the church or not. Twenty-seventh verse: “If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.” That is the more excellent way. That is what Paul called it, not to do without it but continue it right along until perfection enters in. Again, “But if there be no interpreter, let him keep silence in the church; and let him speak to himself and to God. Let the prophets speak two or three and let the other judge.” Why should there be a judge? We have two men side by side to take charge of a prayer meeting, and their judgment is to be inspired to such an extent that when one rises under the influence of the Spirit and speaks in prophecy or tongues, they may judge whether it is the Spirit of God, or whether it is some other influence manifested. “If anything be revealed to another that sitteth by, let the first hold his peace.” There is revelation again. And again, “For God is not the author of confusion.” “And the spirits of the prophets are subject to the prophets.” There is the dividing line between the church of Jesus Christ and the church of the Devil. There is an order and I used to be a member of it, and when the Spirit takes hold of an individual, that person will fall on the floor; they are compelled to prophesy or speak whether they want to or not, and they do not know what to say. Here is the dividing line: The Spirit of God will inspire the prophet and he can speak or let it alone; but the spirit of the Devil gets into the medium and they have to act and

they can not help themselves. Do not tamper with that damnable, soul-destroying, God-defaming *Spiritualism*.

Again, we read the 37th 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." The more excellent way is the commandment of the Lord, that they shall prophesy, that they shall speak in tongues, they shall interpret, that is the more excellent way. Now for the clincher! "Wherefore, brethren, *covet* to prophesy, and forbid *not* to *speak* with tongues." That is the more excellent way. The Lord gives an individual the spirit of revelation, and he rises and speaks in tongues; do not forbid him and say is it done away. By their fruits ye shall know them. If that was the fruit of the Spirit then, it is now; if not, why not? One more quotation, Revelation 11; and there we have another prophecy that there shall be prophets in the last days; and he says, beginning at the 2d verse, "But the court which is without the temple, leave out and measure it not; for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnessess and they shall prophesy one thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees and the two candlesticks standing before the God of the earth."

I want to examine an objection to that. We are told it does not mean prophets, but it means the Old and New Testaments. We will read it in that light: "And I will give power unto my two witnessess [the Old and the New Testaments] and they shall prophesy," etc. These are the two olive trees [the Old and the New Testaments]. "And if any man shall hurt them, fire proceedeth out of their mouth [the Old and the New Testaments], and devoureth their enemies. And if any man will hurt them, he must in this manner be killed. These have power [the Old and the New Testaments] to shut heaven that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will. And when they [the Old and the New Testaments] shall have finished their testimony the beast that ascendeth out of the bottomless pit shall make war against them [the Old and the New Testaments], and shall overcome them and kill them [the poor things get killed] and their dead bodies, [the Old and the New Testaments], shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the peo-

ple and kindreds, and tongues and nations shall see their dead bodies [the Old and the New Testaments] three days and an half, and shall not suffer their dead bodies to be put in graves." That is one consolation, that they did not allow them to bury the Old and the New Testaments. "And they that dwell upon the earth shall rejoice over them [the Old and the New Testaments], and make merry and shall send gifts one to another, because these two prophets tormented them that dwell on the earth; and after three days and an half, the Spirit of life from God entered into them [the Old and the New Testaments], and they stood upon their feet and great fear fell upon them which saw them"—and I do not wonder. Here is the best of all: "And they heard a great voice from heaven saying unto them [the Old and the New Testaments], *Come up hither*. And they ascended up to heaven in a cloud, and their enemies beheld them. And the same hour was there a great earthquake" (and I would not wonder if it would send a great earthquake to see the Old and the New Testaments going up to heaven and we see them no more.)

That is not true, is it? We have the prophecy that God will do nothing except he revealeth it to his servants the prophets. There was the prophet there as it was in the days of Noah—so there will be when Christ comes again. The glorious kingdom descends when Christ comes with perfection to establish his perfect millennium. Now see Mark 16:16, 17, Jesus says these signs shall follow the believer; one is the believer, shall speak in tongues; did Jesus tell the truth; are we right when we claim the spiritual blessing? Paul and Jesus say yes. May God lead and direct you, is my prayer, that you all may see the light and enjoy the blessing, and bear the fruits of the true church of Christ, for by their fruits ye shall know them. Thank you for your close attention. Amen.

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 not to 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 have heard the position taken 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 comes 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 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, 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," say you, "then it's not the United States of America."

"Oh," 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 start 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 four 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 11:11, and read 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 21:43, and there we have another reference made to the kingdom of God, where Jesus says: "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 can not 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 1:12 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 state-

ment 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 firstborn from the dead; that in all things he might have the preeminence."

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 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 on the third chapter of Saint 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 can not 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 can not 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 school-boy 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 can 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"—oh, 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 Himmelriche is inwentich 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 me 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 grip. I heard a man in Chicago say, 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. 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 turn to Matthew 23 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 Matthew 23:13 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 pretense 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 far-fetched, 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 Matthew 13:31, 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 1 Corinthians 12:12, 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 Colossians 1:18, 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 1:18: "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 4:4. 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 1 Corinthians, 12:19, 20, 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 1 Corinthians 12:28 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. Oh, 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?"

"Oh, 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?"

"Oh, 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?"

"Oh, 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?"

"Oh, 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 doesn't satisfy my mind that we have a right to expect apostles and prophets to-day, because I turn right over here to 1 Corinthians 13, 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.

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 be 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; then 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, 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? Oh, 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 4:11, and there we get another additional witness upon this subject of just how long these prophecies shall continue. We read here: "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 alike. 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 (1 Corinthians 12:28,) 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 fullness 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 or 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 can not 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

1 Corinthians 12, 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 offices of apostles and prophets and put them away back yonder when they were 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 needed then it is needed now. If not, why not?

But we go a little further in this examination, and we find in 1 Corinthians 12 some more work of these officers in the church, and we find here that Paul describes the church as a man, and that the hands, and the eyes, and the feet were all essential. But after a while they begin to look around and they come to the conclusion that they are not essential. Paul says emphatically that the hands can not 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 a while 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 doesn't seem to affect her very much, and he takes off another; and as 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 a while 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 to-night? 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 John 15:5 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 organizations are branches of the vine." Let us see if that is correct; I will turn to 1 Corinthians 12 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 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 can not 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.

Now we turn to 1 Corinthians 12:2, and I am going to give you just a few clusters of the grapes 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." Oh, 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 in 1 Corinthians 14:26: "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.

"Oh, 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 is 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 John 3:5, 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."

"Oh, well, all this is done away with, of course." But the *Bible* doesn'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 Saint 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 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 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 hardhearted 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 John 7:17 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.

LAYING ON OF HANDS.

I AM glad to have the opportunity of appearing before you this afternoon. It is consoling, at least, to know that, by the last few sermons that have been delivered, some have been well pleased with what they heard; and I think that some were well satisfied that all was going to run smoothly, and closed their eyes, supposing it would be all right when they waked up. I have no objection to your taking a nap if you feel like it, but be careful and don't snore and disturb your friends, for I would not like to see anyone disturbed who wants to hear.

The words which we expect to use for a text this afternoon are found in the 17th chapter of the Acts of the Apostles, and the latter clause of the 6th verse. It reads: "These that have turned the world upside down have come hither also."

We shall try, at least, to make a personal application of this text this afternoon, as I presume there are those here perhaps that stand in opposition to the position which we take in many points concerning the doctrine of Jesus Christ. I shall try to ascertain whether the position we take is a tenable one or not.

I do not think and I do not suppose any of you would for a moment think that the person of whom this text is declared, even Paul, turned the world upside down with a lever and fulcrum or something of that character, but that it has reference to something else. And I believe that that something else was the doctrine—religious doctrine, or theory, that was believed among the children of men in the day and age of the world when these words were spoken. I believe that history repeats itself to-day on this same ground; I believe that the doctrine that we present as a people has been the means of turning the world upside down to-day, just as much as did the doctrine taught in the days of Christ and the apostles.

The subject which we desire to examine this afternoon in connection with this text is that of the laying on of hands, as we find it strenuously objected to in the world. Within the last few months I have heard men abuse it vehemently, and call it blasphemy for Latter Day Saints to make claim to authority to lay on hands for confirmation, or the gift of the Holy Spirit; and I want to examine, by God's word this afternoon, and see whether we have a right to claim this ordinance to-day—the laying on of hands for confirmation, or the gift of the Holy Spirit, and I want to tell you what I believe about these things. (I am in the habit of

telling people what I believe, and then telling them why I believe it.) I believe the laying on of hands is an ordinance in God's house and has been, not only since the days of Jesus Christ, but was practiced away back in the days of the patriarchs. I believe too, that the laying on of hands was practiced for more than one purpose. We find in the word of God that the laying on of hands was practiced for four specific purposes. First, it was practiced for the blessing of little children; secondly, for confirmation, or the gift of the Holy Spirit; thirdly, for the healing of the sick—for administering to the sick, and fourthly, for the ordination of the ministry.

Now when we examine those who oppose us in this declaration, we find that almost all the religious denominations of the entire world agree with us that the laying on of hands for the ordination of the ministry is essential to-day; there is scarcely an exception; it is practiced over the entire world for the ordination of the ministry; but when we come a little further along and claim that it is necessary to lay on hands for the blessing of little children, for confirmation and for administering to the sick, we are derided and called blasphemers, because we assume or claim authority to officiate in the ordinance of Christ. Now if the world should suppress one of these principles and practice three, it would look more consistent; but where is there a man who has a right to suppress any of God's words or ordinances?

We turn to Matthew 16:20 and find in the great commission given by Christ to his apostles, that he tells them to go into all the world and "teach them to observe all things whatsoever I have commanded you." "All things." Now I believe that some one of those "all things" is the laying on of hands, as I expect to prove.

I shall reverse the program for a short time, and instead of beginning with the laying on of hands for the blessing of little children, I will begin with the laying on of hands for the ordination of ministry, and see whether in that we turn the world upside down. I know that when we make claim for the laying on of hands for any purpose, the entire world is arrayed against our position, and it is thereby that we are turning the world, or the doctrines of the world, upside down. Let us go back and see whether there is any foundation for the laying on of hands for the ordination of the ministry by reason of its being practiced anciently. Turn to Numbers 27. There we have an example on record where the laying on of hands was practiced anciently for

the ordination of the ministry. The 15th to 17th verses read: "And Moses spake unto the Lord, saying, Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd."

Now remember we are going to examine the authority for the laying on of hands for the ordination of the ministry, and I shall give but few examples of this, as there is but little opposition to it. We go on further: "And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient." Here we have an example given in the days of Moses, that he was to lay his hands upon a certain person and give him honor and authority to officiate in the kingdom of Israel. That is one purpose of the laying on of hands—to confer honor and authority upon those receiving the ordination. But suppose we talk about this Moses now. He laid his hands upon this Joshua here, to confer some of the honor and authority upon him that he (Moses) had. Suppose Moses had no authority, what object would there be in laying his hands on anyone? So we might go right on and examine, in our day and age of the world, those who claim to lay on hands for the conferring of honor and authority, and supposing at the same time, that they practice this ordinance they themselves have no authority, where would any benefit be derived from the laying on of their hands?

In turning on a little further, to Hebrews 5:4, we claim that Paul emphatically declares that "No man taketh this honor [or authority] upon himself, but he that is called of God, as was Aaron." And in Exodus 28:1, 2, we learn that Aaron was called, or received this honor by a living prophet, Moses. What honor does he speak of here? The honor of officiating in the priesthood of the church, or kingdom of God. Here we find it essential that this man should lay on hands to confer honor and authority. But he himself must have authority before he can confer it upon any other person; hence the necessity of authority to lay on hands. But we will turn a little further along, now to Deuteronomy, and in the 34th chapter we find an example of the fulfillment of this declaration. In the 9th verse we find these words: "And Joshua

the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses." For Moses conferred the authority upon him to lead the children of Israel, which he (Moses) was commanded to do. We will pass that hurriedly, only stopping to show that the laying on of hands was practiced anciently. Turning to Acts 6, we find it was practiced in the days of Christ and the apostles. We have the declaration in verses 2 to 8: "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people." Here we have the declaration that the laying on of hands was employed to confer authority and power upon those receiving the ordination. We will next turn to Acts 13:2. There we find that Barnabas and Saul were separated for the work of the Lord, by the direction of the Holy Spirit. "And they laid their hands on them and sent them away."

Again, in Acts 14:22, 23, we find that they ordained elders—laid their hands on them, thereby conferring authority upon them to act in that capacity. In Mark 3:14 we find it recorded that Christ ordained the twelve apostles, gave them authority over unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. In 1 Timothy 2:7, the Apostle Paul acknowledges his ordination, (that was by the laying on of hands) receiving authority therewith to act as a preacher and an apostle. In John 15:16, Christ states that he chose his apostles and ordained them to officiate as apostles. So we pass along. In Hebrews 8:3, we find these words: "Every high priest is ordained to offer gifts and sacrifices." And we have an admonition in 1 Timothy 5:22 to "lay hands suddenly on no man." Because

thereby we might make a mistake and confer authority upon one unworthy of it; for a man must first be called of God as was Aaron, by a living prophet before he has a right to receive the laying on of hands for ordination to the ministry, therefore, lay hands suddenly on no man.

Now we pass from the ordination of the ministry, as I said before, to examine the second proposition; that of blessing little children, and see whether we have any of God's word on our side in the practice of that ordinance. We turn first to Mark 10:13 to 16. There we have an example of our blessed Lord and Savior when he was upon the earth: "And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, and put his hands upon them, and blessed them."

How wondrous strange this is in comparison to some of the doctrines of the nineteenth century! How strangely that compares with what some people have been taught; for the world has been turned upside down in opposition to this doctrine we here find practiced by Christ. See how the following compares with the teachings of our Lord and Savior Christ:

"There is a never ending hell,
And never dying pain,
Where infants must with demons dwell,
In darkness, fire and chains.

"Have faith, the same with endless shame,
For all the human race,
For hell is crammed with infants damned
Without a day of grace."

This you know is one of Doctor Watts' beautiful hymns. I don't wonder that this doctrine turned the world upside down, when Jesus the Christ came and told us that little children should be suffered to come unto him. He said: "Of such is the kingdom of heaven." Is it not such doctrine as set forth in Doctor Watts' hymn, made by men, that is turned upside down by Christ and

the apostles? If so, it is the doctrine of devils. If it was in opposition to the doctrine of Christ—if the doctrine of Christ was in opposition to that which was received by the world, and if the world was turned upside down by that doctrine, then the same doctrine will turn the world upside down to-day; and it is doing it everywhere, for when we preach and practice it, we are accused as false teachers, and deceivers, turning the world's doctrine upside down. We here have Christ teaching his disciples to suffer little children to come unto him, "and he laid his hands upon them and blessed them." Suppose this position was incorrect; suppose we had no authority anywhere to lay hands on little children and bless them, where could any harm come to a darling little child for an elder to take it up in his hands and invoke the divine care of the angels upon it; where could any harm come to it, supposing there was no law on record authorizing it? Could there be any possible harm? I think not. That is the reason I believe that we have a right to practice the ordinance in God's house, because I find that Christ practiced it, and he tells us to observe all things. "Teaching them to observe all things whatsoever I have commanded you."—Matthew 28:26.

We go on a little further; we find in Matthew 19:13 to 15, another example of this same character of the laying on of hands by Christ to bless little children. It is said: "By the mouth of two or three witnesses shall all things be established." We expect to produce more than two or three witnesses this afternoon. Here we have an example of Christ blessing children. We are told that those people brought little children to him to have him lay his hands on them and bless them. How did those people know anything about this practice? How did they know there was any such an ordinance in existence? We will show you by and by that it was practiced away back in the days of the patriarchs, and was continued down, I presume, to the days of Christ; therefore they knew of this practice of blessing children; "And he laid his hands on them, and departed thence."

Now we turn to Luke 18:15, 16: there we have another example of the blessing of children: "And they brought unto him also infants, (also infants. Here we have three classes of children referred to—young children, little children, and infants, doubtless all referring to the same class of individuals. The same request is made—that he should touch them, pray over them, and bless them,) but when his disciples saw it they rebuked them. But Jesus called them unto him, and said, Suffer little children to

come unto me, and forbid them not, for of such is the kingdom of God."

So we go on. The question is asked: "Where do you get authority to lay on hands as the Savior did?" We turn to John 14:12, where we find these words: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Now we want to see whether the laying on of hands for the blessing of children was practiced before the days of Christ. Turning to Genesis 48, we will begin reading at the 5th verse, and pass along as hurriedly as possible: "And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt," and he goes on to describe them. "And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath showed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. . . . And he blessed them that day." Here we have an example away back in the days of Israel, that he blessed children, and it is said: "He laid his hands upon their heads." Thus we have examples of the blessing of children before the days of Christ; therefore it was nothing new to those mothers—the blessing of children, and for this reason they could come and ask Jesus to lay his hands upon their children and pray over them and bless them. They were conversant, I presume, with those things which were written; therefore they had a right to practice them.

So we pass along from that and come down to the laying on of hands for confirmation, for the gift of the Holy Ghost. Here we find the world rising in opposition to us upon this plan, upon this ordinance of God's house, the professing world becoming so shocked that its doctrine becomes turned upside down when we claim that in order to receive the Holy Spirit and be confirmed members of Christ's church we must have hands laid upon

us by those who are in authority, or who have been called of God as was Aaron, by a prophet. Turn with us to Hebrews 6:1, I. T., where we read: "Therefore, not leaving the principles of the doctrine of Christ, let us go on unto perfection." And we find those principles of the doctrine of Christ are: "Repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Therefore, the doctrine of the laying on of hands was at that time one of the principles of the doctrine of Christ. If it was then, is it not to-day? And if not, why not? If it has been abrogated and there is one here to-day who makes the claim that it has, please tell me the chapter and verse where I will find it repealed. As I hear no answer I take it for granted that it is still in force.

Another objector says: "That was only for the ordination of the ministry." We will see if we can find anything in that connection. It is one of the principles of the doctrine of Christ, and we claim, for confirmation, or the gift of the Holy Spirit. We want to see if we can find any proof on that. Turn to Acts 8, and there we learn that, when the disciples were scattered abroad, Philip went down to Samaria and preached Christ unto them. After preaching Christ unto them, "The people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed. And there was great joy in that city. But there was a certain man called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. . . . But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." The principles of the doctrine of Christ are faith, repentance, baptism, and the laying on of hands. We have heard considerable about faith and repentance, and now we want to examine the laying on of hands. "But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also. . . . Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter

and John." What for? Because the people had complied with only a part of the law. And when they came down they prayed for them. What did they pray for them for? That they might receive the Holy Ghost, "for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus," only had obeyed part of the law, hence the necessity of obeying it all. "Then laid they their hands on them, and they received the Holy Ghost," because that is part of the principles of the doctrine of Christ. Here we have an example of the laying on of hands for the gift of the Holy Ghost. Now remember what Paul says in Galatians 1:8, "But though we, or an angel from heaven, preach any other gospel unto you than that which we (Paul) have preached unto you, let him be accursed." Therefore I preach and practice it, and I do not want to be accursed. "Well, that is all right," says the objector, "but I have had the Holy Ghost in the past without the laying on of hands, because I am a Gentile; for I being a Gentile can receive the Holy Ghost without the laying on of hands, because in the 10th chapter of Acts of the Apostles we find that the Gentiles received the Holy Ghost without the laying on of hands, and I have a right to receive the Holy Ghost as well as Cornelius." In the 10th chapter of Acts we find that very fact demonstrated. There was a family of Gentiles there. "A devout man; and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." And an angel came and told him to send for Peter of Joppa, who would come and preach Christ unto him—the same doctrine that he (Peter) preached everywhere—and when the messenger came Peter was upon the housetop praying, where God showed a vision unto him. Now perhaps this matter is old to some of you, but it is not so to all, I know. We find that the Jewish nation believed that none but themselves were to be saved. Their law forbade them having anything to do with the Gentiles, therefore they thought the Gentiles would all perish; hence it was necessary that God should show them differently. Here God let down a sheet unto Peter, "wherein were all manner of four-footed beasts of the earth and wild beasts, and creeping things, and fowls of the air;" and God commanded Peter to slay and eat, but Peter refused, saying, "I have never eaten anything that is common or unclean." And the Lord said unto Peter, "What God hath cleansed, that call thou not common." This was done thrice, and the vessel was received up into heaven again. Now, just about this time these messengers were standing at the door

calling for Simon Peter, and the Spirit said unto him, "Go with them doubting nothing." Now we may know where Peter was placed. Here was the Jewish law, under which he had been fostered and educated, forbidding him to associate with other nations; here on the other hand was the Spirit of God telling him to go with these Gentiles, doubting nothing. It is no wonder that Peter was in a strait to know what to do. Here was the law on one side forbidding him to go; here was the Spirit on the other side commanding him to go. What is the result? He went. And he said to six of his brethren, Go with me; I want you to bear witness to what is done. And perhaps he told them all that had happened to him while on the housetop. Here is the law forbidding him to go, but the Spirit says, Go.

Now we go to the house of Cornelius. Peter preached unto him and the Holy Spirit was poured out upon them, and now Peter began to realize the position which he occupied—that the Gentiles had a part and lot in this salvation. "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." And I think the greatest astonishment was that they received it outside of the law of the laying on of hands, but God had to show them that the Gentiles had a part and lot in this salvation.

In the next chapter we find this in regard to Peter; when they which were in Jerusalem heard of this they called him to task. What is the result? He said, Here are six brethren that were with me, they know all about it. And when they rehearsed it, the apostles and brethren were astonished and praised God, that he is no respecter of persons. I believe that if God had not performed these miracles to show them that the Gentiles had a part and lot in this salvation, they would have refused to preach the gospel to them, as they were so traditionized in their law; I believe they would have refused to obey the commandments of God had it not been for this, but when God performed these miracles they realized that the Gentiles had a part and lot in salvation. These were Gentiles, I will agree, so we will turn to the 19th chapter of Acts and read. We find the record there of other Gentiles being baptized. Paul going down to Ephesus found twelve disciples that had been baptized by some one, and he asked them, "Have you received the Holy Ghost since you believed?" They had not, indeed had not heard of such a thing. What is the matter? Some person had baptized them, I presume,

who felt in his heart that he ought to go and preach the gospel, though without proper authority, not having been called of God as was Aaron. But when Paul found that they had not heard whether there be any Holy Ghost, he baptized the whole twelve again. And he laid his hands upon them. Why all that? Why go back to the old plan if the Gentiles could receive the Holy Ghost without the laying on of hands? But Paul comes right back into the channel adopted by Christ. The principles of the doctrine of Christ are faith, repentance, baptism, and laying on of hands. Then the laying on of hands for the gift of the Holy Ghost is one of them, for we find Paul right in the old channel here and giving it in that way.

Again we are told by the objector that that is all right: that no one but the twelve apostles had a right to lay on hands for the gift of the Holy Ghost. Let us see about that. In the 9th chapter of Acts we find a certain man named Paul, or Saul of Tarsus, and another man named Ananias, who being sent of God, came where Saul was and laid hands upon him for the gift of the Holy Ghost; and I can safely say that Ananias was not a special apostle for this work, nor, indeed, one of the apostles at all, so that objection falls to the ground, too.

Passing along a little further we find that this gospel was to begin to be preached at Jerusalem. See Luke 25:47. And here we have in Acts 8, Peter and John right from Jerusalem laying on hands. Here in the 19th of Acts we have Paul doing the same thing. And it shall be preached among all nations. (See the 47th verse of the 24th of Luke), but we haven't time to dwell long on that subject. There is another purpose for which the laying on of hands is used, and that is administering to the sick. I know the world objects to that strenuously, saying that we have no right to lay on hands, or administer to the sick. Turning to Luke to learn whether the laying on of hands for the healing of the sick was practiced in that day, I find that it was so, but we are told that that was only one of the ordinances of God's house at that time; that that was practiced by Christ to make the people believe that he was the Son of God. That is what the miraculous manifestations were for in that day; they were not intended for our day, or to continue down to this enlightened age of the world. We want to see whether this objection is true, or whether I have a misapprehension of God's word. In Luke 13:11, 12, we find these words: "And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could

in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her, and immediately she was made straight again and glorified God." Here we have an example of Jesus laying his hands on one that was sick. Was it done to make the people believe that he was the Son of God? Now turn to the 15th chapter, where we have another example where Jesus laid his hands on the sick to make the people believe he was the Son of God (?). "And it came to pass, when he was in a certain city, behold a man full of leprosy, who seeing Jesus fell on his face and besought him saying, Lord, if thou wilt thou canst make me whole. And he put forth his hand and touched him, saying, I will, be thou whole. And immediately the leprosy departed from him. And he charged him to tell" [every man that I am the Christ, because I have made thee whole? That is what is claimed to-day; let us see whether it is what Jesus said or not.] "And he charged him to tell no man, but go and show thyself to the priest." Well, that is quite different from what we are told to-day; that Christ did it to make people believe he was the Son of God. He told them to tell no man of it. In the 4th chapter we have another example. There we find this reading: "And Simon's wife's mother was taken with a great fever, and they besought him for her. And he stood over her and rebuked the fever, and it left her; and immediately she arose and ministered unto them. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on everyone of them, and healed them. And devils came out of many, crying out and saying, Thou art Christ, the Son of God." And he commanded them to tell everybody; is that it? to make believers? No, he says unto them not to tell it. Why? Because they would publish it to the world. "Son of Man, why hast thou come to torment us before our time?" He rebuked them; he did not want to be published that way. So we find that the miracles which Jesus did were not to make believers, to gratify sign seekers, neither to make the people believe he was the Son of God. In the 9th chapter of Matthew we have another example of the same character, showing that the laying on of hands for the healing of the sick is one of the principles of the doctrine of Christ, and not to make people believe that Jesus was the Christ. In the 9th chapter, 6th to 8th verses, we have this reading: "But that ye may know that the Son of Man hath power on earth to forgive sins, (then saith he to the sick of the palsy), Arise, take

up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marveled, and glorified God, which had given such power unto men." Again in this same chapter we have another example. In the 18th verse we have these words: "While he spake these things unto them, behold, there came a certain ruler unto him, and worshiped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live." Why, it is wonderful how those people knew concerning the laying on of hands. Where did they learn of these things? "Lay thy hand upon her and she shall live."

I will pass by that woman who touched the hem of his garment and was healed, and come on down to the subject again, twenty-third verse: "And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth,"—why didn't he leave them all in there; why didn't he invite them all to come in and then show them a miracle and thus prove that the kingdom of God was come? But he put them forth and then healed the woman. Thus we might give you instance after instance to show that Jesus did not perform these miracles to make the people believe he was the Son of God or to accommodate the wicked and adulterous generation. In the 8th chapter of Mark it is recorded that there was a person who was blind (he had been born blind) brought to Jesus to be healed. And he took the blind man by the hand, and led him out of the town; then Jesus anointed his eyes and asked him, Dost thou see? And the man looked up and said: I see men as trees walking. And Jesus administered to him the second time before he fully received his sight. Now there is one thing right here that I would like to call your attention to. That is this: When Latter Day Saints administer to the sick and they are not healed, and you ask why it is, if we have authority to lay on hands for that purpose, I will answer it if you will tell me why it was that this man had to be administered to twice by Christ, the Son of God. Although he had power to raise the dead he had to administer to this man twice before he received his sight. So we have this example of Christ's power. We pass along and find many instances of the same character—instances of administration to the sick, by the apostles. We could show other instances of this kind, but we will pass over them and come down to an

incident in Paul's work, found in 2 Timothy 4:20. "Trophimus have I left at Miletum sick." There we have an example where Paul left one of his brethren at a certain place sick. Paul had wonderful power to heal, yet here he failed. Why didn't he heal that brother and bring him with him, and not leave him there sick? The reason is that God knows best what is good for us.

Now the question arises, Where do you get authority to administer to the sick? We will tell you. We turn to James 5:14, where I believe we find one declaration of this authority. We have these words: "Is any sick among you? let him call for"—who, the doctor? No, it says, "let him call for the elders of the church." Here is a positive command: "Call for the elders of the church." Who? You, any of the members of the church. "Call for the elders of the church." What shall they do? Anoint 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. That is the reason the sick are not raised every time, because the Lord does not see fit to do so. Here we find the members of the church of Christ commanded to call for the elders of the church when sick. "Well," says one, "that doesn't say that they shall lay hands on them." That is a fact, but maybe we will find that, too. Turning to Mark 16 we have a declaration from on high of this same character. We will see whether we are commanded there to lay on hands to heal the sick. "And afterward he appeared unto the eleven," etc., but we will come down a little further: "And these signs shall follow them that believe: 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." Now taking the two passages together we have this language: If there is any sick among you let them call for the elders of the church and let them pray over them, anointing them with oil in the name of the Lord, laying hands upon them, and they shall recover. There is where we get our authority from—from the word of God, because he declares, If there is any of you in the church of Christ sick, call for the elders of the church. "They shall lay hands on the sick and they shall recover."

Now, friends, when I claim to lay on hands for the blessing of little children, for confirmation, or the gift of the Holy Ghost, and for the healing of the sick, do I arrogate authority that Jesus does not give to me? This is what Paul refers to in Hebrews 5:4, when he says: "No man taketh this honor unto himself, but he

that is called of God as was Aaron." Now we want to know how Aaron was called, my brethren, and I take the position that he was called by a prophet of God and received authority by the laying on of hands. In Exodus 28 we find that he was called by and through a living prophet; and in Numbers 27:18 to 23 we read the following: "And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient. . . . And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: and he laid his hands upon him, and gave him a charge; as the Lord had commanded by the hand of Moses." "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." And this is why these things are denied by the world to-day, because they are not called of God "as was Aaron." I ask my brother, Where did you get the authority to preach? and he at once cites me to Mark 16:15, where Jesus says, "Go ye into all the world," etc., then says, "There is my commission." Well, but when I read the 14th verse I learn that this commission was to the eleven only, and I ask my brother, who holds that that is his commission, Which of the eleven are you? Are you Peter, James, Matthew, Mark, John—which one are you? The brother says he is John. Yes, he is John, but not the Apostle John, of the eleven. If that commission given to the eleven means everybody, then every man, woman, and child in this vast audience, and not only in this audience, but everybody, is commanded to go and preach; and if everybody is to be a preacher, who is he to preach to? When I read the 18th verse, which says they shall lay hands on the sick, and ask the question, Who does that mean? the preachers of to-day say it was the apostles; and I read the 14th verse and ask, Who does that mean? and I am told that it means everybody. That kind of interpretation looks to me like what is said concerning things is upside down, because the 14th verse says emphatically that he told the eleven to go and preach—not my brother John here, or anyone else, and if my brother John goes out on that commission, I fear he arrogates authority to himself which does not belong to him; or, in other words, steals another man's commission; and I read in the 17th verse, "And

these signs shall follow them”—the eleven? Oh, no; it doesn't say so; it says, “them that believe.”

Now; there is only one conclusion I can come to, and that is (if the Bible is true, and I believe it is) if the signs don't follow it is a sure token that we don't believe; and if we don't believe, we can not be saved in the celestial kingdom, for Jesus says, “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.” May God help us to obey all, and reject none. Amen.

THE PERSONALITY OF GOD AND THE DOCTRINE OF CHRIST.

I AM glad that we have such a goodly number out to-night, to hear from God's word. The subject as announced last night is, Who, where, and what is God? The words of the text are found in Joshua 24:14, 15, "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."

You will notice in this quotation that the writer indicates that there were certain gods served there—the gods which the fathers served, which we understand is not the God which the writer desired to present before them—and asked them to decide which god they were going to serve. Now, if I were to ask this question, to-night, of the Christian world, Where is God? the almost universal answer would be, He is everywhere. I would ask the question, What is God? I would be told, He is a spirit. I wish to examine whether these things are true. Joshua says, "Serve God in sincerity and in truth." If we expect to worship God properly, we must first learn what God is. We are told in this age of the world that God is everywhere at the same time, and that he has neither parts nor passions. That is the theory advanced and believed by a great many. "And in this godhead there are three persons, the Father, the Son, and Holy Spirit," we are told, and that the Father, the Son, and the Spirit are of one substance, and without passions or parts. Now if this be true, then it is no wonder so many prayers offered to-day are unanswered.

A certain minister made the declaration, some time ago, that he would just as leave bow down to, and pray to the stove, and expect an answer, as to pray to God and expect an answer; and I say it is no wonder; for if I should write a letter to the President of the United States it is not likely that I would get an answer from the ruler of England; and if I pray to a god that is everywhere, and has no ears, nor eyes, nor parts, how unreasonable it would be for me to ever expect an answer to my prayers.

First, we will see who and what God is. One question is answered in John 4:24. There it says, God is a spirit. But the

objector says: "Because God is a spirit, he has no parts nor form." I expect to prove to-night that a spirit has parts and form, and that God is a person. Sometimes that makes people stare, but that does not make much difference to me, if the Bible is on our side. The first quotation following this is found in Genesis 11:5-7:

"And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech."

Now, if it be true that God is everywhere, pray tell me why did he have to come down to see the city? He would be there already. You will notice the expression in this quotation also, that God talks as though he was somewhere above, and was going to come down to confound the language of those people who were building the tower of Babel. If God is everywhere at the same time, this language is erroneous and misleading. I will turn to Genesis 18:21:

"I will go down now, and see whether they have done altogether to the cry of it, which is come unto me; and if not, I will know."

The same language used in the other quotation. He is going to go down and examine and know whether these things be true. Now, if God was already down here, he would have no need to come. If God was down here, he would have no need to send angels to ascertain whether these things are so. (That they might or would know, as the Inspired Translation has it.)

Again, in Matthew 6:9, the Lord Jesus instructs the people—his disciples, perhaps—to pray; and what language did he use in that prayer? Do you suppose the Lord Jesus knew where his Father was? If he did not, who would know? And what did he say? "Pray ye: Our Father who is everywhere"? Is that what he said? You all know that prayer which is called the Lord's prayer. It is taught in every Sunday school. Jesus didn't say, "Our Father who is everywhere," but "Our Father which art in heaven." Thus we see Jesus locates the Father in heaven, and not everywhere, so that there may be a possibility that the Father is a person and can no more be everywhere at the same time, than can you or I. I think that is enough, for the last text, which is

from Jesus, locates God in heaven, and not everywhere at the same time.

To prove what God looks like, we will turn to Genesis 1:27: "So God created man in his own image, in the image of God created he him; male and female created he them."

Now, the question before us is, Has man got an image? If man has an image and a person, then God has, because the writer here says—and he was told by God himself what to write—in the beginning God created man just like himself. The objector says, "He was created after the spiritual image of God." You ask that same individual, What kind of an image has a spirit got? and he will tell you that a spirit has no image. Then if man was created after the spiritual image of God and a spirit has no image, then man has none. Are you ready to admit that?

A little further along this line, Genesis 5:1-3:

"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them. . . . And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image."

Now mark the words, friends, "Adam begat a son in his own likeness, after his image; and called his name Seth." Now, what do you understand by that? That Seth looked just like his father Adam? Is that correct? You speak of an individual—a son, perhaps—and you say that boy is the very image of his father. What do you mean? Do you mean that that boy has no parts nor form? Is that what you mean? That the boy has no parts nor passions? No, you mean that that boy looks just like the father in feature, in shape, and in form. Now, if it be true that the comparison of the boy with his father must agree, is it not true that when God created man in his own image, man looked like God in shape and form? We will turn to Genesis 32:30:

"And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved."

I am going to present to you the thought that God has form, just as you and I have; and if that be true, then it is utterly impossible for him to be at more than one place at a time. Here Jacob sees God face to face. If God has no face, Jacob made a mistake. I will now turn to Numbers 12:6-8:

"And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I

Speak mouth to mouth; even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?"

Now, mark the words, "I will speak with Moses *mouth to mouth.*" Jacob saw his face. Moses declares he has a mouth and speaks.

In Exodus 33:11, we read:

"And the Lord spake unto Moses face to face, as a man speaketh unto his friend."

Notice now, the Lord spake unto Moses face to face. Then Moses and Jacob agree that the Lord has a face and a mouth. Now, I will read the 22d verse. Mark the wording:

"And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by."

Moses and Jacob saw his face and mouth, and here Moses declares he has a hand, and is going to put a man in the clift of the rock, and he shall see God's back parts. Our fathers declared that God had no parts, hence you see the words of the text, "Choose you this day whom you will serve, whether the gods of our fathers," who said God has no parts nor form of any kind, or the God of the Bible, whom Joshua and Moses saw and heard. Which will ye serve?

I read again from Exodus 24:9-11:

"Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink."

He positively declares that Moses and his counselors and seventy men—seventy-four individuals—here see the God of Israel who has feet. Dare we dispute their testimony and say that our fathers were right and all these witnesses are wrong, and that God has no parts?

And now, when we get a face, a mouth, hands, back parts, feet, and put them together, I believe we can make a body out of them. In Exodus 31:18 I read these words:

"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

Do I need to follow these proofs any further? We have got

almost the whole body here now and have plenty of evidence left, but I will give you a few more quotations on that. In Acts 7:55 we are informed that while Stephen was being stoned to death, he saw the heavens opened, and saw Jesus standing at the right hand of God. Now, was Stephen right, or our fathers? Which? Our fathers said that God had no hand. Stephen said he saw the right hand of God and Jesus standing there.

I read in Deuteronomy 5:4 that the Lord talked face to face with certain parties. In 2 Chronicles 16:9, we have reference to the eyes of the Lord. We are getting nearly the whole body you see. In Proverbs 22:12, the eyes of the Lord are spoken of again. I will now read 1 Peter 3:12:

“For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.”

Is that all we need for a body? I believe we have got it all. I will now turn to Hebrews 10:12, and there we find that the Apostle Paul says that Jesus sat down at the right hand of God. Stephen said he saw Jesus standing at the right hand of God. Paul sees him sitting at the right hand. Are they both wrong, or were our fathers wrong? In Hebrews 1:3, I read:

“Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”

What does Paul say here? He says that Jesus:

“Being the brightness of his glory and the express image of his person, [his Father’s person] and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”

The Bible says God has a person. Our fathers said he had not. Which will you believe, the Bible or our fathers? “Choose ye this day whom ye will serve,” the God of our fathers, or the God of the Bible, who is a person and dwells in heaven.

In Luke 24:37 we read that when Jesus appeared after the resurrection, the disciples were scared. That word will cover the ground. They were terrified and affrighted. Jesus wanted to know what for? They supposed they had seen a spirit. What answer did Jesus make to that? Did he say you can not see a spirit? No, he didn’t say that. He says, in verse 39:

“Handle me and see; for a spirit hath not flesh and bones, as you see me have.”

Does not that carry the idea that they could see a spirit? Does it, or does it not? "Well," says one, "a spirit has no shape nor form, therefore we can not see it." Turn to Daniel 3:25, 26, and I will show you that a spirit has shape and form:

"He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach and Abednego, ye servants of the most high God [you see they worshiped the God who had parts, ears to hear their prayers; able to answer them], come forth, and come hither. Then Shadrach, Meshach, and Abednego came forth of the midst of the fire."

Here we see, five hundred and eighty years before Jesus Christ was born in the flesh, a king saw him in the fiery furnace, walking just like the other three men. This was the spirit—the spirit of Christ—in the fiery furnace, and it looked like a man. Has a spirit shape and form? God is a spirit, and Jesus was the express image of his Father's person. Spirit has not flesh and bone, but it has shape and form. God is a spirit; he has not flesh and bone, but has shape and form, and he is like the person of a man, because he created man in his own image, and we have shape and form, and so has God. Jesus Christ was crucified because he looked just like other men. He looked just like the Father, the express image of him, and yet he had the shape that we have. Then God is a person; that's established, I think. And God is a spirit; that's established also, for the Bible proves both propositions.

Now, how shall we worship him? In truth, according to the Bible. That's truth. In John 17:17 we learn that God's word is truth, that is recorded in the Bible, and if God's word is truth, then we must worship him according to God's word. Jesus said, in John 12:50, that his Father's commandments, or God's commandments, were life eternal. Then, if we want life eternal, we must worship God according to God's word. Again, John 7:16, records the words of Jesus: "My doctrine is not mine, but his that sent me." Now, if we must worship this God who has passions and parts, who hears and sees and who dwells in heaven, if we must worship him according to the word which he gave to Jesus, it is necessary for us to know what that word is, because Jesus said that his doctrine—that which he brought—was not his, but the Father's, and the Father's commandments are life

everlasting. Now, I want to turn to Romans 10:13-16, and read: "For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed?"

Notice the expression. They have not believed in the God of the Bible, but in the God of our fathers, because they did not hear of the God of the Bible that is in heaven, the God who had parts and passions. They heard of a God that was everywhere and had no parts, no organization. Now, I will continue to read: "and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

There is a remarkable expression in this text. "How shall they hear without a preacher?" The question naturally arises in our minds, Have we not scores of preachers, thousands of them? Why, yes. But the question is, What kind of preachers are they? Are they preachers who preach that which our fathers believed, or preach the Bible? I will read again: "and how shall they preach except they be sent?"

Sent how? Why, by their parents or colleges, or some kind of benevolent institution. That's the way they are sent. Or does Paul mean that the preacher must be sent of God as he was? "Well," says one, "are they not all sent of God?" When we turn to Hebrews 5:4 we learn that no man taketh this honor upon himself except he is sent of God as was Aaron. If we turn to the Bible and see how Aaron was sent, we can decide. In the 28th chapter of Exodus and the first two verses we learn exactly how Aaron was sent. He was sent by a revelation from God to Moses, a prophet, a live man, not a dead one.

Now, suppose I ask my brother here by my side, Are you a preacher? and he will answer, "Yes." I will ask him, Were you sent to preach? He will answer, "Yes." I will ask him, By what authority? and he will tell me that he had a desire in his heart to go and preach, and after a while he read in Mark 16:15 that Jesus said: "Go ye into all the world, and preach the gospel to every creature."

And that is his authority. He is out on that commission. Now, I am going to give you a key to unlock the great mystery, so you can know for yourself whether he or anybody else is sent of God. You can judge. You do not need to ask him whether he is sent of God. You do not need to ask me whether I am sent of God to preach the gospel. Just turn to John 3:34 and read there, "For he whom God hath sent, speaketh the words of God."

Who? He, whosoever is sent of God. Now, I ask the brother again, Were you sent of God? "Yes, sir." And your commission is recorded in Mark 16:15? "Yes, sir." Now I read that he upbraided the *eleven* for their unbelief, in not believing those who told them that he was risen from the grave, and he said unto the *eleven*, to them only, "Go ye into all the world and preach the gospel to every creature." Now, if it be true that he or I, or any man, is out on that commission, he is out under a false commission. The word says emphatically that the commission was given to the eleven and to no other men, and if my brother is out on that commission, he is an usurper of authority.

Mark the key that I gave you, John 3:34: "He whom God hath sent" will speak the words of God. Sent where? Sent to preach. Now, remember, Jesus says that his words are not his, nor his doctrine his, but the Father's who sent him, and the Father's commandments are life everlasting. If the preacher preaches salvation, or life everlasting, he must preach that which God sent Jesus to preach, or God will not acknowledge his work and give celestial salvation to his converts.

I will test my brother a little farther. You were sent to preach? "Yes, sir." Do you believe that baptism is essential to salvation? "No, sir," he says, "I do not believe that." What did Jesus say in John 3:5?

"Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

Now, what conclusion will you come to? I will act as the lawyer, and I want this intelligent congregation to act as the judges, and when I have tried my case here, you decide whether this man is called of God, or whether he has gone out on his own authority. I will answer his questions and let him assume the position in which I place him. Then you deny that baptism is essential to salvation? "Yes, sir." Jesus said you can not be saved without it, and he who is sent of God will speak the words of God. Did Jesus speak these words? "Yes, sir." Then is this man sent of God? You see he is in conflict with God.

I will try him on another question. Do you believe that baptism is immersion and nothing else? "Oh, no; I do not believe that. I believe that baptism can be performed by pouring or sprinkling." We will see what Jesus says about that. Turn to Colossians 2:12, and there Jesus says,—“Oh, hold on,” says one, “Jesus didn’t write the Colossian letter.” No, and when it comes to that, Jesus didn’t write any letter or gospel, but he inspired

his apostles to do so. We will turn to Galatians 1:12, and there Paul says that:

“I received not this doctrine of man, neither was I taught it by man, but by the revelation of Jesus Christ.”

Then if Paul says in Colossians 2:12, as I was going to quote, that we are “buried with him [Christ] in baptism,” are those the words of Christ or of Paul? Now remember the key, that “He who is sent of God speaketh the words of God.” There we have the words of God that baptism is a burial. If my brother says that pouring or sprinkling will do, what conclusion will you come to? Was he or was he not sent of God? We might prove that a little stronger. In Romans 6:4 we are told that we are buried with Christ by baptism. Now, take the three quotations together, we are buried in baptism, and we come up out of the water, and that proves Jesus’ words true, we are born of the water. Now, if my brother, myself, or any other man says that we do not need that, and if it be true that “He that is sent of God speaketh the words of God,” then it is just as true that we do not speak the words of God, and are not sent of God. Is that correct? I do not see how anyone can get around that conclusion.

I might ask another question. If baptism is not essential to salvation, then did not Jesus make a mistake in John 3:5 when he said: “Except a man be born of water and of the Spirit, he can not enter the kingdom of God”?

When we turn to 2 John 9, we read: “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.”

Whosoever; who is that? Everybody; my brother, myself, and all the rest. “Whosoever transgresseth and abideth not in the doctrine of Christ.” Is that God’s word? He says, “I came not to do mine own will.” The doctrine which he brought was not his, but his that sent him. Now he says, “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.” That is, he is not sent of God. What is the doctrine of Christ? That you can not be saved without being born of water and of the Spirit, that we must be born in baptism. That’s the doctrine of Christ.

For further proof turn to Galatians, first chapter, and there Paul says, if a man or an angel preach any other doctrine than that which they preached, let him be accursed. If God sends a man to preach the gospel and he preaches it, he will not be

accursed; but if a man sends himself and preaches something different from that which Jesus preached, or told the apostles to preach, he is not sent of God and will be accursed. Where does the brother stand? Judge for yourselves. Is he called of God? But I am not done with the examination. I want to know whether he is sent of God, and you want to know whether he is sent of God, or not. I ask him again: Sir, you still claim that you are sent of God? "Yes, sir." Do you believe that the laying on of hands is one of the principles of the doctrine of Christ? "Yes, sir." Well, what part do you believe? "Well," he says, "I believe that we must lay on hands to ordain to the ministry." That is good. Is that all you believe in for the laying on of hands? "Yes, sir; that's all." Don't you believe that we must lay on hands for the gift of the Holy Spirit after we have been baptized? "No, sir, I do not believe that." Why not? "Because we are Gentiles, and that was just to the Jews." Oh! where does the Bible say so? I turn to Acts 8:12-17 and we are told that when Philip preached to the Samaritans—were they Jews? I think not—and when he had preached the things concerning the kingdom of God, "they were baptized both men and women." Then came Peter and John and laid hands on them "that they might receive the Holy Ghost." And we find in Acts 19:1-6, that Paul—this man who says if a man preach anything else from that which he preached, he will be accursed—was right down among the Gentile people, and when he had baptized a number who had been immersed by somebody who didn't preach what Christ and the apostles preached, Paul says that God had not sent him because he did not preach the words of God, and when he had baptized the twelve Gentiles, he laid his hands on them and they received the Holy Ghost. *Now* pass judgment on the brother. He says that we can get the Holy Ghost without the laying on of hands because we are Gentiles. Paul didn't talk that way. "He who is sent of God will speak the words of God." Did Paul speak the words of God, or did he not?

I will try him on another question: In Acts 9:17 we learn of a certain individual whose name was Saul, and God wanted to make a minister out of him. Jesus sent a man whose name was Ananias, and told him to go and lay hands on Saul that he might receive the Holy Ghost. Now, if my brother doesn't preach that, what conclusion will you come to? "He who is sent of God will speak the words of God." If he says the laying on of hands for the Holy Spirit is not necessary, he is speaking the words of man, and can not possibly be sent of God; and if he would baptize you

five hundred times, having no authority from God, because he does not preach that which Jesus and the apostles preached, your baptisms would amount to nothing. Now, that may sound harsh, but if it is not Bible, do not believe it.

I want to ask him another question: Do you believe in the laying on of hands for the blessing of children? "No; oh, no!" But didn't Jesus teach that and practice it? We find in the 19th chapter of Matthew and I think about the 13th verse, where they brought children unto him, and he laid his hands on them and blessed them. Again we find it recorded in Mark, 10th chapter and about the 13th verse, where they brought young children unto him and he blessed them. And again in John 14:12 he says: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Now, if my brother disputes all that, what conclusion will you arrive at? Was he sent of God or was he not? I will allow you to judge.

Again I ask him, Do you believe in the laying on of hands for administering to the sick? "Oh, no; that's all done away with." Well, if it is, what disposition will you make of Mark 16:16, where Jesus says: "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: 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."

What will you do with that, sir? "Oh, that's done away with." "He who is sent of God will speak the words of God." That's the word of God, and if he repudiates it, the only conclusion you can come to is, that he is not sent of God, but is out on his own commission, and, therefore, God will not recognize his work. Then look out for him so that you will not be partaker of his evil deeds. (2 John 9.)

I will try him a little further: Do you believe, sir, that the church of Jesus Christ was organized with apostles, prophets, evangelists, pastors, teachers, etc.? "Yes, sir." Do you believe that they are essential in the church to-day? "Well, an elder and a deacon is." Do you believe that we need apostles and prophets to-day? "No, sir." Well, what disposition will you make of Ecclesiastes 3:14, where it says that: "Whatsoever God doeth,

it shall be for ever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him."

And we read in 1 Corinthians 12:28 that: "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."

And he did it for ever. What disposition will you make of that? If my brother is sent of God, he is compelled to acknowledge that what God has done it shall be for ever; that God placed in the church apostles and prophets for ever, and they were live men, too. No getting around that. "He who is sent of God will speak the words of God." He who does not speak the words of God is not sent of God. I turn to Ephesians 4:12, 13, and we learn that God placed these officers in the church. What for, and how long were they to continue?

"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 fullness of Christ."

Paul says that these officers are to continue, and there is but one Bible church organization, and one doctrine, as I showed you last night. Now, if my brother or any other man, says that "they shall not continue—we do not need them to-day"—he does not speak the words of God. Was he sent of God or was he not? I will let you decide again.

I want to ask him another question: Do you believe, sir, that we are entitled to the spiritual blessings of the ancient church? "What do you mean?" he says. I mean this: Have we a right to cast out devils, to prophesy, to have revelations, to speak in tongues, to interpret tongues? Do you allow that? "Oh, no! that's bosh. That's all done away—not for us." Well, where does the Bible say it is all bosh? If that be true, what disposition will you make of 1 Corinthians 12:5-10? I will read:

"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 [in his church] to profit withal. For to one is given [in his church] by the Spirit the word of wisdom; to another the word of knowledge 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.”

Now, which will you take? Was Paul sent of God? Did he speak the words of God? Will you take him, or my brother who denies all this, and says it is not for us, and calls us fanatics for believing it? The apostle says: “Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.” There is a big difference between Paul and my brother, is there not? Again in the 14th chapter, I will read the 26th and 37th verses:

“How is it then, brethren? when ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. . . . 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.”

What is it? That they shall seek after spiritual gifts and desire to prophesy. If my brother says these things are not needed, is he in harmony with Paul, or did Paul make a mistake, and is my brother right? Now, I will read the 39th verse: “Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.”

Is that the way my brother here talks? Hence, we find that he that is sent of God will speak just what God gave the apostles to speak. They must have apostles and prophets; they must have revelations and tongues, as a church. I think you will soon be able to decide whether my brother is sent of God to preach the gospel; and if he is not, that you will run no chances of your salvation and be led astray and suffer him to baptize you, and not be saved in the end.

I will give a few more quotations. In Isaiah 8:20 we are informed that we shall go to the law and to the testimony, and if we do not speak according to that, it is because there is no light in us. What is the law? Serve God according to the Spirit and truth. The word of God is the law. Then we should go to the law and the testimony. If we do not do that it is because we are in darkness and not sent of God.

Again, in Matthew 28:19, I read: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

Teach what? Jesus says: “teaching them to observe *all* things whatsoever I have commanded you.” Well, now, if my brother says he will teach one third of what Jesus has commanded, is

he sent of God? I want to quote Acts 20:27; the apostle says: "I have not shunned to declare unto you the *whole* counsel of God." They had to declare the whole counsel of God then, and my brother comes along and declares one half or one third. Is he sent of God, or is he not? In Psalm 19:7 we have these words: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."

Now, if the law of the Lord is perfect, how much of it? ALL. The whole law. And if we take away or add to it one single word, we change that which is perfect. The moment you change anything that is perfect, you destroy its perfection; hence, if the law which the apostles and Christ taught is perfect, and it took that law to convert souls, and we do not teach that law today in its entirety, souls will not be converted. Again, in Matthew 15:9, Jesus says: "In vain do they worship me, teaching for doctrines the commandments of men."

If my brother, or any other man, tells you that the doctrine which Christ and the apostles taught was all right then, but something else will do now, of such Jesus says, "In vain do they worship me."

In Luke 13:24, Jesus says: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

Why? Because they seek in some other way than according to the "law and the testimony," and the perfect law. They will seek to enter in. They will think they are in the right way. They will take the teaching of some men as the plan of salvation, and they shall not be able to enter because it is not according to the law and the truth. Jeremiah 6:16: "Seek ye the old way." Come back to the old path, to the law and the testimony. That's the idea. That's what Jeremiah wants us to do. Not the theory of some man who claims to be sent of God. Take the key, unlock the secret, examine the man, and if he teaches contrary to that which Christ and the apostles taught, the word says, God did not send him. Turn on the great searchlight of God's holy word, and judge by what it says.

Now, I will give you the conclusion of the whole matter. Ecclesiastes 12:13, 14: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

It is the duty of all men to serve their God and keep his commandments, all of them. That is the conclusion of the whole matter. May our Father keep and bless you, and as Peter said in his second epistle, 1:5-7: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

WHAT IS TRUTH?

FIND in the 18th chapter of John, and in the 36th and 37th verses, a statement which is very important. By reading a few verses preceding, we will get the idea as to what brought about the question—as this question is one of great importance to us to-day:

“Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice.”

Now come the important words of the text: “Pilate saith unto him, What is truth?” A very important question indeed: What is truth? “And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.”

It seems by Pilate’s question he did not know what truth was. Do we to-day know what truth is any more than Pilate did in his day? If we can learn what was truth in the days of Christ and the apostles, I think we will know what truth is to-day; for I believe that which was truth then is truth now. Or is it possible that that which was truth yesterday, is error to-day; and that which is truth to-day, shall be error to-morrow? And yet we find that God is unchangeable, and his word is immutable; and truth is truth for ever. But when we turn to the 17th chapter of John, and read a few verses there, beginning at about the 15th, we get answer to our question: What is truth? Jesus then in describing the truth, expresses it like this:

“I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy *truth*: thy word is truth.”

Here we have a direct answer to Pilate’s question: What is truth? Jesus says, Thy word is truth. The word of God was truth in the days of Christ and the apostles when they were here. Therefore I claim if we can find what that word was then, we must have the same truth to-day; for that which was truth, the word of God, then, *must* be the word of God now; for the word of God can’t change. Jesus says, “And for their sakes I sanctify

myself, that they also might be sanctified through the truth," that is, through the truth, the gospel, the word of God. Through obedience to the word of God we are sanctified, set apart for God's services. Hence it is through obedience to the truth we are made servants of God, by complying with the truth which God gave to man by Christ and the apostles, for the salvation of the world. Jesus says as recorded by John, in the 12th chapter, verses 49 and 50:

"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." That is God's word, and that is truth. Now remember, Jesus came to bear record of the truth, and the truth is God's word, and obedience to God's word will secure salvation for us; for God's word is the gospel. And Paul says in Romans 1:16: "For it [the gospel] is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."

I now invite your attention to a statement found in John 8:31, which reads like this:

"Then said Jesus to those Jews which believed on him, If ye continue in my word [what is his word? The truth—the gospel] then are ye my disciples indeed."

Now we want to ascertain what the word of Jesus is; whether it is still the truth, or whether it has been changed since Jesus left the world. For Jesus says:

"If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." Now we are to continue in the truth, for through obedience to that truth we are made free; free from sin, free from disobedience, free from the contaminating influences of the world, set apart by sanctification through obedience to the truth; so it is essential to know what truth is. The Jews thought that they had the truth, and it offended them when the Savior told them that they did not have it; so it is to-day; when we tell the people that they have not obeyed all the truth, it offends some of them, just as it did the Jews.

They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be free? Jesus answered them, Verily, I say unto you, Whosoever committeth sin is the servant of sin [and of course is in bondage to sin] and the servant abideth not in the house for ever: but the Son abideth

ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye are Abraham's children ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth.

You see they got mad when he only told them the words of the very God in whom they claimed to believe. Now you will observe how the people of that age of the world opposed the truth; and yet they claimed to believe in God, to be God's people; very religious indeed.

"But now ye seek to kill me, a man that told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication [a thrust at the birth of Christ]; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? Even because ye can not hear my words. Ye are of your father the Devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own; for he is a liar and the father of it. And because I tell you the truth ye believe me not."

So we see they, in that age of the world, refused to comply with the word of God because it was not what they wanted, and they would not obey the gospel; and yet they all claimed to be good, pious, God-fearing people. But when Jesus told them that unless they were born again, born of water and of the Spirit, they could not enter into the kingdom of God, they got offended at him. The same cause produces the same effect to-day, because the people don't want to obey the truth. I turn to John 14:6, and read again the words of the Savior:

"Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me." Or in other words, no man can come to the Father unless he obeys the words of Jesus, for his words are the words of the Father; and Jesus says in Mark 1:15, Repent ye and believe (obey) the gospel; for Paul says in 2 Thessalonians 1:8, that Jesus is coming in flaming fire, taking vengeance on them that know not God, and obey

not the gospel of our Lord Jesus Christ; so we can see the great importance of obeying the truth, the gospel of the Lord Jesus, if we expect to escape the vengeance of eternal fire, when Jesus comes again. Here we have given the truth of God which brings us to the Father through Jesus Christ, which is certainly the plan of salvation. In John 16:12, 13, we read again:

“I have yet many things to say unto you, but ye can not bear them now” [nor understand them]. “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.”

That same Spirit which emanated from God. God’s word is truth. Christ brought that word into the world. Hence when the Spirit of truth is come he will reveal that truth unto men. I have wondered, and I presume I shall wonder, whether God has revealed all the truth unto men that they are entitled to receive. If not, that same Spirit of truth is promised to us to-day, and it will bear the same fruit. The fruit is the truth from God the Father, through the words which he shall reveal unto us, the plan of salvation. The Apostle Paul presents the same thought in the Acts of the Apostles, 26:25, when they accused him upon this occasion of setting forth strange doctrine, and he was defending himself. “But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.”

Jesus came to be witness of the truth; and Paul says in Galatians 1:12:

“I neither received it [the gospel] of man, neither was I taught it, but by the revelation of Jesus Christ.”

Then if Jesus Christ came and gave Paul a revelation it presents itself to my mind just the same as though Christ had spoken the word himself. So Paul came to bear witness and testimony of the truth of the word of Christ, just the same that Christ bore. And when I turn to Romans, I find a warning there to the children of men in this age of the world, as recorded in chapter 1:17-19.

“For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the *wrath* of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. [The word of God held in unrighteousness. The wrath of God is revealed against them for so doing.] Because that which may

be known of God is manifest in them; for God hath showed it unto them."

And when I pass along a little further, to about the 24th verse, I read these words:

"Wherefore God also gave them up to uncleanness through the lust of their own hearts, to dishonor their own bodies between themselves: who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever."

They have changed the truth, the word of God, and substituted something else instead thereof. Has the world done that to-day? Turn to John 3:5. I read there that Jesus says: (and that is the truth, it is the word of God given by the Father through Christ to mankind)—"Except a man be born of water and of the Spirit he can not enter into the kingdom of God." Is that true to-day? Or has that been changed? If Jesus came, and came to bear witness of the truth, and speak the words which the Father gave him to speak; and he says, "Except a man be born of water and of the Spirit he can not enter." Who dare say that he can?

Sometimes people say, Well I am sure you ought not to object to our wise men, men of education and renown in the world; when they give their definition upon a passage of scripture you ought never to raise an objection to them. Well, that may be all right; but I believe that Jesus Christ, who gave the truth to the world, was educated just as well as any man is to-day; and when he came to bear record of the truth, the word of God, I hold that it is our duty to recognize that word as truth to-day. Or have they changed the truth and presented something else to thereby deceive the people? For I read in Matthew 24:5 that Jesus says, "Many shall come in my name." When? In the last days. "Many shall come in my name, saying, I am Christ, and shall deceive many."

Sometimes we hear that changed like this: Many will come in Jesus' name and say that they are Christ's. It doesn't say so. It says, "Saying, I am Christ." That is, they will come and present Jesus as the Savior of the world. They will tell us that all you have to do is just believe in Jesus. Therefore many will come in his name, and say that he, Jesus, is the Christ, and deceive many. Why? Because they change the truth, the word of God. When Jesus said, "Except a man be born of water and of the Spirit he can not enter"; they will tell you, you can. Why, I heard a man make the statement in the pulpit once, that Jesus did

not mean water when he said water. He said, Every time that you read water in the Scripture just apply *truth* and then you have the correct meaning of the term. Jesus said, Except a man be born of the truth and of the Spirit he can not enter; that is the idea presented. Therefore, they will come and say that Jesus is the Christ, and deceive many, because they will tell you all you have to do is to believe in him. While we believe that it is all right to believe in Jesus, we believe it is still better to *believe* Jesus. I see a great difference in believing in Jesus, and *believing* Jesus. I find but very few; no, I have never found one in the world yet that did not believe in Jesus. Why, the skeptic says I believe there was such a man as Jesus who lived away back in former times. But when we come and present this word here, that is a different thing. They fail to *believe* Jesus. When I read that Jesus says, "Except a man be born of water and of the Spirit he can not enter." I want to believe that because Jesus said so. It is the truth.

No wonder this age of the world asks, What is truth? Why, the great governor in the days of Christ did not know what truth was. And we find a great many people to-day who are not governors, who do not know what the truth is, and they don't want to learn, somehow or other. They would rather change the truth and present something else instead of that which God gave to the world as truth.

"If ye continue in my word ye shall know the truth, and the truth shall make you free." Now if it took the truth in the days of Christ to make men free, how much of the truth will it take to-day. When I turn to Matthew 28:19 I read: "Jesus said, Go ye therefore, and teach all nations." How many nations is that? All nations. Teaching them to observe whatsoever may suit them? —No, that isn't what Jesus said. "Teaching them to observe *all* things whatsoever I have commanded you." There Jesus commanded them to observe the truth; and he commanded just as strongly to teach *all* nations to observe *all* things whatsoever he commanded them. So I get the idea from that expression that it takes the whole truth, and only the truth to make us free in Christ Jesus. And he gives the criterion to know whether we are in Christ Jesus. "If ye continue in my words, [all of them] —then shall ye know the truth," and be made pure, clean, free through the words of truth, the gospel of Christ.

In Romans 2:2 the Apostle Paul again makes this statement, "But we are sure that the judgment of God is according to truth."

After a while, and not very long, I am afraid—the judgment is going to come; the world is going to be judged; and and it will be judged according to the truth, the word of God, which is given to mankind. “But we are sure that the judgment of God is according to truth against them which commit such things.” “But unto them that are contentious, and do not obey the truth but obey unrighteousness, indignation and wrath.”—Verse 8. Because they refuse to obey the truth. A little farther along, in Romans 15:8, the Apostle Paul there continues the same thought: “Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers; and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to these among the Gentiles, and sing unto thy name.” So then the Gentiles shall be made free through the word of God which is truth; for Jesus came to bring the word of God. Hence we have no right to change the truth and substitute something else to fill its place; for Paul says in 1 Timothy 6:3-5: “If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.” It also shows that the Jews and the Gentiles all had the same gospel, and not as some say, that the Jews had one gospel and the Gentiles another.

In 2 Corinthians 11:10, the Apostle Paul refers to the truth in these words. It seems that the people were nearly as much averse to the truth as they are now. Therefore Paul said: “As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achia.” Here we find that Paul manifested that revelation which I have already quoted that he had received from Jesus. It seems that when Paul preached the gospel to them that some said, “Oh, what a boaster; why we know that Paul; he used to belong to our church, but just hear him boast now; and see how he has changed. Oh, what a turncoat; he used to go around killing the saints; and just think of it, now he is actually preaching for them. And do you remember that Jesus that was crucified several years ago? Well, I heard that Paul tell the other day that he rose from the grave and was alive now; and we know that it is not true. For don’t you remember, disciples came and stole his body while the guard slept? And now he tries to make

us believe that he was the Son of God, and that he came to life again. Well, I think he ought to be ashamed of himself, to even try to make us believe such a story." Paul heard of the talk that was going the rounds. Then what did he say? He says in Romans 1:16: "I am *not* ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth." Believeth what? Believeth the gospel.

We will now see what Peter says to believe: Acts 2:38: "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." Peter was filled with the Holy Ghost when he made that statement; therefore I receive it as the truth. If baptism was for the remission of sin in the days of Peter and Christ, is it now? And if not, why? When did the truth change? We also find, in Acts 22:16, these words: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." If through obedience to the ordinance of baptism, sins were washed away in Christ's name, will the same ordinance wash away sins now? And if not, why not? That was truth in Christ's time, is that truth now? Is that gospel now? Oh, what is truth?

I also read in Acts 8:17: "Then laid they their hands on them, and they received the Holy Ghost." Was that truth then? Oh, yes. Well, if so, is it truth now? If not, why not? In Acts 9:12, Jesus sent a man to lay on hands, "And hath seen in a vision a man named Ananias coming in and putting his hands on him, that he might receive his sight."—Verse 17. "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." Is that the truth to-day? No wonder John said in his second epistle 10: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him godspeed: for he that biddeth him godspeed is partaker of his *evil deeds*." John knew that some would not preach baptism and the laying on of hands, therefore he gave us timely warning for this age. And he says, as recorded in Colossians 1:13, that he was translated from the kingdom of darkness into the kingdom of his dear Son; having the truth, the word of God planted in his very soul; notwithstanding, he was very religious before this. Why, he bubbled over with religion; but it was not the right kind. It was not the

truth. It was not that kind which would make him free through obedience to the word of God.

Still further along, in 2 Thessalonians, are a great many quotations concerning the truth, the word of God; that no man has a right to change it and give something else.

“And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.”—2 Thessalonians 2:8-10.

They did not like the truth, it cuts too sharply.

“And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.”—Verses 11, 12.

Believing the truth and believing in the truth, and believing Jesus and believing in Jesus, are all connected with the truth that Jesus came to give to the world.

Again we find in 2 Timothy 3:6, 7, another reference to the truth by the inspired apostle; and it reads like this: “For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning,” [what are they learning? Something perhaps] “and never able to come to the knowledge of the truth.” Never able to grasp the word of God in its purity, in its simplicity. Therefore they fulfill the word of Jesus: “They do not continue in my word.”

When I turn to John 3:34, I read there that Jesus said, “He whom God hath sent speaketh the words of God.” That is the truth, and when I come to you and present something which is contrary to the word of God I do not present the truth, hence I am not sent of God. Hence the necessity of taking the key and unlocking the mystery, and discerning, and weighing, and comparing them that are out in the world, telling the people to believe in Jesus. And when we open the book and read, sometimes we hear the exclamation, “Well, I don’t believe that!”

In Psalm 85:11 we read that the time will come that truth shall spring out of the earth; the word of God shall come forth. Now, when that word of God comes forth out of the earth, will it be any other kind of truth than that which Jesus came to give to the world? or will it present Jesus as the Savior of men?

Will it present him as presenting a gospel plan of salvation different from that which was given when Christ was here? I do not think it will.

And when I turn to Proverbs 23:23, there the wise man admonishes the children of men to "buy the truth, and sell it not." Something precious; something important; something for our salvation in the world to come. Buy it. Do not give it up. Hang to it; stick to it. For the truth shall make you free. Half will never make us free. Just as sure as we get the truth, then divide it, and separate it, and torture it, we pervert the gospel of Christ; as Paul says in Galatians 1:6: "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" and present something else; tell us all we have to do is just to believe in Jesus, and we do not need to believe him. Though a man or an angel preach anything different from the truth which Jesus Christ gave to the world, let him be accursed (verse 8).

When I turn to 1 Corinthians 12:28 I find that God set some in the church, first apostles, secondarily prophets, thirdly teachers; and it goes on and enumerates these officers. What for? For the edifying, building up, strengthening, cheering, and comforting of the children of God who receive the truth. That was the truth when Jesus Christ was here. God set them there and he set them there for a purpose. And I read in the 18th verse that God set them as it pleased him. It pleased God to set these officers in the church, in the days of Christ, when he was here. And if it pleased God in that age of the world to organize a church and to present that line of officers, that was the truth then, and that is the truth to-day; notwithstanding I saw a clipping a few days ago that said that God never had a church,—and he was a preacher, too; he said, all the churches were organized by the Devil, except his, and not by God. Well, that man may have his theory. I presume the church he presented, perhaps, was organized in that way. But Jesus Christ had a church. He organized it according to the pattern of God, with truth as the foundation. So we have no right to change that truth.

And Jeremiah says, too, "Oh, that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them, for they be all adulterers, an assembly of treacherous men. And they bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth; for they

proceed from evil to evil, and they know not me, saith the Lord." Not a very bold soldier. When a soldier stands in the ranks and the enemy begins to fire, and he gets around behind a tree or house to hide himself, he is not a very valiant soldier. But he that is valiant will stand until he sees the last man fall, and then he is valiant for his country. So we have the truth given to the world by Jesus Christ, and he came to bear record of the truth; and the record says what is truth? Why, it is the plan of salvation; it is the doctrine which Christ gave to the world.

We were told last night that some people objected to doctrine. Yes, too much so. But Jesus Christ gave us the doctrine, and that was the truth, the plan of salvation. Faith in God, as the Apostle Paul records in the 6th chapter of Hebrews. Have faith in God. And he gives us the reasons for it in John 14:1: "Ye believe in God, believe also in me." A true faith in God, repentance from that which is evil, baptism, the laying on of hands, the resurrection of the dead, and eternal judgment. That was truth. No wonder the people ask to-day what was the truth, because they have gone far away from the doctrine of Christ.

I turn to 1 Corinthians 13:5, 6 and there I find a statement also by the inspired apostle: "Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity; but rejoiceth in the truth." What is it does that? Charity, the love of God; pure, unfeigned love. Sometimes we get that word *charity* all mixed up with other institutions. Sometimes we think charity is doing a great work among men, such as building asylums, building libraries, and such like. But I find that charity is one of the attributes of God. And by the love of the truth we receive charity. And when we have charity we love the truth, the word of God, the plan of salvation, which Jesus gave to the world. Hence we find we have no right to change the word of God. "If any man teach otherwise, and consent not to wholesome words." What is he talking about? He is talking about the truth, which Jesus Christ gave to the world. He says, "even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness." (1 Timothy 6:3-7.)

There we have truth and doctrine associated together. It is truly impossible to separate truth and doctrine. Christ everywhere preached truth. Christ everywhere preached doctrine, and he says, "If ye continue in my doctrine, then are ye my disciples indeed." He that does not continue, "is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh

envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." (1 Timothy 6:4.) So we find it necessary to continue in the truth, because Jesus came to establish the truth, the plan of salvation. Then, what is truth? Why, the word that Jesus Christ gave to the world; not half only. Not only that which suits us; not only that which we have been taught from our youth up, receiving it because our fathers taught it; it is the word of Jesus Christ, that the Father gave him because he says he "told me what I should do and what I should say." Then the words of Jesus are the words of the Father, and "Whosoever receiveth you receiveth me; and whosoever believeth you believeth me; and whosoever believeth me, believeth him that sent me." And that embraces the truth. Believe not only in, but *believe him*, and then we shall be made free through obedience to the truth.

So we have learned what truth is; it is the gospel of salvation, or the doctrine of Christ. Paul says in Hebrews 6:1-3, Inspired Translation, "Therefore not leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God. Of the doctrine of baptisms, of laying on of hands, and of the resurrection of the dead, and of eternal judgment." So that is the truth. Baptism for the remission of sins, the laying on of hands for the Holy Ghost. That is what Peter taught, that is what Christ taught, and that is what Paul taught. And then it is no wonder that Paul said in Galatians 1:6-9:

"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*. But 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. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

Who wants to meet that curse? All who do not preach the gospel just as Peter, Paul and Jesus preached it, will have to meet it. Then may the good Lord help us all to preach it just as they preached it. And that we may be able to meet with Christ and the earlier saints. May God bless you all. Thank you for your good attention. Amen.

SIGNS OF THE TIMES.

IT IS not my intention to frighten anyone; I merely expect to set forth facts and truths. Neither do I desire to offend anyone, for that is not my purpose. The last time I spoke upon this subject, three persons jumped up and left the congregation. I found out afterwards that I had hit them terribly hard, and of course they could not stand it. You know that when a bird is hit, it will always flutter; so if all goes off smoothly this afternoon, we will know that no one is hurt.

My brother dropped a few words in his sermon this morning—I believe the words were, “We are living in the last days,” or perhaps, “These are the last days.” I learn, in the word, that by the mouth of two or three witnesses shall all things be established, and I shall endeavor to prove the brother’s assertions true by prophecies which I find recorded in the word of God, and by phenomena which many of you, perhaps, have observed in days past and gone. The words which I have selected for my starting point are found in 2 Peter 3:3, 4.

It will be impossible for me, this afternoon, to present all the ideas in connection with this subject—that we are living in the last days—there is so much to be said, considering also, that I will have to be somewhat careful as well, because my brother said the other day that I forgot we had a reporter; so I will try to remember that we have one here to-day. The words I referred to are these: “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.”

I know that the objector comes in right here, on the starting point of this examination, and tells me that the apostles wrote in the days in which they lived, and that those were the last days; that the apostles were in the last days eighteen hundred years ago. Well, if the apostles wrote eighteen hundred years ago that they were living in the last days, and if we have lived nineteen hundred years, or nearly that, this side of the apostles’ day, are not we nearer the end than were they? If they concluded in their day that they were approaching the end, and we are nineteen hundred years farther down the stream of time, are we not nearer the end than they? I believe that we are living in the last of the sixth portion of time, and that the seventh day is approaching; that the last rays of the setting sun of this dispensation and age

of the world are disappearing in the west, and that we can already discern signs of the millennial dawn in the east; and we want to examine this matter and see if we can not find some prophecies which have been spoken, which will establish this idea, and prove this claim.

I go back and find a record given concerning the creation of the world; and I believe that if this world would be allowed to run until the last day, or the last hour, or the last minute, that it would not be over one hundred and eight years until the final consummation of all things would be ushered in. When I go back I find that God created the world in six days. Now I do not care whether we call that six days of twenty-four hours each, or whether we take Peter's word as found in 2 Peter 2:8, where he declares that one day with the Lord is as a thousand years, and a thousand years as one day. I believe that when God created the world, he created it in six divisions of time (the word tells us that these divisions of time were days, but I am not going to tell you whether they were days of twenty-four hours each, or whether they were days of a thousand years each), and I believe that when God had worked six divisions of time he rested on the seventh division, and that is emblematic of our week. Six days we labor, and rest upon the seventh day, and then the week is complete. We find that God labored six divisions of time, and rested upon the seventh, and I believe that is emblematic of this creation; that this world shall labor six divisions, or periods, of time, and that upon the seventh division or part of time it will undergo the rest that the Creator underwent. I believe these six divisions of time are almost past. We find that after the world had labored two thousand years it underwent a great change; the flood was ushered in, and the world was baptized and almost wholly depopulated. We pass along two thousand years more, and another great event takes place; we learn that Christ, the Son of the living God, comes as a Redeemer to save the world, and now we have passed along until we have almost reached the end of the two thousand years; or, in other words, we are almost down to the Saturday evening of this great world, when a change will take place upon the face of the earth, and what will that be? The world is beginning to wake up to the fact that there is going to be a change; we find that many are already figuring as to when the end will be. But remember, we are not going to set the day or the year in this examination. That has been done by many in days past, but so far we have failed to learn that the world came to an end at the

time they set for that event to transpire; therefore, they have failed. When I read in the 24th chapter of Matthew, that Jesus says no man shall know the day nor the hour of his coming, I learn that when I set the day for the end to come, I am doing something that God says I can not do; but nowhere is there a declaration that we have not a right to look into, and examine the events that are transpiring around us, and see whether or not we are approaching that time when Jesus shall come again. There is a man—perhaps you have read of him—Professor Totten, who says in his writing, “I am more concerned about this than I can express, for while the mass of men take it for granted that I am merely ‘a crank,’ ‘an alarmist,’ I have ample testimony from thousands who have read my books, that they are absolutely in accord with current events. We are living in the most critical days the world has ever seen, and I am perfectly willing—nay, anxious, to go on record that things will by no means get better, but rather worse, so it is peculiar, so it is fulfilling day by day, and those are blind who do not or will not see it.”

There is where the trouble is; he says we have evidence that the end is approaching, and the mass of men will not see it. When we go back sixty years to the time when this idea was first promulgated, there were very few who would accept it, but now there are thousands everywhere who drink in the same idea, and advocate the same theory. Take this partial summary of events. Since January 1, 1892, there have been four destructive windstorms, killing nearly two hundred persons; viz: April 1, Missouri and Kansas, 75; May 27, Wellington, Kansas, 53; June 16, Southern Minnesota, 50. In the same period there have been four great floods, viz: April 11, Tombigbee River, 250; May 18, Sioux City, Iowa, 35; May 20, Lowell, Mississippi, 36; June 5, fire and flood, Oil Creek, Pennsylvania, 196; and there have already been, viz: January 7, McAllister, Indian Territory, 65; April 20, Minersville, Pennsylvania, 12; May 10, Roslyn, Washington, 44; May 14, Butte, Montana, 11. Three fires have been unusually disastrous to life, viz: January 21, Indianapolis, Indiana, Surgical Institute, 13; February 20, Hotel Royal, 30; April 28, theater, Philadelphia, 12. Besides these there were: On March 21, an explosion at Jordan, Michigan, by which 10 lives were lost; and June 13 the explosion at Mare's Island Navy Yard, which killed 13; and June 16, the fall of the bridge over the Licking River, by which 32 lives were sacrificed. These are the principal disasters of the year, and they involve an aggregate of 960 lives. Adding to this total the sum

of losses by minor accidents we have the following sad and unusual record: By fire, 876; by drowning, 1,364; by explosions, 313; by falling structures of various kinds, 267; by mine disasters, 308; by windstorms, 340; by lightning, 320; grand total, 3,788. The total loss of life by these causes during the whole of last year,—and 1891 was one of the most destructive years on record—was 5,762. So it is evident that 1892 far surpassed its predecessor in loss of life and property.

I will now introduce another witness who corroborates my statement; although I believe he is wrong in some of his statements, nevertheless it shows the moving of the spirit of the times. I quote from *Dubuque Times* of January 26, 1897. I will not reproduce all the sermon, only extracts. "Rev. Beverly O. Kinnear said, 'Do not say I preach the end of the world, that only makes people laugh; I preach the end of the age. After that we shall all be taken off this continent and transported to another, if we are believers; if unbelievers, we shall be killed. The time for this is now close at hand.' . . . Sir Richard Proctor says: 'In about 1897-8 the heat of the sun will be so enormously increased by the impact of a comet, as to destroy life upon this earth.' Sir J. W. Dawson, 'I anticipate the destruction of the present state of things on the earth by conflagration, from the teachings of science.' Moody, 'The church is cold and formal, may God wake us up. And I know of no better way than to get the church to looking for the return of our Lord.' Dr. F. M. Close, of Oakland, California, ex-president of the Tacoma Academy of Science, writes: 'The late seismic disturbance which extended over the middle and south-eastern States, was one of the preliminary throes of a great cataclysm.' These undoubted authorities show that the time is near at hand. We know that the end of the age is within this generation, but whether the present generation began in 1870 or 1871, we do not know. That is where chronology is liable to err. But the time is near, and we must be watching for it. What will become of the present United States when the end comes? It will be carried over to England. McKinley is to be the last president of the United States. Before the end of his term, there will be a terrible European war. Nations are building warships and getting ready for it. More have been built within the last year than in the world's entire previous history; this war occurs within the next three years. In it comes the end of the age. Now when it comes to locating the day for this to begin I must beg off a little. I used to believe in chronology, and all signs say that the world

will come to an end March 29, 1899. But it may be September, 1901. That is my present belief, there is only a little difference, one is surely right, and the time is very near."

As I said before, I don't believe all that Reverend Kinnear said, but it shows the thought of the world on this subject.

Now I will read another clipping: "KANSAS CITY, MISSOURI, August 22.—A small pamphlet entitled, 'What do these things mean?' is being freely distributed among the homes, particularly of workmen, about town. It is interesting, inasmuch as it attempts to prove that the end of the world is at hand, and the wonderful things told in the book of Revelation are about to come to pass. The recent railroad strike is declared to be the last sign of prophecy. This last sign it declares is distress with perplexity. Nations have been perplexed before, and likewise have been distressed; but this is the first time, it is asserted, that both calamities have come at once. This pamphlet is published by the International Religious Liberty Association. At their office to-day no one was able to fix the exact day for the end of the world, but it was declared that the present generation would live to see it, and that most of us would be present when the end would come."

Now, my friends, is that all chaff or imagination? Think of it. What is it that makes the people everywhere move in that line, and figure for the end?

I merely desire to show that there are others who stand as witnesses that we are approaching the end of time, when all things shall take a change. Now the text says, "Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." If I did not have another testimony on record, that alone would be sufficient to prove my position. Not long since I was talking with a man who used almost the identical words which are recorded here. When I told him concerning the signs of the approaching end he asked, "Where are the signs of the coming of the Son of Man? All things are as they were in the past." That comes very nearly repeating the words of the text. So men will fulfill prophecies recorded against themselves.

We pass along and examine other prophecies in connection with this, to learn whether they have been fulfilled or not. Turning to 2 Timothy 3:1, we have some prophecies which declare that which shall be in the last days. And I want everyone of you this

afternoon to watch and judge for yourselves; look around you and meditate upon this matter, and ask yourselves if these things have not been fulfilled, or are not in course of fulfillment. We read, "This know also, that in the last days perilous times shall come." Have perilous times come? Look around you, look upon the waters and upon the land. Have ever such events occurred as have transpired within the last score of years? We will see what they are. "For men shall be lovers of their own selves." Are there any in the world to-day who are lovers of themselves? Judge for yourselves. You are to be the judges this afternoon, I merely present the facts before you, and remember, if these prophecies are not fulfilled to-day, they will be somewhere in the near future; if there are no men on earth to-day, who are lovers of themselves, the time is coming when there will be. "Men shall be lovers of their own selves, covetous, boasters." Are there any covetous people on the earth to-day? Look around you and examine for yourselves. Any boasters on the earth to-day? A certain person once said to me, "You are the worst boaster I ever saw." I replied, "If that be true that fills the bill." Perhaps I can find another one among my brethren here that will stand by me, and help me boast. But, thank God, we have something of which to boast. That fulfills this prophecy and shows that we are living in the last days, in the fullness of time when Christ shall come again. "Proud." Are there any proud people upon the earth to-day? Well, if there are none in this part of the country, come out to Grinnell, and I will show you a few. We go on a little farther, and we find that there shall be blasphemers in the last days. Have we any blasphemers to-day? Yes, we have them to-day, and we shall not have to go very far to find one. At Rockford, Illinois, there was one who claimed to be the Christ. He filled the bill. It is said he had a hundred angels in constant attendance around him; but I am not going to vouch for the truthfulness of the statement, for I don't believe that they are angels; I saw one of them and she *had no wings*. And Sweinfurth is not the only one. A blasphemer by the name of John Galbroth (he said his name was Gabriel but wrongly translated), spent nearly a whole day with me trying to convert me to accept him as the very Christ; every prophecy concerning Christ's second coming he would apply to himself. When he saw that he utterly failed to convince me that he was the Christ, he said, when I got converted and got the Holy Ghost, then I would know all about it; that he was the Christ. That is another prophecy fulfilled,

showing that we are near the last days, or to the end of this dispensation.

These are some of the blasphemers that are to be in the last days. "Disobedient to parents." Are there any of that class among the children of men to-day, who are disobedient to parents? I have talked with old men and women, and they have told me that they can look back and see the change in the rising generation from what things were in the time when they were young. (I see somebody nod his head back there; I guess that must be true.) So we have this prophecy fulfilled.

"Without natural affection." Oh! I wish that that was not so,—that there are so many of the human family without natural affection. What does that mean? Sam Jones said once, "What God has joined together let no man put asunder, but what the Devil has joined together let them go to Chicago." (So the papers had it.) Well, the reason for that was, because, in Chicago, the train stopped twenty minutes for dinner and fifteen minutes for divorce; so there was no trouble in getting rid of those they had got tired of. "Without natural affection." Yes, that was the point I was once examining when two women and a man in the congregation arose and went out. They had just been divorced a short time before. We want more natural affection in the human family. I sometimes think that some get married for the sake of seeing their names in the papers; then, in twenty-four hours, they are ready for a divorce, to get their names in the paper again. I will tell you what I have seen; I saw license for marriage taken out within an hour after the divorce was granted. The brother told us very plainly this morning that when Eve transgressed the law and was about to be expelled from the Garden of Eden, Adam had natural affection enough to eat the apple and go out with her. I wonder how many men to-day would do likewise? It is more likely that they would, instead of eating the fruit, let the woman go, apply for a divorce and get another one. These are signs that we are living in the last days. Judge for your own selves whether this prophecy is fulfilled; whether there are those in the world who have not natural affection. This is one of those promised signs of the last days.

We have another declaration here: "trucebreakers, false accusers," etc. Trucebreakers, we learn in Romans, means covenant breakers. Are there trucebreakers on earth to-day? For the information of the children who do not know what truce means, I will explain. In the army, when we were down in front of Peters-

burg, Virginia, and the picket lines were within a stone's throw of each other, we would hoist a flag of truce, that is, we would tie a white handkerchief or a newspaper on the end of a ramrod and hold it up—a token that we were on friendly terms with each other. But, just as soon as the officers came along, the truce would be taken down and firing would commence. Now suppose that while that flag was up somebody would have taken up his gun and shot at the other side, that would have been breaking the truce; and Paul says, they are covenant breakers. Have we anything in that line to-day? Here two persons make a covenant with each other, but finally one begins to break that covenant—does not do as he agreed to do. Are there any of that class in the world to-day? Are there any who will get into your confidence and as the expression is, “pump” everything they can out of you concerning your affairs, and just as soon as they get your secrets, turn around and betray you? Are there any of that character in the world to-day? If there are none, there soon will be; and if there are, mark it down as one of the signs of the coming of the end of the world.

“False accusers.” Are there any false accusers now? Yes. There was a woman down in eastern Iowa who accused me of having seven wives, and I had only one. That is a false accuser. They are to be in the last days, and if there are any now, friends, it is a token of the fulfillment of prophecy, that we are living in the last days.

We go on a little further and read, “incontinent, fierce, despisers of those that are good.” If I had time I would like to comment on all these:

“Traitors, heady, highminded, lovers of pleasure more than lovers of God.” I guess there are none of that class to-day. “Lovers of pleasures more than lovers of God”; I wonder if there are any Latter Day Saints who are lovers of pleasures more than lovers of God. But the day will come when these people will be on earth, and I believe the day is close at hand, if not here now.

“Having a form of godliness, but denying the power thereof.” These are they who profess to be the followers of the Lord Jesus Christ, “having a form of godliness, but denying the power thereof.” Are there any of that class now? Look around you. There shall arise in the last days those who have a form of godliness, but deny the power thereof. What is this power of godliness? I will examine that matter for a short time, and then let you judge. We read in Luke 24:49, that Jesus told his disciples to go to Jeru-

salem and remain there till they were endued with power from on high; and when that power came, when the Holy Spirit was poured out upon them, we learn that they prophesied and spoke in other tongues as the Spirit gave them utterance (Acts 2). In the 12th chapter of 1 Corinthians I find more of the demonstrations of this power: "To one is given by the Spirit the word of wisdom; to another the word of knowledge 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." Here is the power that was to be given by the Holy Ghost in days that are past and gone.

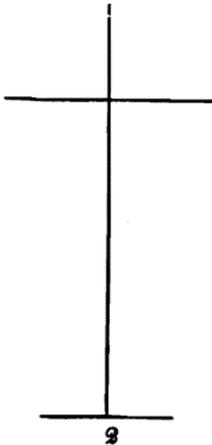
Now we come down to this age of the world and we find those who have the form of godliness, but deny all these things connected with it. If there is none of that class to-day there will be before Christ comes; there will be a class in the last days that will worship God, but deny the power which was given to the saints eighteen hundred years ago. And this is an omen that we are living in the last days.

"Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women." In the last days there is to be a class of people who will creep into houses and lead captive silly women. I think you all know something about that class of people. If some of you don't, I will just briefly give you a few words of description. There is a class of people known as Mormons, away out in the Salt Lake Valley, who creep into houses (remember they also have a form of godliness), and lead captive silly women. If ever there was a class of silly women on earth, it is they who are silly enough, or so silly, that from five to twenty will marry one man, when in ninety cases out of the hundred the whole man won't fill the bill. That shows silliness in the extreme. And that was to be a sign of Christ's coming, and that abomination began to be publicly practiced in 1852, so we are safe in counting from that time as one of the signs of the end. "Now as Jannes

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and Jambres withstood Moses, so do these also resist the truth, men of corrupt minds, reprobate concerning the faith, but they will proceed no further," and neither will they, for their folly shall be made manifest to all men.

But I will have to pass on. I will invite your attention to the 24th chapter of Matthew and come right down to what Jesus has to say about this matter. Remember he said, "In the mouth of two or three witnesses shall every word be established." In Matthew 24:3 this momentous question is asked him: "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" That is just what we are trying to get at this afternoon—what shall be the sign of his coming, and

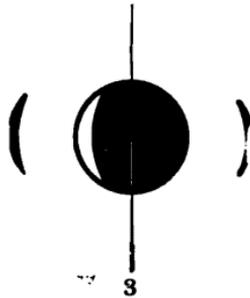


of the end of the world. Let us see what he says about it. "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Here is a very remarkable expression of the Savior's concerning the end or his coming. Many shall come in his name and say he is Jesus Christ, and thereby deceive many. How can that be? I understand that in the last days many preachers will present themselves as ministers for Christ—come in his name—and claim that Jesus is the Christ and the Savior, and tell the people, all they have to do is to believe on him, and they will be saved. But I read in John 3:34, "For he whom God hath sent speaketh the words of God"; then in John 14:1, we are told

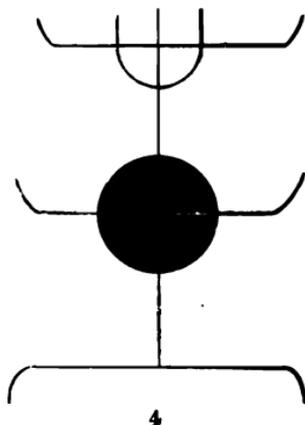
to believe on God and Christ. Mark 1:15: "Repent and believe the gospel." Acts 2:38: "be baptized . . . for the remission of sins." Acts 22:16: "be baptized, and wash away thy sins." Acts 8:17, "Then laid they their hands on them, and they received the Holy Ghost." Acts 9:12, Jesus sent Ananias to lay on hands (he was not an apostle). Acts 19:6, Paul laid on hands on Gentiles for the Holy Ghost. Hebrews 6:1, 2, Galatians 1:8, "But 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." Again, 2 John 1:9, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." I understand by these quotations that these men or ministers, who come saying Jesus is the Christ, and don't preach the gospel as the

apostles did, are the deceivers spoken of who should come in the last days deceiving many. Jesus says in Matthew 28: 19, 20, "teach all nations . . . to observe all things whatsoever I have commanded you," so I don't see any chance for anyone to creep out, and *not teach all that Christ taught*. "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places." Please mark now: "Then shall they deliver you up to be afflicted, and shall kill you:" that is, the church of Christ is going to suffer; "and ye shall be hated of all nations for my name's sake." "And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." These are omens of the last days, and when we see them we may know that the last days are near at hand. "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." It is said that there are ministers of Christ in every part of the world preaching the gospel. Now there must be something wrong somewhere; either they are mistaken and preaching only part of the gospel, or Jesus' prophecy is false. And I can not afford to believe that Christ ever made a mistake.

In Matthew 24: 23-27 we read: "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Now, skipping another verse or two, we read: "Immediately after the tribulations of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." I wonder if there is anyone here who saw that fulfilled. "And then shall appear the sign of the Son



of Man in heaven?" His sign shall appear. What shall that be? By and by we will find some more of these signs. "And then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." We will skip a few more verses and go to the 33d: "So likewise ye, when ye shall see all these things, know that it is *near*, even at the *doors*." We will examine these things as we pass along, I am now merely laying a foundation to stand upon. "Verily I say unto you, this generation"—the generation when these things begin

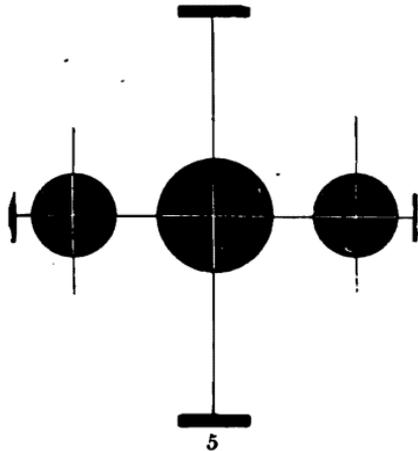


to take place—"shall not pass, till all these things be fulfilled," till Christ shall come again. "Well," says the objector, "the generation that witnessed the beginning of these things is past, for a generation is thirty-three years." No, friends, we learn from the Bible and Book of Mormon that a generation is one hundred years. But mark you, this hundred years from the time these things begin to come to pass, shall not pass away till all be fulfilled. Now if the wise men of the world will step upon the platform and tell us when these signs began to appear, then we can approximate the time closely when Jesus will come.

We pass along a little further. "Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of Man be." Are things now as they were in the days of Noah? The next verse says, "They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark."

Now, turning to Luke 21, and beginning at the 7th verse, we read: "And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass?" And he repeats the same that we have in Matthew. We go to the 10th verse: "Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But

before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake." This has all been fulfilled. "Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death." This has been literally fulfilled within the last sixty years. "And ye shall be hated of all men for my name's sake." Then he goes on again describing the destruction of Jerusalem. In the 25th verse he says: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Now, has there been any of this fulfilled? Has there been any perplexity of nations? Is there any to-day? What of these strikers? The nations are perplexed, they do not know what to do. Thus we have fulfilled the declaration of Jesus, that in the last



days there shall be perplexities of nations which are coming on the earth; "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Do not men's hearts fail them for fear when they look around and see the terrible things that are upon the earth? In Grinnell, Iowa, where I live, when a black cloud rises in the west you will see the people watching it and trembling, and if it begins to loom up larger, you will see them enter their caves in a hurry. A terrible cyclone swept over the city a few years ago, and killed some thirty or forty persons there. "Men's hearts failing them for fear."

"And there shall be signs in the sun, and in the moon, and in the stars within the last few years. I will exhibit some drawings that I have here, of signs which some of you, perhaps, saw at the

time they occurred. You'll have to say that at least some of the prophecies have been fulfilled. Now, friends, remember the words of Jesus Christ, that, just before his coming, "There shall be signs in the sun, in the moon, and in the stars." Here we have a few signs. Here we have the Northern Lights (see cut number 1) as they appeared in 1887. See how the heavens were crossed and checkered. Here we have the Black Cross of 1883 (see cut number 2), a black cross in the northern skies. These are signs of the coming of the Son of Man. Here we have the moon on February 18, 1899 (see cut number 3), with a straight bar across it and a curve on each side, as you see it here. "There shall be signs in the moon," says Christ. Here is the moon on February 26, 1883. (see cut number 4). You can see this bar through the moon, and these beams crossing it. I observed these myself and copied them as they stood upon the moon. Jesus says, "There shall be signs in the sun, and in the moon, and in the stars." Here is the sun in 1862 with two small suns (see cut number 5), with a one through the center of on November 22, 1879, the figures 22 appearing as it could be written on to say further concerning I believe, was seen with Remember "this generation] shall not pass away till all be fulfilled." Here we have a hand that appeared on May 22, 1888 (see cut number 7). It hung over Finley, Ohio. I saw a man from that place a short time after it was seen, and he said that some of the citizens of the town went almost crazy over it, and I do not wonder at it. Here is the hand with the index finger pointing downward, and these spots represent blood dripping off the end of the finger. Here we have signs of the coming of the Son of Man in 1888. Here is another—here is the quarter moon on December 6, 1891, (see cut number 8), with a circle around it and three other moons visible at the same time. Will some of the wise men of the age tell me what all this means? Here we have four suns visible at the same time, three below and one above (see cut number 9), all visible at the same time. This was seen in March, 1890. Four suns with a circle around each one of them. Jesus says, "There shall be signs in the sun." Here is another: The moon on December 31, 1883, (see cut number 10). This is the moon with a bar across it as you see it there,



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on each side of it (see bar across each one, and the sun. Here is the sun (see cut number 6), with the blackboard. I want on its face just as plain these signs, the first one, the naked eye, in 1816. tion [or one hundred

and another across that one. Here we have another. The moon in March, 1890 (see cut number 11), with one straight bar across it as you see it presented there. Again, here we have another moon in 1890 (see cut number 12), with two circles, one encircling the other. Here is another that appeared in December, 1888. At the bottom of the ring is the sun (see cut number 13); the curve inside the ring represents sundogs, and the three small circles are small moons. Will some of the wise men tell us what these things mean? Now look at these, remembering the words of Jesus Christ: "When ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled." That is, the one hundred years, when these signs begin to be fulfilled, shall not pass away till Christ will come.

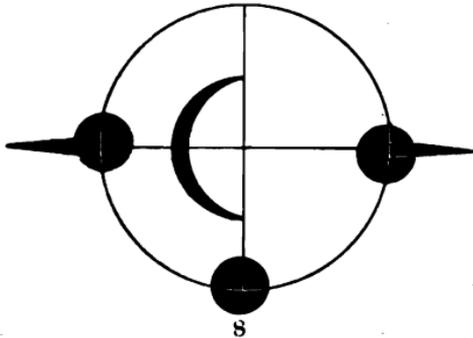
I have in my possession fifteen more of those signs seen in the sun and moon. On March 3, 1893, the moon had a cross with a circle around it, and a curve over the top. In 1894 the letters G O D were seen in the sky. April 10, 1895, the moon was seen to take three different shapes in less than an hour. September, 1895, the moon presented three different phenomena; the first there was a dagger, then it turned to an anchor, then it was a cross. In 1894 the moon had a cross. February 17, 1897, the moon had a broad bar over it, up and down, with a large curve on the left of it. On May 7, 1896, the sun had a large circle with a quarter moon inside of the circle, and a star near the moon. In 1897 the sun had the figure 4 in it. November 28, 1897, the quarter moon had a broad bar down and over it, similar to the one of February 17, 1897, and many more might be given, but I think that is sufficient.

I will now give a few signs in the heavens. Quoting from *Albia* (Iowa) *Republican* for June 25, 1895: "About eleven o'clock Tuesday, the heavens around the sun presented a curious yet beautiful spectacle. There were eight distinct and separate circles around the sun, and each one of them possessed all the colors of the rainbow. The circles were visible for about a half hour."



“MOON HAS THE JERKS.”

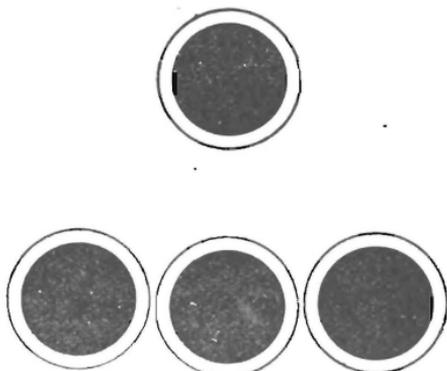
“We read with only languid interest that the moon has been detected jumping up and down apparently. It is beyond a doubt that many observers in different parts of these islands witnessed an extraordinary lunar phenomenon just after dark last Sunday evening. The moon was seen distinctly to make a series of jerks on a vertical line which nobody thus far has tried to explain. It is certain, however, that it could not have been the result of any terrestrial activity.”—*Chicago Times*, September 7, 1895.



Saint Louis (Missouri) Globe Democrat, August 18, 1894: “In the way of sights and viewing visions, a Dickinson County farmer has laid claim to first prize. He has a statement that is not only unique in every respect, but is told with startling attention to detail. H. W. J. Smith, a long time resident of the county, living

seven miles from town, publishes in the *Evangelical Visitor*, the church organ of the Brethren in Christ, printed here this week over his own signature, and attested by an affidavit, a story of his strange visitation. He says that in company with B. W. Blue, a neighboring farmer, a few nights ago, he stepped out of the house at Andrew Thompson’s, three miles from Manchester, and fifteen miles from Abilene. As they looked at the sky, which was clear, suddenly something like a large luminous ball appeared in the northeast, about thirty degrees above the horizon. Is it a comet? Is it a meteor? The questions were asked simultaneously, but there was no time for answer. Just then it shot westward, meteor-like, about three degrees, and immediately returned on the same line to its first position. We had only time to say, It merits watching, when it opened as a casket with a hinge, presenting on its right a cross—most beautiful, golden, corrugated, and furnished. At the left of this was a living man, clad in citizen’s style, with a plain crown on his head. His form was symmetrical, his countenance bright and permissive—a perfect Son of Man. The casket soon closed and away it went to the eastern horizon

like a meteor. There it oscillated as if for time to be emptied and refilled, returning on the same path to its original place. It opened, presenting a portly man, with sword and scabbard on his thigh, a cross on his breast, and on his head a crown of many glittering jewels, like stars. He looked beautiful, but was partly hidden by an obtrusive rider on a black or dark horse. These were hidden or overshadowed by a haughty woman in costly, royal attire, who seemed to rule over both. Then these were eclipsed by the coming of a military leader with sword in right hand, elevated ready to strike, the scabbard cast away, a cross on his right breast and a square and compass on his left. On his head was a military hat, the crown on each side of the man's head was blended with the man's hair; a horn, and a cross was erected behind him. He stepped out and forth and began action, never stopping to rest or turning his back on the enemy. He retreated eastward to within about five degrees of the horizon, then began to advance with heavy martial tread, like one tramping the wine press and wielding his sword. About 11.40 p. m., as we stood watching the phenomenon,

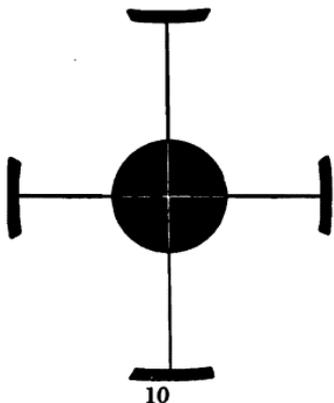


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blood was seen to stream forth from the casket and spread far and wide, apparently two hundred miles in extent. Mr. Blue, who is a veteran of the war, said it was like the blood of the battle field, only a deeper red. The warrior seemed at times to be in blood to his knees and above. It continued till after 2 a. m. Mr. Smith adds, "I hereby certify the above to be given as penned as seen by me." Was that a sign in heaven, or what was it?

Let us examine further. Since 1860, earthquakes have been very frequent. Mark this down first, that the first history we have on record of them there was just one, on an average, in one hundred and twelve years. How many are there now? We have one every six and one half hours. It has been said that there are so many more lives lost now than there used to be, because there are so many more people now than there were formerly. That looks

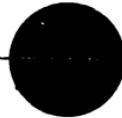
plausible, but is that the reason we have an earthquake every few hours, instead of one every one hundred and twelve years? I believe it is the fulfillment of Christ's words that "earthquakes shall be in divers places, and famines and pestilences." Let me read a little farther concerning this earthquake matter: "Since 1860, earthquakes have been more frequent, widespread and terrible; thunders more common and frightful; 'lightnings' more fearful, terrific, and disastrous; and 'tempests,' tornadoes, cyclones, and whirlwinds, have been more prevalent and destructive than ever known before in the same length of time. These facts are beyond successful contradiction." "In October, 1864, in India, the waves of the sea were driven inland by a cyclone, and many thousand lives lost and many million dollars' worth of property were destroyed."



Now I would like to know when the first cyclone occurred. I can remember when such a thing as a cyclone was not known. The first cyclone is recorded in 1834. Mark it down, that in 1834, the first cyclone is recorded. What is the cause of this? Is it because there are so many more men upon the earth? No; it is one of the signs of the coming of the Son of Man. In 1883, I believe it was, there were six hundred cyclones recorded by the United States Signal Service, and you go back only a few years

and there were none at all. Jesus says all these things must come to pass. I will read a little more about destructions by cyclones: "On October 31, 1876, in the same region [India] a cyclone drove the waters of the sea over some of the most populous districts, destroying two hundred and fifteen thousand human lives, with an immense amount of property. In 1867, at the island of Saint Thomas, the waves rose sixty or seventy feet higher than common, and 'heaved themselves beyond their bounds,' carrying upon their crest a United States war steamer, and leaving it high and dry on land. In 1868, at the Sandwich Islands, the waves rose fifty or sixty feet higher than was their wont, and 'heaved themselves beyond their bounds,' washing away a number of the little coast

towns, destroying life and property. In August of the same year occurred 'the great tidal wave' which beat along the Pacific coast from the bay of San Francisco on the north, to Cape Horn on the south. At the bay of Valparaiso, and other contiguous seaports, the waves rose fifty to seventy feet higher than usual, tearing the shipping loose from its anchorage in many places, and bearing the largest vessels in upon the dry land, destroying a great many lives and millions of dollars' worth of property, and up to the present time, tidal waves, with the sea heaving its waters beyond their bounds, are frequent and appalling."



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Now I will give some death rates: "From January 1, 1887, to December 31, the death roll from natural causes has been increased from the ranks of scientists, clergymen, doctors, bankers, scholars, all classes, trades, and callings, in youth or age. Disasters have made thousands of victims, 1,000 in one fire, 700 in one earthquake, 200 by a theater fire, 5,000 by floods in China, and again 4,000 and 2,000 in the same manner, 150 in a railroad disaster, 162,000 from pestilence, 10,000 in battle, in all 187,950 in Europe; and 2,810 in our own country, of whom 1,822 met the grim monster on the rail; 204 lost their lives on our inland lakes, and 6,557 lives were lost on the ocean; the grand total of pestilence, battle and disaster, reaching the enormous number of 199,164 souls as against 122,791 the year before."



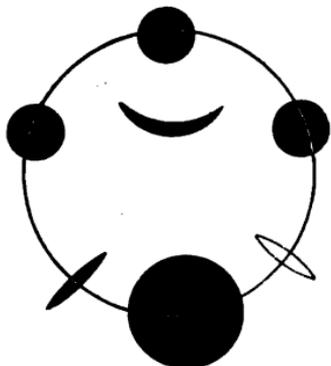
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"Suicides, poor mortals incapable of further conflict in the battle of life, through blighted affections, melancholy, or the thousand alleged causes for the rash act, number in the United States alone 1,287, including men prominent in mercantile, scientific, and political circles. Nineteen different methods of taking life were used, the revolver being favorite; the hemp route second choice, with novelities in the way of starving, cutting down a tree so as to fall on the suicide, and the dynamite route adopted by the anarchist Lingg.

"Murder has held high carnival in America during the year, his victims numbering 2,335 against 1,499 in 1886. Quarrels resulting in 1,199, jealousy 184, liquor 212, and self-defense 34."

Now I will give you another summary which comes down to

a later date of the increase of crime and suicides, compiled by Ralph W. Farrell, Sullivan, Maine, but as it is just to the point I will use part of his article here: "In 1886 there were 1,499 murders and suicides; in 1887, 2,335 murders and 1,287 suicides; in 1890, 4,290 murders and 2,040 suicides; in 1891, 5,906 murders, and 3,531 suicides; in 1892, 6,794 murders, and 3,860 suicides; in 1893, 6,615 murders, and 4,436 suicides; in 1894, 9,800 murders, and 4,912 suicides; in 1895, 10,500 murders, and 5,759 suicides; in 1896, 10,652 murders, and 6,520 suicides. These figures refer to the crimes committed in the United States. In ten years we find that murders have increased 8,153 more than in 1886, and there were about 5,000 more suicides in 1896 than there were in 1886. It is true that the opposers to the statement that the world is becoming worse, say, 'Oh, well, the reason there is such an increase in crime, is because there is such an increase in population.' But the Apostle Paul tells Timothy in 2 Timothy 3:13, "But evil men and seducers shall wax worse and worse, deceiving and being deceived." So we must look for it. Brother Farrell continues:



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"Now this kind of logic might help them some if they would not add that the world is getting better, there are more Christians, more Bibles in circulation, etc." Now any person who has an atom of intelligence can prove that that timeworn statement of the increase of crime being caused by the increase of population, is a fallacy—a statement without any foundation. To illustrate: We will say the population of the United States in 1886 was 55,000,000. Now let us divide this by 1,499, the number of murders committed that year, and we find that each person had a chance in 36,684 of being murdered. How is it in 1896? By going through the same process we find that each person had a chance in 6,664 of being murdered. Let us carry this thought a little further. If in 1880 there were 1,000 murders when the population of the United States was 50,000,000, in order to make the theory that the increase of crime is caused by the increase of population true, for every extra thousand murders, there should be an extra fifty million of people, and as there were 10,000 murders in the United

States in 1896, there should have been 500,000,000 people. This was not the case, as there were only about 71,000,000."

Jesus says (Luke 21:25), "The sea and the waters shall roar." The British vice-consul at Arica, Peru, thus describes a tidal wave of which he was an eyewitness: "What a sight! I saw all the vessels in the bay carried irresistibly to sea; anchors and chains were as pack thread. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came in with an *awful rush*, carrying everything before it, in its terrible majesty, bringing the shipping with it, sometimes turning circles as if striving to elude their fate." It is estimated that the flood in China, which covered one hundred miles of land long by thirty miles wide, in October, 1892, killed 50,000 people, and 1,000,000 were left homeless. A flood and fire in Pennsylvania, June, 1892, killed from two to four hundred people, and damaged \$3,000,000 worth of property. Is it not a plain fact that the waters have been cursed in these days? Two hundred and seventy-five drowned off the Spanish coast in December, 1896. In the world, during 1896, there were 3,840 who lost their lives by drowning. In Saga and adjacent towns in the flood, October 14, 1893, there were upward of 1,000 perished; 237 lives lost in one storm off the coast of Great Britain in 1893. In a terrific storm on the Gulf of Mexico a few years ago, from 1,500 to 1,800 lost their lives, etc. Oh, when shall I stop? Disaster after disaster everywhere. Burnett, in his Sacred Theory of the Earth, remarks: "I do not look upon this ominous noise of the sea as the effect of a tempest, for then it would not strike such terror into the inhabitants of the earth, nor make them apprehensive of some great evil coming upon the world as this will do."

God says in Joel 2:30: In the last days "I will show wonders in the heavens and in the earth. Blood and fire and pillars of smoke." In late years blood has been flowing almost constantly. Just think of the terrible wars and massacres that are occurring all over the broad earth. (Don't forget Cuba.) Also notice the appalling fact that in the last ten years there have been upward of 64,000 murders and 36,500 suicides in the United States alone.

Fire is to be one of the signs of the end. In January, 1895, there were two fires in Toronto damaging two million dollars' worth of property; several killed. An explosion of several powder cars at Butte, Montana, 75 killed, 100 injured. This was January 11, 1895. Another fire at Toronto, March 3, 1895; loss \$1,250,000. March 20, 1895, 60 miners killed by an explosion at

Evanston, Wyoming; March 24, 1895, Reed's packing plant was burned in Kansas City; loss \$1,000,000. Twenty business houses were burned in Milwaukee in 1895. Twenty-five men were killed in a fire in Denver, Colorado, 1895; 40 killed in explosion at Detroit, November, 1895, and 20 wounded. Thirty miners killed in Houghton, Michigan, September, 1895. December 8, 1881, Ring's Theater was burned in Vienna, nearly eight hundred lives lost. In 1890 in one explosion in Wales there were 88 killed. March 10, 1893, a fire in Boston damaged from six to eight million dollars' worth of property. In 1887 in one fire 1,000 lost their lives. In the same year one hundred and thirty million dollars' worth of property was destroyed. In 1891 there were 876 burned to death.

So I might continue for hours, but this is enough to show the prophecy of fire, blood and smoke all fulfilled to the letter.

Now a few words about famines and pestilence. In 1867 and 1868 England and France suffered terribly from famine; Germany, Eastern Prussia, Algiers, and Russia were in a similar condition. At one time fully 100,000 Arabs perished. Persia has been nearly annihilated by famine and pestilence. Four hundred Indians perished from hunger in Quebec, November, 1893. India was visited by famine in 1865 which took away fully 1,000,000, and in 1868 1,500,000 starved; it was visited again in 1876, . . . and in 1877 500,000 more perished; not less than 2,000,000 died from famine in 1878, and at the present time (1897) they are dying by thousands. And how will it end? In a *New York Tribune* of a late date, is the statement that Europe wants 300,000,000 bushels of wheat, 325,000,000 bushels of rye, 1,000,000,000 bushels of potatoes. When will she get them?

What is the matter, friends? Are we drawing near the end of time? Mark you, the nearer we get to the end of time, the more the power of God and the power of the Devil will be made manifest against each other. We are told that there are no devils to be cast out to-day. Then it is a good spirit that is acting upon humanity and causing this large number of suicides and murders. Are you prepared to believe that? Was it a good spirit or an evil one that caused our worthy presidents, Lincoln and Garfield, to be murdered?

The law and Judge Lynch have not been idle, though the vengeance has been in small ratio with the crime, 79 judiciously hung, while the less merciful, but generally more just, Judge Lynch, has swung off 123 victims, the majority in the Southern States.

I will have to pass along, because my time is almost expired.

I am not through with this, but I want to get along a little further and show you something about war and equipments.

The war equipments of the nations, by land and sea, are far more extensive and highly perfected than ever before. For instance, the forces of Austria amount at present to 856,980 men; Russia has augmented her armies to 1,519,810 men; the aggregate military strength of Italy is near 605,200; the German Empire can summon to the field 1,261,160 men; the French army is about 977,600 strong; the land forces alone in Great Britain number over 478,800 men, besides which her navy is the largest in the world; the Swedish army numbers about 274,500; the soldiers now at the disposal of all the European governments amount to between six and seven millions, an increase of over one third in number since 1859. And still they are arming. The trust of nations to-day is mainly in their strength, their wealth, their wisdom, and their military prowess, rather than in truth and righteousness.

Now I read a clipping from a Chicago paper: "War, famine, pestilence, fire, wind, water and ice have been let loose and have done their worst, and with such appalling results, and with such remarkable phenomena accompanying them that it is not to be wondered that men have sometimes thought that the end of the world had come."

Yes, it is no wonder that the children of men begin to think that the end of the world has come. I might go on and give you many more evidences of the fulfillment of prophecy concerning the last days, but will call your attention to one more portion, or perhaps two, from the Old Testament referring to the fulfillment of prophecy in the last day. We find in the prophecies of Joel, a description of how it shall be in the hour of God's judgment. I read from the first chapter, beginning with the second verse: "Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?" He goes on to prophesy something which shall be somewhere in the future. I know the objector comes in here and tells us that all these things come in their natural course and time, and because the human family is growing and multiplying so much. Let us go on and see what Joel has further to say about this: "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten." Here we have the description of something that is going to destroy the vegetables. And I sometimes think that Joel

did not look down the stream of time as far as to where we are. He has failed in this description to portray all the events that would occur, for he missed the cabbage worm and the potato bug. But he has given us enough to show that we are living in the last days. He goes on further: "For a nation is come up upon my land, strong and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; the branches thereof are made white. Lament like a virgin girded with sackcloth for the husband of her youth. The meat offering and the drink offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn. The field is wasted, the land mourneth, for the corn is wasted: the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley,"—mark that, farmers; for the wheat and for the barley—"because the harvest of the field is perished. The vine is dried, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered." Is that true, friends; are the trees dying in the orchards? Why, I could point out orchards to-day, which ten years ago were nice, thrifty orchards, and to-day there is not a single living tree in them. These are signs of some great event that was to take place in the future from the time when this prophecy was written. "Gird yourselves, and lament; ye priests: howl ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and drink offering is withholden from the house of your God.

"Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered."

Is that true? Does the seed rot in the ground? Why, I can go back just a few years when we could sow a certain number of acres of wheat and tell just about what the result of the harvest would be. Can you do that now, friends? Within the last two years I have seen where farmers have planted their

potatoes three times before they would grow; something that was never known before.

“How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea the flocks of sheep are made desolate. O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.”

Has such as that been known? Go to Wisconsin, Michigan, and other places, and you will find this prophecy literally fulfilled, when the fires swept across the country and it seemed as though the very elements were on fire. Up in Dakota a man had a new wagon standing about the middle of a forty acre field of plowed ground. The fire burned that wagon, and he can not tell for the life of him how the fire got there, unless as it seemed, the elements were on fire. So we have this prophecy fulfilled. But I am not through with this yet. “The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.” Do we need any more evidence that we are living in the last vista of time? The prophecies are fulfilled. In 1833, on the 12th day of November, if I mistake not, many of the stars fell from heaven. I am not afraid to assert that to be a fact; my mother has often told me that the stars fell from heaven on that date, and I find a prophecy recorded somewhere declaring that it should be so, that the stars should fall from heaven as a fruit tree casteth her untimely figs when shaken of a mighty wind. Just shake a fruit tree violently, and then tell me which way the fruit will fall. It will fall every way, that is the way the stars fell. They fell every imaginable way, fulfilling prophecy to the very letter.

I could show you many more evidences had I time. How many of you remember the first Saturday night of September when the northern lights began to come up? I will call your attention to that. They were arrayed in two contending bodies, and came up higher and higher, as two columns of fire, and seemed to be resisting each other. A great stream or gulf of darkness was between them. When they came up, they came as two contending armies. How many of you saw that? This continued until they came right over our heads in the center of the heavens. There they rested as two armies preparing for battle, and when they had gathered their forces, as it were, they came together with a mighty rush, then recoiled and rested again. The streams continued to come together, and then recoil, and the closer they would

get together the faster they would go; when they came together they seemed to come with a crash.

What does all this mean? There shall be signs in the heaven and in the earth, because these things point to the time when Christ was to come again. And now, friends, figure for yourselves, whether we are not living right in the sunset of time, or in other words, when Christ shall come again. I would like to examine the second chapter of Nahum, for it also refers to the preparation, or of the second coming of Christ. Read it and you can see the application; that was fulfilled in 1830, so I believe that a good time to start to count. Thank you for good attention.

ANTIQUITY OF THE GOSPEL.

THE subject to-night is, "The antiquity of the gospel." There are a great many people in this age of the world who have an idea, and they believe it, that there was no gospel preached before the days of Christ, hence the gospel is not yet two thousand years old; but I expect to prove to-night from the Scriptures that the gospel is as old as the world; that it was preached in Adam's day; that it was preached in Abraham's day; that it was preached in Moses' day, and in Christ's day, and in these latter days, making at least five dispensations, and I sometimes think we might call it six.

You will notice here is a diagram on the board of the different dispensations; the first dispensation, the second dispensation, the third dispensation, the fourth, the fifth, and then an apostasy and a restoration; yet the sixth is not an entire apostasy, as we shall see as we proceed with the subject. The words of the text are found in Malachi 3:6, and it reads: "I am the Lord, I change not." If the Lord changes not, then his law changes not, and if he changes not, and he saves people to-day, I believe he was just as anxious to save people from the morning of creation.

I read in Ephesians 1:10, these words: "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Now, if God, through Christ, is going to gather together all things in one, things that are in heaven, and things that are in earth, are we to understand that that gathering shall all be this side of Christ, or are there some that are going to be gathered who lived beyond or before the days of Christ on the earth, and the restoration of the gospel in his day.

I have heard the assertion made that the first gospel sermon was preached on the day of Pentecost. I have heard that many times. If that be true, then Christ and the apostles did not preach the gospel before that day. Can we believe that? When I turn to Mark 1:1, I read: "The beginning of the gospel of Jesus Christ, the Son of God." When was it? The day of Pentecost? No. In that day, the beginning of the gospel dispensation was from John's baptism, on. "Well," the objector says, "if that be true, then why talk about the antiquity of the gospel, away back in Adam's time, the first hour, or first dispensation?" Because when we talk of the beginning of the gospel in the first chapter of Mark, that was the beginning of the gospel which

Christ introduced again or restored. By that word we understand that the gospel had been preached once, or it could not have been restored.

We will turn to another testimony. Luke 19:10: "For the Son of Man is come to seek and to save that which was lost." Is that true? That the Son of Man *is* come to seek and to save that which *was lost*? Were there any human beings lost on the other side, or before Christ's day on the earth? Are all the lost this side of Christ's day? When man fell from the lofty and holy position in which he was placed in the Garden of Eden, was he lost through that disobedience? And if he was lost, or in a lost condition, and Christ came to seek and to save that which was lost, is he going to save, or did he come to save and to seek any before his day? "Well, but," says one, "how could Christ save that which was lost before his day?" Just exactly in the same line that he seeks and saves that which was lost since his day or in his day. The people before Christ's day looked forward with anticipation to the coming of Christ.

We find that the law, away back yonder, was typical of the coming of Christ; and sacrifices, offering of blood for the remission of sins, referred to, or pointed to Christ's remission of sin, by the shedding of his own blood; so that people beyond Christ looked forward to the Savior for the redemption of the world, or for their salvation, the same as we to-day look back to Christ for our salvation; hence, we see there is no difficulty connected with that; that Christ stands in the center, and looks both ways, looks to the future, and looks to the past, and seeks to save all men that will come to him, or have come to him, through the gospel.

We find a declaration made in Matthew 20:1-16, which has caused a great deal of speculation in the world, and many people, I believe, have suffered themselves to be led astray by the misinterpretation of those scriptures. Here we have a parable, "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard." I have heard from my boyhood that that referred to the human family, that the first hour spoken of there, was the little boy or girl, perhaps five years of age, and the Lord called that child in the first hour. I have heard preachers say that they have seen little children, at the age of three years, converted. Well, if that be true, then Christ made a mistake when he said, "Suffer little children to come unto me, for of such is the king-

dom of heaven." Didn't say a word about their having to be converted first.

Then we are told that he went out again the third hour, and that means about the age of fifteen, the third hour of the human life. And he went out again the sixth hour, and this is about twenty-five perhaps, and hired other laborers in the vineyard. And he went out about the ninth hour, which was perhaps forty-five years of age, and hired other laborers, and about the eleventh hour he went out again, and that means from sixty years to the end of life, and hired laborers in the vineyard, and everyone received a penny a day. I believe that theory has kept more people from obeying the gospel of Christ, or making a profession, than any other theory ever presented. They make a claim like this: If I, by beginning at the eleventh hour will receive my penny or salvation (that's what they call the penny), what is the necessity of my spending my whole life in serving God? What is the necessity of my bearing the persecution and depriving myself of the joys of this life, if I shall have eternal life at the eleventh hour and a penny a day, as well as the child that went at five or six years of age? Is that not putting a premium on crime? Is that not hiring the human family by promises that they need not reform until the end of life?

To cap the climax, they tell us, that if only they have time to say before they draw the last breath, "Lord, be merciful to me," they will be saved. Now, there is no scripture to prove that. "Oh, yes," says one, "you turn to the latter part of Matthew, where we find the thief on the cross, and Jesus by his side, and when the thief said, 'Lord, remember me when thou comest into thy kingdom,' Jesus said, 'Verily I say unto thee, to-day shalt thou be with me in paradise.' There we are told, is a promise, that at the very last moment, if they just say that they love Jesus, or put their trust in him, they shall be saved and receive their penny a day." Where does the Bible say so? "Well, but," says one, "if the Bible doesn't say so, doesn't it prove that the thief was on the cross, and that there was no possible show for him to obey the gospel in any other hour than the eleventh?"

Well, if those were the facts it might prove it, but when we turn a little farther, we find that those were not the facts of the case. The thief on the cross made a request of the Savior, and when we turn to Matthew 7:21, I read there that Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that" what? Believes? No. Only he

that "doeth the will of my Father which is in heaven." "Yes, but," says one, "how could the thief do anything in the eleventh hour." That was the eleventh hour of his life, we are told. Did you notice what Jesus says, as already quoted, except they do the will of the Father they can not enter into the kingdom of heaven?

Now if it be possible for us to believe that the thief knew nothing about the gospel until that eleventh hour of his life; the end of his life; pray tell me, when he was brought out and nailed to the cross, and saw the Savior by his side, how did he know that he was the Savior? how did he know that Jesus was going to come in his kingdom? How did he know all these things? "Well," a man said to me once, "they all knew it,—everybody knew it." Did the elders know it? Did the scribes and Pharisees know it? Did the Sanhedrin know it? Did the other thief know it? No; but the other thief threw in his face, "If thou be the Son of God step down and save thyself and us also." Did he believe it? I don't think he did.

Hence, I believe that that thief was a follower of Jesus Christ,—had heard the gospel,—had heard Jesus Christ tell of his kingdom, and that he followed Christ a certain length of time while sojourning here on earth; hence, when the officers brought them out and nailed them to the cross, he turned around and recognized his Lord. Is that true? "Lord remember me when thou comest into thy kingdom." Just as soon as he saw Christ, he saw that man whom he had followed for some time as the leader of the Nazarene sect,—as a leader who came proclaiming the gospel of salvation. And when he saw him, I imagine that his very soul was swelled within him with gratitude toward Christ, because he had heard him tell of the wondrous love of the Father; of the plan of redemption; but notwithstanding, in an unguarded moment, at a time when he was not watching himself, he perhaps took something which was contrary to the law, and when you go back and examine the law of that country, you will find for the least offense of larceny, a pilferer had to pay the penalty with his life, and I presume the followers of Christ were no exception. If there was any distinction, they were watched the closer, and if an opportunity offered, arrested at once, and cast into prison, where they paid the penalty with their lives.

I have wondered if the laws of this land were as strict as that law was; that for the least offense of stealing, or pilfering, the perpetrator would be arrested, tried, and condemned to die, how

many of our good professors, or fine haired folks, would be minus their heads, or perhaps have been nailed to a tree.

Did you ever notice people go into a store, and see them come to a barrel of crackers and take one, or perhaps two? And then they would find them pretty dry, and they would pass along, until they came to a barrel of apples and would take one of them, and that would seem a little sour, and when they came to a barrel of sugar, they would take a lump of that, to sweeten it; and by the time they got to the end of the store, if the law of that land were in effect to-day, would this congregation all be here to-night? I fear perhaps that somebody, even in this audience, would have lost his head before now, or been nailed to the cross.

So perhaps that thief, passing along the narrow streets of Jerusalem, where they had their market places right along the streets, in time of need and hunger, put forth his hand and took a fig, or orange, or something that he desired, or really needed, and of course a police was soon on his track, arrested him, and cast him into prison, and he had to pay the penalty with his life. He was brought out with Christ to be crucified, but when he saw Jesus, he recognized him as the Savior of the world, and he cried, "Lord, remember me when thou comest into thy kingdom." And Jesus said, "To-day shalt thou be with me in paradise."

Some people say that paradise is the grave; that Jesus said, "To-day shalt thou be with me in paradise," and that's the grave. Well, if there are any here who believe that, turn to 2 Corinthians 12:2-4, and you will find that Paul says, "I knew a man in Christ above fourteen years ago, (whether in the body, I can not tell; or whether out of the body, I can not tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I can not 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." Paul says paradise is the third heaven, and those who say it is the grave are either wrong, or Paul was wrong. You may decide.

Jesus says, in John 3:5, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Now, I want you to judge whether Jesus told a falsehood, or whether that thief was baptized before he went to paradise. Jesus says he can not get there, unless he is baptized of water and the Spirit, and he said to the thief, "To-day shalt thou be with me in paradise." So the eleventh hour salvation won't hold out. Well, what does it mean? It means just

exactly what it says; that the householder went out to hire laborers about the first hour, and he found laborers. Now, I will refer you to the drawing on the board, and we find the first hour represents Adam's day, the first dispensation. That's when he hired laborers to go out in the vineyard. And about the third hour, or second dispensation, which was in Abraham's day, he went out and hired other laborers in the vineyard. And about the sixth hour, or third dispensation, he went out again and hired other laborers, preachers if you please—into the vineyard—into the world, to preach the gospel. And about the ninth hour, or Christ's day, he sent his Son, in the fourth dispensation, to preach the gospel to the world.

"Hold on," says one, "Christ came in the eleventh hour; he didn't come in the ninth hour parable. You are wrong in claiming that Christ came in the ninth hour, for he came in the fullness of time, which is the end, or the eleventh hour." Perhaps we had better clear that up before we leave it. Webster defines fullness, "replete, completely filled," so I understand when Christ came in the ninth hour, his time was completely full to come; but what do the Scriptures say on that? Turn to Luke 20:9-16, and you find the parable, "A certain man [that represents God], planted a vineyard, and let it forth to husbandmen." I understand that to be the people. Now, the tenth verse: "At the season, [the first hour or dispensation] he sent a servant [or laborer] to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And again he sent another servant [in the third hour or dispensation]: and they beat him also. . . . He sent a third servant [in the sixth hour or third dispensation]. . . ." Then he sent his Son in the ninth hour or fourth dispensation and they killed him. So we see that Christ did not come in the eleventh hour, but in the ninth, as the parable declares that the fourth was his Son, and they killed him. Now, turn to Matthew 10:1, and we find that God sent out laborers, twelve apostles, into the vineyard, the world, and when we turn to Matthew we have another reference to laborers in the vineyard. I will turn to that and read it. Matthew 9:36, 37: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few."

I apprehend here that Jesus meant that the people represented

the grain; that the laborers represented the reapers, and for fear that the grain or the people should be lost or wasted, he wanted to send out more reapers to gather the sheaves into the garner of God. We find it spoken of in other places as the vineyard; hence we understand that the laborers are those who labor in the vineyard. The world is the vineyard and the people are the grapes, and the laborers are sent out to gather in the grapes in the winepress of God; hence we need more laborers because many bunches of grapes, or fruit, or people, the world over, are going to loss because there are no laborers to gather them in.

We find this thought illustrated in Luke 10:2: "Therefore said he unto 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." Hence, we find, from different writers, the world represented to us as a harvest field, and the laborers being few, made them pray for more laborers to be sent into the harvest field to gather in the sheaves, and I want to say right here, that I have never found, in that book, anywhere, where the laity are spoken of as anything but fruit. The ministers are the laborers, and laity are the fruit of their labors, and hence the thought that the laborers that went out at the first hour are the children, and the third hour the half grown men, and the ninth hour the men, and the eleventh hour old age, is a fallacy, and can not be proven by the Scriptures.

Well, was the gospel preached before Christ preached it? We will turn to Hebrews 11:4 for a starting point on 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: and by it he, being dead, yet speaketh." Here we find, in the first hour, in that day, in the first dispensation, a man who offered sacrifices to God, and he must have had authority to do so. You will notice here that from Adam to Abraham there is a connection—that when God called other laborers from Adam to Abraham's day, he merely called them and sent them out. From Abraham's day to Moses' day there is a connection, some remaining on earth having authority. From Moses' day to Christ's day we have a connection. Good old Zechariah came out prophesying of the birth of John and Christ.

From Christ's day, the ninth hour, we find no connection; an entire break, and when we turn to Revelation, twelfth chapter, you will find there that John the Revelator foresaw that; and when the woman, (the church) was delivered of the man child, and

the Devil came to destroy that man child, it was taken to God and his throne—the man child—the authority; hence when the church apostatized in the ninth hour, five hundred and seventy years after Christ, there was no authority upon the face of the earth from the year 570 when the man child, the authority, was taken to God and his throne, until that man child was returned, or brought back from heaven, after he had remained there twelve hundred and sixty years (Revelation 12:6). If he went in 570 and stayed twelve hundred and sixty years, he must return in 1830.

We learn that Abel was a minister, offering sacrifices unto God, and called upon the Lord in his offering, and when we turn to Romans 10:13, we read that whosoever calleth on the name of the Lord the same shall be saved. Well, the question might arise, Were there any who called on the name of the Lord beyond Abraham's day, or in the days of Abel or Adam? We will refer to that after a while. Now turn to Genesis 4:2-6. At this time, when Abel offered this sacrifice, men called on the name of the Lord. At that very time when Abel offered the sacrifice, men began to call on the name of the Lord, and, "Whosoever shall call on the name of the Lord, the same shall be saved."

"Yes," says one, "but that doesn't say they had the gospel there." Turn to Acts 4:11, 12, and read: "This is the stone that was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Who are they talking about? They are talking about Christ. When those people back there were building the temple, they brought the stone which belonged at the top, at the beginning of the building, but it would not fit, because it was not made for that place. It was thrown to one side, and after long years of toil and labor, when they had brought in all the stone for that temple, and it was finished, all but one stone, and that could not be found—the one that had been prepared for the finishing of the temple; some of the workmen, perhaps, remembered that stone which was brought at the beginning of the building, and they began to look around for it. Where is that stone that the builders rejected? which they had thrown to one side? They go and hunt it up, and find it half buried in the ground. They bring it up and take it to the top, and find it to be the very identical stone needed to finish the building; hence the apostle says, this is the stone (referring to it) which the builders rejected in building the plan of salvation. As

they rejected the stone in the beginning, and yet it was needed to finish it, so they rejected Christ, yet he was essential to their salvation.

In the next verse, more particularly, mark the stone which the builders rejected. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Now, if all who call on the name of the Lord shall be saved, and they call on the name of the Lord in the days of Adam, and if they were saved, and they can not be saved in any other name than Christ, did they have Christ back there? If they did not they were not saved. If they were saved, they were saved by calling on God, and through the name of Christ received salvation, because the apostle says there is no other name under heaven for men whereby they can be saved. They were saved through Christ, were they not? And if so, it was through the gospel. I guess no one will take objection to that.

We turn again to Hebrews 11:5, and read these words: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." By faith, remember, Enoch was translated. Where was he translated to? Was Enoch saved when he was translated? If he was, the apostle says there is no salvation only through the name of Christ. Was he translated because he had complied with the doctrine of Christ, or did God make an exception of him? When we turn to Genesis 5:24, we find a reference to Enoch's translation, and perhaps we can find there where he was translated to: "And Enoch walked with God: and he was not; for God took him." Where did he take him to? Enoch walked with God. Was he saved? If he was, he was saved through the name of Christ, because there is none other given under heaven whereby men can be saved.

Now, I want to turn to John 14:6, and see whether John thought Enoch went to God, or whether he knew anything about that affair: "Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me." Enoch walked with God. Was God the Father? If he was, Jesus says he can not get to the Father only by him. No other name given under heaven whereby men can be saved, and if Enoch walked with God, and God took him, and Jesus says he can not get there only by him, he went there through the gospel. Isaiah 52:8 declares that Zion has fled, and we read it shall come again; that is, the city of Enoch.

Again we turn to Hebrews 11:7. We have quite a number of

references there concerning the gospel in ancient times. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Here we have the declaration that by faith Noah was warned of God. In Genesis 6: 13, 14, we find that God spake unto Noah and warned him, and directed him to build an ark, so Noah was quite intimate with God, and preached the gospel.

"Oh, hold on," says one, "that doesn't say so there."

Well, let us turn a little farther. We will go over to Peter and get another witness on the stand, and see what he says. In his second epistle, second chapter and fifth verse: "And spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly." Here he says Noah was a preacher of righteousness.

"Well," says one, "is righteousness the gospel?"

Turn to Romans 1: 16, 17. There Paul says: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For *therein* is the *righteousness* of God revealed from faith to faith: as it is written, The just shall live by faith." There Paul says, I am not ashamed of the gospel of Christ, because it is the power of God unto salvation unto all that believe, and therein (in the gospel) is the righteousness of God revealed. Then, if Noah was a preacher of righteousness, he was a preacher of the gospel. That's near enough to getting the gospel in that age of the world. We may get a little closer, but that is sufficient for the first hour, and the first dispensation, or we will not have time to get through with the rest.

We turn again to Genesis 12: 1, and read that God spake unto Abraham and made a covenant with him, as a preacher and servant of God—as a laborer in the vineyard, and I believe that was about the third hour. After he had called Adam, Abel, and Noah, he now calls Abraham in the third hour, or second dispensation. In the second verse he goes on to bless Abraham, and we will turn to the fourteenth chapter and eighteenth verse and find the blessing repeated. "And Melchisedec king of Salem brought forth bread and wine: and he was the priest of the most high God." Right here in the third hour—in the second dispensation, we find a minister of God coming out and bringing bread and wine, the sacrament of God, the eucharist, emblematical of the death and suffering of Christ on the cross, in the flesh. Is that a

part of the gospel? If not, what is it? So we find that Abraham had the gospel in his day; that Noah was a preacher of righteousness—the gospel.

We turn a little further now, and see whether the Lord bears us out with the inspiration of his apostle. Galatians 3:8: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the *gospel* unto Abraham, saying, In thee shall all nations be blessed." Did Abraham have the gospel then? "Preached before the gospel unto Abraham, saying: In thee shall all nations be blessed." Well, then, it is no wonder that Abraham remembered the bread and wine—the sacrament of the Lord's supper, because the gospel was preached to him in his day, and I believe there is salvation for him because there is no salvation under heaven for any man only through Christ, and no man can come to the Father only through him.

We might read on in this same chapter:

"So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse: for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect. For if the inheritance be of the law. it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

Wherefore then serveth the law? It was added—added to what? Did you ever think of that? The law was added to what? It was

added because of transgressions. Now, if the law was added because of transgressions, it was added to something that was transgressed, and there was nothing there to transgress only the gospel; hence the law, the Ten Commandments, was added to the gospel, because the people transgressed the gospel, and apostatized; that was right down there in Abraham's day—in the third hour. Well, we will read a little further: "Until the seed should come." The ten commandments were added to the gospel until the seed, which is Christ, should come, and when the seed of Christ had come, the law was of no effect. Let us see whether that be true. I read on: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

Now, if the law was a schoolmaster, and that schoolmaster was hired to teach until Christ came, and Christ did come, what will you do with the schoolmaster? When I used to follow that business I was hired from four to six or nine months, and just as soon as the last day came I expected to receive my pay and was clear of that contract. I guess all will agree with me along that line. Hence, we find here an example of the law as a schoolmaster—that is when the schoolmaster has an unruly scholar, and he or she understands that business, they won't tell that scholar just wait until the grass gets a little greener, or until the snow goes away, and then you'll catch it, but will take him under their charge immediately and inflict the necessary punishment to bring him back to the commandments of the school. Here we have the law of Moses as our schoolmaster, or rather schoolmaster for them, and whenever anyone violated the commands of that schoolmaster, he was stoned to death immediately. But when the schoolmaster had fulfilled the time set for him to work—until Christ should come, then the schoolmaster, or the ten commandments, was discharged because the gospel came to take their place.

I will read again from the twenty-fifth verse: "But after that faith is come, we are no longer under a schoolmaster." Is that plain enough? No longer under a schoolmaster. If the belief be true, as some claim, that the ten commandments are in force to-day, and if we do not keep the fourth especially we have the mark of the beast; Jesus ought to have told Paul so, when he inspired him to tell us that when Christ came, the law should be discharged; but he did not. I read again: "For ye are all children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ." If they were baptized into Christ—into the gospel, or church of Christ, they

have put on Christ and left the old schoolmaster—the law—the ten commandments.

There is the gospel, then, right down in the days of Abraham. And were they saved? That question might arise in our minds. Turn to Matthew 8:11. There Jesus says that they will come from the east and the west, and shall sit down with Abraham and Isaac, and Jacob, in the kingdom of heaven. Is Abraham there? If he is, how did he get there? Jesus says, in John fifth chapter, "Except a man is born of water and of the Spirit," he can not get there. Now, was Abraham baptized, or did Jesus make an exception? If he was, is that the gospel? I think this is sufficient for Abraham's time and we will hurry on to the sixth hour, or the third dispensation, and learn just a few points, as my time is now gone and I am just started. Hebrews 11:24: "By faith 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." Moses preached Christ. Is that so? Moses would rather suffer the reproach of Christ than possess the riches of Egypt. Did he know anything about Christ? How did Moses know anything back there about Christ? I read the twenty-fourth and twenty-fifth verses of this same chapter: "By faith 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." Here we understand that Moses, away back there, saw that Christ would be reproached and crucified, and that his followers would be persecuted, and he had rather suffer the reproach of Christ, than to have all the treasures of Egypt, because he was the son, (supposed to be) of Pharaoh's (the king's) daughter. Hence, we find that Moses knew something of the gospel, as you will see when you turn to 1 Corinthians 10:4: "And did all drink the same spiritual drink: For they drank of that spiritual Rock that followed them; and that Rock was Christ." Surely that's plain enough that the gospel was there.

Turn to Exodus 3:1, and we find Jethro, Moses' father-in-law, (he was older than Moses I think, but we find in these days men who are older than their fathers-in-law,) was a priest of the most high God—a servant of God, and if Moses, his son-in-law, knew something about Christ, do you think his instructor knew anything

about him? In Acts 7:37 we read that Moses spake of Christ in the wilderness. He must have known something about the gospel. We find back there that they understood the organization of the church also. In Exodus 24:9 we read of the organization of a quorum of seventy elders. Didn't Jesus send out seventy elders? "And he sent out other seventy." There is a symbol or pattern of the church which Christ afterwards organized, and which Paul says was a shadow of things to come.

Turn to Numbers 13: 1, 2, and we read of a body of twelve men. Did Jesus' church have these? I believe it had—called twelve apostles. In Deuteronomy 1:23 we have a declaration of twelve men, a quorum of twelve, the same as Jesus had. So we learn that Moses, in the sixth hour, the third dispensation, had the church, which he officered similarly to that which Christ organized in the ninth hour.

Now, that is sufficient for the sixth hour, or third dispensation. We will briefly refer to the ninth hour, or fourth dispensation—the hour when Christ came. We find that Zechariah prophesied of Christ. In Luke 1:5 and 1:16, 17, we find what he shall do. In Mark 1:15 we find that Christ preached the gospel. "Well," says one, "we do not know what they preached back there." Yes we do. We turn back and learn that they believed in God. John 14:1. So taught Christ. They baptized in the sea. 1 Corinthians 10:2. So did Christ and his apostles. They laid on hands for ordination. Numbers 27:18. So did Christ. They blessed children. Genesis 48:13, 14. So did Christ. They laid on hands and got wisdom. Deuteronomy 34:9, which is a gift of the Holy Spirit. See 1 Corinthians 12:8. They believed in the resurrection, and we find that Christ preached the same doctrine. He called little children unto him and laid his hands on them and blessed them. Old father Jacob called little children unto him and laid his hands on them and blessed them. We go back to Deuteronomy, the latter part of the last chapter, and we find that Moses laid on hands and Joshua got wisdom, which is a gift of the Spirit as already quoted, and also laid on hands for ordination. Now, turn to 1 Corinthians 12, and we learn that a gift of the Holy Spirit is wisdom. The apostles and elders laid on hands. See Acts 8:17; also 19:6; 9:17 and other places. We then have the laying on of hands for the gift of wisdom given by the Spirit; we have the laying on of hands for the blessing of little children. "And Moses called Joshua and laid his hands on him and ordained him." There we have three examples of the laying on of hands which the

world to-day ignores; therefore they had more of the gospel in Moses' day than the world will accept to-day, and yet they expect to be saved in the same kingdom with Moses, and not comply with the laws that he had to comply with to be saved.

We find back there that Moses baptized the children of Israel in the sea. That is an ordinance of God's house. Jesus says unless a man is born of water, (is that baptism?) and of the Spirit, he can not enter into the kingdom of God. Here we have an ordinance away back there, of faith. Did they have faith? Jesus says they did. "Ye believe in God, believe also in me." And they repented when they had done evil and were baptized in the sea. We have learned that they laid on hands for ordination and for the blessing of little children as in the days of Christ. Also that Jeremiah, Isaiah, and Ezekiel, and all the holy prophets declared the resurrection of the dead.

Turn to Hebrews 6:1 and we read there the principles of the doctrine of Christ, and we have found that they had every one of them in the days of the ancient prophets, before they apostatized from the gospel; and the ten commandments, the schoolmaster had to be added to bring them back to Christ. Well, if Adam, Abel, Moses, Abraham, and Christ had the gospel, it will take the same gospel to save you and me if our text is true—"I am the Lord, I change not." The Lord gave that gospel to Adam, to Noah, to Abraham, to Moses, and Christ, and then there was an apostasy. If there has been a restoration, it must be the same gospel, or it is not a restoration.

I will close here to-night, and to-morrow night will take up the ninth hour dispensation, and show you that there was an apostasy; hence the need of a restoration, because we can not reform unless we have something to reform; and if there was an apostasy, there must be a restoration, and we see the necessity of an angel flying to bring the gospel. (Revelation 14:6.) I thank you for your kind and patient attention.

THE GREAT APOSTASY.

WE WILL now continue our discourse, taking up the ninth hour, or the fourth dispensation. I turn to Luke 20:9, 10, and read: "Then began he to speak to the people this parable: A certain man planted a vineyard, [I understand the vineyard to be the world,] and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: [or services.—I understand the fruit to be the people of the world,] but the husbandmen beat him, and sent him away empty." That beautifully links in with what Jesus said as recorded in John 14:2, 3: "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 to prepare a place for you, I will come again, and receive you unto myself.*" It will be about two thousand years from the time he went until he comes again.

Now remember what I told you last night, that the Lord told the people to pray to God to send more laborers into the vineyard, and he sent laborers at the first hour, at the third, the sixth, and at the ninth hour, and sent out laborers another time into the vineyard—not representing a man from his childhood to old age,—but the first hour, the third, the sixth, the ninth, and eleventh hours, are dispensations: the morning hour, the hour of Adam; the third hour, nine o'clock, the hour of Abraham; the sixth hour, noon, the hour of Moses; the ninth hour, the hour of Christ, making the eleventh hour to be the hour in which we live.

Now, we will see whether that will bear inspection in the light of the gospel, and will read from the 20th chapter of Luke again: "And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty." Here we have an illustration of the first hour when he sent laborers or husbandmen, to gather the fruit of the vineyard in the first hour; that's the hour in which these men went. "And again he sent another servant." When? In the third hour or second dispensation, he sent out another servant, "And they beat him also, and treated him shamefully, and sent him away empty." Now remember, we have two dispensations disposed of. The first man went, the second man went, and both fared alike. "And again he sent a third, and they wounded him also, and cast him out." The third man went about the sixth hour in the third dispensation. This was in Moses' time. Now we have

three dispensations disposed of. Three different men went out to gather fruit of the vineyard.

Again: "Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him." He had sent three men, and now is going to send his beloved son. When? In the fourth dispensation. "I will send my beloved son: it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?" Does that fulfill the prophecy? Does that fulfill the parable that the three men were sent away wounded, and the fourth man was his beloved son, and they cast him out and killed him? I do not see where there is any room at all for any chronic grumbler to come in there and assert that Christ's position is not all right, when the book itself will bear us out that the fourth man, the fourth dispensation, was the beloved son of the owner of the vineyard.

I produced evidence enough last night to show that Christ restored the gospel. I do not think there is anyone here who will object to that and say that he did not, hence we will go over that briefly; but the question arises, Did the gospel continue in the same condition as it did before that time? You will see that every dispensation is connected from Adam down to Christ. Christ stands in the ninth hour, and from there to the eleventh hour you will see there is no connection. I have proven by history that about five hundred and seventy years after Christ, there was a total apostasy, and the authority to officiate in the church of Jesus Christ was taken to God and his throne. I will give you some quotations that you will know that I am not manufacturing any of that myself. Turn to Mosheim's Church History, page 162, and there you will find he declares that Gregory was made judge in place of God, and on page 159 he gives us what happened in 568. He further goes on and says Chosraes publicly declared he would make war on the God of the Christians, and about that time the church had lost all its piety. The religious world to-day almost universally admits that that was the full establishment of the apostasy. About that time priests first forgave sins for money, and prayer was offered to the deceased Saints. See page 162, volume 3. Now if that was not departing from the doctrine of Jesus Christ, I don't know what is.

There is a class or two of people who claim they can trace the church which they represent clear back to John the Baptist. I would just as soon believe them if they told me they went to Europe on foot. Now we will see what Jesus says about the church continuing; whether it is possible that the church did continue. If it did, then the claim of a restoration is a farce; if it did not continue, then the claim of a succession from John on down, is false; so one or the other must be wrong. Now let the book decide whether there was or was not an apostasy. I will turn to Matthew 11:12, and read these words: "And from the days of John the Baptist, until now [until now—that's when Christ was talking] the kingdom of heaven suffereth violence, and the violent take it by force." The word *violent* here, I think, will be properly applied when we say it means the wicked. "For all the prophets and the law prophesied until John." If it be true that they prophesied until John and no further, then Christ's whole mission is a farce, and I do not think you want to believe that, but they prophesied *of* John, or that it would be so till John, (Inspired Translation) so that here we have the declaration that from the days of John the Baptist, the kingdom of heaven was being forced by the wicked people. Was that true? Turn to Matthew 27:29, 30, and we find that it was really true. We read these words: "And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head." Acknowledged him as king, but a mock reverence.

If an enemy take the king of a country and slay him, what will become of the kingdom? When General Lee was captured, as leader of the rebellion, how soon the army was scattered; and whenever an army invades a country and captures or kills the king, the whole country is thrown into chaos, or into an unorganized condition, and the kingdom is taken by force, so that we see they took the king and killed him. Turn to Acts 2:23, and there we have another reference to the killing of the king. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." That proves the king was killed, does it not? We find that when the king was killed, they killed the officers also. They took Peter and nailed him to the cross with his feet upward. They took James and cut his head off, and they took Paul and sawed him asunder.

They took everyone of the apostles, except John, and killed them; hence Jesus could well say that from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent (the wicked) take it by force, and they kept on for three or four hundred years, until the officers were all killed. Pray tell me where was the remainder? Now we will see whether there was any prophecy made to prove this, or that it would be so. Turn to Revelation, twelfth chapter, and we will establish the fact that God foresaw there should be total apostasy, without any chance at all to trace the authority back to John or Christ.

Sometimes we are told we claim too much, when we claim the necessity of a restoration instead of a reformation, because we are told that the church only needed reforming instead of restoring. Now we will see what the book says about that. Revelation 12:1: "And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." The theological world admits that the woman is the church. "Clothed with the sun." That's a figurative expression. "And the moon under her feet, and upon her head a crown of twelve stars." Everywhere in the Scriptures we find that a crown represents authority. Wherever it speaks of one wearing a crown, it represents authority, and here we have the declaration that this woman was clothed with the sun, or the righteousness of God, or the gospel of Jesus Christ. That was the habiliment of this church. That woman had the moon under her feet, which represents the ten commandments, the Mosaical law, which was put under the feet of the church as no longer needed when the gospel of Jesus Christ came in. That Mosaical law received its light by the shining of the gospel; just as the moon receives its light by the reflection of the sun, so the Mosaical law, the ten commandments, received its power from the gospel, as I showed you last night. Paul positively declares that the law, the ten commandments, were added because of transgression, transgression of the gospel, and was added until Christ should come, as a schoolmaster to bring us to Christ; and when the schoolmaster had fulfilled his contract, then he was discharged, the same as the Mosaical law when Christ came, was discharged because it had fulfilled its mission.

Twelve stars in the crown of the woman, the church. Now the crown is authority. Twelve stars placed in that crown represents the twelve apostles in the church. Just mark that description: "And she being with child cried, travailing in birth, and pained to

be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads," showing authority again of the opposite power. This dragon, the serpent, represented the Devil; maybe I can prove it before I get through. "And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." I will assert right here, that that represented the satanic power when he raised a rebellion in heaven, that one third of all the stars there followed him when he was cast out of heaven. Please keep this idea in mind. And they were cast to the earth; that is, this dragon and one third of the stars, or angels. Just let me digress one minute. We are told by a certain class of people—and I used to believe it—that our departed friends' souls come back and communicate with us. There are some good, honest people who believe it; but it is a satanic delusion, for our friends will not come back, peeping and muttering around in the dark rooms. See Isaiah 8:19, 20. I believe that these stars, this one third of the spirits who rebelled against God and were cast out for their rebellion, are the spirits that control mediums to-day, and everyone of them is a lying spirit, like their leader, the Devil. Mediums will confess that it takes about thirty years to drill a medium spirit before you can depend at all upon what he tells you, and seventy-five per cent of the medium spirits are liars; I will put it one hundred per cent, and believe that that is about right. Now to the subject:

"And she [the woman] brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." This man child represents the authority which was upon the woman's head as a crown with twelve stars in it. There is no need for authority except where there is some one to execute it; hence when the woman was empowered with authority, there had to be twelve apostles with other officers to execute it. "Well," some one says, "that's Christ represented here as the man child." Well, if that be true, that the man child mentioned here represents Christ, then Christ was just a little older than his mother, because Christ was here before the church was organized, hence Christ brought forth his mother, and we can not admit that. But when we apply it to the authority of the church, then we get sense and connection out of it. Christ

came and God sent him to organize the church, and to place officers in that church holding authority.

Now, when the church came to this juncture, Satan prepared to take it by force, and when the child was born—perhaps not the same moment, it must have been after it was born anyhow—this man child who was to rule all nations with a rod of iron—Satan stood ready to devour it. The rod spoken of is the gospel. See Revelation 2:27; 19:15. And the authority of the church was to rule all the world by the gospel; but Satan was not satisfied to have the world ruled by the gospel. He did not want any person to have authority in the world; hence he comes and desires to swallow up the man child, or the authority, and when God saw that the church with all the authority was about to be captured—taken by force by Satan—he took the authority, or the man child to himself, and if that be true—and it says so—that God took the man child, or the authority to his throne, from the day that that man child, or the authority was taken back to God, there has been no authority on the earth, unless it has been restored. No one would take the position to go back here on this vacant lot and repair a house, because there is no house there; hence no one could take the position to reform the church authority when there was no authority here, if the authority was taken to God, as Jesus said by the angel it should be. Then the authority is with God to-day unless it has been restored. The church could not be reformed unless it was restored, for you can not mend anything unless you have something to mend; neither could the church be reformed until it was restored, as it positively declares that the man child was taken to the throne of God.

I would ask you to refer to Daniel, seventh and ninth chapters, and there you will find he foresaw this same thing, and declares that after threescore and two weeks—and other figures given there—what shall occur; and also declares how long it shall be when the sacrifice and oblation shall be taken away, and so on; then the church shall go into the wilderness, which it did. Let us see: I will read a verse or two here. Now, the man child went to God in heaven, and the woman, what became of her? Remember, that when the authority was taken to God, there was no organized condition of the church because they had no authority, so God looks after the woman again (the church): "And the woman fled into the wilderness." That represents the people, the church and state combined. When the authority went to God the woman went among the people, as you will find in Constantine's day when he

united church and state, laid a tax and assessment, and paid the state taxes and preachers too. Before his day no preacher had a salary, that I know of, but in his day, when the church went into apostasy, they began to pay the preachers, and that part of the apostasy at least is kept up to this day.

The woman went into the wilderness, "Where she had a place prepared of God that they [who? not God] should feed her there a thousand two hundred and threescore days." Now let us see. The apostle declares by inspiration that this woman, the church, should go into the wilderness when the man child went to God and his throne; and should remain there one thousand two hundred and threescore days, or years. The man child went to God about the year 570, and if the church went into the wilderness at the same time, and was to remain one thousand two hundred and threescore years, at the end of that time she must come out again. Let us see what that will bring us to. Help me to figure. The church goes into the wilderness at 570, stays there twelve hundred and sixty years, comes out again in 1830. "Well," says one, "I believe that, because I find that the reformers claimed that also. A reformer comes out by the name of Alexander Campbell in 1827 and claims he has organized the church." Well, he is just three years too early, isn't he? Another good reformer came out in 1525 and organized a church, and he is a little too premature. Then comes Brother Wesley in 1728; too soon also.

The church that went into the wilderness had twelve apostles, also prophets with authority, and when she comes out she *must* have the same; or it is not the same church, and we see that these reformers do not claim to have these. "Well," say one, "do you condemn all these men?" No, sir; I do not. I believe that God sent good Martin Luther, sent John Wesley and his brother, sent Knox, sent Calvin, and all those reformers to prepare the way for the coming out of the church again, because if they had not come as did John the Baptist, to prepare the way for Christ, the world would not have received him at all. Not many did, but he would have been rejected at the beginning by all. If Martin Luther and the Wesley brothers, and all the reformers had not by the inspiration of God come out to prepare the way for the restoration of the gospel in 1830, the world would not have received it to-day, because they would all be idolaters, or the next thing to it, which we will not mention; hence I believe that God in his wisdom sent Luther, Wesley, Knox, Calvin, Campbell, and everyone of them to prepare the way, and you will notice the later

they came out, the nearer they came to the gospel of Christ also.

We go backward; find that good old Luther had a hard battle to fight, and he didn't get very far from the old mother church by which he was ordained. He retained her baptism, but admits in his writings that baptism was performed by immersion in the church of Jesus Christ, and Wesley admits it; also Knox; in fact, every reformer, I believe, admits that; yet we see them stepping out and performing the act the same as the old mother church after she went into apostasy performed it. We can give you history that baptism was performed after Christ by immersion without a single exception that I know of, for two hundred and fifty-one, or two hundred and fifty-two years. Then the first example on record was that of the heretic Novatian. He believed as the Bible teaches, that man can not be saved in the kingdom of God unless baptized, because Jesus said so in John 3:5. Hence this man believed that, and when he was on his deathbed, as he supposed, and knew that he could not be saved without baptism, because Christ said so, he sent for the bishop and asked him, saying, "It is impossible for me now to be baptized according to the law of the church. Can't I be sprinkled?" The bishop of the church, then already verging into apostasy, said: "Under the circumstances, you may." And Novatian was sprinkled. (See Stanley, page 23.) This is the first instance on record that I know of; yet it declares that he was not allowed to be confirmed because he had not been baptized. If it took immersion for baptism then, does it not take that now? and if not, why not?

We find further that this woman was to remain in the wilderness twelve hundred and sixty years. Then she must come out, and how shall she come out? Just exactly as she went in. We read that when she went in she had a crown upon her head; was clothed with the gospel of Jesus Christ, and in that crown there were twelve stars, or apostles. Now, if the woman, the church, goes into the wilderness with twelve stars in her crown, and the same church comes out again, will it have the twelve stars and authority in it, or will it be changed? If anyone takes the position that it will be changed, let me make an illustration. I go down here to the Mississippi River and make a nice gold chain. I fasten the end of that chain around a stump or post in Iowa. I travel through the river, dragging the chain with me—that is, the remainder,—uncoiling it, and in the center of the river I change that chain from gold to straw, and traveling on I come out on the other side, in Illinois, and lap it around a post there, just as

firm as I did on the other side. I call all of this congregation to my witness now. Isn't that a gold chain here in Iowa? "Yes, sir." Well, isn't it a gold chain there in Illinois? "No," says one, "it is a gold chain here, but it is straw yonder, and it can not be the same chain." Yes, I say, but it is connected right down there in the water; it is yellow here and it is yellow there; it is a chain here and a chain there; therefore, as it is connected in the center, it must be the same chain. How long would I have to stand there and argue to make you believe that that's the same identical chain? Not one would believe it. Now, supposing this church goes into the wilderness in 570, and as it enters there it has its starry crown of twelve apostles, containing the authority of the church, and it passes into the wilderness in that condition relating to the gospel of Christ, and after twelve hundred and sixty years it comes out and has no apostles, no prophets, no revelation, no tongues, and no interpretation of tongues, and in fact, nothing but an elder and a deacon representing the golden chain on this side, and the twelve apostles and the authority on the other side—looking yellow—having the same name in nothing but an elder and a deacon. How long would I have to stand here and argue that this is the same church that went into the wilderness with twelve apostles and the authority, that came out with an elder and a deacon? How long? It ought not take very long to convince anybody that it *can not be* the same chain or the same church.

I will read again, beginning at the seventh verse of the twelfth chapter: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to

the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, [from God? No.] from the face of the serpent." Here we have a figurative expression again. This woman goes into the wilderness at 570, where she is nourished for a time, that's one year; times, that two years; and half a time, that's three years and a half, prophetically speaking. I believe in those days they called three hundred and sixty days a year, hence three hundred and sixty days or years, multiplied by three and one half would give twelve hundred and sixty years until the church should come out of the wilderness again. Oh, how beautifully these great inspired writers connect all their sayings. "I am God, I change not," are the words of the text, so we find that every inspired writer agrees.

The church was to remain in the wilderness a time, times, and half a time, and there she should be fed from the face of the *serpent*. The serpent should feed the woman there, and I am sure that he did not feed her (the church) with very healthy food. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." "The remnant of her seed." The scattered saints after the church went into the wilderness, in an unorganized condition. "Having the testimony of Jesus." Turn to Revelation 19:10 and we read that the testimony of Jesus is the spirit of prophecy. Then we have this woman and a few of the scattered members, with Satan on their track, who made war against them and *overcame* them. So we follow a little farther and make an examination of the thirteenth chapter, beginning at the first verse. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast; and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." Now, we will

go back to the declaration again of the prophecy. Mark, he is to continue twelve hundred and sixty years. We will see what forty-two months will give us. Forty-two months, prophetically speaking, and thirty days in the month, give twelve hundred and sixty years; just as exactly as the other one in Revelation 12:6-14, that this power shall continue to overcome the church and the saints. Forty-two months, twelve hundred and sixty years, a time, times, and half a time, are all the same thing, right straight along. I will read again, sixth verse: "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the Saints, and to *overcome* them: and *power* was given him over all kindreds, and tongues, and nations. And *all* that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." By following on down I find that the revelator foresaw a wonderful prophecy of the church of Christ.

I will briefly turn to the seventeenth chapter of Revelation, and find the woman again. We have her in the wilderness now,—somewhere out of sight—among the people. She went in, having the light of the sun as a habiliment, the moon under her feet, and a crown of twelve stars on her head. Now see what kind of a woman we find. Revelation 17:1: "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." He says he saw a woman in the wilderness remember, sitting upon a scarlet-colored beast, riding a red horse, full of names of blasphemy. The power which carries the woman now, is not the authority from God in her crown, but it is authority having seven heads and ten horns. The woman who went in the wilderness was not riding on a scarlet-colored beast at all. She was standing upon the moon. Full of names of blasphemy were the heads of this beast, and the woman was arrayed in purple and scarlet colors. Is not that a

change of the clothing she had on when she was arrayed with the light of the gospel? It is different clothing now; or if you will allow me the term,—different doctrine than she had before she went into the apostasy. “And decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.” We find in Doctor Barns’ history of the church that in 1825 there was a medal made representing a woman, and she had a golden cup in her hand, representing the prophecy here, and unconsciously fulfilling it. And upon her forehead was a name. Well, what was it? “Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.” That was upon the forehead of the woman John found in the wilderness, riding upon a scarlet-colored beast. The woman who went there had twelve stars in her crown, and the gospel as her habiliment, while this woman has none of the adornments that the other woman had, only the name “*Woman.*” It is the woman without the proper clothing now. It is the woman without the authority from God, and the true gospel which Christ gave to his church, which was taken from her when she violated God’s law by taking apostles and prophets out of the church, and substituting prelates, and pontiffs, and so on. Every officer with authority was removed from the church when the authority was taken to God and his throne. When that woman comes out of the wilderness she must have the same appearance of the woman before she went in; that is, if she is the same woman. So I find that the woman who came out, and whom Brethren Luther, Wesley, Calvin, Knox, Campbell and others spent their lives in trying to reform, is not the restored church; hence you see the necessity of a restoration instead of a reformation; and they did not claim that God sent them to restore the primitive church.

Now, if the woman went into the wilderness, and if that man child has not returned, if the authority has not been restored, it is still in heaven, and all my work as a minister in the church of Jesus Christ is null and void, and so is that of every other man, without any exception. But when I turn to Revelation 14:6, I read or find that this same writer, inspired by the same angel, looks forward to the time, after the forty and two months; after the time, times, and half a time, after the twelve hundred and sixty years, and says: “I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” He saw the angel flying, having the authority which was taken to

God and his throne, now flying earthward. He is coming to restore the same identical authority. He is coming to give instruction about the organization and doctrine which the church had before it went into the wilderness; or, in other words, before it apostatised; when she was clothed with the light of the sun; when she stood on the moon. When John saw the twelve stars in her crown. God sent the angel to bring back the authority to the earth in the very identical year which he prophesied it should come; hence we see the necessity of a restoration, because the authority and all the power connected with the church was carried, or taken to God about the year 570, and from that time on until the angel flew according to the declaration of John, in 1830, the authority was with God. And no man had it: hence the necessity that God restore it to man on earth again, so that man might officiate again in the church, that by the authority from God man could baptize, and administer the sacrament, and lay on hands for the gift of the Holy Spirit; to administer to the sick; to bless little children, and to ordain to the ministry. This was all restored by the angel which John saw fly through the midst of heaven, having the everlasting gospel. "Oh, well," says one, "we have had the gospel from the days of Christ right on down." I can hardly believe that. If we had the gospel all that time, pray tell me what was the necessity of God sending the angel from heaven to earth with the everlasting gospel to preach to you and to me, and to all the world. If we had the gospel here all the time, then this message is superfluous and misleading, and not needed. "Well," says one, "are you going to deny the Bible?" No, sir; that is the word of God—a history of the gospel. Paul says in Romans 1:16, the gospel is the power of God unto salvation. And he also says the gospel came not in word only. This is the word only: Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." (1 Thessalonians 1:5.) That is the way Paul says the gospel came, and when the gospel is restored to earth again, then the authority to officiate in the church of Jesus Christ is restored also, and those who are baptized after the holy angel comes and restores the authority, will be in the true church, and will have the testimony of Jesus, and the testimony of Jesus is the spirit of prophecy. Then we find the necessity of the angel coming, do we not? I am so glad that God told us when he should come, and what kind of a gospel he should bring, so we need not be deceived, for Paul says that a man or an angel should be accursed if he preached any

other gospel than that he had preached. (Galatians 1:8.) If the angel come in the right time, and brings the *same* gospel that Paul preached, then he is all right.

I now want to give you a few more quotations to prove the certainty of the great apostasy. We will turn to Isaiah, and read his prophecy concerning the apostasy. He foresaw by the spirit of revelation that the church would leave the doctrine of Christ. Twenty-fourth chapter, beginning at the first verse: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof: because they have transgressed the laws, *changed* the ordinance, broken the everlasting covenant." Here we have the declaration made, that the day is coming when the people shall change the ordinance, and we can not find an ordinance in God's house that was changed from the time of Christ, till now, only the ordinance of baptism. It was practiced away back in Adam's day, by immersion. Moses baptized the children of Israel in the sea, and we find that Paul says in Colossians 2:12 that we are buried with Christ in baptism. You all understand what a burial is. It is a hiding away. "We are buried with Christ in baptism." In Romans 6:4 he repeats it again. "We are buried with Christ by baptism." Isaiah foresaw that the day would come when they would change that ordinance from immersion to sprinkling; but we will go a little further. Turn to 1 Timothy 4:1 to 4: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

Forbidding to marry. Now I don't want anyone to say, that that is the Mormons—that they forbid to marry. They command to marry, and tell you that the more wives you have, the higher

glory you will get; and yet it may be them, for they call it sealing for eternity. Paul is prophesying of somebody that is going to forbid to marry. Are there any of that class in the world to-day? And commanding to abstain from meats. You know some people are forbidden to eat meat at certain times.

Now we will turn to Acts 20:28, and find that Paul also understood that there was going to be an apostasy. He says, "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." Grievous wolves will enter in and will not spare the church. Jesus says: "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent taketh it (the church or kingdom) by force." Now we will turn to Amos and we find another prophecy of an apostasy. Amos 8:11: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of *hearing the word of the Lord*: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." I do not think I need to comment on that very long. If the word of the Lord can not be found, it is not here. You will agree with me there. If it was here it could easily be found. So you can plainly see that there was a terrible apostasy. Now, my beloved hearers, if this church of Christ continued from the days of John until now, why in the world could not those people who wandered from sea to sea, and from the north unto the south, hunting for the word of God—why could they not find it? The prophet said, because there was a famine, not for bread or water, but of hearing the words of the Lord. Hence the word of the Lord, the gospel, was not here, and the preachers did not preach it. Therefore you can see the necessity of the angel coming with the everlasting gospel to preach to you and to me.

Again, we turn to Micah 3:10, and read a few verses: "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." The prophet says that is an indication of an apostasy,

when the ministers will teach for hire and interpret for money, and lean upon the Lord and say we are all right. We have the gospel—we have the authority. The Lord accepts our work, and you will all be saved.

When you turn to 2 Timothy 4:3, you will find there that the apostle says the day will come, when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; (that is the people have itching ears, and the preacher must preach something to them that will please, or tickle them.) And they shall turn away their ears from the truth, and shall be turned unto fables. You notice, it says that they will turn away from the truth. The truth is the word of God. See John 17:17. So you see they turn away from the gospel to fables. Oh, what a sad time now!

In 2 Timothy 3:5 we read: "Having a form of godliness, but denying the power thereof: from such turn away." Some one may ask, "What is the power of the gospel?" For an answer, we will turn to the second chapter of Acts, and begin to read at the first verse; we find that Jesus admonished his apostles to tarry in Jerusalem until they should be endued with power from on high, and when that power came, they spoke in tongues and interpreted those tongues. Again in 1 Corinthians 12:1. Paul says he would not have his brethren ignorant of the spiritual gifts, and says that to one is given by the Spirit the word of wisdom; to another, knowledge; to another, prophesy; to another, divers kinds of tongues, to another, interpretation of tongues, and declares all these are the power which was to attend the church, and *did* attend it before it went into the wilderness, and will be in the church when it is restored again.

But the day cometh, says the apostle, when they will have a form of godliness and deny all of these powers, and say they are not for us. All done away with, not for us now. Hence you can see the necessity again of the angel coming with authority to restore the power. Daniel also foresaw this apostasy and declares that he saw a horn rise up and make war against the saints and *overcome* them. (Daniel 7:21.) Then there was an apostasy, and therefore a restoration was necessary, and that such a restoration took place in the eleventh hour—in the fifth dispensation,—or in 1830. Now to prove that 1830 is the correct year, that the church must be restored in, I invite your attention to Nahum 2:3. He speaks of the chariots in the day of his preparation, (the chariots certainly mean the cars,) that is admitted by most all. Then the

cars shall rage or whistle in the day of God's preparation. When was that? As nearly as I can find the first engine to draw the cars was put on the track in 1830, and Nahum says that is the day or time of his preparation. I understand that means that God is going to prepare to restore, or to establish his church again. And that was in 1830; then the Revelator says, in the twelfth chapter, that the woman, the church, will remain in the wilderness for 1260 days (years). In order to see that a day stands for a year, turn to Ezekiel 4:6. Then if the church was to remain in the wilderness 1260 years, then come out, we can find out when it went into the wilderness by subtracting 1260 from 1830, and that gives us 570 as the time the church apostatized, and if it apostatized in 570, and remained in that condition for 1260 years, in order to find out when it must be restored, add the 570 years to 1260, and you have 1830, and that is the time that the church must be restored, or it is not the right church. So we are right again, when we claim that the church was restored in 1830. Now, instead of a restoration, the world says that a reformation is all that is necessary, and we grant that there was a reformation, but what was reformed? Is not the old church just as it was before the reformation? And I am sorry to say that I find that even the reformers teach the same doctrine that the old church did; for instance, the old church teaches that sprinkling is baptism, and so do some of the reformers, while the Bible says it is a burial; so they are just like the old church in that. I might mention some other points, but that will do.

I might say right here, with due regard to the feelings of my hearers, that I was raised a Lutheran and believed that doctrine, but I, like many more of them, had more faith in my catechism than I had in the Bible. This thought often occurred to me: If there was a necessity for a reformation, there must have been an apostasy. To make this matter plain to you, as I reasoned with myself, I will question Brother Luther (I believe that he was a good man).

Brother Luther, did you see the necessity for a reformation?

Yes.

Why?

Because the old church apostatized and left the doctrine of Christ.

Well, Brother Luther, I believe that, because history tells us that they went so far as to forgive sins and sell indulgences. I

believe that. I will ask you another question. When the church apostatized, did it do so before you were ordained, or after?

Oh, long before I was ordained.

Well, if it apostatized long before you were ordained, and in that apostasy it lost the authority—because you will have to admit, Brother Luther, that when a president is impeached for violating the laws of the land he loses the authority to act as president.

Yes!

Well, if the church which ordained you a minister had apostatized before you came out of it as a reformer, when were you ordained?

Well, I was ordained long before that.

Who ordained you?

The pope; the head of the church.

Well, when the pope laid his hands on you to ordain you, did he do so to give you authority?

Yes; so I understand it.

Then you got the same authority, when you were ordained, that an apostate minister had, and you admit that he had none. Therefore, by your own logic you have no authority; no more than the pope had. If the pope had apostatized and lost the authority, how much authority did he give you?

Well, I don't know; if he had none, I don't think he could give me any.

Well, if the pope had none, and he gave you none, by what authority did you organize a church?

By my own authority.

There is where it left me, you see. I saw by tracing the ordination of every Lutheran minister, they could be traced back to Martin Luther, who was ordained by the pope of Rome. So I again questioned him.

Had the pope of Rome apostatized?

Yes, sir.

Did he have any authority when he ordained you? Dare you say yes? If you say yes, I will ask you what business had you to step out and reform the church if the pope had authority? And if he had authority, he could not have not have apostatized, and as you say he had apostatized, then he had no authority; and so you, Brother Luther, have none.

Well again; suppose we say the church apostatized after Luther came out, and retained the authority. If the church re-

tained the authority after it apostatized, and Luther was ordained under that authority, just as soon as Luther steps out to organize a church, old father pope steps up and excommunicates him. Now, if the pope had authority to give to Luther to go and act as a minister of Christ, he had power to take that authority from him; so it is just as broad as it is long; because just so soon as Luther stepped out, he was excommunicated from the church. And if it is true that the pope did give him authority, he took it from him again. Then he was without authority, and so were all his followers, and that is a fair sample of all ministers from 570 to 1830. That is the reason I stepped out and believed the message the angel brought in 1830, with the authority.

I wish I had another hour to spend on this, but I will just add this much more. Jesus Christ never forced anyone to heaven, and he did not give me authority to do so, but he did commission me and give me the authority to present to you for your interest and kind consideration, the message which the angel brought. Remember that Jesus said, he will not judge you, but the words which he has spoken, the same shall judge you at the last day. And if the words which you have heard, were spoken by Jesus, remember that they are what you will have to stand before, when you get to the great judgment bar of God. I am not presenting any man's theory, and I do not want you to pin your religion to my coat sleeve. Get the religion that will stick to you, and you to it during your life; and the kind that, when the meeting is out, then you are out—that is not the kind of religion we want today. We want the religion that will withstand the fiery storms and trials of life—the kind they had before the church went into apostasy. "To the law and the testimony; if they speak not according to that, it is because there is no light in them," says the inspired writer.

Now, let me recapitulate just for a short time, so that you will understand it better. I will start with Amos. Now to Amos 8:11, 12: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." What is the matter there? Will they not have the written word? Perhaps so; but that is not the way the Saints used to seek for the words of the Lord. And if they

had the right way in seeking for the word of the Lord then, we had better seek in the same way. 1 Samuel 3:1: "And the word of the Lord was precious in those days; there was no open vision." That was the way they got the word of the Lord, by a prophet, by revelation through a prophet; that is the reason that there was a famine for hearing the word of the Lord, so long through the 1260 years, because there was no prophet on earth through whom God could speak to his people. He had no church here, no one with authority from God to hear from the Lord and to convey it to the people, as his church had disappeared in the wilderness. Also in Joel 1:1: "The word of the Lord that came to Joel the son of Pethuel." Jonah 1:1: "Now the word of the Lord came unto Jonah the son of Amittai, saying." So you see the word of the Lord is a prophecy, a revelation from God. No wonder that they run from one end of the earth to the other to hear a prophet, and not find one because of the great apostasy. Where was that church or churches that we hear about that continued all along the time? Why did they not hear the word of the Lord, if they were his church? That alone settles the question that they were not his church. Now turn to Hosea 4:1-11, read it, "Hear the word of the Lord," there is no truth in the land, nor mercy, nor knowledge of God; why? because they have no prophets to receive the word of the Lord. Another prophecy in Micah 3:11: "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." Oh, yes, we are all right, just see how popular we are, why the Lord blessed us. We need no prophet to give us the word of the Lord. We have all the word that we need, or that we want, the Lord is on our side. Well, that is all the time I dare take on that part of my subject.

Now when did the church apostatize? And when must it be restored again? We will let Nahum 2:2-7 answer: "The chariots shall be with flaming torches in the day of his preparation." The chariots are the cars, they shall rage or whistle in the streets, they shall jostle one against another in the broad ways: they shall seem like torches and run like the lightnings. When the trains run from seventy to one hundred and twenty miles an hour, I think that is almost lightning on wheels. The gates or bridges of the rivers shall be opened. And he, the conductor, shall recount his worthies or passengers, and they, the passengers, shall stumble or stagger in their walk. He actually goes so far as to give us the

name, and calls them "Palace." He could not have described the cars much better if he had lived in 1900; and that was to be in the day of his preparation. The first cars were put on the track in 1827, and that fits pretty well to the first visit of the angel to bring about the restoration of the church. Then they kept working at it till in 1830 they got the cars and the engine so that they could utilize them and draw loads with the engine. So then we have the time set by Nahum that in 1830 the church should be restored.

When did it apostatize? I showed you some four or five places where it said that the church would be in that apostate condition for 1260 years; then if it was to be restored in 1830, we can easily learn when it went into the wilderness by subtracting 1260 from 1830, and that gives us 570; that is the time that the church apostatized, and that agrees with Mosheim's church history, page 162. He says that Gregory was made judge in the place of God, and on page 159 he tells us what took place in 568, Chosraes publicly declared he would make war on the God of the Christians, and about that time the church had lost all its piety. See page 162. About 570 the priests first forgave sins for money, and prayers were offered to the saints deceased. So now we have that date fixed; the church apostatized in 570, and if it went into the wilderness in 570, and was to stay there 1260 years, we add 570 to 1260 and we have 1830, just the time when the church must be restored again. Well, says one, we learn that some others claim to have restored the church, and they did not do so in 1830. Now who shall we believe? That is a fair question, and we will try to answer it. Luther came and organized the Lutheran Church in 1525; well, that is most too soon, about three hundred years; so he is not the man. What did Luther reform? he did not reform the church. No, that church which he tried to reform, is just as bad, if not worse, than when he left it; he did reform some of the people, thank God for that much good that he did. Next we notice, Brother Wesley organized his new method church in 1727. That was too soon also, and he did the same kind of work that Luther did, only that he got a little closer to the Bible, but neither of them claimed to restore the church, as I showed you he looked forward to the time when God would restore the church with the new apostles, and so on. So we pass him by and find a Mr. Campbell who makes the bold claim that he restored the primitive church in 1827. And here comes a Mr. (now look out, for I am going to say it, sure as you live, look out), Joseph

Smith. Well, you stood the shock real well—he claims that he restored the primitive church in 1830. Now, which one of them did it? Will you let me decide? No, says one, for you would decide in favor of Joseph Smith. Yes, of course I would. If I did not I would be a hypocrite. Do you think that I would preach for a church that I did not believe was the right one? Neither would I be willing to let one of Mr. Campbell's disciples answer; for if he did not decide in favor of Campbell's church, he would be a hypocrite too. And God hates a hypocrite about as bad as the Devil does a saint. Well, who will we get to decide? I guess we will get God to do it. Oh, says one, God doesn't know anything about Smith. Well, perhaps not, but I am inclined to think he knows just about as much about Smith as he does about Campbell.

Let us try it in this way; suppose that the railroad company started out a train from headquarters, composed of twelve coaches, with twelve brakemen, a conductor, a fireman, and an engineer. These fifteen men are authorized by the company to rule, control, and run the train, but after the train had run a while it would run into, or rather start to go through, a long tunnel. And after it has entered the tunnel, the whole train is ditched and smashed to pieces, and every man that the company sent with the train is killed. What then? Well, after a while one of the survivors of the wreck says, Well, we must have a train, and he goes to work and gathers a few pieces of the wreckage and makes a train; it has one wheel and a pair of handles, and he starts out of the tunnel with his train. A man hears him coming and says, "Here comes the very train that was ditched," and he jumps on and rides off. Another one of the passengers says, Well, if that man had a right to make a train, I have too; and he goes to work and gathers a few sticks and makes a two-wheeled cart, and a man hearing him coming out of the tunnel says, "Here comes the very train that was ditched," and he jumps on and rides off. And a third takes the same notion and makes a three-wheeled machine, and he also gets passengers, and a fourth, and a fifth, and so on for a hundred or two. All have the same right to patch up trains out of the rubbish of the old wreck.

And now comes one and says that those little vehicles are the same train that was ditched. Another says that it takes them all to make the train that was wrecked. Well, suppose it does, where are the officers that the company sent out with the first train? Let us take the first wheelbarrow that came out of the wreck, and

couple it to the two-wheeled machine, then couple it to the three-wheeled one, and then to the automobile, and see what a beautiful looking train it would make, with a hundred more of the same kind attached to it. Would you not all be proud to ride on that fine train? all made out of the twelve coaches that were wrecked. Well, says one, if those small trains or, what shall we call them, that were made out of the wrecked train, is not the train, when will you get the twelve coaches or the wrecked train out of the tunnel? I say, NEVER; NO NEVER. The same train that was wrecked in the tunnel will never come out from there. Too many trains have come out from there and tried to pass themselves off as the old original train, and have deceived the people. If ever we expect to see a train like the one that was wrecked, we must go right back to the company that made the first one, and they, and they alone, have a right to manufacture a train just like the first one, and then start it out with the same authorized servants.

The train that was wrecked, or the church that went into the wilderness, has apostles, prophets, seventies, high priests, and all of them were authorized from God to run the church, or to rule it, and not one of those churches that came out of that old wreck of the apostasy had apostles, or prophets, or seventies, or the same line of officers that the church had that apostatized. Not one of them claimed authority of God. Hence that lets Mr. Campbell out of the question of the restoration. For when the church is restored, it must have the same line of officers it had before it was lost, or it is not restored. No, it can not be the original church, and I do not care who restores it, or claims to have restored it. Paul says in 1 Corinthians 12:1, that God gave the church gifts, to one faith, to one wisdom, to one knowledge, to another healing, to another miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another to interpret them. And the church that has not those gifts, is not the church of Christ restored. The church can not come out of the old rubbish of the wreck, and that is where Luther, Wesley, Calvin, and in short about all of the reformers and restorers came from. John said in Revelation 14:6: "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." That proves to a finish, that the gospel was not on the earth, and that it must be restored again from heaven, and not from that old apostate church in the wilderness. No; the church will never

come out of the wilderness, but it must come from God, for the man child went to God, and not into the wilderness. And we can not get out of the wilderness what never went into it, so the authority that went to God must be restored from there again, if it is to Joseph Smith. Now we have established without a doubt that the church was restored by Joseph Smith in 1830. We will next examine a statement in Daniel 8:14: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Jared Carter's daughter told me more than once that in the early forties a man by name of William Miller came to visit her father, who was one of the twelve apostles of the church restored in 1830 by Joseph Smith, and that Mr. Miller was a very apt student in studying the Bible. But after a while Miller started out preaching what he called the second coming of Christ. And he said that Daniel gave him the key to see that the world would come to an end in 1844. For, said he, after two thousand three hundred years shall the sanctuary be cleansed, that the sanctuary was the world, and that the world would come to an end in 1844. Well, as far as his figuring goes, it was right, for two thousand three hundred years, minus the seventy weeks of Daniel 9:24 to the coming of Christ leaves one thousand eight hundred and ten, then add the life of Christ, thirty-four years, plus the one thousand eight hundred and ten; that is 1844. The seventy weeks is seven days in a week, 7 times 70 equal 490, that from the 2,300 leaves 1,810; then add 34 years, makes 1,844. But the application of the prophecy was wrong. For the world did not come to an end, that I ever heard of, but when Mr. Miller saw his mistake, then he said that the world was not the sanctuary, but that the sanctuary was in heaven, and that in 1844 Jesus went into the holy of holies to clean out the sanctuary. I wish he had told us what he cleaned out there, shoes or hats? Well, I suppose he felt sure that he would not be caught in his error this time, as he was in the last, for no one would return and tell him that he was wrong again. But when I read Ezekiel 15:17 and 17:1, 3, 4, I learn that the sanctuary is the church, and that the church was cleansed once every year, by the scapegoat, which carried the sins, figuratively, into the wilderness; then the sanctuary was clean again for a year. We will read it in Leviticus 16:21, 22. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the

head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." And he was supposed to have carried with him all the sins of the church. And of course the church was clean again by that figure or symbol, that foreshadowed something. I have been told by old Saints that in 1840 to 1844 the church at Nauvoo became terribly corrupt; that Brigham Young and a few others, against the will of Joseph Smith, brought some terrible doctrine into the church, just as Peter said in 2 Peter 2:1, that there would be false teachers among them, (the church) who privily should bring in damnable heresies, even denying the Lord that bought them, etc. Brigham did, as you will see by reading his sermon in *Journal of Discourses*, volume 1, pages 50, 51. He also introduced polygamy, which God said in Revelation 2:15, that he hated, and blood atonement, as you will see in his sermon, *Journal of Discourses*, volume 1, page 213, and that is nothing less than cold-blooded murder. No wonder Peter called them damnable heresies. No wonder the church needed cleaning after Brigham brought such disgraceful and filthy doctrines into the church. And Daniel foresaw it by the Holy Spirit, and gave us warning of it, that in 1844 it should take place. And is it not possible that Brigham Young was the one picked out that should answer for the scapegoat? to carry his own pollutions and disgrace, false doctrines and heresies into the wilderness of Utah? Just like the scapegoat of old, he had to go where there were no inhabitants (see Leviticus 16:22). Brigham had to do the same, and after he went to that uninhabited land and carried with him all his abominations, then the church was clean again. For all that were polluted with his filth went with him, and the pure in heart who would not indorse his heresies, remained in the States, waiting for the salvation of God. So that is settled, that Brigham was the scapegoat.

Now I want to examine one more quotation; then I will close. We read in Daniel 12:11: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be twelve hundred and ninety days [years] as before." When the apostate church set up her abominations, setting the pope ahead of God, or placed himself instead of God, then certainly the church was desolate. Desolate, means waste, no fruit, barren, no more revelations, no more tongues, no more interpretations of tongues, no more of that holy, sanctifying

power to accompany the children of God as it did on the day of Pentecost, and at other times; from that time, 570, the church was desolate. Now let us add 1,290, the time the desolation began, to 570, up to the time of the desolation, and we have 1860. The very year that God moved on J. W. Briggs and others, and told them that the time had come for his servants to meet and reorganize his church. And according to his command, they did meet and reorganize his church, and God moved on the son of the former president to take the place that his father had appointed him to fill. And from that time, according to prophecy, those who would not, followed the apostate Young into the salt land (see Jeremiah 17:6) "but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." That is the place the scapegoat went. So now we have traced the true church clear down from the first to the present by prophecy, organized by Christ, lost in 570, restored in 1830, cleansed in 1844, reorganized in 1860.

Thank God for the line marked out for us to go by, and the evidence of the truth of his work. "Praise God from whom all blessings flow." Thank you for your good attention and patient waiting.

A DIALOGUE BETWEEN UNCLE SAM AND THE SALOON DEVIL.

ONCE upon a time Uncle Sam was out looking over his domain, and the Saloon Devil was also looking round, seeking whom he might devour, and when he met Uncle Sam, the following dialogue took place: The Saloon Devil looked up into Uncle Sam's smiling face and said,

"Uncle Sam, I am seeking for employment; what can you do for me?"

"What kind of work do you want?" said Uncle Sam, as he bent his tall form to catch the answer of the low Devil.

"To create and satisfy the appetite for strong drink."

"Very well," answered Uncle Sam, "you may go to work at once in any manner you choose."

So the Saloon Devil went to work with a high hand. He sold to the rising generation and those of riper years all manner of intoxicating beverages. The result of his work was very disastrous. He made such things as produced ruined souls, broken hearts, broken homes, and all manner of woe, want, wretchedness and death; to say nothing of the almshouses, asylums, and penitentiaries that he helped to fill.

Now it happened that Uncle Sam noticed the nature of the work done by this Saloon Devil, who in turn well knew that Uncle Sam was watching him; but the Devil did not know how to cover his evil work. Sometime afterward the two met again, and the following conversation took place:

"You remember, Mr. Saloon Devil, that I gave you permission to do a certain kind of work, but I never dreamed that your work would be so horrible. Now be honest, if there is any honesty in you, and tell me what you have accomplished."

"I admit," confessed the Saloon Devil, "that my work is looked upon as being disrespectable, and I pray that you will this day make me appear more decent in the eyes of the public. By reason of your great strength and influence you have the power to place upon me a new robe of respectability."

"And how can I do that?" asked Uncle Sam, in a friendly manner.

"You can adopt license laws to regulate the liquor business, and by complying with these laws I can do an honorable business under the sanction and authority of my great Uncle Sam."

"But that will be putting my approval upon it," said Uncle Sam, suspiciously.

"You can easily do that with profit to yourself by charging me a nice sum for the license. The money you get through the granting of licenses alone will be more than sufficient to run the public school, so if there is a little harm done by the business on one side there will be untold blessings poured out upon your children on the other side."

Uncle Sam chuckled in an odd fashion as this ingenious scheme was unfolded to him. "You are indeed a clever old Devil, and I have a mind to comply with your request. If you pay the amount of money I fix, I will protect you in your business by making it legal. Then if anyone forcibly interferes with you, I will fight him off, even if I must use the whole army and navy of the United States to accomplish it."

The Saloon Devil was highly elated over his fortunate deal. He knew that he could not live long under natural freedom unless he won some kind of public indorsement. He was perfectly willing to pay any price that Uncle Sam might demand, knowing that he could produce a cheaper grade of liquor, or sell it at a higher figure, or in some way conduct the business so that the extra cost of license would fall upon the consumer instead of the saloon keeper.

A short time after this, one could see the powerful hand of Uncle Sam placed in protection over the Saloon Devil, and the people stood wondering at the situation. The Saloon Devil, although robed in a respectable garment, continued to do the same horrible and dirty work as before. It seemed that nothing satisfied his greed but the most terrible outrages, resulting from the use and abuse of intoxicating drinks. He always put a screen between the outside and the inside signs of his business. He rejoiced at the thousands of delirium tremens patients that were carried to hospitals, or madly tore their way through the open door of hell, reeking, foaming, and screaming as they went down. The Saloon Devil loved crepe, and rejoiced time after time as he saw it hanging from the doors of homes wherein a son lay dead who had fallen down early under the juggernaut wheels of the Demon Alcohol.

Whenever jails and penitentiaries were too small, this same demon laughed in ghoulisn glee, and when fresh idiots were pushed into crowded asylums, he grinned with satisfaction that was sickening and revolting to contemplate. Whenever a fren-

zied brain directed a murderer's hand to plunge a fatal knife or discharge a deadly weapon in a saloon quarrel, the Saloon Devil would cry out as he saw the crimson heart's blood flowing in spurts: "That's my favorite color, now. Hurrah for blood red!" Such common spectacles as suffering and starving orphans and widows served to whet the appetite of this demon, as seasoning does in the food of mortals. . . . If it ever happened that anyone told him to stop his hellish business, he would point with pride to his license, neatly framed, and declare that he was doing an honorable business, under the sanction of Uncle Sam. Just as honorable as the grocery or dry goods business. No tongue or pen can portray the terribleness of this whole business.

By reason of its withering effects, numberless efforts have been made by individuals to check the insolent advance of the Rum Devil. All these proved of but little account. The most effective work has been accomplished by one or another of the organizations having for their sole aim the overthrow of the Rum Devil. One of the movements that has been, and is still endeavoring to destroy this Saloon Devil, is called Local Option. As this force marches towards the enemy, it finds that Uncle Sam and his soldiers are standing in defense of the whole liquor business. So Local Option, with much difficulty, must labor heavily to operate even on a small area at one time. Local Option would accomplish much more if it were not for the respectability with which Uncle Sam has clothed the Saloon Devil.

One day the Saloon Devil noticed the army of W. C. T. U., and he told Uncle Sam that he dreaded that crowd of women about as much as anything else. "They are so sneaking in their work. Their indirect methods and roundabout ways, I fear, will do more to cut off future supplies of customers than anything else."

Uncle Sam looked down upon the Saloon Devil and asked him what he thought of the Prohibition Hosts that were advancing?

"I shudder with dread as I think of them, but so long as I can keep the churches blinded to the value of a united move against me, I can smile at the few scattered votes that fall like lead upon me. I have worked harder to keep the saloon question out of politics than you can imagine. I always urge people to pray and talk and wait. Every single vote that hits the saloon, hits me and my trade. Bless you, dear Uncle Sam, nothing makes me feel so safe before my enemies as your strong arm raised in protection over me."

"Yes, my son," said Uncle Sam, "and you shall have my strong arm so long as you pay me such large sums of money to carry on your business. What think you of the Anti-Saloon League that is arrayed against you, farther?"

"I could no more stand before them than I could before any of the other powers if it were not for your blessed hand, my dear uncle. As long as you place your strong sanction of licensed authority upon my head, I shall feel safe from the armies that are moving upon me to bring about my destruction. As to the churches, I have but little fear, inasmuch as the attack from that source is scattered. And besides all that, some of my very best customers are church members in good standing; and, dear uncle, you can never imagine what exquisite joy, satisfaction, and courage it afforded me when I succeeded in persuading one of the most popular preachers of the day to dedicate one of my saloons to the Lord, by prayer and song and benediction, thereby giving it church sanction. Dear uncle, that was a grand stride forward for my business against my enemies. And I can only attribute that victory to your kind protection; I feel jubilant over the victory. . . ."

"I must admit," smilingly continued the Devil, "that if the churches were united against me they could do eternal damage to my business. I am even convinced that they would have the power to pull your strong protection off my head. But as some of the good church members, and some of the leading popular preachers are my warmest friends, I have no fears from that source."

"Never mind," said Uncle Sam, "just you go ahead creating widows and orphans, filling jails and almshouses, sending thousands to the penitentiary and killing thousands every year. Just go on and blast the hearts and hopes of many. Continue your robbing, plundering, and ruining. I will keep my strong hand upon your innocent head until there are enough voters in my dominion who will declare that you shall no longer be clothed with respectable authority. Then, my son, I shall leave you to fight your battle alone, and not until then."

Don't you think that it would be a good thing to take away the hand of protection which covers the saloon, and let the verdict of condemnation fall heavily upon it and crush it out of existence? All hands up.

DESTINY OF THE WICKED.

[The criticism, to which this reply was prepared by Elder Roth, was published in the *Brown City*, (Michigan) *Banner*, from March 31, to April 27, 1905, but did not reach him until late in the year. It was intended to have it published in the *Banner*, but the editor objected to its length, and the time which has elapsed since the criticism appeared. Bro. William McLarty, of Brown City, was given to understand, however, that if it was published in the *Ensign*, the *Banner* would then use it, its publication now giving him a "starting point," hence the presentation of the matter here. We have not reproduced Mr. Welton's articles, as they consist mainly of statements that certain passages from the Scriptures used by Brother Roth do not mean what they say, and do not have the application Brother Roth gave them. A mere statement of opinion without any proof adduced by which the reader could base a conclusion. We have not space for it, under the circumstances.—EDITOR *ENSIGN*.

Editor of the Brown City Banner; Dear Sir: I have just received four copies of your paper, beginning March 31, containing a criticism of a sermon of mine published in the *Ensign* some time in 1904. I am sorry that I did not get the papers sooner, while it was all fresh in the minds of your many readers. It seems that a Mr. H. P. Welton, of 104 Wellsley street, Toronto, Ontario, has taken it upon himself to criticise, review, and correct my mistakes in said sermon. Mr. Welton starts out in his laborious task in a very bombastic way. He says I treated the subject in a flippant way. I am not in this controversy for victory, but for the truth: for we read, "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." (John 8:31, 32.) "Yea, let God be true, but every man a liar." (Romans 3:4.) Mr. Welton also sets himself up as a great Greek and Hebrew scholar. Why not include Latin and the rest of the languages? I am all the more glad to review the criticism of so learned a man; but as stated in my sermon, which Mr. Welton objects to, if the wise and learned men would all agree in their interpretations of the Bible, the people could, and would put more confidence in them, and there would not be so many infidels in the world as there are now. It is all because our wise men, each one, has the right interpretation, and of course the other one is wrong. Welton says, in quoting Luke 12:5: "The word here

used is not 'hades,' but 'gehenna,' the final destiny of the wicked, and from which there is no intimation in scripture that there will ever be deliverance." That is an assertion without proof, of which he seems to be "chuck full." He says in his first column: "The elder should study his Bible a little more closely before he poses as an expounder of its teachings." Thank you, Mr. Welton, that is good advice; please try a dose of it yourself, and see how it will open your understanding, so that you will not pervert the plain teachings of the Bible as you did in your criticism; and the Bible will not be quite so elastic in your estimation and skillful (?) touch.

But Paul has truly said in Galatians 1:7, "Which is not another [gospel]; but there be some that trouble you, and would pervert the gospel of Christ." Now, dear reader, if I should assert without proof that there is no intimation in the Scriptures that the wicked will stay in torment for ever; then the writer and Mr. Welton would stand on a par, for he gives us no proof of his assertion that the wicked would never come out of torment, and he never will.

Now I will cite you to some other Greek and Hebrew scholars; perhaps two or three of them put together will know nearly as much as our critic. Perhaps no minister has been talked about in England in recent years more than Dr. Joseph Ager Beet, the Methodist theologian, late dean of the Wesleyan College in Richmond. He says, "I can not believe in a material hell and everlasting physical torment. We must have something to put in the place of this theology of hell fire. I base my theology upon the Bible itself, and I say that no one knows. The Bible does not say definitely what will be the fate of the wicked. I am sure it does not teach categorically their endless suffering."—*Kansas City Star*, October 1, 1905. Now, reader, here we have Greek against Greek, Hebrew against Hebrew; and that makes "the tug of war."

But here is another for you to fight:

"SCORES ENDLESS TORMENT.

"The action of the Presbyterian General Assembly in killing in committee a letter condemning the Westminster Confession of Faith has by no means discouraged the Rev. Dr. Samuel T. Carter, D. D., of this city. He has written another letter, and last night, when he returned from Europe on the Cunarder *Carmania* with his family after a year's absence, he reiterated all

that he had said in the letter to the General Assembly, as well as in a letter which he had mailed in London.

"It was for an attack on the Confession of Faith that the Rev. Dr. Charles A. Briggs was tried for heresy and dismissed from the Presbyterian Church. The only difference between the attack of Doctor Briggs and that of Doctor Carter is that the former scorned the doctrine of infant damnation while Doctor Carter has confined his criticism to an utter repudiation of the doctrine of endless punishment for the wicked.

"But no attempt has been made to try Doctor Carter for heresy. Indeed, it has been said that the General Assembly feared to bring on another issue that would again hold up the Westminster Confession to the world as a doctrine scorned by another of its ministers.

"A PESTILENTIAL ERROR.

"There is one great dogma that chiefly hardens men's hearts against God and veils from them his bountiful goodness—the dogma which the Confession frankly calls the endless torment of the wicked, and which remains still the doctrine of the Presbyterian Church. This dreadful dogma, in distinction from divine and therefore reasonable punishment, I believe to be without any foundation in the Scriptures rightly interpreted in common sense or right feeling in all our knowledge of God, of man's origin, history, character, or destiny.

"I believe it to be on the whole the most pestilential error that was ever propagated, sufficient of itself to make man's life utterly miserable, and to veil the whole creation in sackcloth. I believe that neither war, famine, nor pestilence has caused so much misery in the world as this single dogma, with its terror, despair, insanity, and suicide, and beneath all, its constant, brooding horror. No malignant demon could devise anything more dreadful.

"The dogma of endless torment is an old, rotten derelict that has rolled on the ocean of time far too long, leaving a track of disaster and death behind it. The church owes it to itself to dynamite this miserable hulk and sink it out of sight for ever.'

"ATTACKS THE CONFESSION. ITS GOD AN IDOL.

"I want, first of all,' said Doctor Carter last night, 'to thank the press of the country for its support in my work. In my letter to the General Assembly I urged my conviction that the God

of the Confession of Faith is an idol, unlike any other and that the Assembly is false to its highest duty of being a true witness for God to men so long as she retains the Confession. The assembly dropped the letter into the pocket of a committee and there it still remains. I leave it to the judgment of the public whether that was honest and manly. But the assembly left me in the church and retained the Confession as its creed, and I must therefore speak my conviction about the Confession.

“A high duty remains to make clear, and very clear, to a vast company of people who fear that religion is the sad thing the Confession makes it to be, and that God is the hard and severe being the Confession sets him forth to be—to make clear, if possible, to these that God is a great deal better than we have ever conceived; that religion is much more beautiful and delightful than we have ever known; that the whole sum of things is far finer than we have ever imagined, and that all this is true for the very ones who think it is not true for them. These are the things that are free for all, and every man may be a millionaire in the love of God.

“TO THE UNKNOWN GOD.

“I believe mother’s love in its most exquisite touch is coldness compared with the love of God; lover’s love in its fullest abandon and rapture is distance and alienation compared with the love of God. The love of God defies absolutely all human expression, and I doubt if it can be fully uttered even by God himself, though the whole universe is meant to be a revelation of it.

“The Westminster Confession God and the New Testament God are the whole heavens apart. The old theology would be news indeed to the Lord Jesus, and the Westminster Confession is to him an altar with this inscription, “To the unknown God.”

“A proper sense of the love of God would make life most sweet and desirable, would make every common relation of life, parentage, and childhood; birth, marriage, and death; youth, manhood, and old age, a great gift of God, full of all brightness and blessing.

“Man’s life will yet be all this and more, for the simple and sufficient reason that God is love. But, before this happens, the Westminster Confession will have been long abandoned and forgotten.”—*New York American, November 11, 1906.*

Perhaps Mr. Welton will say, “That man ought to study his Bible more carefully,” because Mr. Welton can not be wrong;

but we prefer to see what the Bible says. Of course one who believes in the teachings of the old, apostate Roman church, or of her illegitimate daughters, from the Church of England down to the last of her granddaughters, all believe in that abominable, God-defaming, Christ-dishonoring, and heaven-disgracing doctrine. The old mother's doctrine must be adhered to, right or wrong. I will quote another scholar for Mr. Welton to call down. In a paper called the *Philosopher*, published in Kansas City, Missouri, the writer says in part: "It [this everlasting hell fire theory] used to be a cardinal tenet of the church, the doctrine of roasting human flesh; not the burning we are accustomed to see on earth; not the reducing to kindly ashes; not so humane; such species of benevolence would not be tolerated in the faith, but the roasting, blistering, cooking process is to continue to rack one's frame for ever, with no cooling touch of death to ease the smart. It is a clever scheme—the sinner dies, his body molds back to dust, but his spirit still lives, and, in course of time, he is reinstated in an earthly frame, alert with nerves to ache and pain, living asbestos prepared to endure in flame for ever. Thinking men recoil, and lovers of justice turn to infidels." He says further: "The doctrine never was true. It could not be true. No one who properly comprehends God as a loving Father could entertain the idea that it is true. The Christianity of the Bible does not teach it, though men say it does." Now we have three against Welton, and we will show you that the Bible is against him also.

I will call your attention to a quotation found in Zechariah 9: 11, 12, which reads, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope." Now, Mr. Welton, can you throw dust enough to hide the plain teaching of God's word; can you pervert and twist that enough so as to hide the real meaning? The prisoners *shall* (it is a prophecy of Christ's mission), by the blood of his covenant be brought out of that pit where there is no water; therefore they are prisoners of hope; they have hope to come out. But as the spirits know when they get there all about their future, and if they knew they had to stay in the pit without end, where would there be any room for hope? But just as soon as the spirit leaves the body, and passes into the spirit world, they understand the laws of that world; and when they see that they will be brought out of torment sometime, sooner or later, that creates a hope

within them, therefore the prophet calls them "prisoners of hope." Now where is that prison? In Luke 16:19-31, we have reference to it. The rich man died, and in hell he lifted up his eyes, being in torment. Welton says the rich man was not in punishment. Jesus says he was in torment. Which knows best, Jesus or Welton? And the rich man cried for water; he wanted Lazarus to fetch him just one drop, for he was suffering in the flames. Zechariah says by prophecy, that they are sent forth out of the pit where there is no water. Welton says no, there is no place in the Scriptures where it says so. "Let God be true, but every man a liar." The covenant is the gospel; so by the blood of his covenant, the gospel, he will send forth the prisoners out of that hot, dry pit; or in other words, will save them, as we will prove still more and more as we move along in examination.

Now in Matthew 5:25, 26, we read, "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." Mark it, it says prison. "Verily I say unto thee, Thou shalt by no means come out any more for ever. No, no; that is not the way it reads; that is man's theory, and not God's way. But Jesus says, "Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Now who is so blind that he can not understand that? You see it does not say that they will stay in prison for ever, but when the prisoner has paid the debt for which he was sent to prison, or when they have suffered according to the magnitude of their sins, then, yes, then they will be brought out of that prison. In Matthew 12:31, 32, we read as follows: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." So we can see that blasphemy is the only sin that can not be forgiven, neither here nor hereafter; but all other sins can be forgiven here or hereafter.

I am not very particular by what name Mr. Welton calls the abode of the wicked; he can call it paradise, heaven, hades, hell, sheol, pit, nether parts of the earth, kinnun, gehenna, tartaro, or whatever he may choose to call it, so long as we understand that it refers to the place where the spirits of the wicked are after

they leave the body, whether it be before or after the judgment. Webster defines hell as follows: 1. "The place or state of punishment of the wicked after death." 2. "The place of the dead, or of souls after death; the lower regions, or the grave; in Hebrew, sheol, and by the Greeks hades." I admit that the judgment has not come yet, but I will not admit that the souls of the wicked who have passed over are not suffering yet, or not in hell, as Welton says, "There is not a soul in hell yet," for Jesus says in Luke 16:23, "In hell he (the rich man) lifted up his eyes being in torment"; and that was, and still is before the judgment. Neither will the good get their final reward till after the judgment; not one has gone to his final rest, for it is not prepared yet. (See John 14:2), "I go to prepare a place for you," etc.; then when it is prepared he will come again, and as he has not come the second time, he is away preparing that place. But no one would be so foolish as to claim that the good who have died and passed over are not happy, as was Lazarus; and the wicked suffer, as did the rich man. I will not take the time and space to enlighten Mr. Welton where all the different names originate, which are used to designate the abode of the wicked in the next world. That is not the question before us, but will they ever be brought out of that place of torment? That is the question, whether in the place where they are now, or where they will be after the judgment. Will they ever be saved? Welton says no. The Bible says yes.

Mr. Welton, please pit your Greek and Hebrew knowledge against the following from the pen of Mr. Canon Farrar: "Where would be the popular teaching about hell if we calmly and deliberately erased from our English Bible the three words, *damnation, hell* and *everlasting*? Yet I say unhesitatingly, I say, claiming the fullest right to speak with the authority of knowledge; I say, with the calmest and most unflinching sense of responsibility; I say, standing here in the sight of God and my Savior, and it may be of angels and spirits of the dead, that not one of these words ought to stand any longer in our English Bible, for in our present acceptance of them they are simply mistranslations." Now I will quote Mr. Evans: "Eternal punishment can result in no good to God, no good to the one thus punished; nor can it result in any good to anybody else in this broad universe, heaven or hell. If it takes an endless time of suffering, inflicted upon some poor souls in hell to satisfy the vengeance of God, then his vengeance can never be satisfied,

for the reason that as eternity has no end, the punishment that would satisfy him could never, never be meted out completely: therefore the very purpose of it (if that were the purpose) would never be accomplished, because of its impossibility of completion."

Let us compare God's government to ours. For what purpose do we punish a criminal? First for correction, consequently for the good of the individual punished. Now apply that to God's law. If it takes all eternity to correct him for his own good, when is he going to get the good out of it for which he has been punished, and for which he is being prepared? This at first glance shows the absurdity of that false claim of punishing a man for ever just to make him good afterwards. Oh, what balderdash! Well, says another, we punish the lawbreakers as a warning to others. Apply that to God's law now, and you will see that as such it is a total failure, for we have yet to learn of a single soul who has altered his way of living in this life because of some other person who has gone to hell for ever. So that goes by the board also. There is only one more reason that can be assigned for eternal punishment, and that is to satisfy God's spite or malice, to keep one in hell for ever, just to take vengeance on him for spite. Should there be one who can harbor such an infernal thought, he had better read his Bible more carefully, and learn of the love of God to all his creatures.

Now I will review Mr. Welton's criticism of my sermon, as published in your paper. First he says, Luke 16, "The rich man and Lazarus were not in the place of punishment." Sublime, indeed! Where did I say that Lazarus was in the place of punishment? I did not say so, but Jesus says, "The rich man lifted up his eyes in hell, *being in torment*," Welton to the contrary notwithstanding. Is torment punishment, or is it pleasure? Call it hades if you like, Lazarus was happy, comforted; the rich man was in torment, he suffered. Welton says that I fail to notice that the gulf was not between hades and the outside, but in hades, between Lazarus and the rich man, so that they which would pass from hence to you can not. The whole scene is in hades; more dust thrown into the air. Read it again, brother. Did not the rich man want Lazarus to go to the earth to warn his brethren? You say it was all in hades; were the rich man's brethren there too? Did you studiously overlook that, or was it your intention to pervert it? The rich man there is a spirit, he

was in torment called hades or hell; he was a prisoner; he was shut up in prison, he was where there is no water, and Zechariah 9:11, 12, says: "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." Is that not the same place where the rich man was? Yes; I said the gulf between the rich man and Lazarus was time, and at the time that the rich man was in the pit, prison or torment, no one could pass in or out, even if as you say, that it was all in hades or in the place where the departed spirits were in prison. For when Jesus was put to death in the flesh, then his spirit went to hades, or to the spirit world; then the great gulf of time was removed or fulfilled, and Jesus went to preach to those spirits in prison. Hear what Peter says on that in 1 Peter 3:18, 19, Revised Version, "Because Christ also suffered, [died] for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the Spirit, in which [Spirit] also he went and preached unto the spirits in prison, which aforehand were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is eight souls, were saved through water." So if all were in hades, that is where Jesus went to do his grand and noble work. Welton says, "No souls are in hell yet." I do not care by what name you call it, I mean the place where the spirits of the wicked are; there is where Jesus went to preach to them.

Again Mr. Welton says, "Preached here is not the word used for preaching the gospel; it simply means to make announcement." Well, if Mr. Welton does not beat the world for bold assumptions! One hundred and one of the very best scholars of the world were engaged in revising the Bible; for years they worked at it, and they all agree that the proper words to use in the above text are, "*He preached.*" But Mr. Welton says they are all wrong, it means to announce, or to make announcement. But he says further, "What the announcement was we are not told." Wrong again. Read up, brother, read up. We have the announcement and part of the Savior's mission in Isaiah 42:7, "to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Now let Jesus tell us where that place is, Matthew 8:12, Revised Version, "But the sons of the kingdom shall be cast forth into the outer darkness; there shall be weeping and gnashing of teeth." And that is the place that Jesus went to preach, (make announce-

ment), and bring them out of that prison house, out of darkness, hades, or hell. Also Isaiah 49:9, "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves." You see they are the same people again who are in darkness, as prisoners are, and they are to come out and show themselves. Now Mr. Welton uses 1 Peter 4:6, or rather he criticises my application of that text, and again sets himself up as knowing more than the hundred and one revisers of the Bible. Now hear what these wise men say, 6th verse, "For this cause was the gospel preached [Does that mean preached or announced, Mr. Welton?] to them that are dead." Now says Mr. Welton, "Yes, but so for centuries since then, has the gospel been preached to thousands who are now dead, but that is not to say it was preached to them after they died. He says the gospel was preached to them that are dead, but it was nowhere intimated that the gospel was ever preached to the dead." Now let us examine the foregoing statement of Mr. Welton's and show you his profound ignorance of the Bible. I have been particular to copy his exact words, so that the reader can see how little confidence they can place in his exegesis of God's word when it conflicts with his preconceived notions. Now mark his words, "But it was nowhere intimated that the gospel was ever preached to the dead." He virtually by that admits that if it says "to the dead" his case is gone under, therefore he had to give it his usual twist. Now we will examine the quotation in 1 Peter 4:6, Revised Version: "For unto this end was the gospel preached even to the dead." Oh, ho; oh, hold on, Peter, you must be wrong; you do not understand Greek or Hebrew, for a Mr. Welton, of Toronto, Ontario, says that it nowhere says that the gospel was ever preached to the dead. Now, dear reader, what confidence can you place in a man who will so pervert God's holy word? Is he a safe leader for you to follow? Beware of him, for he surely will lead you down to perdition, into that dark prison, from whence he says no one will ever come out again. Beware of him. I will now kindly return his advice to me; that is, for him to study his Bible more closely, so that he will not make so many fearful blunders.

But I will continue my examination and learn the reason which Peter gives for the gospel being preached to the dead, and he says: "That they [the dead who had the gospel preached to them after they were dead] might be judged according to men in the flesh, but live according to God in the spirit." You can

see by that that God is no respecter of persons, therefore he sent Jesus to the prison house to preach the gospel to the spirits of those who died without hearing it in this life, so that they should stand an equal chance with those who heard it here, and be judged just the same as those who are in the flesh, showing positively that those to whom he preached were not in the flesh, Welton to the contrary notwithstanding. Now we will examine his wonderful production on Isaiah 24:22; he has it 42. My Bible has only twenty-three verses in that chapter, so that may be a misprint, or it may be one of his reckless blunders, for when you read his application of the prophecy in that chapter it is about as near right as are the figures. Now hear Mr. Welton. He says: "We must now notice his [Roth's] remarkable use of the terms, *prison* and *prisoners*. It does not seem to occur to him [Roth] that these words can refer to anything but souls in hell, and so he applies them, utterly regardless of the context. Thus in Isaiah 24:42, 'They shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days they shall be visited.' This to him [Roth]," says Mr. Welton, "surely proves the release of souls from hell, after many days." If he had read the chapter it might have saved him from a sad blunder. The whole chapter is concerning desolation and defeat that were coming on the land and people from their enemies. They should be hemmed in as if in prison, and after many days they should be visited. The marginal reading is *punished*. But whatever the purpose of the visiting, it has not the slightest reference to the destiny of the wicked." Now we have Mr. Welton's version of it, and that is the end of controversy in his estimation. For he has made it all as clear as mud. But just as before, when we sift the blunders and mistakes out of it, it will look very, very small, what is left. I have read the chapter, perhaps before he ever saw it, and I will show you Mr. Welton's blunder again. The first verse refers to the whole earth, all the inhabitants he will waste, scatter all; second verse: the people and the preacher, the servant and master, buyer and seller; third verse: shall all be spoiled, the whole earth shall be spoiled; fourth verse: "The earth all are under the same condemnation;" fifth verse; "The earth also is defiled under the inhabitants thereof." Now what defiled all the earth? Let the Lord answer: "because they [the people] have transgressed the law, changed the ordinance, broken the everlasting covenant." Here we see God denounces the earth; that is,

all the people for transgressing the law of God. They, the people, have *changed* the ordinance of *baptism* from God's way of immersion for the remission of sins. (See Acts 2:38, "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.") Also Paul says in Romans 6:4, 5, "Buried with him in baptism"; also John 3:5, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." So you see, it is "baptized for the remission of sins." It is a burial with Christ, not a sprinkling or pouring as an outward sign of an inward grace. So, Mr. Welton, if you are one of those who believe in the changed ordinance of the old apostate church, you will be shut up in that prison of which you make light now, with all the rest that pervert the Lord's teachings. Oh, how glad you will be then, when you can see that the Lord is good and just after all, and has prepared a way for you to get out of that prison again.

But I must continue with the same chapter and show you some more of your terrible blunders. Eighteenth and nineteenth verses both refer to the desolation of the earth when Christ comes; twentieth verse tells of its doom. Now we get to Mr. Welton's wonderful twisting again: Twenty-first verse to the end of the chapter has one meaning. Why pervert those three verses, and make them mean something else? The whole chapter portrays the second coming of Christ, and the destiny of the wicked when Christ comes: Twentieth verse, "The earth shall reel to and fro like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day [when the earth shall fall] that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they [the kings and the people, for the earth is now utterly broken down, and no more room here for the wicked and those who have transgressed the law and changed the ordinance: then what will become of them? Twenty-second verse tells us]: And they, [those wicked people] shall be gathered together as prisoners are gathered into the pit [margin, *dungeon*] and shall be shut up in the prison, and after many days shall they be visited." Now, when shall they be visited? "When the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously." Now we have the time and purpose all in a nutshell. Welton says that the

whole chapter is concerning desolation and defeat that were coming on the land and people from their enemies. If he had not said their enemies—of this world—I would not have demurred quite so much; but just think of it! Their enemies are going to dissolve this earth, move the earth exceedingly, make the earth reel to and fro; think of it, make the earth fall, their enemies shall confound the moon and make the sun ashamed. Well, well, what next, Mr. Welton?

Now listen to the exegesis of this learned man, Mr. Welton. He says: "They shall be hemmed in as if in prison, and after many days they shall be visited." See, Mr. Welton, it does not say that they should *be as if in prison*; it says: "And they shall be gathered together as prisoners are gathered in the pit, *and shall be shut up in the prison*, and after many days shall they be visited." Can you see, kind reader, Welton's rendering? He says, "as if they were in prison." Isaiah says, "shall be shut up in prison." There is quite a difference between being in prison and only *as* being there. Isaiah has no *if* nor *as* there; it is a fact with him. What do we shut up prisoners for? No doubt to punish them. What does God shut up the wicked as prisoners for? No doubt to punish them also. Do we shut all the prisoners up in the same cell for the same length of time, regardless of the magnitude of their crime? No; that would not be just; but everyone is punished according to his offense. But we are told that God punishes all in the same torment, all the same length of time, for ever; no end regardless of the magnitude of their crime; no redemption from that prison house. If that were true, then man is more just than God. Oh, shame on such blasphemy.

Now, Mr. Welton is stuck again, hear him: "But whatever the purpose of the visiting," let me explain to you, Mr. Welton, your theory is at fault, you are in the dark yet by twisting the Scriptures to your hurt. Those prisoners are the wicked of the whole earth, they will be shut up in the pit or prison or hades, and as the great gulf (time) which was in the way between the rich man and Lazarus was removed when Christ died, and he went to preach to those poor spirits in the pit or prison, or hell, that good work still continues, and will continue till the last soul is brought out of that pit, and that is the purpose of the visit after many days. Can you now see it, Mr. Welton? And that is what is meant in Zechariah 9:11, 12, "By the blood of thy covenant [the gospel] have I sent forth thy prisoners out of the pit

wherein is no water." Now you can see clearly why the gospel was preached to the dead; as they did not have a chance here to hear it, God could not and would not judge them and send them to hell for ever, and not give them a chance to hear and repent and serve him. Or do you think that God would be so ungodlike as to send a man to hell for ever because he did not serve him, when at the same time that man had never heard of God? If you say he would save the heathen without the gospel, then why not all be heathens?

Mr. Welton, I will give you another little nut to crack right here. It is from the pen of a Hebrew and Greek scholar, and maybe he studied his Bible closely; at least I believe he did, for he and I agree on this glorious thought that God is no tyrant. I now copy from Early Days of Christianity, by F. W. Farrar, D. D., F. R. S., as follows: "To me, however, judging of the feeling of the apostle from his boundless gratitude for the opportunities of obtaining forgiveness, and from the love which he inculcates towards all mankind, the connection seems to be the heathen in all their countless myriads, who seem to be hopelessly perishing around you, will be judged: *but the very reason why the gospel was preached by Christ to the dead was in order that this judgment may be founded on principles of justice*, and that they may be judged in their human capacity as sinners and yet may live to God as regards the diviner part of their nature; if, that is, they accept this offer of the gospel to them even *beyond the grave*."

"Saint Peter has one doctrine which is almost peculiar to himself, and which is inestimably precious. In this he not only ratifies some of the widest hopes which it had been given to his brother apostles, if not to reveal, at least to intimate, but he also supplements these hopes by the new aspect of a much disregarded, and, indeed, till recent times half forgotten article of the Christian creed. I mean [says Mr. Farrar] *the object of Christ's descent into hades*. In this truth is involved nothing less than the extension of Christ's redeeming work to the dead who died before his coming. If Christ preached to dead men who once were disobedient, then Scriptures show us that the moment of death does not necessarily involve a final and hopeless torment for every sinful soul. Of all the blunt weapons of ignorant controversy employed against those to whom has been revealed the possibility of a larger hope than is left mankind by Augustine or by Calvin, the bluntest is the charge that such a hope renders

null the necessity for the work of Christ, as if it were not this very hope which gives to the love of Christ its mightiest effectiveness. We thus rescue the work of redemption from the appearance of having failed to achieve its end for the vast majority of those for whom Christ died. By accepting the light thus thrown upon the *descent into hell*, we extend to those of the *dead* who have not finally hardened themselves against it, the blessedness of Christ's atoning work. He thus completes the divine, all-comprehending circuit of God's universal grace. The attempts to make the descent of Jesus into hades a visit merely to liberate the holy patriarchs, or to strike terror to the evil spirits, are the unworthy inventions of dogmatic embarrassment. The interpretations of Christ's preaching as only a preaching of damnation is one of the most melancholy specimens of theological hardness trying to blot out the hope of God's mercy from the world *beyond the grave*. The general meaning of this passage—Christ's *descent into hades to proclaim the gospel* to the once *disobedient dead*—is to every *unobscured* and *unsophisticated* mind as clear as words can make it. Theologians have attempted to get rid of this obvious reference by explaining it of Christ preaching in the person of Noah; or by making 'he preached' he announced condemnation. . . . These attempts arise from that spirit or system which would fain be more orthodox than the Scriptures itself, and would exclude every ground of future hope from the revelation of a love too loving for hearts trained in better theologies.

"The inference every intelligent reader will draw from the fact here announced; it is not purgatory; it is not universal restitution; but it is one which throws blessed light on one of the darkest enigmas of divine justice; the cases where the final doom seems infinitely out of proportion to the lapse which has incurred it."

Now, how do you like that, Mr. Welton? You see he studied his Bible. Now I will give you another to fight, from the pen of Prof. Taylor Lewis. "We are taught that there was a work of Christ in hades. He descended into hades; he made proclamation in hades to those who are there inward."

Now I will quote Bishop Alford: "I understand these words (1 Peter 3:19), to say that our Lord, in his disembodied state, did go to the place of detention of departed spirits, and did there announce his work of redemption; *preach* salvation in fact to the *disembodied* spirits of those who refused to obey the voice of God when the judgment of the flood was hanging over them."

I might go on and give a number more, but I have given enough.

You will see that these eminent scholars all agree, Mr. Welton to the contrary notwithstanding. Mr. Welton might just as well take an old shotgun and load it brimming full of boiled peas, and try to shoot down the rocks of Gibraltar, as to try to meet the bulwark on future probation. Welton objects to connecting Isaiah 61:1, with Luke 4:18. Let me read it, "To preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, [is that all?] to proclaim liberty to the captives, and the opening of the prison to them that are bound." Well, it is still there, and Jesus says he fulfilled that; he came to set the prisoners free and you can not help yourself, Mr. Welton. Now read Matthew 5:25: "thou be cast into prison;" but it does not say he shall never come out again, but he must stay there till he has paid the last farthing, or obeyed the gospel; then he will come out. There is not one place in the Bible where it intimates that the prisoners must stay in prison for ever; but I have given you a number of places that say they shall come out again. Well, says one, why do you call it eternal misery, or eternal punishment, if the prisoner will come out again, when the debt is paid? Because it is not in this world, but is in eternity, and if it lasts but one year, or one day, or one hour, it is still eternal punishment, for it is the kind they get in eternity, or in the eternal world, and can not be any other kind than eternal.

I might rest my case right here, but I will give a few more proofs in answer to Welton's mistakes. Welton says "he [Roth] seems to know of no salvation but the taking of lost souls out of hell." Yes, Mr. Welton, I know that at any rate, and you do not even know that much, so I am that much ahead of you. And I know that because the Bible teaches it in plain words. So wake up, Mr. Welton, study your Bible more carefully, get up with the times of Bible truth. Mr. Welton seems to be ignorant of the fact that the Bible teaches that there are three grand divisions of salvation or glories; see 1 Corinthians 15:40, 41: "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory, so also is the resurrection of the dead." Three degrees of glory, the first is for those who have obeyed the fullness of the gospel in this life as Paul describes it in Hebrews 6:1, 2. Believe in God and in Christ (John 14:1). Repent from sin (Mark 1:15). Now see Acts 2:38, be baptized

for the remission of sins. (Romans 6:4.) Be buried with Christ in baptism (Acts 22:16). "Be baptized and wash away your sins" (Hebrews 5:4), by one called of God. Then have hands laid on you for the gift of the Holy Ghost. Acts 8:14-17: Then Peter and John laid their hands on them and they received the Holy Ghost. Also Acts 19:6: And Paul laid his hands on them and they received the Holy Ghost. And believe in the resurrection and the judgment. Those who comply with that law will get the highest glory when Christ comes, they will be where he is. John 14:2, 3. "In my Father's house are many mansions. . . . I go to prepare a place for you, . . . that where I am, there ye may be also." Now the moon glory is for those good moral men of the world; for proof see Matthew 19:16. Jesus told the young man that if he kept the commandments, he should have eternal life, but if he wanted to be perfect, or to get a better or higher degree of life to take up his cross and follow Christ, or obey the gospel. But he gets the second degree. Now see Mark 10:17-22; here we have another example of the love of Jesus. This man also has the promise of salvation or eternal life, because he kept the commandments; notice carefully the 21st verse: "Then Jesus, beholding him, loved him." Why did Jesus love him? Was it because he had obeyed the gospel? No, but because he had kept the moral law, and for that reason only was he to have eternal life, but not in the highest glory, where those go who have obeyed the gospel. Now comes the third degree, or the star glory, in all the different degrees, and here is where we get the final abode for those who were or are so unfortunate as to go into the pit or prison house. But after they have obeyed the gospel or paid the uttermost farthing, then by the blood of his covenant, Jesus came to set free the captives, to bring deliverance, to proclaim liberty to the captives, as Isaiah has it (61:1), and Jesus confessed that he was the one to do so, see Luke 4:18. Then when those captives or prisoners are set free, there must be a place for them, they have not earned the highest or best glory, for that is only for those who have obeyed the gospel here; they can not enjoy the second or moon glory, for they have not been good enough for that; hence you see God in his love has provided a third degree of glory adapted specially to them, or as they deserved, and when the prisoners are liberated, or set free by Jesus, each one will receive such a degree of glory as he may be adapted to. Hence, "As one star differs from another star in glory, so shall it be in

the resurrection." Oh, how grandly our loving Father has provided for all.

For still another proof see John 14:2, "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." There we have the same thought; a mansion for each one, as he has earned. In Matthew 25:31-43. In this parable, the sheep, you will notice not one professed to be a follower of Christ, but they had done noble acts to Christ's brethren, and for that reason there was a kingdom prepared from the foundation of the world. That is not the place Jesus goes to prepare, but that kingdom is among the many mansions, as I showed you before, a sun glory, a moon glory, and an innumerable star glory. Now on the other hand, the gates represent those professors who claim to, but have not obeyed the gospel, or served Jesus. They shall go away into everlasting punishment. Yes, but that does not say that they will stay there for ever. God is everlasting and that is God's punishment, so it must be everlasting, and if those people stay there only one day, or if they stay a thousand years, it still remains the same everlasting punishment; who is so blind that he can not see that? As you will see by a number of texts, that everlasting and eternal is limited in the Bible to a specific time. Jonah 2:6: The earth was about Jonah for ever. It had no end. Exodus 21:6. He shall serve his Master for ever. That servant would be quite old by this time. Jude 1:7: Sodom was burned with eternal fire. Still burning, is it? Must be if it is eternal. So we must be very careful while we are promulgating the much cherished hell-fire doctrine of the old, apostate church, that we do not strain at a gnat of truth and swallow a camel of false doctrine and mistakes.

Now let me show you a few more quotations to prove salvation for all, at some time, and some degree, except possibly for him who has committed the unpardonable sin. 1 Timothy 4:10, "Who is the Savior of all men, specially of those that believe." Here Jesus is the Savior of all men, but he has a special, a better, a higher glory or reward for the one than for the other; many mansions in my Father's kingdom, you see. John 10:10: "I am come that they might have life, [glory, happiness, joy] and that they might have it more abundantly." Have a better glory, a higher degree of salvation and not get the moon or star glory. Now says Mr. Welton, "then comes a class of passages which he [Roth] uses to show that if any are not saved, Christ's mission

was a failure. These passages prove one thing beyond a doubt, and that is that Christ provided a salvation for every creature, so that if any are not saved, it is wholly their own fault." Thank you, Mr. Welton. I have hopes for you yet; for that is just my contention, that Christ provided a salvation for every creature, and those who did not have the opportunity to learn of that way while in this life, will have that opportunity in the next; for they must have the chance to hear before they can be judged by the gospel (see Romans 2:16), but those who had the chance here and rejected it, or perverted it, they must pay the last farthing before they get out of the pit or prison, for Paul says in Galatians 1:8, that if man or angel preached any other gospel, he should be accursed.

Just a few more passages to prove my position true. Revelation 20:13, "And the sea gave up the dead which were in it; and death and hell [hades] delivered up the dead which were in them: and they were judged every man according to their works." Here we have the plain, unvarnished statement that hades, hell, gave up the dead. Welton says, in his first column, "The rich man and Lazarus in Luke 16 were not in the place of punishment, but in hades." Well, I must confess that in all my experience in the ministry, I never met or saw a man who would make so many assertions so void of the truth and so contradictory to God's written word. He says that the rich man was not in the place of punishment. Hear what Jesus said about it, Luke 16:22, "The rich man also died, and was buried; and in hell [hades] he lifted up his eyes, being in torments." Is torment punishment? Or is torment joy, peace, and comfort? Oh, consistency, thou art a jewel! But Mr. Welton does not possess you. Welton intimates that they can not be in punishment or torment till after the judgment. How silly; the rich man is not judged yet, and Jesus says he was in torment. Mr. Welton, did Jesus tell the truth? or do you know better than he? Just as soon as a wicked man dies, his soul goes to a place of waiting, yet he is in torment, he is suffering (see Luke 16:23), he is in pain, then the gospel is preached to him, he accepts it, his name is entered with the saved, but in a lower glory; some will not obey any more there than they did in this life; others, whose lives were so heinous in this world, will, after the judgment, be sent to the lake of fire and must stay there till the dross is purged or burned out of them by suffering according to the

magnitude of their guilt, then they are free and will receive a small glory.

Now we will examine Psalm 24:7. "Lift up your heads O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." Now hear what Welton, the wise man from the north, says: "He [Roth] makes them refer to the shouts of the damned in hell, to throw open the gates to let Jesus in, because he comes to release them." Well, Mr. Welton, I must again say that you have the most prolific mind to manufacture statements to suit your fancy I ever read after. You can not find a single word of the statement you made and attributed to me, in my sermon which you objected to, only the quotation from the 24th Psalm. Who gave you the right to say that I referred to the damned in hell? You manufactured that to suit your own purpose, and you know it, for I never said so. But you could not meet the argument fairly and squarely so you had to resort to false statements. For I do not believe it, neither did I say it, that the damned raised that shout at all. But the Psalmist was inspired by the same Spirit that Isaiah was. The Psalmist saw the great deliverance of the lost; he by the Spirit prophesied what would be after his time; he saw what Jesus declared in Matthew 16:18, "The gates of hell shall not prevail against it." So the Psalmist saw that time by the Spirit, and proclaimed for the gates to open and let the Lord of glory in. It was the Psalmist that shouted by prophecy and not the prisoners. Can you see it, Mr. Welton? It was by the same Spirit that Isaiah had when he prophesied in chapter 24, said that they shall be gathered as prisoners in the pit and then the prisoners shall be visited; and in chapter 42, to bring out the prisoners from the prison, and them that sit in darkness, and in 49:9, say to the prisoners, go forth; and 61:1, which Jesus says he fulfilled. Zechariah had the same Spirit the Psalmist had when he gave us the words of 9:11, 12, where he says, "I have sent forth thy prisoners out of the pit wherein is no water." Can you understand it now? In Acts 2:31, we read of Christ: That neither was he left in hell (hades), nor did his flesh see corruption. He was not left in hades or hell. 1 Peter tells us in 3:19, what he went there for; also 1 Peter 4:6; read it again.

Now, where is this hades or hell where Jesus went to preach to the prisoners? Let Jesus tell us, Matthew 12:40, "For as Jonah was three days and three nights in the whale's belly [sea monster, margin]: so shall the Son of Man be three days and

three nights in the heart of the earth." So that must be where hades is, in the center of the earth, and that agrees with Paul's statement in Ephesians 4:8 to 10, "He also descended [first, margin] into the lower parts of the earth"; and that agrees with Ezekiel 32:18-27, "Nether parts of the earth, with them that go down into the pit. . . . The strong among the mighty [that certainly is Christ] shall speak to him out of the midst of hell [hades] with them that help him. . . . Whose graves are set in the sides of the pit. . . . And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell." So we have the pit, hell, hades, nether or center or heart of the earth, and that is where Jesus says he will go three days and three nights, and Paul says Jesus descended first, before he ascended, and that is where Peter says Jesus went to preach to the spirits in prison, or those who were disobedient long ago and were in the prison or pit or hell in the lower parts of the earth where there is no water, where the rich man was. In Revelation 1:18 Jesus says, "And have the keys of hell and of death." Therefore he could open the gates of hades, when the great gulf of time was fulfilled, and Jesus descended into the pit or prison to preach the gospel to the dead. Now in Philip-pians 2:10, 11 we read: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Here we have three places where the knees shall bow, and the tongue confess Jesus Christ. Where is the third place located? Jesus says in the heart of the earth. (Matthew 12:40.) Now let Moses tell us, Numbers 16:23-31, "And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all that men had appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation." So we see that when the wicked die, like Korah, they go to the pit in the heart of the earth, to hades, into the prison where there is no water, and there is where they are preached to, and are brought out when they hear and obey; there is where the things under the earth, in hades or hell, will, when they who never heard of the love of Jesus, and his redeeming power, when they hear the glad message, will bow the knee,

and with their tongue confess Jesus as the Christ, the Savior of all men. Then will the Father be honored by them all. Can you see it, Mr. Welton?

X Luke 19:10, "For the Son of Man is come to seek and to save that which was lost." Are not all lost until they obey the gospel? Therefore he will seek and save them, in some degree of eternal life as before explained. Jude in the 3d verse speaks of our common salvation; he must have in mind a special salvation for those who contend earnestly for the faith once delivered to the saints, just as I am doing in this controversy. In 1 Timothy 4:10 we read, "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe." There, can you see that he is the Savior of *all* men? But he that believes and obeys him here has a special reward. So Paul is right again in 1 Corinthians 15:23, "but every man in his own order"; and for that reason Jesus said, John 14:2, "In my Father's house are many mansions." John 3:17, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Now if the world through Jesus shall be saved, how can those who never heard of Jesus in this life be saved? unless, as I have abundantly proved, they will hear of him in the spirit world, from the time they go into darkness, or pit, or hades, till they are brought out again. John 12:34 Jesus says, "If I be lifted up, I will draw all men unto me." How can he draw those to him who never heard him, unless they hear of him in the spirit world? Romans 5:18, "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." And that agrees with 1 John 4:14: "Father sent the Son to be the Savior of the world." But everyone in his own order. I might continue this argument almost without end, but I have given enough proof that God is good and just, to convince the heart of a grindstone, if it has any feeling.

But in closing I will add a few questions for the reader to meditate upon:

1. Would endless punishment be for the good of any human being?
2. If God loves his enemies, will he punish them any more than is for their good?
3. If God loves friends, if he loves his enemies also, are not all mankind objects of his love?
4. If God loves only those who love him, what better is he than a sinner?
5. As "love thinketh no evil," can God design the ulti-

mate evil of a single soul? 6. If any man does wrong in returning evil for evil, would not God do wrong in doing the same? 7. Would not endless punishment be the return of evil for evil? 8. If God hates the sinner, would it not be natural for the sinner to hate God? 9. If God loves his enemies now, will he not always do the same? 10. Would it be unjust in God to be kind to all men in a future state? 11. If all men deserve endless punishment, will not those who are saved miss divine justice? 12. Does divine justice require the infliction of pain from which mercy recoils? 13. If God would save all men but can not, is he infinite in power? 14. If God can save all men and will not, is he infinite in his goodness? 15. Did God desire universal salvation when he created men? 16. Will God carry his original designs into execution? 17. Can God will anything contrary to his knowledge? 18. Did God, when he created man, intend that a large portion of his creatures should be endlessly wretched? 19. If he did not know all at the creation, is he infinite in knowledge? 20. If God made an endless hell, did he do so for the express purpose of burning men in it? 21. If an angel became a devil by sinning, was Adam's the original sin? 22. Would there be any more impropriety in imputing my sin to Adam than his to me? 23. If men are totally depraved, must not children be so also? 24. If children are totally depraved, how is it that "of such is the kingdom of heaven"? 25. Is it the revealed will of God that all men should be saved? 26. If belief and good works are essential to salvation, how can infants be saved? 27. Can he truly love God who worships him through fear of the Devil? 28. Can the love of God be changed to hatred? 29. Can the deity be universally good if endless punishment is meted out to a single soul? 30. Can a good man love and worship a being who has created millions for endless torture? 31. Are those not enemies of God who charge such conduct upon him? 32. Can it be a virtue to charge a good being with the most abominable characteristics? 33. If God made all things and knew all things; if he made the Devil, knowing that he would lead all mankind astray, will it be just to punish mankind for it? 34. Would not a being who would do this be as bad as or worse than the Devil? 35. If the Devil is the author of endless hell fire, would it not be the noblest thing God could do to put it out?

Now, may all ye *everlasting* hell fire folks answer the above.

Is it not a little strange that it is always the other fellow that is to go to hell for ever. Oh, no; it is not me; it's the other one.

May God help us all to see God as he is, and not as the creeds make him. "Yea, let God be true, but every man a liar."—Romans 3: 4.

SALVATION.

THE foundation for our subject to-night will be found in Mark 10:26, and reads as follows: "Who then can be saved?"

The whole verse reads: "And they were astonished out of measure, saying among themselves, Who then can be saved?"

I believe that we are all interested in that question, "Who then can be saved?" If I should ask that question of this vast audience this evening, or rather if I should ask it of the whole religious world, what would the answer be? With perhaps a few exceptions, the answer would be, "Everybody that confesses Christ before he draws the last breath, will be saved." It makes no difference (so we are told) how degraded, how mean, how wicked and devilish the life a person has lived, if he only avails himself of the opportunity to say, "Lord, Lord, I believe," before he draws the last breath, he will be carried triumphantly by the angels into the haven of rest, where his soul will everlastingly bask with all the redeemed and sanctified, and with the holy angels, in the sunlight of everlasting bliss and joy and comfort, and glory and happiness with God our Father, and Christ the Son; even if he has not had time to remove the spots of blood from his unkempt pate, which were spattered over him while he was pounding the heads of his loving wife and innocent children with a hammer, until they all lay dead around him.

Then again we are told that it makes no difference how kind a man may have been to his family, or to his neighbors; how honest and upright the life he may have lived, or how moral a man he may have been, if he dies without confessing Jesus, he must go to an endless hell to roast, and singe, and fizz, and stew, and boil, and fry throughout all eternity, and longer, too. I have heard the statement made from the pulpit, that the moral man was the worst man living, and that if there was a place in hell hotter than another it was for him, because he stands in the way of the sinner coming to Christ. Now, kind hearers, is that not

putting a premium on crime? Is that not saying: Young man, young woman, go right on in your sins, and you will have a better chance for salvation when you die, if you lie, swear, steal, rob, or even murder; yes, just go on in all your debauchery and wickedness, and then you are a better person than one who is clear of all those crimes. Oh, what nonsense!

Now let us go back to the 17th verse in that chapter and learn what brought about the text; why the disciples were so astonished. A certain man came running and kneeling to Jesus (well, he was more humble than some in our day, who won't kneel when they pray, even when they have a nice carpet to kneel on) and ask him, Good Master, what shall I do that I may inherit eternal life? Jesus told him to keep the commandments, and he named six of them. The commandments are the moral law, and a man that keeps them is a moral man. The man said, I have kept them from my youth up. And Jesus said unto him, You are the worst man living, and you will get the hottest place in hell. Oh, no, no; Jesus did not say that; he had better sense; it is only man that talks so foolishly. But "Jesus, beholding him, loved him." Did he love him because he was a Christian? No; but because he was a good, moral man. Now, will Jesus love the moral man just while he breathes, and then just as soon as he stops breathing, then Jesus gets angry all at once and hates him, and sends him to an endless hell to roast him, just because he quit breathing? Oh, what balderdash. If that were true, some one would better invent a machine to keep a man breathing for ever, then he would never need to go to hell. See? for Jesus would always love him while he breathed, for he never changes; but mark you, Jesus did not promise the moral man the highest or best glory; no, in order to reach or obtain that, he had to do something else, or as it is given in Matthew 19:21, "If thou wilt be perfect." He had something else to do, he had to take up his cross and follow Christ; so must we. The young man was sad, yes grieved, for he did not want to give up his riches, his idols. But Jesus said, "Children, how hard is it for them that *trust* in riches to enter into the kingdom of God." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." That declaration or expression brought about the words of our text.

There is a great deal of speculation about what Jesus meant when he made use of that expression about a camel going through the eye of a needle. Some even go so far as to say that he

meant our little cambric needle. Did Jesus ever talk foolishly? What sense could anyone get out of it if he referred to our little needle, or any of our needles? He said, "It is *easier* for a camel to go through the eye of a needle," so by that I understand that the camel *can*, with less effort, get through, than the rich man. There is another translation which makes that much plainer, or throws more light on it, and it reads like this, "*Es ist leichter dass ein Kamel durch ein Nadel Aug geht denn dass ein reicher ins Reich Gottes komme.*" When we take that rendering and go to Jerusalem, where the city was inclosed with great stone walls, and the great ponderous gates must all be closed and locked at sundown and remain so till sunrise; and the belated traveler, who comes to the gates after they are locked for the night, with his donkey or camel loaded—as nearly, if not all their freighting in that age was done on camels' backs—of course provision was made so that they would not have to lie outside of the city all night, and this provision was, that in each of the great ponderous gates, there was a small door in one corner, just large enough to admit a camel without his cargo of freight on his back, bulging out on both sides, and that little door was called "the needle eye." So you can see it was easier for a camel to go through the needle's eye, when his burden was taken off, than for a rich man, burdened down with the riches of this world, to get through the pearly gates before he unloads his worldly cargo. So you see the camel did, and it was easier for him to go through the needle's eye, after his burden was taken off.

Now we will examine Matthew 7:21: "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."

You see, he who says that a man will be saved, if he only has time enough to say Lord, Lord, before he draws the last breath, contradicts our Savior, and one or the other *must* be wrong; and I read in Romans 3:4, "Yea, let God be true, but every man a liar." Now let us examine Matthew 7:21 a little further, for that text has been made to do duty for many years to whip the sinner into line. And I truly believe that it refers to the sinner, but the question is, Where do we find the sinner? If a man gets sick, and he sends for the doctor, and he gives him some very bitter medicine, and the man says, "Oh, that is so bitter," the doctor says, "Oh, no; that is not bad." But if the doctor takes the same disease and another doctor prescribes the same medicine, then he changes his mind and thinks it is not

quite so good as when the other man took it. So now we may give the doctor his own medicine. The preachers tell us at the day of judgment the sinner will cry, "Lord, Lord," and then the Lord will reject them, because they did not say, Lord, I believe, before they drew the last breath on earth. The 22d verse says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?" Who will say that? Why, the sinner.

"Well, but hold on," says one, "that doesn't mean prophesying. There is no such a thing as prophets now." Well, what does it mean then? Why, we are told that means preaching in this age of the world. Well, I will not object to that rendering just now, and will apply it that way for the present at least. "Many will say to me in that day, Lord, Lord, have we not *preached* in thy name?" Now, my friends, do you think there is a single soul in this wide world, who will have the audacity when he stands before the great Judge, who knows all things, to make the claim that he preached or prophesied, when he never made any profession at all? No, no, never. Who is it then that will do that? Why, the sinner. Where? Behind the pulpit. Now we have one sinner located. Now we will try another. "And in thy name have cast out devils." Who will make that claim? Why, the sinner. The one outside or the one inside the church? It is sure that the sinner outside will never set up that claim. I once read of a preacher who claimed that he cast the Devil out of everyone that he converted. So then we find the sinner behind the pulpit again. But I object to that man's claim, for I have seen men converted to the theory of some of that kind of preachers who did not have as many devils in them (if any at all) before they were converted, as the preacher who converted them had. "By their fruits ye shall know them."

Now again, "And in thy name done many wonderful works." The very same class of sinners, all in the pulpit. Now let us hear the verdict, "And then will I profess unto them, I never knew you [or a better rendering is, Ye never knew me]: depart from me, ye that work iniquity." Not much consolation indeed for that class, no difference where we find them, whether behind the pulpit or outside, or in the pew, who expect to be saved just by saying, and not doing the will of God. Christ compares them to a foolish man, who builds a house on the sand, no foundation under it; nothing but faith, no works. But a wise man will build his house on a solid rock foundation of works, to prove his faith by, for James says in 1: 22, "But be ye doers of the word,

and not hearers only, deceiving your own selves." Also in 2:20, "But wilt thou know, O vain man, that faith without works is dead?" Just so; crying Lord, Lord, without doing God's will, is all dead. Now the quibbler thinks he sees a conflict; he says, Jesus told the young man that if he kept the commandments he should be saved, and now he says a man can not be saved unless he does works; well, just so, and yet there is no conflict, except in the objector's mind; for he does not see or comprehend the beauty and grandeur of the everlasting gospel. By turning to 1 Corinthians 15:41, 42, we can see that there are three grand divisions or degrees of glories or salvation. "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." Also Paul tells us in 2 Corinthians 12:2, about a man that was caught up to the third heaven. Now if there is a third heaven there must be a second and a first, or there could not be a third. So that explains the sun, the moon, and the star glories, and Paul was right; so when Jesus was talking to the young man he told him that he could have eternal life by keeping the commandments, but he did not tell him that he would have it in the highest glory, or in the third heaven. But if he wanted that glory, or to be perfect, or get the best, he must take up his cross and follow Christ and do God's will in all things. Jesus says in John 14:2, "In my Father's house are many mansions." And yet beside all that, he went to prepare another, a better one, for them and him. So we see the possibility of the moral man having eternal life, and at the same time not being in the highest glory, where Christ and the holy angels and Christ's true church are.

Now I invite your attention to a statement found in Matthew 25:31. There Jesus says, at the judgment he will separate the sheep from the goats, and he will say to those on his right, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." There is the same thought, different glories. "In my Father's house are many mansions," and they are from the foundation of the world, and yet not one of them is good enough for the true follower of Christ; hear him, "I go to prepare a place for you." The merely moral man can not reach or obtain that place that he went to prepare. Oh, what an incentive for us to work, so that we may be counted worthy to enter into that highest glory, where Jesus will be, and the holy angels, and the blood-washed throng. Let us all work, yes, work

for that place, and not be satisfied with the glory which the moral but neglectful man will receive. Jesus says, "I go to prepare a place for you." For whom? For those who do the will of my Father in heaven. Now notice carefully that those sheep were only good, moral people; not one made a profession of being a disciple of Christ. Not one knew anything about having served Jesus; therefore, they were not entitled to that place Jesus went to prepare. And yet they had a kingdom from the foundation of the world. Now take a good look at those hypocritical goats. They claimed to have served Jesus, but he told them a different story, they are the class who think they are doing great things by a vain show, but Jesus will not accept their sham worship. So you can see the need of doing all that God requires of us. Obey the gospel, do all of God's will, and get the highest glory.

"Well, but hold on," says the objector again, "don't we read in 1 John 1:7, 8, 9, that we have nothing to do? That the blood of Jesus cleanses us from all sin?" Yes; we read that the blood of Jesus Christ his Son cleanseth us from all sin. "Well, then," says he, "what is the use of you telling me that I must do works, when Jesus's blood paid it all; all the debt I owe?" Well, I prefer to read it, and see what it says about the blood: 1 John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." I failed to see one word about one having nothing to do because his blood cleanseth us from all sin; but we must first get into the light as Jesus is, before we have any right to claim application of the cleansing power of his blood. There is a rule, a law by which his blood is applied to us, and unless we comply with that rule or law, we have no right to make any claim to the efficacy of his redeeming power by his blood. You might be in a deep well, and no way for you to get out. A man would set a ladder down to the bottom of the well; then you would say, Now I am saved; now I am out. What good would that ladder do you, if you would not climb up it and come out by using it? Just so with the blood of Christ; his blood will do us no good unless we make use of the means which are given, whereby we can apply it for our salvation. In Hebrews 9:14, we read, "How much more shall the *blood of Christ*, who through the eternal Spirit offered himself without spot to God, *purge your conscience from dead works* to serve the living God?" I used to help sing a hymn something like this,

“There is a fountain filled with blood,
Drawn from Immanuel’s veins,
And sinners plunged beneath that flood
Lose all their guilty stains.”

I am almost ashamed to confess my ignorance, but an open confession is good for the soul, so I will confess my inconsistency, and I am willing to be forgiven. At that time I was strenuously opposed to baptism by immersion, but I was so inconsistent that I was going to plunge the sinner into the blood of Christ. Oh, no; no immersion for me in water, but it was all right to plunge the sinner into the blood of Christ. Wasn't I foolish? Notwithstanding Jesus said, in John 3:5, “Except a man be born of water and of the Spirit he can not enter into the kingdom of God.” Also Romans 6:4, “Therefore we are buried with him by baptism into death.” I am ashamed that I was so inconsistent as to pervert that plain statement. I said, No; no burial in water for me; sprinkling is all right, because my father said so; but as it is impossible for me to be buried in the blood of Christ, he has provided a way whereby we can apply the cleansing power of his blood, and Peter tells us how it is done in Acts 2:38, “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.” Also Acts 22:16, “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” So you see that is the way the blood of Christ cleanses us from all our sins; that is the ladder in the well; we must make use of the ladder, or of the water; he uses the water as a substitute for us to be buried in, so we are not buried in the blood, but in water, and by that means apply the blood.

In Mark 14:22, we learn that Jesus gave another substitute when he administered the sacrament; he gave them bread which represented his flesh; he gave them wine as a substitute for his blood. So we still use the substitutes when we commemorate his death and suffering, by the bread and wine representing his flesh and blood. Now in Mark 8:37, we have another text which has been made to do duty for many years to whip somebody with; it reads like this: “Or what will a man give in exchange for his soul?” The cry is heard from many pulpits, “Oh, ye sinners, you are selling your souls to the Devil just as fast as the wheels of time can carry you along.” Like a man in the eastern part of

Iowa said in a sermon, "Oh, ye sinners, you are selling your souls to the Devil. Oh, you sinners, waken up to your danger; you are just like a man asleep in a small boat on the Mississippi River, drifting down with the current, *down, down, down* the river, and will not wake up till he strikes the Niagara Falls, and plunges over into everlasting destruction." Surely that ought to have wakened any of them up, that is, plunging over the Niagara Falls in the Mississippi River. Well, that was about as near right as his application of that scripture. But I can not read that quotation that way; it does not say, what will a man take for his soul, as though he were selling it, but just the reverse. What will a man give in exchange for his soul? Just as though Jesus wanted a man to buy his soul from him or some one else. Well, says one, I thought I owned my soul. Oh, no, the soul which you have belongs to Jesus, he bought it, he paid a large price for it, too, and now he wants you to repay him; he wants you to buy it back from him, for he has a mortgage on it. See 1 Corinthians 6:20, "Ye are bought with a price." Acts 20:28, "He purchased us with his blood." 1 Corinthians 7:23, "Ye are bought with a price." Then if he bought us, who do we belong to? Now with that before us, we can understand what Jesus meant when he said, "What will a man give in exchange for his soul?" Jesus bought your soul, it belongs to him; he has a right to do with it as he pleases according to law; now he wants you to buy it back by working for him, by serving him; he wants us to lift the mortgage he holds against us.

Let me illustrate that in another way. We will say we have three men; we will call the first one Smith, the second Clark, and the third Jones. And by a certain deal Clark fell in debt to Smith for a thousand dollars; Smith gets Clark's paper due in one year, with the condition that if the debt is not paid when due, Clark must be decapitated; the time expires, the debt is not paid, Smith meets Clark and says, Mr. Clark, do you know your time for payment is up? Yes, sir; I know it, but I can not pay it. Well, says Mr. Smith, you know the consequences; Yes, sir, but I can not help it, I must submit. During the conversation by Mr. Smith and Mr. Clark, Mr. Jones (the third man) hears it all, and he says to Mr. Smith, I do not want to see Mr. Clark beheaded, I will pay his debt for him. Will you accept it of me? Certainly, says Mr. Smith, just so that it is paid. So Mr. Jones pays the whole debt for Mr. Clark. After some time Mr. Jones meets Mr. Clark, and he says to him, Mr. Clark, do

you remember that I paid a debt for you some time ago, and thereby saved you from being beheaded? And Mr. Clark, from the very fullness of his soul, says: "O, yes, Mr. Jones, I do. O I am so glad you paid it all; O I am so happy now; O dear Mr. Jones, I love you, I can't tell you how much I love you; O dear Mr. Jones, you were so good and kind to me, O I do love you so much." Yes, says Mr. Jones, that is all right, but now I would like to have you work for me to pay back at least part of the debt. O Mr. Jones, says Mr. Clark, I am so glad you paid it all for me, O, I love you so for that, I am so glad that I am free now, for you paid it all. But during all this time Clark never is willing to work for Jones; all he does is to say, O I am so glad that you paid the debt, O I am so happy now, O I love you so. Now any one of you that would call Mr. Clark an honest man, raise your hand; not a hand up; you all say he is very ungrateful, *really dishonest*. Well, all right, we will give them a rest, and try three others now.

In Genesis 2:17 we read: "The day thou eatest thereof thou shalt surely die." So we will let God represent number one, man number two, and Jesus number three. Man transgressed the law of God, he must die, he can not pay the penalty, he must die. Jesus now intercedes, and says, "Father, I will die for man, will you accept me?" Yes, says the Father, only so that the debt is paid. So Jesus pays it all, he dies the death on the cross, bodily and spiritually, so that you and I need not pay it. Hear him cry while suspended between the heavens and the earth: "*Eli, Eli, lama sabachthani?*" My God, my God; why hast thou forsaken me?" Yes, God forsook him, the angels departed from him, the Holy Ghost left him; and in the very agony of his soul he cried, My God, my God, why, O my God, why hast thou forsaken me? Why am I thus left alone? Why hast thou, and the angels, and the Holy Spirit all left me? All forsaken me just in the time when I most needed your help? Can you realize what Jesus suffered in that terrible hour? The agony of soul and body that he endured at that time? No, no, we can not comprehend it, we can not grasp it. That is, when Jesus paid the penalty for us, there is where he died the spiritual death for us; there is where he brought our souls, and now he comes to us and says to us, Do you know that I paid that debt for you? do you know that I died for you, so that you need not die? Come, now, obey my commandments and serve me, come, do the will of my Father, and I will give you salvation. And we say, O dear Jesus, how I

love thee; O I am so glad that Jesus paid it all, yes, all the debt I owe. O how I love dear Jesus, O sweet Jesus. O I have nothing to do, only to believe that Jesus paid it all, O how I love him. But Jesus says, "If you love me you will keep my commandments." But we still refuse to be baptized for the remission of our sins, still refuse to be buried with Christ by baptism, still refuse to have hands laid on us for the gift of the Holy Ghost, refuse to join the church that is organized according to the pattern, with living apostles, prophets, sevens, etc. But keep right on saying, Oh, yes, I love Jesus, O he is so sweet to my soul. O I am so glad that he paid it all. O praise the Lord, he paid it all, all the debt I owe. And yet I refuse to do his bidding, so as to pay him back partially, for the great work he did for me. Now you all voted Mr. Clark dishonest. Which is the most dishonest, Mr. Clark or the class last described? They are twin brothers in actions. Then let us take up our cross and obey Christ, do the Father's will, and receive the best glory where Jesus and the angels are.

Now I want to call up a candidate for the second degree of glory or salvation, and that is one of earth's noble men, a man that is honest and upright in all his dealings, and as stated before, I have heard it said that the convicted murderer is a better man than the moral man, and as I before remarked, that is putting a premium on crime. But I will show you the fallacy of that claim and prove to you that the very ones who make that claim decide against themselves. I want you to look at these three pictures on this canvas; you notice that the first one is one that we are told is better than the moral man, he is in the penitentiary for murder; you see he is dressed in a striped suit; may be that is why he is called so good; well, that is the way they dress penitentiary inmates, but then, of course, you who have been there know what kind of clothes you wore. I have been there twice; the first time I paid a quarter to get in, and nothing to get out, the second time Elder Z. H. Gurley, of Lamoni, was deputy warden, and he took me in free, and all through it, and then he would not let me leave till I took dinner with him and his kind family; so I did not get the stripes on. Well, now, you know who this man with the striped clothes is; he is a thief, a robber, liar, a drunkard, a cold-blooded murderer. This second picture represents the moral man; he doesn't steal, swear, lie, drink, gamble, or murder, and yet we are told he is a worse man than the one that is guilty of all these crimes. Can you believe it? Now the

third picture on the canvas represents a man with a "Rev." before his name. Now this reverend is still one step in advance of the moral man, that is, in his life and teachings and actions, and certainly a good many steps in advance of the murderer. Now, if it be true that the moral man who is in advance of the murderer, is worse than the murderer, then upon the same hypothesis is the reverend worse than the moral man, or the murderer. So that makes him the worst of the three. I told you those that made that claim were inconsistent. Now any of you that can believe that the preacher as a rule is a worse man than the cold-blooded murderer, raise your hand. No hands up. So you see by your own vote that theory is a false one, and goes by the board.

I read a statement once, and I believe I will use it here, for I believe truth is truth, wherever found; on Christian land, or heathen ground. The story runs like this: A man objected to the theories as promulgated by the religious teachers for salvation; he said there is something wrong somewhere, for when a moral man dies, the preacher preaches him to an endless hell. But if a murderer is hung, the same preacher prays him from the gallows to endless glory. There is something wrong somewhere. Here, he said, was a good, upright, fine neighbor; no one could ever say a harmful word against him; he was obliging to all, kind to his family, honest in every respect; in short he kept the golden rule; you all know what that is: "Do unto others as you would have others do to you." (But I am sorry to say that now, too many would rather keep the silver rule. Do you know what that is? Do others, till you are about to be discovered, then skip out.) Now back to the subject. This good man took a load of hogs to town, and was belated so that he could not leave town till after dark, and one of those good men who used to wear the striped clothes had just got free from his cell; he saw the old gentleman get the money, so he spotted him, started out ahead of him to a little strip of brush by the roadside, and waited, and when the farmer came along he jumped on his wagon and killed him instantly, so that he never drew another breath; of course, according to the teaching of the preacher, that man went down to an endless hell for ever and for ever, just because he did not have time to say, Lord, save me. Now whose fault was it that he did not have time to say, Lord, save me; or, Lord, I believe? Was it not the murderer's fault? Why did he not give him a lighter blow; then tell him, now say, Lord, save me; or, Lord, I believe; for I am going to kill you and take your money; so that that man would

have been saved too? But no, he killed him too suddenly and gave him no time or chance at all to say I believe, and for that reason he must stay in hell for ever, when it is all the murderer's fault. Hardly fair, is it? Well, the murderer is arrested, tried, and condemned to be hung in sixty days. Now there is a class of men who call themselves spiritual advisers. Whatever that may mean; look and see whether you can find that name in the Bible. Well, one of them hears of this man in the pen that is to be hung in sixty days, and he calls to see him; he is admitted, finds his subject, and says to him, Well, my dear brother, you got yourself into a bad mess. (Prisoner, very sorrowfully), Oh, yes; I should have known better than to attack him so near town; I might have known that I would be caught. Yes, I ought to have known better. (Adviser), Well, I hope now, since you have had time for serious reflection, that you are really sorry. (Prisoner), Yes, yes, I am so sorry that I was caught, and as I said, I should have known better than to tackle him so close to town. (Adviser), Well, I am really glad to find you so penitent. Do you know that thousands of sinners just like you were saved just in the last moments of their lives? Just for instance, take the thief on the cross; you see he was saved the very last moment of his life; now, my dear brother, there is still a chance for you, seeing that you are so very penitent; now can, and do you believe that the blood of Jesus Christ cleanses you from all sin? (Prisoner), O that sounds so sweet, O repeat that again. (Adviser), Can you believe that the blood of Jesus Christ cleanses you from all sin? (Murderer), O glory, glory; yes, I believe that; yes, Jesus cleanses me from all sin; glory, glory to Jesus, his blood cleanses me from all sin, glory.... (Adviser), Hallelujah, glory to God, another soul saved; hallelujah, bless his saving power. Amen.

Now that murderer has run to the end of his rope; his hands are crimsoned with the blood of ten or fifteen of his fellow-men, he has debauched and robbed hundreds, he has ruined a dozen innocent girls, he is not fit to live on the earth any longer among men, because he is too mean, too degraded, too low, too devilish; so they place the rope around his neck, the black cap on his head, then spring the trap, and send his black, blood-stained soul triumphant to the paradise of rest, peace, joy and comfort, to be for ever with the holy angels. Well, if that is true (said that man), it saved the wrong man. And I said, AMEN. What do you say to it?

But I thank God that there are no such delusions held out in

the whole Bible. We do read that no murderer hath eternal life abiding in him. And I believe that if all the "spiritual advisers" in this world should congregate and pray for one of those cold-blooded murderers, until the chills of their prayers should be the means of freezing ice a foot thick over the bottomless pit, the length of their sentence would not be shortened one minute, or the severity of it lessened one atom. There is where I stand. Jesus says in Matthew 7:21, "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." What did the murderer do to inherit the kingdom? "By their fruits ye shall know them." Such twaddle about a murderer going from the gallows straight to glory, with their hands besmeared with their fellow-man's blood, is all balderdash, hatched up by the Old Imp himself.

Some object to the thought that a moral man may get a degree of glory, but at the same time they are willing to admit the murderer from the gallows right into glory, with the blood of his fellow-man still dripping from his fingers. Of course those who make the claim that the murderer will be saved, expect to be saved also; well, won't they be proud of their company? Will the old adage still be true there, as it is here? that "Birds of a feather flock together." We are compelled to admit that a murderer is not a moral man. Then hear what Paul says in 2 Thessalonians 1:7, 8, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." What is the gospel? First, faith, then repentance, then to be baptized by immersion for the remission of sins, then the laying on of hands for the gift of the Holy Ghost. (Acts 8:17. Acts 19:6.)

Now see 1 Timothy 6:3-7, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings," etc. What are the wholesome words of Christ? John 3:5. "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Now we will turn to Acts 9:6. And there we will find that Jesus told Saul that Ananias would tell him what he *MUST* do. And now Ananias comes to Saul and says to him, Saul, Jesus said that you must be bap-

tized; and now why tarriest thou? arise and be baptized and wash away thy sins; and he laid his hands on him, that he might be filled with the Holy Ghost. These are the wholesome words of Christ. And in Matthew 28:20 Jesus says, "teaching them to observe all things whatsoever I have commanded you." And Paul says in Galatians 1:8, "But 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." Now let some one tell me, where or when did ever a murderer comply with that law? When and where was a murderer immersed for the remission of his sins? When and where was there one baptized to wash away his sins? When and where has one of them had hands laid on him for the Holy Ghost? And in order to be saved where the angels are, they *must* do that. May God help us all to see the light and walk in the light, as he is in the light, then the blood of Jesus Christ his Son will cleanse us from our sin. So let us all apply the blood to us, by obedience to the gospel of Christ. I am thankful to all for the close attention given me. Amen.

GRINNELL, IOWA.

Sister Fannie: By your request I will try to write a few lines for the Home Column.

The temperance question appears to loom up before us now for consideration, and when I read that beautiful original poem sent by Bro. U. W. Greene, "The reason why," it seemed to me then and does now, that we can not do enough to quell that traffic that leads to the black abyss. There has been an exciting time here in this town known as the temperance town. No saloons are here, yet not long since one of our leading druggists was arrested and found guilty of selling tickets on the through route to the "Bottomless Pit," by way of strong drink. Then some one circulated a petition to have the governor pardon the criminal, and then a remonstrance appeared, asking the governor to enforce the penalty; but to my horror and to my sorrow I learn that some of the leading men of the town, minister of a gospel, professors, etc., refused to sign the remonstrance. I truly began to ask myself the question, Where will this thing lead to? Is it not a time

when men who are looked upon as leaders among the people will wink at such crime and say by their actions, Don't enforce the law of the land; let the vilest of crimes go unpunished; do not make the criminal pay his fine, and yet claim to be prohibitionists? Is it not time that something is done? Yes, something that will stop this soul and body damning traffic. But the great and leading question is, What can be done? I don't know of any better way than to turn the whole matter over into the hands of the noble women of our country. And then the men who are truly opposed to the soul-destroying traffic stand by their noble sisters and aid them in crushing out this enemy of humanity, this monstrous viper, this poisonous reptile; and if there is another name which will express this enemy of soul and body in stronger terms, use it here. The history of strong drink is the history of shame and corruption, of cruelty and crime, of rage and ruin.

Another writer goes on as follows: "It has taken vitality from the blood and filled it with poison, disease and death; it has transformed this body, fearfully and wonderfully made, God's masterpiece of creation into a vile, loathsome, sinking mass of humanity; it has entered the brain, the temple of thought, dethroned reason, and made it reel with folly; it has taken the beam of intelligence out of the eye, and left in exchange the stupid stare of idiocy and dullness; it has taken the impress of ennobled manhood from the face and left the mark of cruelty and brutishness; it has taken cunning from the hands and turned them from deeds of usefulness to become instruments of brutality and murder; it has broken the ties of friendship and planted the seeds of enmity; it has made the kind, indulgent father a brute, a tyrant, a murderer; it has transformed the kind and affectionate mother into a very fiend of brutish incarnation; it has made obedient sons and daughters the breakers of hearts and the destroyers of homes; it has taken the luxuries from off the table and compelled men to cry on account of famine and beg for bread; it has stolen men's palaces and given them hovels in exchange; it has robbed men of valuable acres and given them not even a decent burial place in death; it has filled our streets and highways with violence and lawlessness; it has complicated our laws and crowded our courts; it has filled to overflowing, houses of correction and penitentiaries; it has peopled with multitudes our poorhouses; it has straightened us for room in our insane asylums; it has taken away faith, hope, and charity; yea, all that is lovely and of good report—and given despair, infidelity,

enmity, and all the emotions and deeds of wickedness; it has banished Christ from the heart and created hell within it; it has wrecked and enfeebled the brain, shattered and destroyed the body, imperiled and damned the souls of our fellow-men."

And is this not enough, or can it do any more? Yes, it enables a man to leave a drunkard's will, as it came out in the *Herald* some time since, and I think it appropriate right here.

"LAST WILL AND TESTAMENT OF A DRUNKARD.

"I die a wretched sinner and I leave to the world a worthless reputation, a wicked example, and a memory that is only fit to perish. I leave to my parents sorrow and bitterness of soul all the days of their lives. I leave to my brothers and sisters shame and grief, and the reproach of their acquaintances. I leave my wife widowed and heartbroken, and a life of lonely struggling with want and suffering. I leave my children a tainted name, and a ruined position, a pitiful ignorance, and the mortifying recollection of a father who, by his life, disgraced humanity, and at his premature death joined the great company of those who are never to enter the kingdom of God."

I don't think that anyone will attempt to say that the above is overdrawn; it is only too true.

I saw another piece some time since in the *Herald*, headed, "England's chief vice," and if it is England's chief vice I fear it is also largely America's chief vice. I will also insert it here, and let the honest, sober reader judge for himself of its truthfulness. The writer says:

"Is there, then, any one dominant vice of our nation? To answer this question let us ask: 1. Is there any vice in the United Kingdom that slays at least 10,000 people, or as others believe and affirm, 120,000 every year? 2. Or that lays the seed of a whole harvest of diseases of the most fatal kind, and renders all other lighter diseases more acute and perhaps even fatal in the end. 3. Or that causes at least one third of all the madness confined in our asylums? 4. Or that prompts directly or indirectly, seventy-five per cent of all crimes? 5. Or that produces an unseen and secret world of all kinds of moral evil, and of personal degradation which no police court ever knows and no human eye can ever reach? 6. Or that, in the midst of our immense and multiplying wealth, produces not poverty, which is honorable; but pauperism, which is a degradation to a civilized people? 7. Or that ruins men of every class and condition of life, from the

highest to the lowest, men of every degree of culture and of education, of every honorable profession, public officials, military and naval officers, and railway and household servants; and what is worse than all, that ruins women of every class, from the most rude to the refined? 8. Or that, above all other evils, is the most potent cause of destruction to the domestic life of all classes? 9. Or that has already wrecked and is continually wrecking, the homes of our agriculture and factory workmen? 10. Or that has already been found to paralyze the productiveness of our industries? There is not one point in the above questions which can not be shown by manifold evidences to meet in one, and one only, of our many vices. Of what one vice, then, by which we are affected can all this be truly said? Is it not the language of soberness to say that if such a vice there be, it is not one vice only, but the root of vices?

“Mr. Gladstone has said, in words that have become a proverb, that the intemperance of the United Kingdom is the source of more evils than war, pestilence and famine; and to this must be added that the intemperance that reigns in our nation does not come on us periodically, like war, but is year by year in permanent activity; that its havoc is not sporadic, but universal; that it is not intermittent, but continuous and incessant in its action. It is no rhetoric, therefore, nor exaggeration nor fornication to affirm that intemperance in intoxicating drink is a vice that stands head and shoulders above all the vices by which we are afflicted.”

If the foregoing be true, and who does deny it? the question at once arises in our minds, From whence cometh it, and who is the author of all this evil? I am sure I know no better answer than the one which was given in a *Herald*, headed: “Satan in council,” taken from the *Richmond Dispatch*, “The writer presents Satan and his peers to have met after the Miltonic fashion, in council, where the former after lamenting the impediment thrown in the way, by divine mercy and good angels of completely subjugating and ruining men, offers to him who shall best advise and who shall suggest the surest means of destroying mankind ‘the dominion of earth, and a seat at his right hand for ever.’ Then successively spake Moloch, Belial, Mammon, and Apollyon; each in his turn speaking in character, winning applause, and carrying the palm from his predecessor. The decision was about to be made, when suddenly from a cliff, far out in the burning lake, arose a blue, lambent flame, which while they gazed took

shape, a horrid shape, and stood before the assembled fiends. It was clad in vesture wet with blood, the gore hung heavy from its matted locks, and the fiercest fires of hell shot from its burning eyeballs; even Satan started and turned pale with fear, and hell shrank back with horror. 'Ha! Ye fear me, then,' hissed the horrid monster, 'Well might ye fear, were I not a friend and an ally. But thou knowest me not, O Satan, for I am an earth-born spirit, and have long hid myself; aye, for a thousand years, but now come to offer service and allegiance, and to claim the offered prize. Fear not, but listen, and let me be ruler of the earth, for none hath power like me, in all thy dark dominions. Moloch, Belial, Mammon and Apollyon promise much, but they shall be my servants and subalterns. Their power is weakness compared with mine. Oh, listen, till I tell thee of my strength, and how I will wield it. My shapes and name are legion, and I change them at will, so that men shall ofttimes hug me to their bosoms as an angel of light. I will be the greatest of all hypocrites and deceivers, betraying ever with a kiss: professing love and kindness, when my only aim is ruin. I will be the patron and sole support of the gambling den, and of her "whose house inclineth unto death, and path unto the dead." And I will through her portals bring the very flower of manhood to blight and shame and everlasting contempt. On every foot of earth and sea will I follow my victims. Where discord and anarchy prevail, there will I be. Where cruelty is, there will I come, and burn out from the hearts of men every vestige of mercy, till they become fiends incarnate, and devise unimaginable horrors. I will stand beneath the gallows tree, and even while the death rattle is in the throat of the criminal, will drive men to robbery and murder. I will lie in wait in the streets of cities, and plan the midnight fire and assassination. I will plunge my victims into prison and hospitals. I will steep them in poverty and degradation to the very lips. I will cast forth their families to want and wintry winds, and the babe shall perish in its mother's arms, with its tears frozen to ice drops upon her bosom. I will turn the dagger of the husband against the heart of his wife, and her blood shall stain the cradle of his children. Stimulated and urged on by me, the father shall dance in maniacal glee over the mangled bodies of his murdered babes, and laugh to see their fair locks dabbled in blood; the mother shall "forget her sucking child," slain by her hand, and mock at the tender years and helplessness of her offspring. On whatsoever hearthstone my foot shall be planted, the gladsome

fires shall go out, to be lighted no more for ever; and the rooftree shall fall, and the voices of children be hushed, and all that men cluster around them, to make their earthly homes so much like heaven, shall vanish like a wreath of smoke, and desolation brood over the ruins. I will point the son's knife against the father's throat, and his gray hair shall drip with gore. Where war and vengeance are, I will rouse their fury to tenfold rage, and blot from the soldier's breast the last vestige of humanity. The incendiary's torch shall be my banner; the crackling flames of burning villages, and the shriek of murdered innocence, the music of my march! Pestilence shall follow me as a shadow; and I will open unto him the gates of a million dwellings which else had been secure. I will spread famine and disease even in a land of plenty and health, and will seal up the eyes of all my victims, so that they shall not see or know that their next plunge is into Perdition. I will sweep whole continents of their inhabitants and give woe and sorrow and "wounds without cause" to the whole race of man. Yet, whosoever is wounded by me, will seek me as hid treasures to be wounded yet again. I will bind upon their brows the iron crown of suffering, burning with hell fire, that shall scorch and sear and cut into their brain and heart and soul, yet shall they fall down and worship me, and, for my sake, part with houses and lands and wife and children and hope and heaven. Let Jehovah send forth spirits, as pure as snowflakes, to dwell in earthly bodies; I will seek them out, and kindle in their hearts an unquenchable fire, that shall consume them; and the cherubim shall watch long for their return, at heaven's gate, but they shall never again look upon their Father in heaven. The student at his books, the mechanic at his toils, the laborer at the plow, will I destroy, and none shall stay me. I will coil myself in the brain of the sea captain and seal up his eyes, or so distort them that he shall know neither chart nor compass, and his vessel and all on board shall be engulfed, and the bones of the mariners whiten the bottom of the ocean. I will be the omnipresent curse of humanity, and under my guidance the race shall walk for ever as in the shadow of an eclipse. Eyes they have, but shall see not, and ears they have, but shall hear not, the end and the purport of the crooked paths through which I will lead them. I will take the sons of the kings and the mighty men, and the captains, and the great ones of earth, and will mangle them with horrid wounds, strip them of wealth, reputation, life itself, and fill their last hour with torment. Around their dying couches I will send ser-

pent forms, unfolding coil after coil from out the darkness, brandishing their forked tongues to sting them and lick their blood, as a fierce flame licks up its fuel. Thoughts shall become things—living things to mock and curse them. And some in their agony shall leap into this burning lake, in hope to escape still greater torture; and some will I hold upon the brink, and rejoice when I see every nerve shrieking with agony, as I open to their startled gaze the horrors of that pit in which I plunge them for ever. Yet this is not all. I know that you will laugh, (if fiends can laugh) when I tell you that I will so manage that mankind shall all along think me their friend. Though it is my mission to torture and destroy the whole race of Adam, yet so will I mix with their business, their pleasures, and their daily habits, so flatter and delude their stupid senses that they shall pronounce me a good creature, nay a creature of God. At their wedding feasts I will be the source of joy, and at the funeral gathering the solace of their sorrow. The rank grass shall grow over those slain by my hand, and the mourners shall forget it, and fall in their turn. The father shall commend me to his son, and reeling to his grave shall leave him as an inheritance, a fondness for me, and the son shall follow in the footsteps of his father, down to Perdition. The physician shall invoke my aid in sickness, and in all circles I will plant myself securely and make myself a companion and a familiar, and men shall never be so merry as in the presence of their deadliest foe. Poetry shall lend me her rose-garland, and music her charm; and the spirit of melody shall speak from myriad harps to sound my praises, and witch the world with the idle dream that I am the inspirer of mirth and the soul of happiness and all good fellowship, and if there be one of all that glorious race for whom yon planets, from their golden urns pour down their silent, everlasting cataract of light, who excels his fellows, I will lure him with song and vision of beauty, and strew his path with rose leaves till at last he shall walk heedlessly into my toils. And, once my slave, though a thousand should weave their heartstrings around him, and weep tears of blood, he shall, in all his pride and beauty, sink deeper and deeper in tribulation and anguish unutterable, and dig his own pathway down to hell. I will be at the feasts of all the great and the wise of earth, whose forms not less beautiful than those of heaven, move to celestial harmonies, and where wit and mirth and wine go round, and glasses sparkle on the board, I will wrap their senses in Elysium, and they shall feel richer, wiser, stronger, and more witty than

before. But at the last, I will hurl them down, one by one from their fancied elevation; and they shall drag out a wretched existence in the hunger dens and vilest purlieus of the earth, and sneak to dishonored graves, rejoicing to hide from the withering scorn of their species, and to give their souls to eternal punishment in fires less fierce than those in which I have tortured them on earth.

Nay, the kings and governments of the earth shall pass laws for my protection, and that of my emissaries, as we walk the earth, decimating its inhabitants and tumbling them into hell. Give me, then, oh Satan, the dominion of the earth, and thou shalt behold, through ages, "Hell's every wave break on a living shore, heaped with the damned like pebbles." He ceased. One unearthly yell of applause arose amid the stamping of countless feet and the clashing of adamantine shields. The Arch Enemy stepped from his throne, and leading the horrid specter to a seat at his right hand, thus spoke: "Terrible being! If thou canst indeed do these things, thou art henceforth my Vicegerent upon earth. Go forth! And my realms shall be crowned with the souls of men, thick as autumn leaves or sands upon the shore. But tell us by what name to call thee." And the fiend answered, "*Alcohol!*" So saying, he spread his broad, bat-like wings, and hell grew lighter as he vanished." J. S. ROTH.

MEMORIAL SERMON

Of Sr. Etta Wicker and her daughter, Lilly, at Des Moines, Iowa,
June 17, 1906.

SR. ETTA CHANDLER WICKER was born at Cambridge, Iowa, April 16, 1870. She was married to Bro. Robert Wicker, May 21, 1887. To them were born five children, two of whom preceded the mother to the spirit world. She was baptized into the Reorganized Church September 16, 1892, and died March 21, 1906, leaving a devoted husband, two children, an aged mother, one sister, two brothers, and a host of friends to mourn their loss. She was 35 years, 11 months, and 5 days old at her death. Her daughter Lilly died just twenty-six hours previous to her mother's death, being about nine years old at her death. She was innocent, a child of God, and of such Jesus said in Luke 18: 16, 17, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

We will call your attention to a statement as found in Numbers 23:10: "Let me die the death of the righteous, and let my last end be like his!" also to a text found in Revelation 14:13: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors: and their works do follow them."

"Write" was the command given to God's servant. Write the wonderful words which I speak unto you; place them on record for the comfort of all my servants in future generations. Write, "Blessed are the dead which die in the Lord from henceforth"; because they shall rest from their labor. That is certainly a glorious thought, for when we are called on to mourn and sorrow for those who have gone on before us, we have the consoling promise given that they that die in the Lord are blessed, and that they shall rest. Now, in order that we may die in the Lord, we must first get into the Lord in this life; or in other words, we must be members of his kingdom or church; as Paul said in Galatians 3:27, "For as many of you as have been baptized into Christ have put on Christ." Hence in order that this glorious promise may apply to us, we must be members of Christ, or in other words be members of his church. Then the Spirit declares that they are blessed, and shall rest from their

labor. We can not rest unless we have labored; we can not enjoy rest unless we are tired; we must labor in order that we may enjoy rest, then we can rest when we have labored for God, when we have complied with the law which God has given us; yes, rest when we have served him in this life; when we have finished our work, as Paul says in 2 Timothy 4:7, 8: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Paul expresses the same thought in that just read to you, only in different words? Therefore you can see the necessity of us becoming members of his body or church, so that we will be blessed when we die, and rest from our labor.

I shall not dwell on that any longer, but invite your attention to 1 Thessalonians 4: 13-18: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For 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 in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Certainly, these are comforting words to all God's children. I wonder if Paul was not preaching a funeral sermon when he uttered those grand words? Or perhaps had some in his congregation who had just lost a dear friend; and he was speaking words of comfort to them; it really seems so to me. For he is talking about them which are asleep; and you know that is the way that Jesus talked when he was talking about one who had, as we say, died. Now Paul is talking to the church members directly; he says, "I would not have you ignorant, brethren"; the brethren belong to the church, so he is comforting them by telling them that they should not sorrow, as others do, who do not belong to the church, or are not in Christ, for those who sleep in Jesus will God bring with him. Those spirits who have gone over, and are now in paradise, waiting for the Savior to come to

earth again, so that they can come with him. Their bodies are asleep in the graves, but God will wake them up, and then their spirits will enter their bodies again, and they will descend toward the earth, while those who are alive, or have not fallen asleep yet, will be changed in the twinkling of an eye, so that they will be like those who have died or fallen asleep; then they altogether will ascend up into the air to meet the Savior, and after they have met—they will be for ever with the Savior, but not in the air, as some claim, for Jesus says he will come again. I might as consistently say that I am going to the depot to meet a friend and we will be together all the time after that; not one of you would think for a minute, that I and my friend would stay at the depot after he came. No, he would come to my house and be with me.

Another consoling thought in this text is, that they who sleep in Jesus, and are resting from their labor, when the trump of God shall sound, and we shall hear the voice of angels, they shall rise first, and they shall rise a thousand years before those who did not belong to his church, or did not die in Christ Jesus; that is, if they refused to obey the gospel when it was offered to them in this life. Paul says that we should not sorrow as those that have no hope; he did not say that we should not sorrow at all, as some would pervert that saying and tell us that it is wrong to weep for those who are taken away from us by the grim monster, Death; for I read in John 11:1-37, that a good friend of Jesus' was sick and went to sleep, (died we say), and the sisters sent for Jesus; he came and he found them weeping; he did not rebuke them for weeping, but he comforted them by saying, "Thy brother shall live again." "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live." "When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see." Did Jesus rebuke them for weeping for their dear brother? Did he reprimand them for showing a devotion, a love, grief—yes, real sorrow and weeping, for their brother who had been torn away from them by death, sleep? No, no; the loving Jesus sympathized with them, and we read, "Jesus wept." So then if Jesus wept, I think that he will pardon us if we weep on similar occasions. But while we weep, let us always remember the words of the text, "Let me die the death of the righteous, and let my last end be like his." Also, "Blessed are the dead which die in

the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." God planted that natural affection, that sympathy in our souls, that we should exercise it in caring for each other in this life and long for their happiness in the world to come; that they might come forth in the first resurrection, and that their spirit might come with the Savior, enter the body again, and be for ever with the Savior. I used to believe, years ago, that there was but one resurrection, and I have heard some very earnest prayers made—and I believe that they came from the heart, that God would bring them forth in the final and great resurrection. Well, dear friends, I do not want to wait so long as that: I do not want to come forth at the final, but at the first resurrection, when Jesus comes again. I want to be resurrected with those who die in Christ; I want to be resurrected in time to meet the Savior in the air; just one thousand years before the great and final resurrection takes place. Let me read a verse or two in Revelation 20:4, 5, 6: "And I saw thrones, and they sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Here is the promise again, that they that die in the Lord that the second death shall have no power over them, but they shall be blessed. Some seem to be puzzled to know what the second death is; that when we come forth in the first resurrection, that the second death shall have no power over us. But I think the word of God makes it quite clear to us. It can not be the death of the body, for we read in Genesis that God said to Adam, "The day that thou eatest thereof, thou shalt surely die"; and Adam did not die the natural death that same day, nor for a long time after that. But we do learn that God drove him out of the garden; then he died that death; he died to the presence of God; he died to all the joy, the comfort, the happiness, and the glory that he was in possession of before he ate of the forbidden fruit. So then, I conclude, that he died the first death by being driven away from God; and in order to die the second death, we must be driven away from God also. That is the second death. So then, Blessed is he that will come forth in the first resurrection,

for on such the second death shall have no power; that is, they shall never be driven from God, but be for ever with Christ. I never found in the Bible that Jesus came that we need not die the natural death. If that was his mission, then he made a failure, for all die—the good as well as the wicked—but he came that we need not die the second, or spiritual death, so that we need not be driven from God at the judgment; for he paid the penalty of the second death when he was here on earth, so that we may go clear if we obey his law, and get into his church; so that when we die in Christ we shall be blessed, and need not die that horrible death, but rest. Do you remember reading in Luke, that while in the garden pleading with his Father, he suffered, that the very sweat was as it were great drops of blood falling to the ground? Hear him agonizing, hear him pleading with the Father, “O my Father, if it be possible, let this cup pass from me”; can you imagine what Jesus suffered for us at that time? No, no; we can not comprehend his suffering at that time; but let us follow him a little farther, and hear him, and see him when he pays the second death for us, so that we need not pay it, if we obey him. Hear him now, see him nailed to the cross; hear his agonizing cry? “Jesus cried with a loud voice, saying, *Eli, Eli, Lama sabbachthani?* that is to say, My God! my God, why has thou forsaken me?” No finite mind can comprehend what the Savior suffered at that critical moment. When he cried, My God, my God, why hast thou forsaken me, just at the time that I most needed thy help. O why have the angels all departed from me; O my God, why has the Holy Ghost been removed from me? O my God, why hast thou left me alone to die the spiritual death? O why hast thou driven me from thy countenance? There, my dear friends, is where Jesus paid the penalty for us, so that we can escape the second death. Yes, the man of Calvary died for us that we might live. And the poet has truly said in his solemn hymn as follows:

“Come, O my soul, to Calvary,
And see the man who died for thee,
Upon the accursed tree.
Behold, the Savior’s agony,
While groaning in Gethsemane,
Beneath the sins of men.

“With purple robe and thorny crown,
And mocking soldiers bowing down,
The Savior bears my shame.
Behold they shed his precious blood,
Oh! hear him cry, ‘My God, my God,
Hast thou forsaken me?’”

You see that when Jesus did so much for us, we ought to be willing to obey him, and keep his laws, so that we need not die that awful death, but be blessed and rest from our labors. Now we invite your attention to Revelation 20:12, 13: “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.”

We will be judged according to that which is written in the Bible, that is the law by which we must be judged, and then we will be rewarded, or punished, according as our works have been in this life. In Romans, 8th chapter, the inspired apostle gives us some very encouraging gospel. In the 11th verse Paul says that if “the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.” We learn from this verse, that not only our spirits shall be saved, but that even our bodies that are in the graves, shall be quickened, that is, made alive, and redeemed from the graves, “For as many as are led by the Spirit of God, they are the sons of God. . . . The Spirit itself beareth witness with our spirit that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ.” What a glorious promise that is to us! that by obedience, we are sons of God, and heirs equal with Jesus, and shall rest from our labors. He says further, “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” In the 26th and 28th verses he says, “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which can not be uttered. . . . And we know that all things work together for good to them that love God.” We are all infirm,

both spiritually and bodily, and the glorious promise is that the Spirit will help us in all these things, even help us to pray so that it may be pleasing to our Father in heaven. We also read that Jesus is at God's right hand, interceding for us. I think I can see him pleading with the Father, saying, "O, my Father, be patient with thy children; they are still in their mortal state. O, be merciful to them, for I have died for them, and they are so infirm." Oh, how kind the Savior is to us, to intercede so earnestly for us, who are trying to serve the Lord; those who are members of his body.

We read in Hebrews 9:27: "And as it is appointed unto men once to die, but after this the judgment." Therefore we ought not to be surprised when death overtakes us, for not one of us can tell when our time may come; but whether it will be sooner or later, let us all be ready, so that we may be blessed, and rest from our labors. I believe that when God calls one of his children from this stage of action, that he has a greater, nobler work for him or her to do in the spirit world. Perhaps God needs them for ministering spirits to minister to those who are still in this mortal condition, and should that be the case, would it not be reasonable for us to believe that they would be sent to minister to those who are near and dear to them in this world?

Did you ever notice what Paul says in Hebrews 1:14, "Are they [the angels] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" They are ministering spirits, watching over us. Have you ever thought of it when an accident happens, and we say, he escaped death by a hair's breadth, what saved that person's life? It was the ministering spirit sent from God to watch over us. It is the Devil's desire to destroy us, both body and spirit, hence the necessity of those ministering spirits to watch over us. Do you remember of reading that the angels carried Lazarus into Abraham's bosom? I believe those angels were Lazarus' guardian spirits; that is their mission here, to watch over us, then when our body goes to sleep they carry our spirits to paradise, where they will remain till the first resurrection; then our spirits will return and enter our bodies again, and we will be with the Savior in this world, in what we call the millennium. When we have done the best we can; when we have obeyed the gospel and lived the best we know how, even then we are not prepared to meet the Father. It is just like a child going to school, he learns all he can in the primary department, then he is advanced to a higher grade, and so till he reaches the highest

room. Just so with us in our spiritual life; we do the best we can till Jesus comes, then he will raise us to a higher grade through the millennium, and after we get through that, we are only ready to meet the Father. So you see the need of working here; for what we do not learn here, we must learn hereafter. If we were ushered into the presence of the Father just as we are in this life, I fear that we could not endure his glory and his holiness. We read in Acts 17: 18, that Paul preached unto them Jesus and the resurrection; and that is just what I am trying to preach to you this morning. In 1 Corinthians 15:35, we read Paul's words as follows: "But some man will say, How are the dead raised up? and with what body do they come?" The answer to that is, The dead are raised up by the power of God, and they come with a flesh and bone body. Paul answered them by saying that when we plant wheat we raise wheat, when we plant corn we raise corn, and how reasonable, that if we plant a flesh and bone body, that we raise a flesh and bone body. The 42d to 44th verses say, "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body."

Now the objector may say that the resurrected body is to be a spiritual body, and I agree with him, and yet that body will be flesh and bone. But just as the propelling power of the engine is steam, so the life of the resurrected body is spirit; we would not say that the steam engine is made of steam, neither would or should we say that the body is made of spirit because we call it a spiritual body. Daniel says in 12:2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." You see Daniel also agrees that that which we bury in the dust shall come forth. In Isaiah 26:19 he says, "Thy dead men shall live, together with my dead *body* shall they arise." Now hear him, "Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." I do not see how anything could be made any plainer than that; they that are in the dust shall come out. And again in the 37th chapter of Ezekiel from the 1st to the 15th verses we have a grand description of the resurrection; you will please notice that he does not call the spirit together, but he calls the bones to come to his bones, and flesh and sinew and skin to come on them, and breath to come into them. "And I shall put my Spirit in you, and ye shall live." So

he is going to bring them out of their GRAVES, and there is nothing in their graves to bring out but their dead or sleeping bodies. Now when you look at that body described by Ezekiel after it came from the grave, and look at your body now, how much difference can you see? The objector says, Paul said that "flesh and blood can not enter into the kingdom of God." Yes. But he did not say that flesh and bone could not, for if he had he would have contradicted Jesus in John 20th chapter and Luke 24:39. "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Did Jesus know what he was composed of? I think he did; and we shall be LIKE HIM. And more than that, he ate and drank before them, because he had a flesh and bone body, and of necessity he must have material food, and so must we. Jesus says in Matthew 22:30, in the resurrection we shall be like the angels of God in heaven, and in Genesis 18 I read that the angels came to Abraham, and they ate and stayed all night with him; and in the 19th chapter I find that the angels stayed with Lot and did eat, and Jesus says we shall be like him; will we, or will we not? Did he tell the truth or did he not? If he told the truth then we will have flesh and bone bodies and will eat and drink after the resurrection. Who those angels were we are not told; they may have been those who were translated with Enoch, for they had physical bodies, or they could not have eaten physical food. I believe that we will know each other there, and when one of our dear ones dies and passes to paradise they will be the first ones to meet us when we make the journey over the river, and will be the first ones to extend the hand of welcome to us; they will be the first ones to say, Welcome, brother; welcome, sister; welcome, father or mother; and they will be the first ones to introduce us to the Master. Yes, we shall know each other there.

I will now give you Sister Soule's testimony on that; I heard her tell it. She was taught that there was but one heaven and one hell, and if one failed to get to heaven he was sure to go to hell for ever. Now hear what she says:

"I was in Yarmouth, Maine, and when seventeen years old I lost a brother nineteen years old. He was in Aroostook County; went with his elder brother who went out to take up land; was taken down with quick consumption and died in a little over three weeks. We did not hear of it till he was buried; I was almost heartbroken when the news reached us. According to the theory then taught—and even now extant with many—he must be in hell, as he had

never united with a church. I told them if so good a boy as John M. Weber had to go to hell there was no such thing as justice. God was not good; I did not wish to see him; but I would go to hell too, and be with my brother. My feelings at this time were past description; my days were spent in bitterness and my nights, much of them, in tears. My grief was constant, and I had no peace day or night. One night I would not go to church with my mother, and cried myself to sleep as usual, when the Lord in his great love for me sent my brother back from the spirit world to take me with him and show me where he lived and his happy state. He said, 'Etta, Etta, the Lord has heard your prayers, and seen your tears, and sent me to show you where I stay!' He looked so natural, I knew him immediately. My spirit left the body and I went with him. The distance did not seem long, but he talked to me all the way as we walked, I leaning on his arm the while, he telling me of the beautiful place he was in, and how happy he was, and that I should not be grieving for him; that he had all he was capable of enjoying. We went up steps into what appeared to be a large building, and as the door opened we entered what seemed to be a large hall, and stopped to look around. The first thing that caught my eye was something similar to a preacher's platform and stand, on which were three books, differing in size. A personage was there whose face I could not see because of something similar to lace curtains in front of him, so that only his arms and feet were visible. It seemed that he was the judge, sentencing those who came, from the books in front of him. On this person's right were six doors leading out of the hall, standing open, apparently leading into large rooms or spheres. The people from these places would come out in the hall and talk to each other and return, but never entered each other's spheres. On the left were six more rooms or spheres opposite those on the right, but they were all locked. Those on the right were places of enjoyment, while those on the left were for punishment. In the sixth room, or the one farthest from the judge, were many children, with grown people enough to take care of them. The light was of an incandescent nature, a little silvery in its hue, neither very bright nor dark, but a beautiful shade; adapted to the ease and enjoyment of the inmates. This seemed to be heaven itself, and while the other five spheres were not as light as this one, and each, as you came to them, had a little less enjoyment, yet the spirits in each sphere had all the enjoyment they were capable of receiving. The older

people were largely in the fifth and fourth spheres. My brother showed me where he stayed, which seemed to be full of young people. This was the third room. The children were dressed in pure white. Each inmate had a knot of ribbon at the throat, by which it could be told to which sphere each other belonged. The children were pure white like their dresses. The fifth as near a slate color as I can describe it. The fourth a straw color. The third had a knot of blue, the second purple, the first a pale pink. We then walked along examining those on the left side. As I looked at the sixth door—the transom over each one being glass—it showed no light, but was very, very dark. As I looked it gave me a peculiar feeling, and I drew back almost shuddering. My brother said, Come away; don't look at that. I thought of what the Bible said about being cast into outer darkness. As we came to the fifth it showed a little light, but as we stood there we had to step to one side, for one who came up took a big key about six inches long and unlocked the door, went in and shut it again. I can yet, after all these years, almost hear the sound it made as the key grated in the lock. He carried a book under his arm similar in size and appearance to the first Book of Mormon that was printed. I looked at my brother as he shut himself in and asked, What did he go in there for? He has gone to preach to the spirits in prison, he said. As we passed each door the transom showed more light, impressing me with the thought that each department had less and less of punishment, for utter darkness must be a sad punishment indeed. At the third door another man unlocked and went in. I did not ask what the last one was doing, but took it for granted it was for the same purpose as the first. (The two men were Joseph and Hyrum.) My brother and I separated there, and the next thing I knew I was back at home in my room, looking at the body I had left. My mother returned from church and found me lifeless and apparently dead. The neighbors were called in. They prepared to lay me out. Mother thought I had grieved myself to death. When I came back I saw the neighbors there, and when they took hold of my body my spirit reentered it. I immediately sat up and began telling where I had been and what I had seen, that my brother was far better off than I was, and I was perfectly willing to leave him there. God was good, after all. I cried no more."

How beautifully that corresponds with Paul's statement in 2 Corinthians 12:1-6, how he was carried to the third heaven, to paradise; the only difference is that Paul did not know whether

he was in the body or not, while Sister Soule knows perfectly well. And that also agrees with what Jesus said in John 14:2: "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." The one he goes to prepare is for those who have obeyed the gospel. And that agrees with 1 Corinthians 15:40, 41, where Paul describes the different glories, one as the glory of the sun, another glory of the moon, and another glory of the stars, all differing in grandeur. Also in Matthew 25:34, "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." That is not the place that Jesus says he is going to prepare, for that has been prepared ever since the world stands; that kingdom is the one that has the many mansions "in my Father's house." Those sheep had made no profession; they did not even know that they had ever done the Lord a favor. But the goats are those who claimed to have done great good, but really had deceived themselves, and they were cast out; while the sheep, the moral men, were taken into a lower glory. Now, see Mark 10:17; there we find another moral man asking, What shall I do that I may have eternal life? The Master said, Keep the commandments. He said, I have kept them. Then Jesus beholding him, loved him. But, mark you, Jesus did not say to him, You can be saved in that place that I go to prepare. No; but in one of those mansions prepared from the foundations of the world. Also in Matthew 19:16 Jesus told a man if he wanted eternal life, to keep the commandments; but if he wanted to be perfect, if he wanted the best or highest glory, or to go to that place that he was going to prepare, to come and take up his cross and follow him. Then they that do that will be blessed when they go to sleep and will rest from their labors. Oh how good, how kind, how merciful, and oh how just our Father is, after all.

May our God help us all to live the Christ-life, so that when our end shall come we may be blessed and that we may rest from our labors. And may God, by his comforting Spirit, comfort those who have been called on to part with those who were near and dear to them; that we may all die the death of the righteous; and that we may be blessed and rest from our labors.

A REPLY.

(*Editors Ensign*: The following is a reply to my nephew, Prof. N. S. Roth, of Chambersburg, Pennsylvania, a member of the United Brethren Church, who criticised the Latter Day Saints' Church, and its doctrine, and requested me to answer his objections if I *could* and if I *dared*; and I might answer through the *Ensign*, if I chose to do so. So please give me space, for I think that I *can* and I *dare* answer all his quibblings.—J. S. ROTH.)

PROFESSOR N. S. ROTH, CHAMBERSBURG, PENNSYLVANIA.

Dear Nephew: Your third letter at hand, and I am surprised indeed, that a man in your standing in life should display your ignorance as you do in your writings. You start out in your criticisms in a very bombastic way, as much as to say, "I will burst up the whole machine, and no one *can* hinder me." You say that you want me to answer your questions if I *can* and if I *dare*, and to do so in a straightforward way. Thank you; I certainly shall answer them in a way that you will not mistake my answers.

I will begin at the very first line of your letters. Of course my answers will be somewhat mixed, as your letters are considerably mixed and warped. You say: "Last March you sent me three of your sermons and my Latter Day Saint sister sent one of her Latter Day Saint papers back to my house. It looks to me as if you both were working together to do a little missionary work. To be concise I will state right here that you both might as well save your efforts in this direction. Jesus Christ and the Bible is sufficient for my salvation. I do not need Joseph Smith, your Book of Mormon, or your Book of Covenants and Doctrines."

Yes, sir, my dear nephew, the Bible and Jesus Christ *are* sufficient to save you, or any other man, providing you and they do what they say. But you do not believe Jesus Christ, neither do you do what the Bible says. And I will prove it to you. The wise man says in Proverbs 18:13: "He that answereth a matter before he heareth it, it is folly and shame unto him," and that is just what you have done. You condemned those books, and you never saw one of them, for you do not even know the name of one of them, and call it the Book of Covenants and Doctrines; that shows that you are ignorant of their contents. And Paul says in 1 Thessalonians 5:21: "Prove all things; hold fast that which is good." That you ignore entirely, for when I sent you *Ensigns* to read, you returned them, with the compliment, that

if I sent any more of my Mormon papers, you would burn them."

So you see you do not believe and practice what the Bible teaches. How can you consistently condemn those two books when you do not know one word of their contents?

But to prove to you that the Book of Mormon is a true book, I will quote a few lines from 2 Nephi 12:45-48: "And because my words shall hiss forth, many of the Gentiles shall say, A bible, a bible, we have got a bible, and there can not be any more bible. But thus saith the Lord God: O fools, they shall have a bible; and it shall proceed forth from the Jews, mine ancient covenant people. And what thank they the Jews for the bible which they receive from them? Yea, what do the Gentiles mean?" That is just what you say; so that proves the book true. But why do you object to the Doctrine and Covenants? Why do you say it is added to the Bible? What would you say if I said that the United Brethren Church had added their discipline to the Bible? And if our Doctrine and Covenants is an addition to the Bible, then your Discipline is also; for our Doctrine and Covenants is to rule and govern the church, and so is yours. The only difference that I can see in the two is, that yours is dictated and made by the wisdom of man, while ours is inspired and made by the direction of God. And that can be the only reason that you have for objecting to it, because you do not believe that Jesus told the truth in John 16:12, 13: "I have yet many things to say unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." Now, if you believed that, you would not object to us, who are his true church, hearing from our heavenly Father by revelation. You can not find one place in the Bible, where it says that God will not speak to his children any more. But Malachi says, in 3:6, "For I am the Lord, I change not."

But why do you object to Joseph Smith? What harm has he done to you? You can not put your finger to a single word or sentence that he ever wrote or spoke that was not in accord with God's word; and did he not have just as good right to organize a church as William Otterbein, the founder of the United Brethren Church? And if not, why not? The only difference is that Mr. Otterbein organized his United Brethren Church by his own wisdom, without one word from God by way of inspiration or instruction. He is an offshoot of the Reformed Church, and

we can trace your United Brethren Church right back to the old apostate church of Revelation 17:3, 4, 5, 6. You surely are proud of your great-grandmother church. You say that "Jesus Christ and the Bible is sufficient" for your salvation. Did we not have the Bible and Jesus Christ before Mr. Otterbein was born, and before he organized the United Brethren Church? If we did, could we not be saved without the United Brethren Church? If we could not, what did the United Brethren Church bring us that we did not have that is essential to our salvation? We had Jesus and the Bible. So it comes my turn now to object to your adding your book and your superfluous United Brethren Church. But the great difference again is, that you object to God taking a hand in the affairs of this world in governing his people.

Second. You say, "My mother asked you about your Bible, and you told her that you had the same Bible that you used when you went to school. That was not the whole truth. You are not ignorant of the fact that your church holds that the Book of Mormon and the Book of Covenants and Doctrines are equal with the Bible. Now if they are equal with the Bible (and you say they are), they together with our Bible make your Bible." I do not know what *you* mean by the word *equal*. If you mean that those books are given by inspiration of God's Holy Spirit, then you are right, for they truly are. And in that light they are in parallel with the Bible; for I can not comprehend the idea that God's word given to-day, is not his word, just as much as that which was given by him years ago. Where is the difference? But if you mean that we take them instead of the Bible, then you are wrong.

Third. You say: "If you wished to tell the whole truth when my mother asked you that question, you should have told her that *your* Bible was *her* Bible, together with your Book of Mormon and Book of Covenants and Doctrines." Well, my dear nephew, I am surprised at you. Do you in your schoolroom teach your pupils to willfully lie? Do you tell them that if they want to make a point, in telling a lie, to do so? If not, why do you tell me that I should have told that lie? For it is not true, that the Bible and those two books make our Bible. I have been in the ministry over twenty-five years, and I have never told one yet that those two books are our Bible. Then who knows best what we preach, you or I? The Book of Mormon says that you would call it a bible, and you do, so the book is true. And I am much

obliged to you for your compliment, that I lied to your mother; but I take it for granted that you did it through ignorance, and not through malice.

Fourth. You say: "What is in your Book of Mormon that you are ashamed of? If you are not ashamed for us to see it, why did you not bring it along on one of your journeys to the East?" That shows again that you are ignorant of the contents of that book. No, my dear sir, we are not ashamed of a single sentence in that grand book, and there is not a book under the sun, excepting the Bible, that sets forth such grand doctrine, and it would do your soul good to read it and follow its teachings; it would help you to believe many things in the Bible, which you do not believe now.

Fifth. You say: "Why does not my sister read her Book of Mormon as well as our Bible in presence of our mother?" Well, just for the same reason that I did not read mine when I was at your place. She did not have it with her, but had left it at her sister's, notwithstanding you say that she had the books along with her; who knows best, you or she? I did not have mine with me, because I did not want to carry so many books with me on a visit. If you think that those books are a secret, just send one dollar and seventy-five cents to the Herald Publishing House, Lamoni, Iowa, and see how quickly you will have both books.

Fifth. Again, "you say that you believe our Bible so far as it was translated correctly. What in it is not translated rightly? How do you know that it was not translated correctly?" Well, if that is not sublime indeed! For a professor, a teacher in literature, to ask such a foolish question in this enlightened age of the world! Ask your preacher whether he ever saw the Revised Version of the Bible, and he will tell you that he has. Then ask him what they revised it for, and he will tell you that there were *mistakes* in the other one. Then ask him *how* did they know that there were mistakes in it. Are you so ignorant that you do not know that the preachers have been revamping and revising and translating and retranslating the Bible ever since we had the first version? Now, in order to enlighten your cloudy mind, I will call your attention to some mistranslations in the Bible, and then I think you will not ask me how do I *know*? Genesis 3:8, "And they heard the voice of the Lord God walking in the garden." How much brain would it take to show, or to know, that is not right. You never heard a voice walk. The correct rendering is, "And they heard the voice of the Lord God as they

were walking in the garden." Now, which is sensible? I will not give all the proper renderings for want of space; and will give you only a few mistakes out of about five hundred that are still in the Bible. Now see Genesis 19:8, "Lot turned his two daughters out to the mob." That is wrong. He did *not* turn them out. Exodus 7:1, Moses a God. Compare with Exodus 20:3; Exodus 32:35, the people *made* the calf which Aaron made. Wrong, they worshiped the calf. Genesis 4:14, Cain driven from the face of the earth; wrong. Where did they drive him to? To heaven, or to hell? Deuteronomy 14:21, if anything dieth of itself, sell it, give it away. How do you like that? "How do you *know* there are mistakes in the Bible?" Is that one? Would you like to have your neighbor sell you a cow that died of disease and let you eat it? He has a right to do so, for the Bible says so, if there are no mistakes in it. 2 Chronicles 21:18 to the 3d verse of the 22d chapter. "Thirty-two years old was he when he began to reign, and he reigned eight years." That made him forty. And now they made his youngest son king in his stead, and he was forty-two years old. That is no mistake; oh, no, that was only a smart boy. He beat his father into this world two years. That isn't so very bad. He must have been a *Yank*. Now see 2 Kings 8:25, 26, and you will have the record of that same king, and that he was only twenty-two years. Now was he both twenty-two and forty-two? No mistakes in the Bible! Oh, what balderdash for a professor to get off!

Now, keep cool, my friend, for I am answering you just in a straightforward way, as you have requested me to do. So turn to Isaiah 42:18, 19; that refers to Christ. Amos 3:6, Lord did the evil. Amos 4:3, cows in the palace. Where will the folks be? 1 Samuel 16:14, an evil spirit from God. 2 Kings 19:35, they smote 185,000, and when they arose early in the morning behold, they were all dead corpses. Well, wouldn't they look funny when they got up and looked at each other, and found that they were all dead men! They would think like the Irishman, that the wrong man had been waked up. Exodus 23:3, "Thou shalt not countenance a poor man in his cause." Is that right? Take the 7th chapter of Solomon's Songs for your Sunday school lesson next Sunday. Compare 1 John 4:12 with Exodus 33:11. Compare Acts 9:7 with Acts 22:11. Romans 7:14, what is evil I do. 1 Peter 4:1, 2, Christ ceased from sin. John 8:46, Christ did not sin. Hebrews 7:1, 2, 3, without father or mother; there is another one of your smart boys; he beat both his father and mother into

this world. Well, what next. Oh, no mistranslation in our Bible. All is lawful for Paul. See 1 Corinthians 6:12. Romans 6:17, "God be thanked that ye were sinners"; Romans 3:7, "through my lie"; Genesis 9:5, at the hand of the beast. Well, well! 1 Corinthians 10:24, Seek another's wealth. That indorses grafting. 2 Corinthians 8:1, we do you to wit. Galatians 2:6, and so on. Is that enough, my dear nephew? Do you still want to know how we *know* that there are mistranslations in the Bible? Well, if there were no other way of knowing, a little common sense will tell us so.

Seventh. You say, "In Mark 1:15, Jesus says the kingdom of God is at hand, repent ye and believe the gospel. He does not say, Wait till Joseph Smith, the prophet, comes, and believe ye him and his Book of Mormon."

Yes, that grand saying of Jesus still stands on record. But it is too bad that some of the wise men of the East did not think of the fact, that he did not tell us to wait till Joseph Smith, Martin Luther, or even the noted William Otterbein, the founder of the United Brethren Church and his discipline made by man's wisdom came. Yes, Jesus says, "Repent and believe the gospel." Why don't you heed his call? You have never obeyed the gospel. In Acts 2:38, we read: "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." You never was baptized for the remission of your sins. Also in Acts 9:6 Jesus told Saul by his servant what he *must do*, and what was it? See Acts 22:16, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." You never did that. Romans 6:4, 5, "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." You were never buried in the likeness of his burial, for you only had a little water sprinkled on your head, and that is not a burial. See Colossians 2:12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." As Jesus was raised from the grave, so we must be buried in water, and be raised from our watery graves. Therefore, it is not a sprinkling, but a burial, and that is for the remission of sins. Paul says, in Acts 19:1-6, that when he had baptized them, and he laid his

hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. Also Acts 8: Philip baptized both men and women (no babies, for they can't repent), then Peter and John laid their hands on them (who had been baptized), and they received the Holy Ghost. Acts 9:17, "And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." Now mark you, Jesus said that he *must* do that, in order that he might be saved. But Paul has truly said in Galatians 1:6, 7: "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." Yes, they have perverted it, and have substituted sprinkling, instead of being buried in baptism. And have set aside the laying on of hands for the gift of the Holy Ghost.

Now, mark what Paul says further on that line, "But 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. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." What did Paul preach? He preached faith in God and Christ, repentance, baptism by being buried in water to wash away sins, laying on hands for the gift of the Holy Ghost. Now he says that if a man or an angel preaches anything else, he shall be cursed, and not saved. My dear nephew, where does that place you with your sprinkling, and your ignoring the laying on hands? Let us see what consolation you can get out of 2 John 1:7, 8, 9, 10, 11, "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 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. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him godspeed; for he that biddeth him godspeed is partaker of his evil deeds." Not very much consolation indeed, for those who deny that baptism is a burial, and that it is for the remission of sins, and that the laying on of hands is not for the Holy Ghost. And yet Jesus said that it was. Now

see what Paul said in 1 Timothy 6:3: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness." Then follows a long list of reasons for it. What do you think of it? You see that it leaves you in a terrible dilemma. You can plainly see that you are out of the gospel that Jesus taught. And, oh, my dear sir, just think, you will come under that awful curse that Paul and John pronounced against those who teach another gospel. In 2 Thessalonians 1:7, 8, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." No consolation in that for you either. So you had better repent, and obey the *gospel*.

Eighth. You say, "What authority have you for saying that there were no Christians in the world for about fifteen hundred years before the advent of Joseph Smith in 1830?" Answer, No authority whatever, and we never said so. That is one of your own make up. So what authority have you to say so? Now answer your own question. And do not ask me to defend what you say.

Ninth. You say, "In Saint Luke 12:8, Christ says, that whosoever shall confess me before men, him will the Son of Man also confess before the angels of God. That does not say we must confess Joseph Smith is a prophet and call ourselves Latter Day Saints." Well, if this was a game of fun, I should think that you were joking. No, neither does it say that we should confess William Otterbein, and call ourselves "United Brethren." But why did you not read the next verse, that reads, "But he that denieth me before men shall be denied before the angels of God." And that is just what you are doing. You deny that baptism is essential to salvation. And Jesus says in John 3:5: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." You ignore that, and say water baptism is not essential, and thereby you deny Christ before men, and therefore you will be denied also. So that text applies to you and not to me.

Tenth. You say: "Acts 10:44, and in Acts 11:15, give us two examples of the Holy Ghost falling on believers without laying on hands." Well, the old saying is, "A drowning man will grab at a straw." Do you not see, dear brother, that you are putting yourself just where I showed you in my last letter. Paul says in

Hebrews 6:1, 2, that the laying on of hands is one of the principles of the doctrine of Christ, and that if a man or angel preached anything else he should be cursed. Oh, where do you place yourself? In your anxiety to get rid of one of the principles of Christ's doctrine and to cling to your man-made creed, you did not tell the truth. If your preacher gave you that pointer, to down the doctrine of the laying on of hands, tell him to try it again, for there are no two examples that the Holy Ghost was given as you stated. Read up, my brother, read up, and you will find that it was one example, twice told. Can you see it now? And that does not change the law, as that was an exception to the rule, to show the Jews that the Gentiles should have a part in the great plan of salvation. If you should think that the law was changed there, just go to Acts 19:6, 7, where Paul laid on hands for the Holy Ghost, and that was fourteen years after the time that you spoke of; so that argument of yours goes by the board. Jesus says in Matthew 28:19, 20, "Go ye therefore, and teach all nations [does that mean you?], baptizing them in the name of the Father, and of the Son, and of the Holy Ghost [now, mark it]; teaching them to observe *all* things whatsoever I *have* commanded you; and lo, I am with you alway, even to the end of the world." I can see no chance for a creep-out there. Jesus commanded and taught faith (John 14:1). He taught repentance (Mark 1:15). He taught baptism (John 3:5; 3:22), he baptized (26th verse). Jesus taught the laying on of hands (Acts 9:17). Now, Jesus taught all that. The apostles taught it, and we must also, or we will be cursed; Paul said so. So you see you deny Christ, because you deny that doctrine, or some of it.

Next, you say: "Our Bible teaches us that Christ came to fulfill the law. Then the logical conclusion is: After Christ ascended the law was complete. Why, then, do you Saints say that the Bible is not sufficient?" Well, my friend Noah, if you were a man who could neither read nor write, I would not be quite so surprised at your *logical* (?) deduction. If that is what you call *logical* deduction, then I would like to see an illogical one. I think that they would look as near alike as did the Siamese twins. You say that "After Christ ascended the law was complete." Then the logical conclusion is, that all that Paul, Peter, James, Matthew and Mark wrote, and, in short, every word that is in the New Testament, is superfluous; and, more than that, are you ignorant of the fact that not a word of the New Testament was written till about six years after Christ ascended? You must not

get too anxious to get rid of all that God gave us as a law. Jesus came to fulfill the law, but what law? Hardly the law that had not been given yet. But he came to fulfill the old Mosaic law. And to give us a new law, as you will see in Hebrews 8:7, 8: "For if the first covenant [law] had been faultless, then should no place have been sought for the second. For finding fault with him, he saith, "Behold, the days come, saith the Lord, when I will make a new covenant [law] with the house of Israel and with the house of Judah." So Christ came to fulfill the old law, and to give us the gospel. And, as emergency arises in which we have not law enough to govern the church, we ask God, and he gives us more law. And in that line, we claim that the Bible is not sufficient. For Jesus has promised to give us revelation when we need it, as I will show you further along in this review. One more thought on your *logical* deduction before I leave it. If the law (and I presume you mean by that the Bible) is complete, and yet at the time you speak of we did not have a word on paper, what will you do with the eighteen or nineteen books of which I can find the names spoken of in the Bible? So you see what you call a logical conclusion is nothing but an illogical subterfuge, in order to evade the truth of God.

Next you say: "No matter to what other church one belongs, you say he can not be a true follower of Christ." Well, Noah, you must not blame me for that, for I did not make that. But take that right to Christ, and tell him that you most strenuously object to that exclusiveness; tell him that you know better, and that you demand of him that he recant that statement. If you were a citizen of Spain, could you be one also of the United States? You know that you can not be a citizen of two governments at once. And Jesus says in Matthew 12:30: "He that is not with me is against me." And as he has but one church, and *you* belong to a church made by man, and are not in the church which Christ organized, then *you* are a citizen of another kingdom, and of course can not be a true follower of Christ. You must be a member of *his* church before you are a true follower of him.

Next you say, "According to your doctrine all people who do not belong to your church are sinners, and we will all be lost." Well, the first part is true, you are all sinners; so are we; so that helps you nothing, and if you can get any consolation out of that; you are welcome to it, free of charge. Your second statement is not true, for the Bible teaches us that "in my Father's house are many mansions." (See John 14:2; also 1 Corinthians

15:40, 41.) We read that there are three glories and that the third is as numerous as are the stars. And we read that everybody will receive according to the deeds done in the body. (See 2 Corinthians 5:9.) So you see you guessed wrong again.

Then you say, "We have one consolation, that is, Christ is our judge and not one of the Latter Day Saints." Wrong again, my dear brother. See 1 Corinthians 6:2, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?"

Next you say: "Christ never called the religious sects of his day sinners. But you do, in that you are not like Christ." Well, Noah, I would just like to see what kind of a Bible you have. I begin to think that you never read your Bible. Let me correct you again. Matthew 22:14, "Woe unto you scribes and Pharisees, hypocrites." Is a hypocrite a sinner? What think you? Matthew 10:34, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Again, hear what Jesus says to those self-righteous church members in John 8:44: "Ye are of your father the Devil, and the lusts of your father ye will do." Did Jesus pat them on the back and say to them, "Oh, you are all right"? No, he rebuked them sharply. I could give you more of the same kind, but I have given plenty to prove that you were wrong, and that is all that is needful.

Next you say: "Now for the name. If we can find any place in the Bible where Christ's followers were called brethren by Christ or his apostles then I think we have Bible authority for calling ourselves brethren." Certainly, Noah, you have a right to call yourselves what you please. But while you were on that subject, why did you not give us one quotation where Christ or the apostles called the church the United Brethren Church? I admit, that if we are followers of Christ, then are we brethren, but I will not admit that the church Christ organized ever was called the Brethren Church, or the Church of the Brethren, or the United Brethren Church. Jesus says, in Matthew 16:18, "I will build my church." And if Jesus Christ builds a church, it will for ever be the church of Jesus Christ. And you can not help yourself. I can find a number of places where it is called the Church of the Saints, but not one place where it is called the Church of the Brethren. In Colossians 1:18, we read: "And he [Jesus Christ] is the head of the body, the church." Now if Jesus Christ is the head, and the church is his body, then it is a logical conclusion that she is the church of Jesus Christ. Then you say,

“We are united, hence our name, United Brethren.” Well, why did you not tell us while you were at it, what you were united on. My father was a preacher for many years in the United Brethren Church, and I never found out on what you were united. I know that the United Brethren Church in Arlington, Iowa, was not very much united, for they fought like dogs, and split up, and had a lawsuit to end on. If that is what you call united, then all right, stick to it. Now you say, “Well, uncle, if you do not answer all my questions in a plain, straightforward way, I must conclude you *can not*, or *dare not*.” All right Noah, I will comply with your request.

Next you say: “From reading your church literature I get the idea that your church is an *absolute* monarchy or a despotic theocracy. Your president, prophet, publisher, etc., etc., is verily a despot. And you elders, preachers, etc., *dare not* say anything that is not *cut and dried* for you by the above despot. And if one of you does say anything that is not approved by the aforesaid despot or despotic body, as soon as said despot finds it out, that one gets a sound lashing through the columns of one or more of your church oracles.” Well, my friend, I am still more and more surprised than ever. If you read all that in our publications you must have read it all between the lines, for it is as far from the truth as heaven is from hell; or you must have had, not a veil over your eyes, but a side of sole leather; and the one who manufactured that will be in the same boat with those spoken of in John 8:4, the last two lines.

Now in order to prove your statements totally false, I will copy a letter in the *Herald* of June 13, 1906, page 567, and see who got the lashing:

“HARDIN, MISSOURI, May 18, 1906.

“*Editors Herald*: Please permit me a little space in *Herald* to voice my protest to an advertisement appearing there. (Oh, hold on, Mr. Writer, how dare you protest against a despot?) On the cover of May 9 is advertised a new idea in comics to appear in *Chicago Sunday Tribune*, ‘Watch for it and laugh.’ Now it appears to me that the *Herald* is in hard straits if it has to insert an ad of this kind, whether the editor is responsible for it or the Board of Publication, the fact remains that it is very much out of place. I do not believe in being too straight-faced; but there is a medium in all things, and I do not think the ‘comic supplement’ is it. It is laughter-producing; in fact it produces ‘much laughter.’ Now, if it is right to insert this advertisement in the

Herald it can not be wrong to buy and read the paper, and of course laugh heartily over it. Yet the Lord told us what to do on the Lord's day in Doctrine and Covenants 59:2, 3. And paragraph 4 adds, 'And inasmuch as ye do these things, with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin,' etc. And yet, our *Herald* has become an agency for the producing of 'much laughter' through the medium of the *Chicago Sunday Tribune*. The *Herald* is helping men to sin, and I suppose we will work for the *Herald*, try to get subscribers, then pray to the Lord and say, 'Suffer us not to be led into temptation?' Is this the way that Zion is coming up higher, becoming pure in heart, and getting ready for the gathering? Oh, what a gathering that will be!—T. J. S."

Oh, how the despot at the head of the church had cut and dried that for that little elder! "Anyone with a thimble full of brains," and that half paralyzed can see that the editor, and the Board of Publication got the sound lashing. So now, pull up your stakes and place them on safer ground. For I do not believe that there is a humbler man on earth to-day, and one that is more willing to serve the people for their good, than the president of the Church of Latter Day Saints.

Next you say: "Is not implicit faith in the head of your church the cornerstone of the Latter Day Saints' organization?" Yes, sir. Over and over again. For Jesus Christ is the head of the Latter Day Saints' Church; for there is "no other name under heaven given among men whereby we must be saved." (Acts 4:12.)

Next you say: "Have you only one prophet?" No, sir; everyone that has the testimony of Jesus has a right to prophesy, for the testimony of Jesus is the spirit of prophecy. See Revelation 19:10. Yes, sir; our president is a prophet because he has the testimony of Jesus. And now comes the stunner of your whole dish of hash: You say, "Another thing that impresses me much is that nearly all the articles in your publications which refer to visits of the elders to the homes of the writers are written by the women instead of being written by the men. Seems to me it would sound better for a man to write about a man's visit to a man than for a woman to write about a man's visit to herself. Maybe you elders would rather visit the women than the men." Well, Noah, what shall I think of such a thrust in the back? In the first place, it is not true. I have three church papers before me now, and they have thirty-three letters in them; twenty-two of them by men and eleven by women, and in proportion to

the number there are as many requests from the men for calls to preach as there are from women, so that proves your statement utterly false. But what do you mean by it at any rate? Do you mean to insinuate that our women are an immoral class? Do you mean to insinuate that our elders are a lot of adulterers? "From fullness of the heart the mouth speaketh," and if you are looking for that class of people to join in with, you are looking at the wrong place. You better stay where you are, for you will find the company more congenial. You can not give me the name of one of our elders that was ever in the "pen" for immoral conduct with the women. But I can give you the names of six of your United Brethren preachers that have been there for such conduct, and I can give you the name of another one that insulted my sister at my father's house when they were loafing around there. People living in glass houses must not throw stones. Matthew 7:1, "Judge not, that ye be not judged," stands just as firm to-day as it did when it was spoken. Also in Matthew 5:10, 11, 12, "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." So I rejoice after all.

Now you say that "We do not claim to be the church of Jesus Christ." Well, that is just what I have been telling you all along in my answers. But now you want to twist out of that and say, "The United Brethren Church is a branch of the church of Christ," etc., and he blessed you and answered your prayers. If answering your prayers proves that you are the true church, or a branch of the true church, then there are some funny true branches of the church. Let me read: Mark, 5:12, 13, "And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine." So you can plainly see that Jesus answered their prayers, and therefore upon the same hypothesis, are they a branch of the church? Now you say that "the United Brethren Church is a branch of the church of Christ, the same as the hand, foot, etc., are members of the body." Good, let me examine that. If you are one branch, then the Methodists are another, also the Catholics, the Christian Scientists, and all the rest. So, then, if I want to be a member of Christ's church I must join all of the different

sects, before I am a member of Christ's church, for if I join only one of them (as there are about two hundred), I am only the two hundredth part in Christ's church. Now you never saw a branch of a tree or vine that did not bear the same kind of fruit that the stem bore, and if your United Brethren Church is a branch of Christ's church, then you must bear the same fruit, or you are not a branch of his church. Now I will show you that you are not a branch, neither do you have the fruit: 1 Corinthians 12:1, "Now concerning spiritual gifts, brethren, I would not have you ignorant." 12:7, "But the manifestation of the Spirit is given to every man [in the church] to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge 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 [oh, no, Paul, Noah says we want no prophets now, for fear that they might not tell the truth]; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." Now, Mark 16:17, 18: "And these signs shall follow them that believe: 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." I have been acquainted with the United Brethren Church for many years, as you know that my father was a preacher in it for a long time, and I know that the United Brethren never had these spiritual gifts, and the signs do not follow them; hence I am compelled as an honest man to say that it is not the church nor a branch of Christ's church. By their fruits shall ye know them. So that proves your claim false, and you are deceived. We have the true church because we have all those fruits, and by their fruits ye shall know them.

Let me read a clipping for you. Here is another one of your branches: "The congregation of the People's Church at Omaha gave a special prayer service for Rev. T. J. Mackay of All Saints' Episcopal Church, who recently espoused the Sunday saloons, which he declared were the poor man's club." So that is one of your branches. Aren't you proud of your hand or foot? Why, it is a part of your church body; you surely would not fight or even oppose what part of your own body does? That is some of your mixed members. Oh, what a mixed mess you are in! You get your head under the fence every time. So you're not a branch

of Christ's church, for you deny all the fruits, and the signs do not follow you.

You say: "Our United Brethren Church has no apostles, but we have been singularly blessed without them, so it is not absolutely necessary to have them." Well, that settles it. Then God made a terrible mistake, for we read in 1 Corinthians 12:28, "And God hath set some in the church [that is, into *His* church, and not in the United Brethren], first apostles, secondarily prophets," etc. He, God, set them in the body as it hath pleased him. Now, Noah, when did it please God to tell you that he is not pleased to have them any more? And that he will bless you just as well without them as with them? In Ecclesiastes 3:14, "I know that whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." So then, God did not know that what he did was for ever, and as God set living apostles into his church as it pleased him, and he did it for ever, that again shows that the United Brethren Church is not the church or a branch. Ephesians 4:4, 5: "There is one body (not a bundle of branches), and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." Noah says three. Eleventh verse, "And he gave some, apostles [Lord, you made a mistake; Noah says the United Brethren Church can get along just as well without them; well, he did not set them in the United Brethren Church, but in his church]; and some, prophets; and some, evangelists; and some, pastors and teachers." What for, Paul? "For the perfecting of the saints [the United Brethren don't need them]; for the work of the ministry; for the edifying of the body of Christ." You see the church of Christ needs all these officers to help them along. But the United Brethren Church can get along without them, which proves to a finish that they are no part of his body. Now you ask, "How do I know that the apostles shall continue till Christ shall come?" The 12th verse will tell you how I know. "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." So you can see that God set the apostles in his church till we all come in the unity of the faith. We are not there, you and I differ widely, you and the other churches differ. So the time has not come yet for us to do without them, and we will not all come in the unity till Christ will come. 1 Corinthians 13:10, says, "When that which is perfect is come [that is, Christ], then that which is in part

[prophecy] shall be done away." O Lord, are you not wrong? Noah says that you have signally blessed them in the United Brethren Church, and answered their prayers, and they have none of those officers. And more than that, Lord, Noah says, "Besides, we have as much proof that Christ has accepted us as those had who believed the preaching of the apostles." Is that true? We will see.

In 1 Corinthians 14: 1, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." Fifth verse, "I would that ye all spake with tongues, but rather that ye prophesied"; 26th 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." Now, Noah, how dare you, before God, say that you have all that, when you know that it is not true? 39th verse, "Wherefore, brethren, cover to prophesy, and forbid not to speak with tongues." Now, Noah, I bid you to go before God on your bended knees, and ask him to forgive you that awful untruth you told on him, then send for a Latter Day Saint elder to baptize you for the remission of your sins, and lay hands on you for the gift of the Holy Ghost. Then you will be a member of the Church of Jesus Christ. Then you can truly say that the signs do follow the believers.

Again you say, "Besides, if all the modern prophets would prophesy like your esteemed Joseph Smith (the founder of your sect and your mother organization of Utah Mormons), we might have other evil things besides polygamy." Well, Noah, I really pity your ignorance. I could with the same propriety say that the United Brethren Church was the mother of the old apostate church, when in reality the old Roman church is the mother of the United Brethren Church. Are you really so ignorant as to think that we are an offshoot of the Mormons? If you are, for goodness' sake come out west, where the children of ten years can teach you better. Brigham Young apostatized from our church and left us, and at Council Bluffs he organized his church, and then went to Utah with it, and there is where the Brighamite Church started. Now mind it, and do not make that fearful blunder again, and thereby expose your ignorance. Again you ask: "If Joseph Smith was a true prophet, why do you not believe his revelation on polygamy, as well as the rest of his revelations." There you exposed your ignorance again. We believe every revelation that God ever gave to the church through Joseph Smith. But neither you, nor any other man can prove that Joseph

Smith ever had a revelation on polygamy. If you want to try that, you had better join in with the Brighamites and help them, for they have tried it till they have gotten tired of it. Brigham said that he had that revelation while he was in England. Now who knows best, you, or Brigham, who had it. If you can find some proof that Joseph had that revelation, your friends in Utah will pay you well for it, for they have lost two suits in law with us because we proved before the courts of the land that Joseph never had that revelation. It is easy for you to make assertions, but it takes more to prove it. So be more careful in the future than you have been in the past, how you talk about people who perhaps may be better than yourself.

Now you ask another foolish question, as follows: "Are the head members of your church enjoined to pray without ceasing for God to avenge the blood of Joseph Smith on this nation?" No, sir. If you were not so terribly prejudiced that you will not read up on these matters you would not need to ask so simple a question. If you had read those papers I sent you, instead of sending them back, with the statement written on the margin, "Please favor me by keeping your Mormon papers to yourself. I do not want them. The more I read them, the less I think of you and your exclusive church," you would know much more than you do now. We teach that he that keeps the laws of God, hath no need to break the laws of the land. In Doctrine and Covenants 58:5, we have this: "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until he reigns whose right is to reign, and subdues all enemies under his feet." I suppose you will object to that, because it is in that book you oppose so. But you can not find anything in the United Brethren Discipline like that. And if that is not enough yet, we teach the following, too (1 Timothy 2:1, 2): "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in *authority*; that we may lead a quiet and peaceful life in all godliness and honesty." Is that enough to satisfy you? If you had been out west here last summer, where the people get and read the newspapers, you would have learned all that while the Smoot case was being tried in Congress, where it was plainly set forth that the Mormons used to pray that way, but not the Latter Day Saints. So I want to advise you again to read up, and find out what is going on in

this world; for I am forced to the conclusion that you do not know the difference between the Latter Day Saints and the Mormons. And there is no excuse now, in this enlightened age, for anyone to be so ignorant.

And now comes another skull-smasher in your lingo. You say, "Do you believe in circumcision? Does your church practice it? Christ was circumcised. If you wish to follow his example in everything as you claim to do in baptism, you should teach and practice circumcision." Do you not know that when Jesus was circumcised that he was yet under the old Jewish law? That the gospel law was not introduced yet, but just as soon as Christ organized his church, then all the old Jewish ceremonies were abandoned, and the gospel took the place of them. Jesus never said that ye must be circumcised; but he did say that, "Verily, verily, I say unto thee [well, that was to Nicodemus, and not to Noah S. Roth], except a man [is Noah a man?] be born of water and of the Spirit, he can not enter into the kingdom of God." Now, how do you expect to fool Jesus, and to get in some other way? I read of a man that tried that (see Matthew 22:12), "And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless." Thirteenth verse, "Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." How do you like that kind of a reception? Again, John 10:1, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Ninth verse, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." And that door is the doctrine that Jesus taught. Well, I would rather do what Jesus said, that is, be baptized, even if I did get wet, than to try to climb up some other way, and just as soon as I got in there for some one to come and tell me, "Get out of here; you are a thief and a robber, for you have not got the wedding garment on; for you have never obeyed my law; you were never baptized for the remission of sins. Bind him hand and foot and send him to prison." How would you like that? Jesus baptized (see John 3:22, 26), but he did not circumcise; neither did he ever command anyone else to do so in his day. We are willing to practice all that Jesus commanded, but you are not. That is the difference between the church of Jesus Christ of Latter Day Saints and the United Brethren.

Next you say that the 15th chapter of Acts gives you great consolation. That the 9th verse says their hearts were purified by faith. Again, the 28th, "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." Just so. But what were these necessary things? Go to Acts 10:48, and there we find just what they were: "And he commanded them to be baptized in the name of the Lord." You see that was the thing that they had to do, and that is the way that their hearts were purified by faith. Not much consolation in that for one that denies that baptism is essential to salvation. Next you say: "The 19th and 20th verses give other things that are essential, but it does not say that we need apostles." Yes, but he was talking to the members who were in the church which had the apostles and prophets, and he did not tell them that they did not need them any more, but mentioned some other things that they needed. Next you say: "Can you show a passage in the New Testament wherever a Gentile was a prophet?" Certainly, Noah. In Acts 19:6: "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and *prophesied*." Can you see it now? They were Gentiles. You see they had their hearts purified by faith, because they were baptized, then had hands laid on them, and that is the only law for them to get the Holy Ghost, and when they, or any other people, in that age or this, obey the gospel, and do not deny half of it, like you do, when they get the Holy Ghost they have a right to prophesy. Now I will show that it was promised us, and on one condition. Acts 2:38, 39: "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. 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." Do you believe that? Does God call the Gentiles? Now see the 17th verse: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh [Does that include the Gentiles?]: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." I could give you more on that line, to show you that God is no respecter of persons, and that whenever he has a church on earth that he has prophets in it, also apostles, and that is the way that you can tell his church

from those made by man. Now for one more of your quibbles, and then I think I am done.

You say in my letter to you, I said that Elder W. H. Kephart preached for the United Brethren Church, and that Kephart says that he was a Baptist. "Now either he or you is telling what is not true." Thank you for the compliment to Elder Kephart, or me. But because you are so very dull of comprehension, that you can not readily comprehend a thing; therefore it is not true, and that is the end of it. But let me enlighten your mind a little on that. See Acts 26:5, and Paul says that "After the strictest sect I lived a Pharisee." Do you see that at that time he belonged to that church. Now we will turn to 2 Timothy 1:1, and there we read, "Paul, an apostle of Jesus Christ by the will of God." Now, Noah, hurry up and tell us at which time did Paul tell that which was not true, for at one place he is a Pharisee, and then he is a Saint. Can you see it now? Elder Kephart was a United Brethren preacher until he saw that their creed was totally contrary or in opposition to God's word; that the Bible taught that baptism was a burial and not a sprinkling, and in other things they were not in accord with God's word, so he left them and joined the Baptists. But when he heard the gospel in its fullness, being a man of intelligence, and well versed in the Bible, he could see at once that neither the United Brethren Church nor the Baptist Church could be right, and God still be unchangeable, for he said that the Bible taught that God had set in the church apostles, prophets, seventies, and that baptism was for the remission of sins, and that they laid on hands for the gift of the Holy Ghost, and when they got the Holy Ghost they prophesied and spake in tongues, and the signs truly followed the believers, and comparing that with the other churches, he saw that either the Bible was false, or they were all wrong, and he could not afford to set aside the word of God and take the man-made creeds for his salvation, for he believed that Jesus told the truth in John 7:17, "If any man will do his will, he shall know of the doctrine, whether it be of God." And that is just what Kephart did. I have heard him say that he has enjoyed more of God's Spirit while preaching one sermon in the Latter Day Saints' Church than he did in all his life in the United Brethren and Baptist churches put together; for now he knows that he is in Christ's church, and he has seen the signs follow the believers, which he never saw in the other churches, for he knew just as well as do others that they do not have them. Therefore he was

a United Brethren, and also a Baptist, and neither he nor I told that which was not true.

Now, my dear nephew, let me say to you in conclusion, that I know that God is true, for he has done just what he said in his word, that when the church apostatized that he would restore it again by the administration of an angel as he declared in Revelation 14:6, "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." So you see that the gospel was not here, or the angel could not bring it. But, the angel did bring it and it was restored through Joseph Smith. And he instructed Joseph how to organize his church again, just as it was before. It went into the wilderness, as you will see in the twelfth chapter of Revelation. You see all the reformers could not, with all their wisdom, put together, organize the church as God did in the first. So he had to send an angel to Joseph, and showed him how to do it, and then God stood by him, and told him to tell the people that if they would obey the same old gospel restored again, that they should know for themselves that God had sent the angel to Joseph. We know that Smith might have made the promise that the gifts should follow them if they joined the church he organized, but he did not have the power to make God fulfill them, so if Joseph deceived the people, it is God's fault, for God did just what Smith said that he would. So, my dear nephew, do not call Smith a fraud and a false prophet, when God fulfilled all that Smith predicted. So you see that it was all done by inspiration from God. Fight it just as much and as you may, it will still stand firm as the adamantine rocks. And you would be just as successful if you loaded your old shotgun full of boiled peas, and tried to shoot down the rocks of Gibraltar. But let me give you a kindly warning, as found in Acts 9:4, 5, 6, "and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks." So it will be for everyone that fights against this work. For I know that God has restored it through his servant Joseph, according to all his prophets of old.

Now, my dear nephew, let me admonish you again in the name of Christ: Be careful how you persecute this church; ask God to give you light, tell him to show you where you are wrong, and do not dictate to God, and when he shows you the mistakes, leave

them and receive the true light of the restored gospel; lay aside your prejudice, and investigate, and take God at his word. And just think that it is possible that you may be wrong, and the Latter Day Saints right. And, if you desire to do God's will, I hope that he will lead you into the light. But if you do not desire to obey him, then you will grope along in the dark all your lifetime, and perhaps wake up in the regions of darkness. But truly, my soul's desire is that you might see the light that I, and thousands of others have seen, and obey the true gospel, and this is my prayer.

YOUR UNCLE.

THE IMMUTABILITY OF GOD'S LAW.

BELOVED hearers, I am truly glad that I am still alive, and that I have this opportunity of presenting to you God's word for your consideration. I do not think there is a class of people under the sun that is so misunderstood, and so misrepresented, as the people represented by your speaker. We are accused of adding to, and taking from God's holy word, just because we believe that God is unchangeable, and does speak to his children to-day, just as he did anciently; and for that reason we are warned, and told by man, that we have no right to add to God's word. I believe that with all my soul, that no man, or set of men, has a right to add one single word or sentence to God's word, and present it to the people for their consideration as God's law; for God is unchangeable, and his law is immutable. But I expect to prove from the Scriptures, that those people who claim that we have added to, or taken from God's word, are the very ones that have done that. Now if I prove that, I am sure no one ought to object to it; but should I fail, then my side goes by the board. Now I want to read my text, and you will find it in Ecclesiastes 3: 14, 15:

"I know that whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it [that is by man]; 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."

Now we might delineate or meditate on that text for hours, or

even days, and we would not get all the grandeur and weight out of it. I want to impress the first thought deeply upon your minds. That very sentence proves that God is unchangeable—for what he doeth, it shall be for ever—and that his law is immutable; therefore the plan of salvation never changes. But I have heard the statement made that God has one way of saving the Jews and then another plan for saving the Gentiles. If that statement is true, then my text is false. Which will you take, the text or that statement of man? Can you afford to believe the wise man, the writer of the text, made a mistake when he said that whatsoever God doeth shall be for ever? I can not afford to believe that he was wrong. For I can not believe that when they wrote under the influence of inspiration, they made mistakes. If we believed that they were all false prophets, then we might believe that they were wrong. There were some false prophets in that day, of course, but this is recorded as the statement of a true prophet. He says, "I know," no guesswork, he understood what he was talking about. I would not dare say that God did not inspire him to say that. But before I examine that any farther I want to give you another text in Deuteronomy 4:2: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it."

The same warning is again repeated in Deuteronomy 12:32. I can conceive no other reason for God to be so very particular about it, then, because he is unchangeable and his law immutable; and I positively believe that when God gives man a law, man has *no* right to change that, either by adding or subtracting. Again James corroborates that statement in his letter (1:17). "Father of lights, with whom is no variableness, neither shadow of turning." That confirms the first text, that what God doeth shall be for ever. Now I will give you the strongest text in the whole Bible, and the one that is hurled at us from the right and from the left. Revelation 22:18, 19: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Now that surely belongs to us, and to every son and daughter of Adam's race, no difference when he has lived or when he shall live. He has no right to add to God's word or take from it;

for one is just as guilty as is the other; he that addeth shall have the plagues added, and he that diminisheth shall lose his glory. Now the question may arise, What right have we as a church, or individuals, to receive revelation from God, when it positively forbids man to add to God's word? Yes, but that is the very point at issue, it does *not* say that God has no right to add to his word; he withholds that right from man only. He still holds the right to speak to man. If he can not and dare not speak to his children any more through his prophets after he gave that text to Moses, then Isaiah, Jeremiah, Daniel, Hosea, and all the prophets, will have added the plagues written in that book. You can see the inconsistency of that. God did not curtail *his* right to add, but he will not allow man to add to it, for Peter says in 2 Peter 1:20, 21: "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." A very good reason I think, why God will not allow a man to add, is because he would be liable to make mistakes, but when God moves on him with the Holy Ghost then he will tell the truth and it is God and not man that adds. So then we have firmly fixed it, that no man has a right to add or diminish from God's word. We will proceed with our argument, by adding another text. Deuteronomy 32:31: "For their rock is not as our Rock, even our enemies themselves being judges." Their rock is not our Rock; that is, they do not stand on the same ground that we do. That is, our enemies do not believe that we have a right to have revelation now, and we do, that is the difference; and I shall prove that we are right, and they, (our enemies) shall be the judges. That is surely fair, is it not? Some people throw up their hands with holy horror when we talk about God giving us revelation now. Oh, say they, that is dangerous doctrine; it opens the way for heresy to get into the church. They say a man might give a false revelation. Yes, of course, a man might. But we are not talking about a man giving revelations, but of God giving them. I admit that there have been false revelations given, but not by the Holy Spirit, but by a false spirit or by the spirit of man; that is why God forbids man to give revelations, because he is liable to err, and to express his own wishes or desires.

But we are told that we need no more revelation; we have the Bible and that is all we need. I can find a man not far from here who said that a few nights ago. I have a letter in my grip from a

man in Pennsylvania, in which he says, "We have all that we need, since the day that Christ ascended to heaven, we have all the Bible, or revelation that we need for our salvation." For that reason, he says, our church claims too much, for we need no more revelation. Can you believe all that? Can you believe that we do not need the whole New Testament? For not one word of it was written yet when Christ ascended. All that Paul, Peter, James, and all of the apostles wrote, was done after that. And Paul says in Galatians 1:12, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." So you see that if we had all that we needed when Christ ascended, then Paul was deceived. But I prefer to believe that Paul was right, and that man is wrong. Jesus says in John 16:12-14: "I have yet many things to say unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you." Now I wish those who claim that we have no right to hear from God by revelation now, tell us how they know that Jesus has told all that the disciples could not hear at that time. He there says that the Holy Ghost will show them things to come. Has he done all that? Has God told man all that he knows? Has he nothing more to say to them? Is that the way a father acts toward his family here on earth? After they have served him, and loved him, and lived with him for years, then he says to them: "Well, I will have no more to do with you. I will never speak to any of you again; I told you when you were little children all that I ever intend to say to you, so do not bother me any more, for I will not talk to you again." Did any of you ever hear a father that was *compos mentis* talk that way to his children? No; you never did. If God will not speak to us any more, why do we pray to him? What is the use of praying, if he will not answer? But if Jesus has not told all, or revealed all that he had to tell to his disciples, then I hold that he will still show us things to come, man to the contrary notwithstanding. Jesus says in Matthew 28:20, "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." Now if the world has not come to an end, then Jesus will be with us, on the condition that we observe *all* that he taught. How can Jesus be with us alway? Only by his

Holy Spirit. And how is that to confirm the believer by the gifts which follow the believers, showing them things yet to come? as he has said in Mark 16:17, "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues," etc. They shall speak with new tongues, God is going to show them something, and they will have power by the Spirit to reveal it to others by an unknown tongue. Jesus has promised to do that till the end of the world. Man says that he will not. Now, who has taken from the word of God? Have not those who say Jesus will not do that? Therefore they shall have taken from them their part to the tree of life. "They shall cast out devils," so says Jesus. I have heard people say that there was no devil, but all that was evil was devil. I heard a preacher say all the devil that there is, is our evil desires, the evil that is within us; that was all the devil that there is. Well, if that be true, then it puts Jesus in a rather bad light. See Matthew 4:5: "Then the Devil taketh him up into the holy city, and setteth him on a pinnacle of the temple." Is it possible that the evil desires of Jesus led him up there? The Bible says it was the Devil, so you see that some one else has taken from God's word, and has added something else, so they will suffer for it.

The poet has truly prostrayed the mind of some people in this age of the world. And if they did not do so by inspiration, they were good guessers, as one has said in the following words:

"Men don't believe in a Devil now, as their fathers used to do;
They have opened the doors of the widest creed to let his Majesty
through,
And there isn't a print of his cloven foot, nor a fiery dart from
his bow,
To be found in earth or air to-day; for the world has voted it
so.

"But who is mixing the terrible draught that palsies heart and
brain?
Who load the bier of each passing year with ten hundred thousand
slain?
Who blights the bloom of the earth to-day with the fiery breath
of hell?
If the Devil isn't and never was; won't somebody rise and tell?

“Who dogs the steps of the toiling saint? who digs the pits for his feet?

Who sows the tares in the fields of Time, wherever God sows the wheat?

The Devil is voted not to be, and of course the thing is true; But who is doing the terrible work which the Devil alone should do?

“We’re told that he does not go about like a roaring lion now; But whom shall we hold responsible for the everlasting row To be heard in church and state to-day to earth’s remotest bounds,

If the Devil, by unanimous vote, is nowhere to be found?”

“Won’t somebody step to the front forthwith, and make his bow and show

How the frauds and crimes of a single day spring up? We’d like to know.

The Devil is voted not to be, and of course the Devil’s gone, But simple people would like to know who carries his business on.”

But have we a right to look for revelation and prophecy in this age of the world? See Acts 2:38, “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.” Here is a promise made to all. And in the 17th verse is another one to all flesh. That in the last days your sons and daughters *shall* prophesy, and anyone that says that they shall not, is guilty of taking away from the words of this book. In 1 Corinthians 12:28, we learn that God set in the church, first, apostles; second, prophets; and the 12th verse says the body is one; and in Colossians 1:18, it says the body is the church; then if the body is the church, and Paul says that the body, the church is one, not two or three hundred, then somebody has added all the rest, and they will come under condemnation. For the text says that whatsoever God doeth shall be for ever, *no man* hath a right to add to it, not even in churches or organizations. Now who is guilty of adding? Let our enemies be judges. And God set into that one body apostles, and what he doeth it shall be for ever. No man hath a right to take them out of it, and if those twelve apostles are not in the church to-day as they were when God set them there—living men—then somebody has taken them out, and he shall have

taken from him his part in the holy city; who is guilty now of taking from the word of God? I told you in the start that I would prove that those who blamed us for that crime were the guilty ones, and I will prove that more and more as we proceed.

The fifteenth verse says that God set them in the body (not bodies) as it pleased him. Now if it pleased God to set twelve live men in his church as apostles, and next prophets, and they were all live men, when and where did he ever tell man that he was displeased with his work now? and that they had finished their work, and therefore he would discharge them? Only those who do not believe that God will speak to man in this age will make that claim, and if God will not, and does not speak to them, how do they know that God allowed them to take away from that which he said should be for ever, and nothing can be taken from it? But those who take the right of adding to and subtracting, say that when the twelve apostles died, then they had no more use for them; but they forget that as one of them was killed, the vacancy was filled by another (because the office still remained) till we have the names of some eighteen or twenty apostles, but only twelve at a time. So you see that what God doeth it shall be for ever, and that which has been is now, and the same organization of the church that has been in Christ's day is now, and for ever shall be. For no man has a right to change it by addition or subtraction. Now if any come to you and tell you that you do not need those officers nor the gifts, they are taking away from the word of God. Paul says in Galatians 1:8, 9, that if a man or an angel preach anything different from that which he preached, he shall be cursed; that is, he shall have taken from him his part out of the holy city; you see it is a fearful thing to trifle with God's word. Now see what Paul says in 1 Corinthians 14:1, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." (Fifth verse), "I would that ye all spake with tongues, but rather that ye prophesied." (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. . . . Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." Are we spiritual? Can we have the Spirit of God, and deny these gifts? *No*, verily *no*. He that does is taking from the word of God, and he shall have taken from him his part of the tree of life. So you see again, they that accuse us of adding, or subtracting from the word of God, are the guilty ones.

I read again in John 3:5: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter the kingdom of God." I quoted that to a man some time ago, and he said, "Well, that was all right for the Jew, but it is not for us; we can be saved without being baptized." And another one said that it meant the Word, that we must be born of the Word and the Spirit; another said it meant the truth; another said it meant when we were born into the world. Jesus said it meant *water*. Now you can readily see that everyone of those men were adding and diminishing from God's word, and yet they were ready to yell "Deceiver, false prophets," when we said that God had revealed some new truth to us. Now, who is the guilty one? Let our enemies be judges. I heard a man say once, that anyone who believed that he had to be baptized before he could be saved, was mistaken, and he made water his God, for Jesus Christ saved us by faith. Was he adding or subtracting from God's word? Let us see what Jesus says about that in Acts 9:6, "And he, (Saul) trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." Why did Jesus tell him what he must do? Because Saul asked him. Now what did Ananias tell him that he *must* do? See Acts 22:16, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Is it possible that any can be so blind, as not to see what Jesus meant when he told Saul what he must do to be saved, and then turn around and say that they can be saved and not do what *he* had to do? He that does that is guilty of both adding and subtracting from God's word. A preacher in Boone told me the other day, that baptism was not essential to salvation, because Paul said he was glad that he had baptized none. I asked him, Did Paul say that he was glad that he had baptized none? and he said, He did. Well, I said I never saw that. And I went and got my Bible and turned to I Corinthians 1:14, and I read, "I thank God that I baptized none of you, but Crispus and Gaius." That does not say that he was glad that he baptized none. But he thanks God that he had not baptized any of those contentious folks; they were contending for different leaders, and that is what Paul was condemning; and in the 16th verse he said that he baptized some others. And I can show you that Paul baptized quite a number more. See Acts 16:14. He baptized Lydia and her household. We do not know how many were in her household, and in the 28th

verse Paul baptized the jailer and his household; now see Acts 18:8. "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing believed, and were *baptized*." Now, I said, my brother, that doesn't say that Paul did not baptize, but it says that he baptized many, and now I will show you that he continued right on baptizing. Acts 19:5, "When they heard this, they were baptized in the name of the Lord Jesus." Then the man said, It doesn't say that Paul did that baptizing. But when I showed him that it was Paul that came to Ephesus, Paul talked to them, and it is Paul all the time, and not a hint that there was anyone else there to do that work but Paul,—well, friends, how do you suppose he met the argument? He said, Well, Brother Roth, you will excuse me, for it is my bedtime, the folks said before they left, that you might sleep in that room. Well, I thought he had better go to bed, for if his fleshly eyes were as sleepy as his spiritual, he was truly very sleepy, so of course I excused him. Now did that man add and subtract from God's word?

I read an account of a preacher in Chicago who took roses and pulled them to pieces, and then took a handful and scattered them on some babies' heads, and while doing so, he said, I baptize thee in the name of the Father, and in the name of the Son, and of the Holy Ghost. I can't find anywhere that Jesus said that you shall sprinkle roses on the children, but he *did* say, "Except a man be born of water and of the Spirit he can not enter the kingdom of God." I read in Colossians 2:12, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." I can see no chance for anyone to construe that to mean sprinkling, without taking away from God's word and then adding, and thereby have added to them the plagues. I read some time ago a statement in a paper, that Elijah had baptized two hundred and twenty-five in one day, (I mean Elijah number two of Chicago,) and that he baptized them all three times, face forward. And some one asked him, Do you claim that is the way that Christ baptized, three times face forward? and Elijah number two said, No, sir; but Jesus did not have the proper mode. What do you think, my dear hearers? Did that man add or subtract from God's word. Does that not sound a little like blasphemy? He knew better than Jesus, and Jesus said, I came not to do mine own will, but the will of Him that sent me. Did Jesus not know that the Father wanted him to be buried in baptism? And

yet we read in Matthew 3:16, "And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Is it possible that Jesus did not know the right mode of baptism? And yet he did just what his Father told him to do? Too bad that Elijah was not there to tell him which was the right way. He should have told him, Lord, in this age of the world when we bury a man, we put him half way into the ground, then we bury the upper half three times, no difference about the lower half, but the upper half must be put in three times, then that is what we call the true mode of burying. Then you see that Jesus would not have made that mistake of being buried only once. Or some one ought to have been there and told him, O Jesus, why do you want to go into the water? Why, you will get your clothes wet! Don't you know that you can be buried in baptism just as well by having a little water sprinkled on your head? Or still easier, some roses scattered over your head? Oh, it is too bad that those wise men did not live in that age, so that they could have told God that he had no right to be well pleased with his dear Son, because the Son was not baptized right. Who is adding and subtracting now? John 8:29. Jesus said, "And he that sent me is with me; the Father hath not left me alone; for I do always those things that please him." So then from that I get the idea that Jesus was baptized all right, when he was buried in water, for he says that he always does that which pleases his Father. So then that leaves a great many who do not that which pleases the Father. In the 31st verse, "Then said Jesus 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." I can not see any license in that for anyone to change Jesus' words, and say that he did not have the right mode of baptism. For Jesus did not say you can continue in so much of my word as suiteth you, and then I will make you free; but it is just the same as he said in Matthew 28:19, 20, Teach them to observe *all* things that I have commanded you. No chance for anyone to add or subtract there. Now, who is guilty?

Another objector says that baptism is not essential, because John says in his first epistle, 1:7: "And the blood of Jesus Christ his Son cleanseth us from all sin." Yes, it does say so; but that

does not say that we need not be baptized. To whom is he talking? To those who had been baptized, and that is the way, and the only way for us to apply the blood of Jesus. If you were in a deep hole in the ground, and no earthly chance for you to get out, and you would plead with those up on top of the ground to help you out, and some one would get a ladder just long enough so you could get out by it, and the ladder would be let down by you, and then you would shout, Oh, I am so happy now for I am out; the ladder saved me, for I am out. What good would that ladder do you unless you made use of it? You would have to apply yourself to the ladder; and apply the ladder to you. Just so with the blood of Jesus; we must apply the blood to us, and we must apply ourselves to the blood, by obeying all that Jesus commanded us to do; that is the way that his blood will cleanse from all our sins. Paul says in Hebrews 6:1, 2, that the principles of the doctrine of Christ are faith, repentance, baptisms—and you will notice that is in the plural, baptism by water and by the Spirit—the next is the laying on of hands. Has any man or men added to God's word or subtracted from it in that line? Paul says in 1 Timothy 6:3-7, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness." So that gives nobody a chance to deviate from the doctrine of Christ, not even Elijah. Now what is Christ's doctrine about the laying on of hands? Acts 8:17. Here we have Philip baptizing men and women and babies. No, no! Philip knew better than that, because he knew that they had to repent first, and babies can not repent, therefore they can not be baptized, therein somebody will have to answer again for adding to God's word. Then when Peter and John came down from Jerusalem they prayed for those who had been baptized, that they might receive the Holy Ghost, and they got the Holy Ghost, just because the apostles prayed for them to have it. Oh, no, no; that is the way that they do who add or subtract from God's word. Now let us see what they did do. (Verse 17.) Then laid they their hands on them, and they received the Holy Ghost. That is God's way, that is Christ's way, as we will see in Acts 9:6, Jesus told him what he must do. Now see the 17th verse. "And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the *Holy Ghost*." Can anyone add enough to that

so that they can slide around it? Mark you, Jesus commanded that. And he said teach *all* things whatsoever I have commanded you. And Paul said that if man or angel preached anything else he should be cursed; the angel of Revelation said if any man added to it, or subtracted from it he would be guilty. Now in Acts 19:6 we can find out whether Paul complied with Christ's word and commandments. Paul remembered what Jesus told him the very first talk he had with him, when Jesus told him what he must do, that he must be baptized and have hands laid on him. Now he came to Ephesus, and there he found some who belonged to the church and by talking with them, he learned that they had not obeyed the gospel; yet somebody had baptized them in the right mode by immersion, for that was the way that John baptized, but the man that baptized did not have the authority from God, for Jesus says in John 3:34: "For he whom God hath sent speaketh the words of God." So that proves that God had not sent him, for he did not tell the people that they had to have hands laid on them for the gift of the Holy Ghost, yet Jesus told Saul that he must do that. For that reason Paul did not recognize their baptism, for it was done by one that did not teach the full law; then when Paul had rebaptized them he laid his hands on them, and they received the Holy Ghost. That was what Paul taught.

But in Matthew 19:13 we have another use of the laying on of hands, "Then were there brought unto him little children, that he should put his hands on them, and pray." Who does that now? Who has taken that away from the prophecy of this book? That ordinance was in the church away back, as you will see in Genesis 48:14, where Jacob blessed his two grandsons. Why is that not in the churches to-day? It is in Christ's church for they have not added to God's word, neither have they taken from it. But just see what Paul says to Titus about some of that kind of preachers. (Titus 1:10.) "For there are many unruly and vain talkers and deceivers, especially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." So we see that there was money in the play, that is the reason that they taught things that they ought not. Perhaps that may have something to do with that kind of work to-day, the money that is in it. But when we turn to Paul's words in 2 Thessalonians 1:7, 8, we can learn that there is not much consolation for that class who add and subtract from God's word, when Christ comes again. And to you

who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. In John 14:12 we read: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also." And again in Mark 16:18, Jesus says they that believe in him shall lay hands on the sick, and they shall recover; and in James 5:14, we read that if anybody is sick to send for the best doctor and if he gets well it is all right, and if he dies you must not blame the doctor, for it is not his fault. I believe I got that a little mixed; but you must not blame me, for my father was a preacher, and I must watch very closely that I don't get it mixed; according to my old creed. But let me read it from the book now. "Is any sick among you? [that is in *his* church, not in man-made churches] 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." Has anybody taken that from the words of this book, or do the people practice that now? But I see that my hour is up, so I will close by quoting one more text found in Ecclesiastes 12:13: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." And when we do that, there is no chance for anyone to add or subtract from God's word. May God help us all to fear him and keep his commandments. Thanks for your close attention.

THE RESURRECTION.

AS HAS been announced, my subject for to-night is the resurrection. I do not know whether there is a subject in which we are more interested than the subject of the resurrection; for I believe we are all anxious to know whether we will stay in the grave for ever, or whether we will be brought out of it at some time, because some say that we will never come out of the grave any more after we are put there, while others say that we will. Now we all know that two propositions which stand antagonistic to each other, can not both be true. Both may be wrong, but it is impossible for both to be true. But I expect to prove to you that there is a resurrection, or rather that there are two of them yet in the future, and that they are one thousand years apart, too. And I shall also prove to you from the Bible that there has been one resurrection in the past. We can have our choice, as to whether we will come forth from our grave in the first resurrection yet in the future, or whether we will remain in the grave a thousand years longer. We have no choice as to whether we want to come forth or not, but we must come forth when God calls us, but we can so arrange while here in this life, as to whether we will avail ourselves of the opportunity of the first or the second call to come forth. I will also prove that we will be resurrected flesh and bone bodies, just the same in appearance as the bodies that we now occupy; and more than that, I will also prove that we will eat and drink, walk and talk, after we are resurrected from our graves; and that we will have a real, tangible, flesh and bone body, to all appearance just like the bodies that we now have.

I will now invite your attention to my text as found in Acts 17: 18:

“Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.”

It seems from that, that many of the people in Paul's day did not believe in the resurrection any more than they do in our day. But Paul was not afraid to preach it, because he knew that it was true, for he tells us in Galatians 1: 12, that he received his knowledge by revelation from Jesus Christ. Therefore he knew that it was positively true. And we read in Hebrews 6: 2 that the resurrection is one of the principles of the doctrine of Christ. But

we find that upon another occasion, or perhaps two, Paul got himself into trouble by preaching the resurrection. You remember that they called him a babblers, a setter forth of strange gods, just because he preached Christ and the resurrection. And upon another occasion when he was brought before the rulers and they accused him of preaching heresy, hear his defense in Acts 24: 14, 15, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and in the Prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." It seems that they pretended to believe in the resurrection, but not the way that Paul preached it. Now again hear him plead for the reasonableness of the resurrection before King Agrippa, in Acts 26: 8. "Why should it be thought a thing incredible with you, that God should raise the dead?" Why it seemed so reasonable that Paul thought that everybody ought to see the consistency, the reasonableness in it, as well as he did, and so do I. It seems so reasonable and grand, that I think all ought to believe it without any argument to convince anyone to believe it. But John forewarned us in 2 John 1: 9, 10, 11, "Who-soever 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 Son. If there come any unto you, and bring not this doctrine [with the rest the resurrection], receive him not into your house, neither bid him gods-speed: for he that biddeth him gods-speed is partaker of his evil deeds." I see no consolation in that for one who does not believe in the resurrection of the dead. Now I will show you that the prophets of old also believed it. See Job 14: 14, "If a man die, shall he live again? [Now it seems that he answered his own question.] All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee." When will he answer him? After he dies, after he has waited his appointed days. Then God will call him, and he will answer him. We also read in Daniel 12: 2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Now we all know what sleeps in the dust of the earth. It is the body that dies, or goes to sleep, that is what we bury, and that is what shall come forth again. Isaiah 26: 19, corroborates that, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, [who shall awake and sing, let him

tell us] ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." How could that be made any plainer? His dead body shall live, and they, the dead, shall come out of the dust. It is the body, mark you, that is to come out of the earth, not a myth, not a something that we can not see or handle. Now for a complete example of the resurrection we will examine the record of John in the 20th chapter. The entire chapter is grand, but we will examine only a few verses. Eighth verse: "Then went in also that other disciple which came first to the sepulcher, and he saw, and believed." Was he an infidel up to this time? No, but he believed more than he did before this morning. And now he believed that Jesus rose from the dead. He did not believe that before. Ninth verse: "For as yet they knew not the scripture." Is that not a little singular? When Isaiah, Jeremiah, Daniel, and all the prophets, and Christ himself, told them that he would rise again, and then they would not believe it, even when they saw that the sepulcher was empty, then they could not believe it. Twenty-fourth verse: "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, . . . and thrust my hand into his side, I will not believe." He was quite sure that he would never see that same Jesus alive again, and he was not going to be fooled either. He must have undisputable evidence, by seeing the very marks of the nails before he is going to believe. But the next Sunday evening the disciples again met to worship, and this time Thomas was there also. Then Jesus said, Thomas, you would not believe when the rest of the twelve told you that I was alive, now reach hither thy finger, and behold my hands: thrust your hand into my side, and do not doubt any more, but believe. Now Thomas woke up to the fact that the same Jesus that he saw nailed to the cross, the same Jesus that he saw laid in Joseph's tomb with the indisputable marks in his hands, stood before him. He cried out, "My Lord and my God." Now I know that Jesus had risen from the dead. In Luke 24 we have another writer's record of the same occurrence. Thirty-sixth verse: "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and feet, that it is I myself:

handle me, and see; for a spirit hath not flesh and bones, as ye see me have." So now here we have the resurrected Jesus, and he says that he has flesh and bones. I told you in the start that we would have flesh and bones after the resurrection. Now the 42d verse, "And they gave him a piece of broiled fish, and of an honeycomb. And he took it, and did eat before them." We have proven that Jesus rose from the grave, and that he had flesh and bones, and that he ate, and walked and talked, just as he did before he was crucified. Now will we be like him, or will we not? Paul says in Romans 6:5, we shall be in the likeness of his resurrection. Will we? If we are, then we will have flesh and bones, and eat and drink. Also we read in 1 John 3:2, when Jesus "shall appear, we shall be like him: for we shall see him as he is." And I want to repeat, that if we shall be like him, we will have flesh and bones, eat and drink, walk and talk.

Now we will invite your attention to a statement in Acts 10:40, 41, "Him God raised up the third day, and showed him openly: not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." Now, my friends, do we need anything plainer than that to prove our point? If we do I think that we have it. We will see what kind of answer Jesus gave to those who did not believe in the resurrection in his day. Matthew 22:23, "The same day came to him the Sadducees, which say that there is no resurrection." Master, you believe in a literal resurrection? Now we have a case here: A woman had seven men, all died, then the woman died also. Now sir, in the resurrection whose wife will she be out of the seven? There is a stunner for your literal resurrection. But you know that Jesus was always ready for an emergency, and now see how nicely he answered them. "Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." (I guess the Mormons believe that, and for that reason they do so much marrying here.) But let us see how the angels of God look or appear, then we will know how we shall be, if we will be like them. We read at the heading of the 18th of Genesis these words, "Abraham entertained three angels." And the second verse says, "And he lift up his eyes and looked, and, lo, three men stood by him." So you see that angels and men look and act so near alike that Abraham could not tell the difference. Now the 8th verse: "And he took butter, and milk, and the calf which he had dressed, and set it

before them; and he stood by them under the tree, and they did eat." Who, not the angels! Yes, the angels did eat, and Jesus says that we shall be like them. Will we? or did Jesus make a mistake? Now Genesis 19:1-3, "And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: . . . and he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat." And those angels stayed all night with him, they ate and drank. They acted just like men. Jesus says that we shall be like him. If so, then we will walk, eat, and drink. And more than that, it is not a little strange that not one of those men in Sodom, or even Abraham or Lot, discovered the wings on those angels; or did they lay them off just before they made their appearance at those places? There is one thing sure, and that is, that either those angels laid their wings off, or else they never had any on to lay off; for if they had wings, as the man-made pictures show them, then everyone that saw them would have known at once that they were angels. But in not one place that I have ever found in the Bible, does it carry the idea that angels have wings. And for that reason I do not think that we will have any, even when we will be like the angels, for they have none. In Hebrews 13:2, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." You see those angels who were entertained unawares, conducted themselves so much like men that those who entertained them could not tell the difference, if there was any. In the first place, they had no wings; in the second place, they ate, they drank, and did just as one of our friends would do if they came to visit us. And we shall be like them, said Jesus. And I believe it. And again when the children of Israel were in the wilderness God fed them, and we read in Psalm 78:25, "Man did eat angels' food: he sent them meat to the full." Now if man did eat angels' food, then angels have food, and if they have, what do they do with it? I should suppose that they had it to eat, and did eat it.

Let us analyze a man, and see what he is composed of. Man is composed of air, earth, warmth, and moisture, and when we are about ready to go to sleep, or as we call it, die, then the breath is about the first to leave the body. What becomes of the breath? It goes right back to the element from whence it was taken, stored away for future use; now we have disposed of one of the elements, and have lost nothing. The next to be disposed

of is the warmth, or in other words, the fire of the body. Just as soon, and sometimes before the breath leaves the body, it begins to grow cold, the warmth begins to leave the body. Where does it go! Right back to its mother element warmth, from whence it was taken when it entered the body; now it is gone back again, is stored away for future use if need be. After the body grows cold, then the moisture begins to evaporate, just as the dew in the morning, or as the snow in the spring time, evaporates and returns to the elements from whence it came, so does the moisture of the body return to its own element again; stored away for future use when needed. We lay the body away, and it returns to earth again as it was at first, for God said in Genesis 3:19, "For dust thou art, and unto dust shalt thou return." So now we have analyzed the man, and have not lost a single iota, but it is all stored away for the resurrection. We will let the Lord call it all together again. We read in Ezekiel 37:1-14, "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord."

"Oh, hold on," says one, "you do not intend to apply that prophecy of Ezekiel's to the resurrection?"

Yes, most assuredly.

"Well," says the objector, "That must be spiritually understood; that applies to a person or persons that have been once converted, and then grow cold, or, as we say, backsliders, and then when he attends a revival meeting, and the Spirit of God works on him, and his dry bones get a shaking up, and he gets converted again, that is the shaking up of the dry bones, and not the resurrection."

Well, I admit that if that is the intent of that prophecy, then I do not understand it at all. But I am willing to test it and see. Now we will try the 5th verse: "Thus saith the Lord God unto these bones [backsliders], Behold, I will cause breath to enter into you, and ye shall live." Well, well, they must have had a terrible backsliding when they slid the very breath all out of them. Why, they slid themselves to death. Now the 6th verse: "And I will lay sinews upon you, and will bring up flesh upon

you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord." Now what a backsliding time those folks must have had. They slid all the sinews and the flesh, and the skin from them, and the breath out of them. I should think it would take something powerful to wake them up, or rather to convert them over again. But still more than all that, they had slid back so bad that they had actually slid themselves into their graves, and they had to be brought out of their graves. That was the worst backsliding scrape that I ever heard of. Now let us see what the prophet calls it, 7th to the 14th verses: "So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said ne unto me, Prophecy unto the wind, prophecy, son of man, and say unto the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied, as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army [of backsliders]. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy and say unto them [O, you backsliders], Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves [O you backsliders], O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

There is nothing ambiguous about that. We can all understand it. You see the prophet called every particle together again, bones, flesh, sinews, and then he was commanded to call the breath to enter the body, and then they lived. Now when you look at that body which Ezekiel called together, and compare it with your body; you will discover that, to all appearances, they are alike; and that is the reason that they must have food to eat; they are physical bodies, composed of flesh and bones, and therefore they must have physical food. The same thoughts are corroborated in Job 19:23, 26, "And though after my skin worms

destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." You see Job and Ezekiel, and Daniel, and Isaiah, and Jesus all agree that they were going to have a flesh and bone body after the resurrection. And that is the reason that I believe that we all will. Paul says in Galatians 1:12, that he had a revelation from Jesus Christ, therefore I am sure that he ought to know all about the resurrection, therefore we will see what he has to say about it in 1 Corinthians 15:12: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" "But if there be no resurrection of the dead, then is Christ not risen?" You see Paul had them in a corner there, for they dare not deny that Christ had risen, for they knew that he had, therefore he based his argument on the ground that Jesus had risen, and for that reason we all shall. "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept." Christ became the first fruits or the first to be resurrected to immortality. And as the fruit on a tree does not all ripen in one day, but some ripens earlier than the rest, but when it ripens it is all the same kind of fruit, only some ripens a little sooner. So it is with the resurrection. Jesus was the first one to be resurrected, and as he came forth with a flesh and bone body, so shall those who are resurrected later on, until the last one is brought out of the grave, or from their death sleep. But they will all be like the first fruit, Jesus. "For as in Adam all die, even so in Christ shall all be made alive." Just as universal as death is, so will also the resurrection be. "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." Every man will come forth in his own order, a first order, and a second order, and as we will see a little later on; 35th verse: "But some men will say, How are the dead raised up? and with what body do they come?" Jesus answered the first question in Matthew 22:29, that they were raised by the power of God. And the second he answered in Luke 24:39: "Handle me and see, for a spirit hath not flesh and bones as ye see me have." But Paul goes on to answer them still farther, "Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain." Just so with our bodies,

they must, or may decompose, but the life germ is still there, and as with wheat or corn, or any other kind of grain, the very self-same body that we sow, or bury, may not come up again, but there will be a body of the life germ that is in that which we plant spring up, and another body of the same kind of material come forth, as that was which we planted. Now he goes on and describes the different glories after the resurrection. But I will do that to-morrow night, so now I will proceed with my subject. He says, "So also is the resurrection of the dead. It is sown [buried] in corruption; it is raised in incorruption: it is sown [buried] in dishonor; it is raised [resurrected] in glory: it is sown [buried] in weakness; it is raised [resurrected] in power: it is sown [buried] a natural body; it is raised [resurrected] a spiritual body. There is a natural body [before it dies], and there is a spiritual body [after it is resurrected]." Now, says the objector, that says that after the resurrection we will have spiritual bodies, hence we can not have literal bodies too. Well, if that be true, then the record contradicts itself, for Jesus says he had flesh and bones: the prophets all say so, and I think that if we understand Paul aright, that there is no clash in his statement. He gives us the difference right along between the body before it dies, and after it is raised again, and he says that before death we have a natural body, but after the resurrection it will be a spiritual one.

Now let me illustrate that in another way, and make it plainer if I can. Suppose we go to the ocean and we take it for granted that I never have been there before, and that I never saw a steamboat. We are not there very long till a large steamboat comes right toward us, and it looks frightful to me; I really am afraid of it, and in my excitement I exclaim, What is that? And my companion smiles a little and says, Why, that is a steamboat. Then I say, What is a steamboat made of? and my guide shrugs his shoulders, and wisely winks at another one standing by, rather laughing at my ignorance, and of course through courtesy he answers my question, and says, Well, I should think that the name steamboat should suggest what the boat is made of. Of course it is made of steam, or we would not call it a steamboat. Now, is that right? Is that true? Do we call it a steamboat because it is made of steam? No, says one. Well, why do we call it a steamboat then? Well, says one, because the life, or in other words, the propelling power of the boat is steam. But the boat was made out of wood and iron, the same as a house or a

barn. Just so it is with our bodies. The doctors tell us, I believe, that the blood is the life of the body, that is, before we die, or go to sleep; but after the resurrection then that has changed, and as Ezekiel says, "I will put my Spirit in you, and you shall live." So that spiritual body that Paul says we will have after the resurrection will be flesh and bone, but the life, the propelling power will be spirit, and for that reason it is called a spiritual body. "And so it is written, The first man Adam was made a living soul: the last Adam was made a quickening spirit." Where is it written? In Genesis 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." That is what makes the soul. The spirit and body combined make the soul. Howbeit we did not have the spiritual body first, but the natural, and afterward, that is, after the resurrection, that which was spiritual. "The first man is of the earth, earthy: [that is before death;] the second man is the Lord from heaven." The second man is after he rose from the grave. "As is the earthy, such are they also that are earthy: [before death,] and as is the heavenly, such are they also that are heavenly. [That is after we are raised.] Now this I say brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption." There, says one, Paul says that flesh and bones can not inherit the kingdom. Oh, no, he did not say that flesh and bone could not, but that flesh and blood could not inherit it. If he had said flesh and bone he would have contradicted Christ, for he had flesh and bone and ascended with them to heaven. But as blood is the corruptive part of the body, that must remain below, for "corruption can not inherit incorruption." Those who are not asleep (dead) when Jesus comes to raise the dead will be changed, and pass through an ordeal just the same as though they had died. Paul says that we shall be changed in the twinkling of an eye. Then they will have their immortal or spiritual body, just the same as those that died and were resurrected. "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:53, 54.) Yes, my dear friends, when the graves will be robbed of their contents, by the power of God, then we can stand on the verge of the chasm that once held

our body, and look down into it and exclaim, O grave, where is thy trophy? O grave, where is thy power? You once held my body in your cold embrace, but my God has robbed you from all your possessions, my Savior has bursted your icy doors and let your captives go free. Yes, my Savior has conquered death, hell, and the grave, and we shall conquer by the same spirit, as Paul says in Romans 8:11, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." So by that we have a grand promise that our mortal bodies shall be quickened just like Christ's was, and that we shall come out of our graves as you will see in John 5:28, 29, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." So we see that all will have to come out of their graves when God shall call for them to come forth. Now we will examine whether there will be more than one call for the dead to come forth. I have heard good Christian people pray to God to bring them forth in the final and great resurrection. Now for my part, I want to come forth just one thousand years before the final and great resurrection takes place. I read in 1 Thessalonians 4:13, "But I would not have you to be ignorant, brethren, concerning them which are asleep [dead], that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep [are dead] in Jesus will God bring with him." (Mark you, they must be in Jesus), "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep," (or are dead. We can not prevent them from coming forth to meet the Savior). Now mark what he says, 16th verse: "For 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 in Christ shall rise first." Here we have a first spoken of; now if there was only one he would not have referred to this one as the first, and that the dead in Christ shall rise first. Then the dead who are not in Christ will not be with those who shall rise first. But later on, some time. I have heard the claim made, that the first resurrection meant to be resurrected into Christ. That is to be raised from the death of sin and disobedience, into the gospel. That was the first; and the second was from death of the body.

Well, I will let Paul tell us whether he understood it so. He says, "The dead in Christ shall rise first." You see that they must be in Christ before they die, or they can not be one of the first. So in order that we can come forth in the first resurrection we must get into Christ, or into his church, while we are in this life, and how can we do that? Paul tells us in Galatians 3:27, "For as many of you as have been baptized into Christ have put on Christ." So we can see by that, that in order that we may come forth with the first we must obey the gospel while here on earth, if we have the opportunity, be baptized into Christ's church, by one of his servants, and live a good life. Then when Christ calls forth the dead, we shall be permitted to come forth with the first.

I told you in the beginning of this sermon, that we had the choice within ourselves, whether we would come forth in the first, or in the second resurrection. If you are in Christ's church when you die, you will be permitted to come forth first, if you are not in his church or have not been living as well as you could have done, then you will have to wait, but how long? We will look in Revelation 20:4, "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." That is plain enough, that they reigned a thousand years. Does that include all? Have the dead all been raised? 5th verse, "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." So we learn that there will be just a thousand years from the time that these who die in Christ shall come out of their graves, till those who have not belonged to his church will come out. Will you do his bidding, so that we may be permitted to be one of the first ones to come forth? Now I have proven that there are two resurrections yet in the future, and I will prove that there has been one in the past. Turn to Matthew 27:50, 51, "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the Saints which slept arose, and came out

of the graves after his resurrection, and went into the holy city, and appeared unto many." So now we have a pattern of a resurrection that is past, the graves were opened, and the bodies of the saints came out of the graves, and visited their friends in the city; how natural that is, they would most assuredly go to see them who were dearest to them. I wish that we had a fuller history of that visit among those friends, how many recognized them. We often hear the question asked, Will we know each other there? I believe most assuredly that we will, and it may be that those who were dear unto us in this life will be the first ones that we will be looking for when we will come forth in our immortal or spiritual body. Then we will all have perfect bodies, as God does all his work perfectly. He will raise all our bodies in good order; there will be no cripples, no deformed ones, no emaciated ones; all, I believe, will be as they were in the prime of life. That is a grand thought to me.

When I hear one opposing the grand thought of a literal resurrection, and argue that it is only a myth, or a something that we can not understand that is resurrected, it always reminds me of a story that I once heard, but I have forgotten who told it, and it runs something like this: "There were two missionary bees traveling, and they called at a large beehive and rapped; the queen sent her waiters out to see who was there; the missionary bees gave them their cards, and requested that they might be admitted into the queen's presence, as they had a very important message for her consideration; so the missionaries were admitted to see the queen. Then they told the queen that they had a very important message for her and her colony, and if she would furnish them with a good and well furnished room for the winter, and provide for them all that they might want for their comfort, that they would unfold the mystery to her, what she would need do, so that when she or any of her subjects died, they would go right off to the land of sunshine and warmth, honey and flowers, where there would be no more death, and no more cold winters, no more ice and snow, or even chilly winds. So the queen was delighted with the grand bargain she had struck, and she gave strict orders to all her subjects to comply with all that the two missionaries should require of them, and that they should be furnished with everything that they might ask for, so they went about their work, every day telling the queen about that grand place that they would all go to when they died; but toward spring when the sun one day shone very bright and warm, the queen thought

she would take a look over her realm, and in so doing she stepped onto the veranda of her palace, and behold, to her horror, she saw that many of her subjects had died just as before, and instead of being carried off to that land of honey and flowers, as the missionaries had told them they would be, they were all lying down in front of the palace, just as they had always done before. The queen hastened back to her courts and called for the missionaries to appear before her. They did so. She said, Did you not tell us that if we complied with your teaching, that when we died we would be taken to a land of sunshine and honey? Yes, ma'am. Well, I have just been out over my possessions, and I see that all my subjects who have died this winter have been thrown overboard, and there they all lie, just as they did before I ever heard of you and your doctrine. How is that? Give an account of that, or I shall deal with you for false dealing. Then they said, Oh, most noble queen, live for ever. We told you all that you say; but, noble queen, you just misunderstood us; we did not mean that you should understand that the bodies of your subjects would go to that place we spoke of. Oh, no, not the bodies, but only the buzz. That sounds to me very much like some of the resurrection theories that I have heard. I tell you, kind friends, when I die, and the resurrection trumpet sounds, I want my body to come forth, and not only my buzz.

Thank you for your patient waiting and good attention. Amen.

THE JUDGMENT.

I AM truly glad to see such a vast audience of free thinkers here to-night. What I mean by a free thinker is one that is not afraid to think for himself, and is not willing to let some one do all the thinking for him, but is willing to comply with the apostle's instruction, "Prove all things; hold fast that which is good." After careful and prayerful study I have selected for our consideration to-night the judgment, and I think that it is a very important subject. For we must all appear at the judgment, both the good and the bad. I have heard it stated, that just as soon as one died he was judged, and if he was a professor, then he went straight off to heaven to be with God and the angels for ever; and if he made no profession, he went straight down to hell to roast, and singe, and fizz and fry, and stew and boil for ever.

That is, all the *saved* went to one place, and all the *lost* went to one place. That all the wicked went to the same place for the same length of time, and all suffered the same degree of torment, regardless of the magnitude of their crime. But we will examine that false theory after a while.

You will find my text recorded by Paul, in Hebrews 9:27: "And as it is appointed unto men once to die, but after this the judgment."

I remember about fifty years ago, when we young folks used to attend contracted meetings, (what I mean by contracted meetings is, they would make a contract with a preacher to preach so many nights for so many dollars,) and the preacher would tell us about the judgment, and that we might not live to see morning; and then our souls would go to judgment, and then we would be sent to that lake of fire and brimstone to burn for ever and for ever. And he would picture it out so real that we sometimes nearly imagined that we could smell the fumes of the brimstone till we got almost home, and if we had not been young folks, perhaps we might have smelt it longer. I believe that he poured on the brimstone in such great profusion just to scare us to join the church; for there and then to have your name put on the church book, was to have it put on the church tax list. And every member they took into the church meant so much money into their pocket. But I have come to this conclusion, that if it takes a lot of fire and brimstone to scare one into heaven, it will take a kettle of fire and brimstone at heaven's door all the time to keep that one in there; and if the brimstone is removed, he will never stay there,

for he is not in his element, and heaven would be hell to him, not being prepared for it.

The judgment carries with it the unpardonable sin. Oh, how much we hear about that awful, unpardonable sin. And I truly believe that it is an awful thing to be guilty of that terrible sin. But the question is, What is that sin? We hear a great many theories advanced defining that awful crime. But I prefer to let the Bible tell us what it is. I read in Matthew 12:31, 32: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." In the first place it tells us that speaking against the Holy Ghost will not be forgiven. But that does not say how that sin is committed; so then we will have to look for a definition elsewhere. But before I leave the last quotation I want to call your attention to a certain statement there, and that is, that it carries the thought very strongly that some sins will be forgiven over there. The one sin will not be forgiven here nor hereafter. What about the rest? I get the idea from that expression, that the rest will be forgiven either here or hereafter, and if that be the real idea of that sentence, then Paul may be right after all, as he has expressed it in his letter to the Philippians 2:9-11: "Wherefore God also hath highly exalted him, and given him a name which is above every name: [now mark it] that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Where is that? It that not in the next world? Now what is the object of their bowing and confessing? We will let Paul answer, 11th verse, "And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." So you can see that the knee will bow, and the tongue will confess, in the world to come, and who dare say, that those who bow and confess over there, will not be forgiven?

Well, we must look farther for the unpardonable sin. Let us try Hebrews 10:26, 27: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Well, that is quite plain, that if we watch and wait for a chance to do wrong, watch to get a chance to lie, or to cheat, or to graft, or

to steal, or to do anything that is wrong, we will have to answer severely for it. Like a person said once, "Well, I believe I will go to the dance to-night, and then after I get back I will ask God to forgive me; then I will be all right again." What do you think of that? is that not sinning willfully? And a fearful reckoning awaits all such ones. "God is not mocked," is on record. But we will look a little farther for a plainer definition for that awful sin. Hebrews 6:1, 2: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. [Now mark you, we will have a plain description of that awful sin.] For it is impossible [mark that awful word] for those who were once enlightened, and have tasted of the heavenly gift, and were made *partakers* of the *Holy Ghost*, and have *tasted* the good word of God, and the *powers* of the *world to come*, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

There, my kind hearers, we have the unpardonable sin described in a nutshell. After one has obeyed the gospel, has been baptized for the remission of sins, had hands laid on for the Holy Ghost, has *received a knowledge* of the *truth*, or the word of God, has *received the Holy Ghost*, and the gifts, or some of them, of the gospel, and has received a knowledge of the gospel, and then turns away, and says it is all a fraud, it is all a deception, it is all a lie, "I did not have what I thought I had," that person has committed the unpardonable sin. And I tell you that there are very few that will be so terribly wicked as to commit that, or to be guilty of all that. In my twenty-five years in the ministry, I have met only one person that I have reason to believe has committed that awful sin, and that was D. H. Bays. He has gone to his reckoning now. He used to belong to my quorum, and I heard him testify to the truth of this work, how God blessed him, and that he never was defeated in a debate, and he gave a strong reason for his faith; then after all that he went into infidelity, and denied his testimony, denied the truth of God's word, left the church and joined the Christian Church, and, as I said before, I believe he was guilty of the unpardonable sin. He is in God's hands, and I am willing to leave him there, for I know he will be justly dealt with there.

I heard a preacher while holding a meeting once, warning his congregation, and telling them that many of them were on dangerous grounds, for they were committing the unpardonable sin; and the only reason that I have for repeating it here is that it seemed so strange to me, and if he had not been a preacher, I certainly should have doubted his word; but of course I would not dare to say that he prevaricated. I will tell it to you just as nearly as I can, as he did, and then leave it with you to judge. He said that he knew a young man once that was doing just as many of them were doing there that night, sitting back and refusing to come forward to the anxious seat and find a dear Savior; and that young man continued to do that till he had committed the unpardonable sin, and he was aware that he had gone beyond the bounds of mercy; he knew that his doom was a lake of fire for ever and for ever. Oh, just think of it, just because he did just as you are doing now, he was *doomed*, DOOMED, for ever DOOMED to an endless hell. He knew it; everybody that knew him knew it. But in a year or so after that, he married a fine young lady. She had not committed that sin. A series of meetings opened in their neighborhood and the young lady was anxious to attend, and she persuaded her husband to go with her for company; she knew that there was no salvation for him, but she wanted to do what was right, so that when she died she would not go to hell like her dear husband. So he went with her for company, and while at meeting the Spirit of God worked with that young lady in such power that she resolved to make a start to serve God, but she did not want to go forward and leave her dear young husband sitting there during all that meeting alone, so she said to him, I know that you are for ever lost, but I want to be saved; oh, won't you go with me just for company's sake, so that you need not sit here all alone this evening? Why, yes; I will go with you dear, for company's sake; and he went forward with her to the altar. When they got there she said, Now dear, for company's sake kneel down with me; and he complied with her request, and then the brethren and sisters all kneeled around those two, and the power of their prayers moved the powers of heaven, and before that meeting closed those two were both happily converted. Can you believe all that? Either that man had not committed the unpardonable sin, or else he was not converted, the preacher to the contrary notwithstanding. The Bible says that a person must be first converted, and receive the Holy Ghost and

have a knowledge of heavenly things, before he can deny them. "Let God be true, but every man a liar."—Romans 3:4.

Now, as we have disposed of the unpardonable sin, we will proceed with the judgment. I want you to take a look at this chart. You will see on the upper left-hand corner I have a space called "Paradise" (2 Corinthians 12:4; Luke 23:43). The next space below Paradise, I marked the "Great Gulf," (Luke 16:26). And the next space below that I have marked "Earth." You will notice that the graves are set around the outside of the earth, and this black spot in the center of the earth is called Pit, or Prison, or Hell. In Ezekiel 32, we learn that hell, or pit, or prison is in the center or heart of the earth; also Jesus says in Matthew 12:49, that he would be "three days and three nights in the HEART of the earth," and that is where the spirits of the wicked are, of the dead. You see we live on the earth, and when we die the body is put in the grave in the side of the earth, the spirits of the just go up to paradise, and the spirits of the unjust go to the heart of the earth, into the pit or prison, or hell, as you will see in Isaiah 24:19-23. Then when Jesus comes again the spirits of the just will come from paradise down here to the earth, and their bodies will be resurrected, and the spirit and the body are the soul, and then they will come up here to this place which you will see that I have marked "Millennial," and we see in Revelation 20, that we shall be there with Christ a thousand years. And at the end of the thousand years, and a little season, the spirits of the unjust will come out of the prison, hell, or the pit. I do not care by what name you wish to call it, they will all come out and will enter their bodies, and then they will pass up this lane, direct up to the judgment bar (Revelation 20:12; Hebrews 9:27). Then from the judgment those who have obeyed the full law will pass up to this highest glory, which I have marked "Celestial Glory" (1 Corinthians 15:40, 41). Then you see I have marked the next space "Terrestrial Glory" (1 Corinthians 15:40, 41). That is for those who have not been valiant, and are not considered worthy of the best, or highest glory; they get the second degree. Possibly that is where the moral man may be assigned; we will see later on. Then you see I have marked the next space "Telestial Glory" (1 Corinthians 15:41, 42). Those who are not considered worthy of either of the other glories, will be assigned to this, the third glory. Now below all the three glories I have marked a place, and it looks very fiery and miserable, and it is named "Lake of Fire and Brimstone" (Revelation

20:10). And there those must go who are not found worthy to enter any of the other places, and they must stay there until the dross is all burned out of them; or, in other words, till they have paid the penalty of their meanness while they were on this earth, according to the magnitude of their crimes.

Now we will see whether the Scriptures will bear us out in our presentation. We will invite your attention to Revelation 2:23, "And I will give unto everyone of you according to your works." That is fair, and that is honest, that everyone shall get just what he has earned in this life. That is just the way that you deal with your neighbor. Revelation 20:12, 13: "And I saw the dead [not one at a time], small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." It speaks of books, that is more than one, there must be two or more to make books, and then still another book. The books must be the law books, and the other book is the book where the acts of our life is kept; or, in other words, the ledger wherein our deeds are recorded. I am not sure, but it may be just possible, that they are actually written books, that we will have to face when we shall appear at the judgment. But there is one thing sure, and that is that we will have to meet our actions, whether good or bad. Now in Revelation 22:12, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Is that not plain enough? How can anyone get the idea from all that, that there is only one degree of glory? Now let us call the judge up, and hear ye him. Matthew 10:41, 42: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward [now mark you that is one reward]; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward." So now we have two degrees of reward. "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Here we have three rewards. And that looks to me like as if a ledger account of our acts was kept, and if one cup of cold water shall stand in favor to us on our account, will not two cups be doubled to us that of one? That is, if they are not watered

too much. And if one supplies one of God's true servants with a meal of victuals, or a suit of clothes, or, in short, anything that he needs, it will be placed to his credit, and it will stand in his favor at the judgment. Matthew 16:27: "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." So you see everywhere the thought is held out that we will get just what we have worked for, and that certainly is just. Now in Romans 2:6 and 16, Paul gives us the same idea in these words, "Who [God] will render to every man according to his deeds: . . . in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." You see the gospel is the law, and we shall be judged according to the gospel, according as we have complied with its teachings. Oh, how grand! Oh, how good God is to all!

Now Paul says in Galatians 1:12 that Jesus Christ had revealed something to him; and in Hebrews 2:2 he tells us some of it, "And every transgression and disobedience received a just recompense of reward." The same thought that Jesus gave the Psalmist was inspired with the same spirit, as we can see in Psalm 62:12. "Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work." Now we have Paul's words again in 2 Corinthians 5:10, "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." There is nothing ambiguous about that expression that I can see. Everybody, the good and the bad, will all fare alike; all will get just what they deserve. Now in 1 Corinthians 3:8, we have the same thought again, "And every man shall receive his own reward according to his own labor." The inspired Peter also bears record to the same truth in 1 Peter 1:17, "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." Now we will hear what the Judge has to say again on that subject.

In Luke 19:12-25, "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. . . . And it came to pass, that, when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how

much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities." Now why did he not say to the second one, Be thou over ten cities? Just because if he had, he would have contradicted his former teachings. Now where goes the theory that all shall be paid alike? But you can see that he paid each one as he labored. The one did just twice the work that the other did, and he got just twice the wages; that is just between man and man, and it is just between God and man.

Now let me illustrate that still a little plainer if I can; suppose now that one of you have a pile of wood to saw and split, and you divide the wood into three equal piles, and you contract with three men to saw and split that wood; each one is to saw and split ten cords, at a dollar a cord. The first saws and splits his ten cords according to contract, and he comes for his pay, how much do you owe him? Every child will say ten dollars. Why? Because that was the contract. Well, that is just. Now the second man comes and says, I want my ten dollars, and the boss says, What have you done? The man says, Why, I sawed wood. Don't you remember that I started to work for you the same time that the other man did that you have just paid off? Oh, yes, says the man, but how much do I owe you? Why, I think I ought to have ten dollars, for I saw you just now pay him ten dollars. But how much wood did you saw? I agreed to pay you a dollar a cord, did I not? Oh, yes, says he, but I don't think that you ought to be so particular, for I worked hard, and I,—well I,—think that I had the hardest pile. Well, no matter about what you think, I know that the pile was fair and equally divided; it depends all on how much wood you worked up, as to how much I owe you. Well, I think I worked up five cords. Now, my dear friend, I want you to be the judge, how much do I owe you honestly? Well, according to that way of reckoning, I have only five dollars coming; but I don't see why you want to be so particular when you have plenty, and I must work for what I get! Now if there is one in this vast audience that thinks that that man had honestly earned the ten dollars, raise your hands. Not a hand up; why? Because you know that it would not have been honest. The third one sawed only one cord. How much was

due him? Then upon the same hypothesis, if God has given us a law, and one man obeys all that law, and another obeys half of it, and another one third of it, would it be just in God to take them all into his glory and give them all the same degree of happiness? No; verily no. God has given all men the same plan of salvation, and one man says I will believe, and will obey it all. Another one says, Well, I don't think that baptism is for remission of sins, and I won't be baptized. Another one says, I don't believe that it is any use to have hands laid on me for the gift of the Holy Ghost, and I think I will be saved in heaven just as much as one that believes all that. Now, my friends, how will that problem work out? And the man that refuses to obey any of them, just because he did not think that way, would you save him in the same glory? No, no; we must not expect man to be more just than God, and you have all voted that that man that sawed the five cords did not earn as much as the one that sawed the ten cords; neither will the one who refuses to obey the whole law of God get the same degree of glory that the one gets who obeys it all; and that is just. But now, says the objector, how will they get different degrees of reward, when there is but one heaven for all to go to? That is just where the religious world is wrong, and has made skeptics for centuries, and thereby presented God to the world in a wrong light. Now let us see what Jesus says on that point.

John 14:2, "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." Jesus says that in his Father's house are many mansions, and yet besides all those, he is going to prepare one more. Now who knows best, Jesus or man? Man says there is only one; Jesus says one more than many. The one that he goes to prepare is for him and all those that keep all of his commandments; that is, or will be, the highest glory, as I showed on my chart, the Celestial Glory. Now let us look for a class who will not get into that glory, but will get into one of the mansions already prepared. In Matthew 25:31-36, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations [not one at a time]: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of

the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Then the righteous were surprised, for they did not make any pretense of having served him. They made no profession of having done a single thing for which they had credit on the book; you see they made no profession at all, but they had done noble acts to Christ's brethren, and it stood to their credit just the same as though they had done it to Christ, and therefore he gave them a place in the kingdom which was prepared for people who did such good acts, and it was in readiness ever since the world began. And that is not the place which Jesus says "I go to prepare for you"; that is a higher and a better mansion, and that place was not prepared yet when Jesus was talking about the sheep on the right hand. And in the 46th verse he says, "but the righteous into life eternal." So you see they are saved, but not in the highest or best glory where Jesus and his brethren, the true church will be.

The goats are those who made a loud and great profession, but were not honest and sincere; they professed much, and did little, therefore they were sent away to a warmer climate. Paul says in 2 Corinthians 12:2, "that he knew a man that was caught up to the third heaven." Now was Paul right or was he wrong? If he was right, then there is more than one heaven or glory, and those who say that there is only one heaven are wrong; which will you believe? We will now invite you to a statement found in Matthew 19:16, where we find that Jesus promised eternal life to a young man just for keeping the commandments. Also in Mark 10:17, we have the same expression, "If thou wilt have eternal life keep the commandments." The young man said he had kept them from his youth, and Jesus loved him; you see he had not obeyed the gospel, but he had kept the commandments, and Jesus loved him. But hear what Jesus says to him, Come, take up thy cross and follow me, and in Matthew he said, "If thou wilt be perfect." So you see the young man could have eternal life by keeping the commandments, but he could not get the perfect, the best, the highest glory, unless he took up his cross and followed Jesus. So you see if we want to get the highest glory, or get into that place that Jesus is going to prepare for himself and us, we must obey him, and keep his law, otherwise we will have to abide a lower glory. Jesus says in John 10:10, "I am come that they might have life, and that they might have

it more abundantly." I gather from that that through Christ, or by obedience to his teaching, we shall have a greater reward, a higher life, more glory, more happiness, because eternal life is happiness, and eternal death is misery, so we can have either of them, life or death, in different degrees, just as we earn it in this life. In proof of that turn to 1 Timothy 4:10, "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe." You see that there is a special salvation, a better glory for those who believe to obedience. Now for a clincher to the whole matter. 1 Corinthians 15:40, 41, 42: "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." That is just what I showed you on my chart. So Paul is right, for he agrees with my chart just to the letter. And my chart is right, for I made it myself. So Paul says that there are different glories. I will read again. "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead."

Now if that does not describe three grand divisions of glories in the world to come, then I do not comprehend the words. And the lowest glory is as numerous as are the stars; how beautiful that links in with what Jesus said in John 14:2, "In my Father's house are many mansions." How many, Jesus? Oh, just as many as there are stars, or at least as many as there is need for. Now where goes the man-made theory that there is only one place for the good? What a glorious thought, that God is so good to his creatures as to prepare a place for each one, just as they have earned. The celestial glory is the highest, or best, as it is typified by the light of the sun, and agrees with the statement of Jesus, that he is going to prepare a place for them and for himself. As the light of the sun is superior to the light of the moon, so will the place that Jesus goes to prepare, be higher, or better, or grander, than the places, or kingdom, or glory that those on his right hand, or the sheep, entered into. And the second degree, or the moon glory, or the terrestrial glory, is just as much superior to the next as the light of the moon shows brighter than the stars do to us. And as the stars differ in light to us, so will the different degrees of enjoyment or happiness be to those who will go to that glory. So let us all strive and work to gain an inheritance in the highest glory, and be with Christ.

I see that my hour is up, but if you will give me just a little

while more, I will, as briefly as I can, show you there are degrees of punishment just as well as degrees of reward. In Deuteronomy 32:22, "For a fire is kindled in mine anger, and shall burn unto the lowest hell." There it shows that there is a lowest hell. Now let us compare that; positive *low*, comparative *lower*, superlative *lowest*. There we have three degrees to begin with. (Psalm 88:6.) "Thou hast laid me in the lowest pit, in darkness, in the deeps." That is the same place Jesus speaks of in Matthew 22:13. "Bind him and cast him into outer darkness." Those two writers agree; he also talks of the lowest. So that gives us three degrees. Now we will see what the Savior has to say upon that subject. Luke 12:47, 48, "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Would any of you say that the one that was beaten with many lashes or stripes, and the one that got only a few were saved, or punished alike? Not one of you would say so, and yet each one got just what he deserved, and that is justice to all. Now Luke 20:47: "Which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation." You see those mentioned there shall receive the second degree. Positive *great*, comparative *greater*; so there are degrees again. (Matthew 23:14.) "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation." You see they get the second degree also. Now the 15th verse: "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 [he was before] yourselves." Not much consolation for that kind of a convert, that is deserving of twice as much hell afterwards than he deserved before. Now see Matthew 11:24, "But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Does that mean that they will all be punished alike? No, not by any means. It will be more tolerable, not so severe, not so hard, or not so long. Can you all see that there are degrees of punishment? Hebrews 10:29: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." Now, my dear hearers, how much more

needs to be said? Much more could be said if time would allow it, but I am sure enough scripture has been adduced to prove that there are different degrees of glory for those who will be saved, and that those who will be so unfortunate as to go to the place of punishment, will also be punished according to the magnitude of their crimes. Is not that the way the laws of our land work? Does a judge send a man who has stolen a chicken and the man that slaughtered a man into the same cell, for the same length of time? No, never. Then if God would send the sinners all to the same hell for ever, regardless of their crime, then man would be more just than God. Shame on such blasphemy! In conclusion let me admonish you all to love and serve God because he is good and kind to you, and he wants you all to be saved in the place that Jesus has gone to prepare for those who will love him, and will keep his law because they love him. And not just because they are afraid that they must go to hell for ever. Thank you for your close attention.

WHERE WILL HEAVEN BE? AND WHERE IS HELL?

YOU will discover by my question, "Where will heaven be?" that I do not believe that heaven is prepared yet. What I mean by that is, the place where Christ's true followers will spend eternity. I know we are told that ever since the creation of the world the good have died and gone to heaven. Well, in one sense of the word that is true; but in another it is not true. The good who have died have gone to a place of rest, and we may call it heaven. But I shall try to prove this evening that not one of them has gone to the final abode of rest, where eternity is to be spent. I remember that one has written that heaven is "beyond the bounds of time and space, where the human mind can never trace, the saints' secure abode." Well, I should think when we got beyond the bounds of time and space, that we will surely be secure. I confess that I can not grasp the idea of such a place. Can there be such a place? No; never! For there can not be a place where there is no space. And when we remember that then, after the judgment, we shall again reinhabit our flesh and bones, just the same as Jesus did, as you will see in Luke 24:39: "Behold my hands and my feet, that it is I myself: handle

me, and see! for a spirit hath not flesh and bones, as ye see me have." And then consider that we shall be crowded into a—well, I was just going to say a place where there is no space, but just as soon as I say place, that at once means space, and then we are out on the sea of nonsensical speculation. For just as soon as we talk of a place, then there must be space.

One writer, when writing about the next world and its inhabitants said: "After the resurrection there can be ten thousand resurrected beings put on the point of a cambric needle, and they will not crowd each other." Just think of it! Ten thousand resurrected bodies like Jesus to be put on the point of a needle! What nonsense a man can get off! That man must have had a very small opinion of his own soul and body. I, for the life of me, can not see, if that man's idea is a fact, how God would handle all these diminutive souls, or souls and bodies, unless he would put about one million of them into a pill box, and then pronounce sentence on the entire box. But let us see what our text says. Ephesians 1:10: "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." I learn from that expression, that Jesus is coming again for the purpose of gathering together all his people which are in heaven and all that are on earth, that are in him, or in other words, that belong to his church, as we read in Galatians 3:27: "For as many of you as have been baptized into Christ have put on Christ." Then the gathering will embrace all those who are in Christ's church; whether they are in the world beyond or in this world. Now, if they are already in their final abode, or place of rest for ever, why will he gather them again to another place? It shows plainly that they are not in their final rest, or they would remain there. But the question before us is, Where will he gather his people to? Will he take them beyond the bounds of space? The apostle says in Acts 3:20, 21: "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." There we have another promise that Jesus is going to come again. And I take it for granted that it is for the same purpose that is spoken of in our text: "For to gather together his people into one place." The apostle says in Acts 1:11: "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from

you into heaven, shall so come in like manner as ye have seen him go into heaven." I take it for granted also that in his promise that Jesus shall come again, that it is for the same purpose, that is to gather his children together in one place. But where to? Also Jesus says in Mark 13:26, 27: "And then shall they see the Son of Man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." So from all these passages we learn that Jesus is coming again in person, and the object of his coming is the gathering of his children into one place. Now we will try and locate the place, or where heaven will be. Jesus says in Matthew 5:5: "Blessed are the meek, for they shall inherit the earth." Is that in the past, or in the future? "Oh," says one, "that is in the future, but surely you do not mean to have us believe that this earth is going to be the heaven for Christ's followers? for this world is going to be destroyed by and by." Well, if that has not been fulfilled yet, then it certainly will be in the future. And we all know that it has never been fulfilled yet, for it is the high-minded, the rich, the nabob, and the grafter, who now possess this world, and they have their heel of tyranny on the neck of the meek and the poor, and if one of them dares to squirm, or to say a word against oppression, then that same class will get both heels on him and grind him with a double pressure. And thereby the rich on the hill are getting richer, and the meek and poor in the hollow are getting poorer. But, thank God, the day is coming (and I hope it is not far distant) when that will all be changed, and the power will be reversed, and instead of the rich owning the world, those now poor will own it, and they will have a clear title too, no tax title, but a title from headquarters, from God. All, yes all, will be equal then. No high, no low, no rich, no poor, all alike, all rich in Christ Jesus! Oh, won't that be a grand time! Everyone have a farm of his own! Are we praying for that? I think we are. That is just what Jesus meant in Matthew 6:10: "Thy kingdom come. Thy will be done in earth, as it is in heaven." That is what we are still praying for. There are no poor in heaven. There are no rich there according to this world. When that prayer is answered then all will be equal in this world. Each one will have his own land, his own vineyard, and will not have to pay rent to his liege lord. Let us earnestly pray, "O, Lord, let thy kingdom come speedily, so that we may all be equal in

this earth." Now we will see what the Psalmist says on that. Psalm 25:12, 13: "What man is he that feareth the Lord? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed [his children] shall inherit the earth." He was inspired by the same Spirit that Jesus was, for they both made the same promise to the righteous. Also in Psalm 37:9-11, 22: "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Why shall it not be? Because he will not be here. He has had his run, and now it is only for the meek, the true followers of the meek and lowly Jesus. Verse 11: "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." So we see there will be no wicked here then. They will all be cut off. But the good will remain here and inherit the whole land. Now we read in Psalm 102:25, 26: "Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed." "Now," says the objector, "that says that the earth shall perish." Certainly. "Well, then," says he, "how can the meek inherit it if it perishes?" But we must notice also that it says, "as a vesture shalt thou change them." When your vesture wears out you do not throw the man away. The man remains, but you get a new vesture for him, and then he is a new man; that is, he has been renewed—looks different. But let us try another quotation. Ecclesiastes 1:4, "One generation passeth away, and another generation cometh: but the earth abideth for ever." "There," says one, "that is a flat contradiction to the psalmist, for he said that the earth perisheth." Well, we will let the inspired writers reconcile their statements, and in order to do so we will invite your attention to Peter's words in 2 Peter 3:6-13: "Whereby the world that then was, being overflowed with water, perished." Yes, it perished, and yet it is still here. What perished? The wicked people perished. So it will perish again, and still it will remain. So you see there is no contradiction at all, only in the quibbler's mind. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." That is what we are looking for. An earth wherein all is right—no fraud, no

graft, no sin; that is the time that the Lord's prayer will be answered: "Thy kingdom come." Then there will be no more oppression here. All will be peace and prosperity. Now hear what the angel tells John. Revelation 5:10: "And hast made us unto our God kings and priests, and we shall reign on the earth." Now, when did God's children reign as kings and priests on the earth? Never! Then it is still in the future, is it not? For the promise is sure and steadfast, for the angel said it. Now see Revelation 20:4: "And I saw thrones [kings must have thrones], and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Now, where shall we reign? I have just read it to you in the 5th chapter, "on the earth." So you can see that this earth will be our final abode. In order to further see that it is all to be on the earth I will read the 5th and 6th verses: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Where? Right on this earth. Now for proof. Verses 8 and 9: "And shall go out [that is Satan] to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." So you see it is all on this earth where the saints will be after the resurrection, and here is where they will reign with Christ. Now the objector thinks he sees another conflict. For it was stated that the wicked all perish when Christ comes, and that the Revelator says that when Satan is let loose he will go out to deceive the nations which are in the four quarters of the earth, and that that class who were deceived compass the camp of the saints. Just so; it does say that the wicked shall all be destroyed; and I have no doubt it will be so, too. But you must not confound the two classes of people—that is, the wicked and the noble men of the earth. There is a class of people who are not wicked on the earth, such as we have a record of in Mark 10:17; also in

Matthew 19:16. Jesus loved them, and he would not love a wicked person; that is, he would not love his wickedness. And I do not think that those noble men of the earth, like those young men, and those of Matthew 25:33, which Jesus compares to sheep and says that they had a kingdom prepared for them, I can not believe that they will be counted with the wicked, and be destroyed. They will be allowed to remain, and after Satan is loosed again he will go out among those people and deceive them, and make them wicked, and mass them together, and lead them up against the camp of the saints, and then is when God will show forth his mighty power in behalf of the saints. So I can see no conflict after all. Now we will examine Revelation 21:2-4: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Now, my dear friends, that is what we are praying for. When that time comes the Lord's prayer is answered. Then we will have had three new earths. The first new earth was when the earth fell from the plastic hand at the creation; the second new earth was when it was renewed by the flood—when it was cleansed by water. The earth has to go through the same cleansing process that a man has. As the Lord told Ananias to tell Saul (see Acts 22:16): "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord," man has to be baptized to wash away his sins. So had the world to be baptized to wash away its sins. "Yes," says one, "the earth was sprinkled, and you claim that baptism must be by immersion." Just so; and I have no objection to baptism by sprinkling provided the sprinkling is done like it was done when the earth was baptized. That is, keep on sprinkling, and sprinkle, and sprinkle till the candidate is as thoroughly buried in the water, as was this earth at the time of the flood. Do that and I am willing to call it baptism. And John says in Matthew 3:11: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Just so with this earth. It has been baptized with water. Peter

says in his second letter 3:7: "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." That is the way that the earth will be cleansed by fire. Then after that has been done, Peter says in the 13th verse: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth RIGHTEOUSNESS." Then is when the earth is baptized with the Holy Ghost. So man and the earth must go through the same cleansing process. Now remember what John heard from heaven: "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." You see, first the Holy City is going to come down from heaven. Notice that we will not go up to the city, but it will come down to us, and the tabernacle of God (the place where God stays, God's abode) is coming down too, and then God is going to be with man, not man going to go where God is. The earth is man's dwelling place, and now you see God is going to change location, and is going to be with man, right here on this earth. So you see the earth is going to be our heaven, for God and Christ and all the heavenly host will be here.

And God shall wipe away all tears, where? in heaven? No; here is where the tears are. And no more pain. Any pain in heaven? No; here is where the pain is. So that all goes to show that this earth has undergone a wonderful change, and "thy kingdom has come." And that is why we must get into Christ here. So that when he comes to gather into one all things, which are in heaven and on earth, that we may be ready to be gathered too. For if we have not prepared ourselves we can not be gathered with his people. It is just like a child going to school. He starts in the first class, then to the next, and so on. After he has gone through the common school then he is ready for the high school. After he has gone through the high school then he is ready for the college, and so on. Now after we have done the best we know how, and can, then we are ready to enter the millennium, and have Christ and the heavenly folks as our teachers. Then after we have passed through that we are ready to meet our God. For if we were to meet him before we had made that thousand years' preparation we could no more endure his holiness and his pure presence than could the children of Israel at the holy mount when Moses was talking to him. So let us prepare to meet him. Jesus says in John 14:2, "I go to prepare a place for you."

Then the logical conclusion is that the place he went to prepare was not yet prepared. And now I shall prove to you that it is not prepared to this day. Now hear him, "And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." I understand by that saying that just as soon as he has the place prepared, he will come again, and as he has not yet come the second time, that is proof that he has not got it prepared yet. When will that be? When he comes to gather together his people. Our text in Ephesians 1:10 says: "That in the dispensation of the fullness of times,"—I understand that to mean at the appointed time—at the time when he has that place prepared for you. Now mark you, he does not say, "I go to prepare a place for you, then I will come for you, and take you to the place that I prepared for you." No; but he says, "I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." You see that he is coming back here to this earth. If I should say to you to-night, "To-morrow I will go to Chicago, but the next day I will come again," would not everyone of you take from that that I would come right back here to this place from where I started? But if I would go from Chicago to Omaha, or to Denver, and you heard of it, you would say, "That man did not tell the truth; for he said that he would come again, but instead of that he has gone to Denver." So with Christ, he said that if he went to prepare a place (and we know that he went) that he would come again, just to the place, to this earth, from which he went. And he will come again for the express purpose of gathering his people to him, after he has returned. Now let me illustrate that a little plainer if I can. Supposing here is a man in your midst who is a good financier, and he sees that all of you have a hard time keeping the wolf out of the house, and he says to you all, "What think? I have a notion to go and prepare a better place for you, and when I have the place prepared I will come for you; will you go?" You all, to a man, say, "Yes; we will go." Now he starts, and where will he go? Of course, as he is a man of business, he will go direct to headquarters, to Washington, to the Secretary of the Interior, and to the President, and there he makes the arrangement with those men to locate his colony, and he gets all the papers to show where his people shall locate, and the papers say that he shall locate on ten thousand acres in Arizona. Every point and corner is minutely set forth. He does not go

near the land, but he comes back here and calls you together and says to you, "I am now ready to take you to your home. I have prepared a place for you; so come, let us go." And he takes his colony to their new homes. Just so with Christ. He said, "I go to prepare a place for you; this is not good enough for you." And where did he go? To headquarters, to the Secretary of the Universe, to the President of the Earth, and there he is preparing a place for us, and the time is nearly up for his return. Then he will gather in one all his children onto this earth as their final home. But as Jesus said in Mark 13:32-37: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of Man is as a man taking a far journey [yes, he has taken a far journey to prepare a place for us], who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." So it is our duty to watch. And if we have nothing else to watch, we might find enough to do by watching our brother, or our neighbor, so that they do not fall asleep, and will not be ready when the Savior comes, and therefore will be left out when the gathering takes place, so we want to be sure to keep them at their post, so that they will not be missed. But the poet has truly said in his beautiful hymn:

"Arouse, arouse, why idly stand?
 Why sit at ease with folded hand?
 There is a work for you to do,
 No other one can do for you.
 Arise and work, though great or small,
 For by our works we stand or fall.

"Arouse thyself to diligence,
 With others' work take no offense;
 For if they do not interfere
 With thee or thine, why needst thou care?
 Or if they do, care not at all;
 By their own works they stand or fall.

“The ‘hope of life’ doth not depend
 On what is done by foe or friend—
 We are free agents; we can choose
 The ‘better way,’ the bad refuse.
 This agency God grants to all,
 By our own works we stand or fall.

“In sweet commingling harmony
 Let all our works with faith agree;
 For Christ, the Judge, in the last day
 Will judge our deeds, the Scriptures say;
 He as their deeds rewardeth all,
 Then by our works we stand or fall.”

So from that I learn that it is best that we watch ourselves, lest we go to sleep, and are not ready to be gathered, when the Savior comes. Isaiah has also portrayed a wonderful change that will take place on this earth about the time when the Lord's prayer will be answered. Let us hear what he has to say in 11:4-9: “But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: [now he gives us the reason for it] for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” Oh, won't that be grand? Everything will be peace and unity, love and harmony. I might also quote what Isaiah says in the 65th chapter, but it would be almost a repetition of what has just been read to you. It all proves that this earth is to be restored again, just as good and perhaps better than it was before it was cursed, because of the disobedience of man. Disobedience brought the curse, and obedience will bring the blessing again. But I certainly have given abundance of proof that this earth will be fitted and prepared for our final abode. So now I will

give you a few quotations whereby to locate hell. Peter in his first letter 3: 18, 19 calls it a prison, and says that the spirits were there. Jesus says in Luke 16: 19 that the rich man was in hell, and that there was no water there. Zechariah says in 9: 11 that it is a pit, and that there is no water there, so that it must be the same place Jesus referred to. Isaiah says in the 24th chapter 22, 23, that the wicked shall be gathered in the pit, and shall be in the prison. So I think that they all agree, that hell is the pit or prison. Now, since we have decided on what the name is, we will try and locate it. We have a statement which will give us some light on it. In Ezekiel 31: 16: "I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth." There he said that hell, the pit, was in the nether parts of the earth, or in the center. They also went down into hell with him. I also want you to notice particularly that they always use the word *down* to hell or pit—always down. "To whom art thou thus like in glory and in greatness among the trees of Eden? Yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth." There it is the same thought that they shall be brought down to the nether parts of the earth, to hell; so hell must be there, in the earth. But we will turn to Ezekiel 32: 18-30: "Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit." So we have the pit in the center, or nether parts, again. "The strong among the mighty shall speak to him out of the midst of hell with them that help him. . . . Whose graves are set in the sides of the pit." So, then, if the graves are in the sides of the pit, then the pit must be inside, or beneath the graves. "And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war." So you see all along it is down to hell, or to the pit in the nether, or center, part of the earth. Now we will see what Moses says in Numbers 16: 32: "And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them; and they perished from among the congregation." So we see that they went down to hell, or to the pit in the earth. The Psalmist understood it just the same. See Psalm 63: 9: "But

those that seek my soul, to destroy it, shall go into the lower parts of the earth." Psalm 88:6: "Thou hast laid me in the lowest pit, in darkness, in the deeps." That is the same place—in the deeps, in darkness. That agrees with what Jesus said in Matthew 8:12: "Shall be cast out into outer darkness, there shall be weeping and gnashing of teeth." Also in Matthew 22:13: "Cast him into outer darkness." Peter says in 1 Peter 3:19 that Jesus went to preach to the prisoners, and of course they were in prison, or in hell; and in Acts 2:31 we read, "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." So according to that Christ went to hell, to the prisoners in the pit, or in hell, to preach to them. Now we will call on Jesus to tell us just where he was while he was in hell, or in the pit, or prison, preaching to the prisoners. Matthew 12:39: "But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be [now mark it] three days and three nights in the [grave? No] heart of the earth." Now does Jesus know where he went to in order to find the prisoners? If he did not, who did? Now in Revelation 5:3: "And no man in heaven, nor in the earth, neither under the earth, was able to open the book, neither to look thereon." Well, according to that there must be people under the earth. Yes, sir; for that is where hell, the pit, or prison, is. Now avoid it. And may God help you all to be so happy as to gain an inheritance in this world. Thank you for your good attention, and God bless you all. Amen.

WHAT IS TRUE RELIGION, AND HOW CAN WE GET IT?

THE text is found in Acts 16:30, and reads thus:

“And brought them out, and said, Sirs, what must I do to be saved?”

An additional text is found in Daniel 5:27:

“Tekel: Thou art weighed in the balances, and art found wanting.”

I do not propose to weigh anyone to-night, but I will adjust the gospel scales, and let each one of you weigh yourselves and see whether you are wanting; if you have the right kind of religion you will come off par; if you have not the right kind you will be wanting. You know that everything in this world is weighed and measured according to the law and standard of the country; sixteen ounces we call a pound in avoirdupois, less than that is not a pound, it is wanting. Thirty-six inches we call a yard; less than that is not a yard, it is wanting.

So also is religion. It must come up to the standard given in the law, the Bible. I do not like that term or expression, “getting religion.” It sounds to me so much like as if we could scoop it up by the shovelful or cartload, or buy it in bulk or at retail. But as Webster says “religion is a system of faith and worship,” so we will use it in this examination as such. When I make the statement, or ask the question, What is true religion, some one may ask the question, Are the religions not all true? I answer yes, and I answer no. The religions are all true religions in one sense of the word. But they will not all save us in the kingdom of God. I believe that every man’s faith and practice is a religion, but it will not save. We have a Republican religion, a Democratic religion, a Freemason religion, and I might go on and mention dozens of other kinds of religions, but not one of them is up to the Bible standard, and will not save us in the celestial kingdom of God.

I find some men in Bible times had a religion that was not the right kind; for instance in Galatians 1:13, “For ye have heard of my conversation in time past in the Jews’ religion, how that beyond measure I persecuted the church of God, and wasted it.” Now there is not one of you that would say that that man had the right kind of religion, while he was killing the saints and persecuting the church of God. And yet there are some to-day who claim to have religion who are doing the very same thing;

and if that man we read of in the Bible did not have the right kind while doing that, then it is reasonable to suppose that those who do that to-day have not the right kind either. But we can find another place in the Bible where a man did not have the right kind, and yet he was sure that he had. See Acts 26:5. "Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee." You see he was very religious after the straitest sect, and yet he was killing the saints. Not a very good kind of religion was it? Yet he was very zealous, hear what he says in Acts 22:3, 4, "and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women." What do you think of that kind of religion? That was not the right kind. So you see that my question is a very appropriate one, "What is true religion?" Now we will find one more place where we will read about a wrong kind of religion. James 1:26, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." What think you; will that kind of religion save a man? A vain kind? I surely can not believe that it will. And there are people who are so full of that kind of religion that they fairly bubble over, and yet after all they will be disappointed, for it is vain, and will not save them, so you see again that my question is right in place, "Have you the right kind of religion?"

Now we will see what the right kind is, James 1:27: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Here we have the standard to go by: "To keep himself unspotted from the world." The right kind of religion will help us just as much on Monday as it will on Sunday. A Sunday Christian and a Monday devil will never be saved; that is not the right kind. The right kind of religion will help a man or woman to keep themselves unspotted from the world. A religion that will make a man better than he was before is the right kind, but if the world says, "Look out for that man; for he is a church member," that is not the kind to save you. If we want to be saved where the apostles are, we must have the same kind of religion they had; and if we must have the same kind of religion that they had, I think that you will all agree with me that we must get it the same way that they got

it. Now Paul tells us more of that kind of religion in Romans 12:2. "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." You see it is the same thought, To keep yourselves unspotted from the world. Now for our answer. "What must I do to be saved? or what must I do to get religion?" Suppose I should ask that all important question of the ministers of to-day; how many answers would I be apt to get? Just about as many different ones as I would ask different men, and yet each one claims that he is telling us the correct way to be saved, or to get religion.

But let us try that in another way, and see how it will work out. Supposing a man in England hears of a place or State in America called California, and he is told that it is equal, if not better than the Garden of Eden ever was, and he comes to this country for the express purpose of going to that State and making that his home. But when he gets to this country he finds that it is much larger than he looked for, and is not sure what way he must go in order to get to that grand State. He meets a man, and he says to him, "Sir, can you tell me which way I must go so that I will get to California?" The man answers, "No, sir; I am not in that line of business; but do you see those four men standing down there on the crossroads? You see one standing on each of the corners?"

"Yes, sir; I see them."

"Well, you go to one of them and he will direct you; that is his business; he makes his living that way."

The Englishman goes to the man and says to him, "Sir, is there a place called California?"

"Yes, sir," says the man.

"Will you please be so kind as to tell me which way I must go to get there?"

"Oh, most assuredly; that is my business. I have been to college seven years preparing myself just for that business; that is the way I make my living, and oh, my dear sir, I am so glad you have made up your mind to go to that grand country."

The man says, "Then you have been there?"

"Oh, no; I was never there. But I have made it a thorough study, so that I can direct others there. And now, my dear sir, make no delay, but start at once. Go right straight south, and keep right on. Oh, I am so glad that you are making the start."

So our Englishman pays his dues and starts southward to

California. But during this time there is another man sitting on a little hill not far off, laughing his sleeve full at that dupe going south to California. But the Englishman goes right on, and is as happy as can be, he sings and shouts, and claps his hands and hops along as light-hearted as a sixteen-year-old girl. But hold, says one, he was not on the way to California at all. Yes, but that man told him he was, and he believed it, and he was happy over it.

But soon after he started, a Welshman came along, and he happened to come to the man on the other corner of the road. Now the man up on the hill said, Let us see what directions he will get? So our Welshman says to the man on the other corner, "Sir, can you tell me about a State called California, and how I can get there?"

"Oh, yes, indeed sir; that is my business sir; that is the way I make my living sir. Oh, I am so glad that you have at last concluded to go to that fine State."

"Then you have been there?"

"Oh, no; but I have made it a study for seven years, how to direct good, honest folks there. And now, my dear friend, don't delay, but start right east, and keep right on. Oh, do not falter by the way." (The man on the hill chuckles again), but the Welshman starts eastward, and he is just as happy as he can be; he sings and shouts, and claps his hands for joy, because he is on the way to that grand State. Yes, says another, but he was not on the right way, I know. But the man told him he was, and he believed it, and was happy in his delusion.

Just then a German came along, but he happened to meet the man on the other corner of the road, and he asked him the very same question, and that man answered him just the same, saying, "Yes, sir; I can tell you the right way; that is my business."

The Dutchman says, "Then you have been to that good land?"

"Oh, no; but I have made it a study for five years, so that I can tell you just how to go. Now, my German friend, I am so glad that you have made up your mind to go to that fine country. Now don't delay, but start right north, and do not get discouraged, for you will find some hard hills to climb before you get there." Our good honest German pays his fees and starts north toward California. And he is just as happy as he can be; he claps his hands and shouts, and sings,

"Gott du bist der Nationen Held
Und jedes folk ist dein," etc.

But, says one, he was not on the right road, I know it. But the man told him that was the way, and he believed it, and was very happy in his delusion. The man on the hill still chuckles, and says, There goes another sucker.

Just then a man from Norway came along, but he happened to go to the man on the other corner of the road.

"Now," says the man on the hill, "let us see what kind of directions he will give that man?"

The stranger says, "Sir, can you tell me the road to California?"

"Oh, yes, indeed sir; that is my business."

"Have you ever been to California?" asked the stranger.

"Oh, no; but I have made it a study for years to direct good people like you to go there. And now my dear sir, I am truly glad that you are so resolute as to make the start, for it takes nerve and resolution to make the start."

"Well," says the stranger, "which way must I go?"

"Oh, my dear sir; it doesn't make any difference which way you go, just so that you go, but you must make the start, and keep right on. Oh, dear sir; go."

"But," says the stranger, "I see a board on that post that says to California, and that points west; how is that?"

"Oh, well; oh, well; well that is the way I think, maybe that is the way that they used to go. But then it doesn't make any difference now, I have studied the way considerably, and I am satisfied that it makes no difference which way you go, only so that you go."

The man on the hill says, "Well, if that does not beat the world what money will do!"

But the man starts some way, and he is just as happy as he can be, because he is on the way to that grand State. Now, my friends, how much brains would it take for us to decide that those men could not all be right? A man with a thimbleful, and that about half paralyzed, could tell that they could not all be right. It is possible that all four may be wrong, but it is impossible for all to be right.

But just about this time a man came along with a little grip-sack in his hand, and he saw the man upon the hill and he said to him, "Friend, what are you doing there?"

He answered, "Well sir, I have been watching some of the

doings of this old world. Four men came along since I came to this spot, and all four asked the same question to those four men that you see on those four corners of the road, and the question was, Which way must they go to get to California? And, will you believe me? each one gave a different answer! And more than that, each one claimed that he was sure that he was right, because he had made it a study. Now, sir, I tell you; I have just made up my mind that the whole matter is a humbug, and that there is no such a place as California, and that those men are nothing but a set of swindlers, and ought to be arrested for fraud; that is where I stand."

"Well," says the man with the little grip, "they may be swindlers, and deceiving the people, but let me tell you, sir, that there is a place called California, and I know it."

"Were you ever there?" said the man.

"No, but I get communications from there almost daily, and if you want to go there I can tell you most assuredly which way you must go."

"Yes," said he, "that is just what those others said."

"Well," said the man with the grip, "I will tell you the old way, and the sure way. California is west, and to go there you must go west."

"Yes," said the man, "that is what is written on that signboard, and I heard that man by it tell one of those men that used to be the way, but it did not make any difference now."

"Well," said the grip man, "how inconsistent that is! Now, my friend, let me tell you; if you want to go to California you start west, and you will not go far till you will find some California fruit right along the road; and now mark it, just as soon as you get off from the right road you will not find any of the fruit; and will not be deceived, for I know it."

"Well," said the man, "you talk so reasonable that you have about convinced me that there is a place like that, and that agrees with the old landmarks, too; they all point west for California, and I will try it."

"But," says one, "what has all that to do with my getting religion?" It has just this to do with it. You ask a man on this corner, What must I do to be saved? or to get religion, and he will say, All that you have to do is to believe on the Lord Jesus Christ, that he died for you, and you get religion, and are saved; that is going south. You ask the one on the other corner, What must I do to be saved? and he will say, Oh, I am so glad that

you are making a turn; oh, it is high time for you before death overtakes you, and your soul is launched into hell to burn and roast for ever, from whence there is no return, and no room for prayer. Now, my dear brother, in order to be saved you must be born of the Spirit."

Then I ask, "How am I born of the Spirit?" "Well, you must be born of the Spirit. Of course we can not tell just how it is done; but we must take it for granted that we must be born of the Spirit. And now I believe that I am born of the Spirit."

"Well, how do I know it?"

"I know it because the preacher told me so, and I am told that's all that I had to do, was just to confess that I was born again, born of the Spirit, and I had religion. And I am happy, just as happy as the man that went south to California. I know what I am telling you, for I was right through that very mill once."

I say to that man, "Well, but see here; a man told me that I could not be saved unless I was baptized in water, and he will answer, "Oh, that used to be believed and taught, but it is a mistake, all we need is to be born of the Spirit."

Well, but does not the Bible say that I must be born of water?

"Oh, yes; it says so, but that does not mean water, that means truth; when you read that you must say, born of truth and the Spirit, and then you have the real meaning."

It used to be, when the signboard said west to California, it meant west, but now when it says west it means east. When the Bible said *water* it meant *water*, but now it means *truth*. I heard a man say once, in the pulpit, "that some people believed that they could not be saved unless they were dipped in the water; but," said he, "that is a mistake, for those who believe that make water their God, for the water is to save them. But there is no salvation only by being born of the Spirit." Upon another occasion, while I was holding meetings in Montrose, and preached a sermon on baptism, a preacher took it upon himself the next night in his church to ridicule the idea of baptism, and among the rest he said, "Here are the Baptists; here are the Campbellites; and here are the Latter Day Saints, who are for ever paddling around in the water like water puppies, and I expect that we will soon hear of them going to heaven splashing in the water." Well, in my reply I said that I would much rather for him to hear that we all went to heaven splashing in the water, than for him to hear that we had gone to that hot place over dry land, and be-

fore the door was really closed on us, that we would be crying for a drop of water to cool our tongues, for we are tormented in these flames. But that man advised to go eastward, and the man on the hill, the infidel, laughs at the duplicity and foolishness of it all; and no wonder, for such work makes infidels out of thinking minds.

But here comes another one and asks the man on the other corner, "Sir, can you tell me what I must do to be saved?"

"Yes, indeed; that is my business, and I am so glad that you are going to seek heaven. Well, sir, you believe the Bible, do you?"

"Yes, I think I do."

"Well, the Bible says that we can not get into the kingdom of God except we are born of water."

"Well, but I heard a man say that we could, that baptism was just an outward sign of an inward grace."

"Well, when you hear a man say that again, ask him to show where that is in the Bible."

"But look here, that man said that we had to be born of the Spirit, or we could not be saved."

"Oh," says the preacher, "he is wrong there, for there is no spiritual baptism now, not since the day of Pentecost; all the spiritual baptism that you get now is what is in the word; so you can plainly see that that man was wrong."

Now you see here we have three men who have been to college for years studying the plan of salvation, and each one came out at a different door and therefore teaches a different way, and all from the same Bible, and all sent of God (?) and each one flatly contradicting the other; the man on the hill, the infidel, laughs; that is going north to California.

Now comes another and asks the same question from another man on the corner, and he says, "What must I do to be saved? What must I believe?"

"Oh, it doesn't make any difference what you believe, only so you are honest and sincere in what you believe; any way at all is good enough." That is going any way that you please. Now, if it was impossible for all these men to be right in pointing so many ways to California, it is possible for all these religious guides to be right? No, never, they can not all be right; they may all be wrong, but they can not all be right.

I read once about Mr. Ingersoll going up to Kalamazoo, and while there he, as was his manner, scored the churches unmerci-

fully. A lady preacher was present (always when I read about lady preachers it comes to my mind what the angel said to John as recorded in Revelation 2:20), and she said, "Mr. Ingersoll, you do my church an injustice, for I do not ask my members to believe in a Devil or hell, as you say."

He said, "Well, what do you ask them to believe?"

"I do not ask them to believe anything, in particular. I do not ask them to believe in heaven, Christ, the Holy Ghost, the Devil, or hell; they can believe just what they have a mind to."

"Well," said the colonel, "that is the church for me; if I was here I would join your church."

The lady said, "Why not join it at any rate?" And she gave him the hand of fellowship then and there, and the reporters got hold of it, and the papers said that Ingersoll was converted and joined the church. But he said he would never have known it if he had not read it in the paper. I do not know whether the story is true or not; papers do not lie, writers do sometimes. I came to the conclusion that instead of Ingersoll joining the church, that the church joined Ingersoll.

Once I attended a protracted meeting, and when the excitement got pretty high, I got excited too, and with some of the rest went to the anxious seat, and the third night that I was there one of the leaders came to me and asked what I was doing there? I told him that I was trying to get religion, and I was truly in earnest. He said, "You have religion and you don't know it; just get up and confess Jesus, that is all that you need do."

Well, I was like Mr. Ingersoll, I got religion and I would never have known it if that man had not told me. But I came to this conclusion, that I got religion and did not know it, and lost it and did not know it. So I got religion and did not know it, I lost it and did not miss it, and when I lost what I never had, I had just as much left as I had before I got any. So I was out nothing in this deal. Oh, what nonsense! then call it religion or gospel.

But about the time the last man came along who told his convert that it made no difference what he believed, only so that he was sincere, a man with a little book grip came along, and seeing the infidel smiling, said, "What seems to tickle you?"

"Oh," said he, "I am amused to see how the people will be fooled and led around with inconsistencies about religion. Just look at those folks all going to heaven and all going different ways, when at the same time it is all a hoax."

"Well," said the man, "as for it all being a hoax, there is where you are wrong, but as for going there, or as to being saved, you certainly are right, for they can not all be saved, and all go different ways."

"Well," I said to him, "did you ever see God?"

"No; but I get communication from him quite frequently. He certainly answers my prayers; and, if you will but make the right start, you will know for yourself that there is a God, and that he hears your prayers. John 7:17, 'If any man will do his will, he shall know whether I speak of myself.' And, my friend, you will not be long in the way till you will get evidence that Satan can not overthrow."

Well, I thought that looked so reasonable, and the proposition so clear, that I said, "I will try it."

So on the 18th day of January, 1880, I was baptized, and three days later my father sent me word that if I did not renounce those (well he used some big words, you know a preacher can use some big words and it is not swearing), renounce these Mormons, that he would disinherit me and erase my name from the family record, and that I could never set my foot in his house again. I told my sister to tell him that if he had the State of Iowa to give me, he could not change my faith. You see, dear friends, that in three days I had proved that the man had told me the truth. My father did disinherit me; he wrote his will that John shall have ten dollars and no more, because he joined the Mormons; he erased my name from the record. If anyone would ask for John Roth, he would say, I don't know him; there is a John Mormon living over there. When my good old mother lay dying, as all supposed, and she requested my sister to call me in to see her, my father said no, he can not come in here while he belongs to that church. So you can see that if I did not have the evidence that the work is true, I could not stand or have stood what I did. And Christ said the truth, "He that doeth the will of my Father shall know of the doctrine." So can all of you know also.

In John 14:15-23, "If ye love me, keep my commandments. . . . He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . 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." Now I might tell you to-morrow morning that I love Jesus, but the proof of it all is that I kept his commandments. If I

say that they are changed, or that when Jesus says water, that he did not mean water, that is proof that I do not love him, or I would not contradict him in his teaching. In Matthew 28:20 Jesus says, "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." That has the same thought, that we must keep all that Jesus taught. And that is the only way that I can prove that I love him. I read still further in Psalm 19:7, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Now if the law of the Lord is perfect, and it takes that perfect law to convert the soul, is it not reasonable that if we change that perfect law the very least, then it loses its perfection, and can no longer convert the soul? for you know that you can not change anything that is perfect, and still leave it perfect. So if it takes all of that perfect law to convert the soul, who has a right to say that it used to take it all, but now a part is just as good? and therefore will ignore part of the commandments of Christ, and still claim that they love Jesus, they can not do so; they deceive themselves; and when they are weighed in the balances, they will be found wanting. Paul says in Romans 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." You see Paul makes no distinction; all are alike to God, it takes the whole gospel, not only a part, but it takes all to save us.

But I want you to remember that we are still to find out what we must do to be saved (or get religion). First I am going to prove that it will take all, and not only a part of the gospel to save us. Now see what John says in his second letter 1:9, "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." I can see no chance in that for anyone to eliminate a single thing from the plan of salvation. But let us hear the verdict of those who say that we can be saved now and not comply with the whole perfect law of Christ, 10th verse, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him godspeed: for he that biddeth him godspeed is partaker of his evil deeds." Not much consolation in that for one who reads what Jesus says in John 3:5, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

How dare a man say that he loves Jesus, and also say that

Jesus did not mean what he said in that text; is he abiding in the doctrine of God or Christ? No, verily no; and he will be found guilty before God and Christ. And again Paul says in Galatians 1:6, 7, "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." Is it not perverting the gospel when we say that we can be saved without being baptized in water, or that there is no more baptism by the Spirit? No, it truly is not another gospel, only those men pervert the true gospel of Christ. But let Paul tell us how they shall end up. Eighth verse, "But 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. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." That is pretty tough for those who say that we do not need all that was taught by Paul and Christ and the rest of the apostles. And that agrees with what Jesus said, "Teach them to observe all things whatsoever I commanded you." And those who are sent of God will preach all just as Christ and Paul and the rest preached; for proof see John 3:34, "For he whom God hath sent speaketh the words of God." I understand by that, that anyone who does not speak the words of God as Jesus and his apostles did, he is not sent of God, and God and Christ will not recognize his work nor his converts, but he will be cursed. I read in John 8:31, "If ye continue in my word, then are ye my disciples indeed." In how much of his word? I understand by that, if we want to be his disciples indeed, that we must continue in all of his word, and if we ignore or repudiate one single principle of his law, then we are not his disciples.

Now we will see what a warning the apostle gives us in 1 Timothy 6:3-5, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." Paul did not have a very good opinion of those who did not teach the words, even all of them, of our Lord Jesus Christ. He said that they were destitute of the truth, and Jesus says in John 17:17, "Sanctify them through thy truth; thy word is truth." So accord-

ing to that they have not the word of God, and therefore they teach man's precepts, and think that gain, a large salary, is godliness. Now the question arises, What are the wholesome words of our Lord that Paul refers us to? We will try and find them by turning to Hebrews 6: 1, 2, "Therefore [not, I. T.] leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Now Paul says these are the principles of the doctrine of Christ, and if any man teach otherwise, and does not teach them or consent not to them, he does not teach the truth, and Paul says that if man or angel teach otherwise, he shall be accursed. So you see it stands us in hand to know whether Jesus taught them, and if he did, we must also, for that is the way that they got religion in his day, and it is the way that we must get it also, if we want the kind that Christ and the apostles had. But my time is up. I will continue on this subject to-morrow night, so come out again. Thank you for your close attention.

WHAT IS TRUE RELIGION, AND HOW CAN WE GET IT?

WHAT must I do to be saved? Or what is true religion, and how shall or can we get it? (Acts 16:30.)

I am truly glad to see so many out to-night again, I think you must be anxious to know whether you have the true religion, or whether possibly you have been deceived, and at the "reckoning day" you will be weighed in the balance and found wanting. Oh, what a sorrowful day that will be to a great many of the human family! It is always best to be on the safe side, so we will continue our examination. "What must I do to be saved?"

My last quotation last night was in Hebrews 6: 1, 2, where Paul set forth the principles of the doctrine of Christ. I would like to set those principles before you in the form of a ladder.

Now we will begin at the bottom of the gospel ladder and call the first or lower round *hearing*, because Paul says in Romans 10: 14, "and how shall they believe in him of whom they have not heard?" So then the first thing for us to do is to go and hear the preaching of the true gospel, and if we refuse to go and hear

when we have the chance, then we are guilty. Then after we hear, the next round is to have *faith*, to believe what we heard; the next round is to *repent* from all our evil ways, do right where we have done wrong, resolve to do wrong no more, and then stick tenaciously to our resolution. The next round is *baptisms*; you

Salvation
Eternal Judgment
Resurrection
Laying on of Hands
Baptisms
Repentance
Faith
Hearing

will notice that is in the plural, thereby meaning water and the Spirit. The next round is *laying on of hands* for four different purposes, which we will notice more minutely further on. The next round is the *resurrection* of the body, and the next is *eternal judgment* of everyone who has lived, now lives, or ever will live. Then the last round; after we have complied faithfully with the foregoing, then comes *salvation*. That is what we all want to work for. "What must I do to be saved?" is still before us. Now remember Paul says in 1 Timothy 6:3-5, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness: he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

You will notice in particular that the apostle says, "If any man teach otherwise." I understand by that if any man does not teach what Jesus taught, he has not, or does not teach the word of God; and if a man does not teach the words of God, he must be teaching the words of man; and if he does not teach the words of God, Paul says he shall be cursed. (Galatians 1:8, 9.) Now we will see whether the principles of the gospel as I have set them forth in the ladder, were taught by Jesus. We read in Mark

9:7, "And a voice came out of the cloud, saying, This is my beloved Son: hear him." Now let us hear him. John 14:1, "Ye believe in God, believe also in me." There Christ taught faith. Mark 1:15, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." There he taught faith and repentance. Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." There Jesus taught faith and baptism. John 3:5, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Is that strong enough to prove that Jesus taught that we must be baptized in water? If not, see John 3:22, "After these things came Jesus and his disciples into the land of Judea; and there he [Jesus] tarried with them, and baptized"; 26th verse, "He that was with thee beyond Jordan, to whom thou bearest witness, behold, the same [Jesus] baptizeth, and all men come to him." I think that is strong enough to prove that Jesus taught baptism, and also practiced it. But the objector says that in John 4:2, it says that Jesus did not baptize anybody; well, let us read the last line of the preceding verse, "Pharisees had heard that Jesus made and baptized more disciples than John." Will the objector please tell me how that such a false rumor could get out at that time if really Jesus baptized no one at all? There we have the statement positively made at three different places that Jesus did baptize, and that other statement is not properly translated; first you will notice that the whole verse that says Jesus did not baptize, is placed in parenthesis, the proper rendering is "though he himself baptized not so many as his disciples; for he suffered them for an example, preferring one another." (Inspired Translation.) And with that before us it removes all conflict, and leaves no contradiction, so that proves abundantly that Jesus did baptize, and taught it.

Now for the laying on of hands, the next round. Acts 9:12, "And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight." Here we have a positive command direct from Jesus to go and lay his hand on Saul. Now what was the object or purpose of it? 17th verse, "And Ananias went his way, [and did just what Jesus told him to do] and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, [now mark it] hath sent me, that thou mightest receive thy sight, [that is one object], and be

filled with the Holy Ghost." There we have another object or purpose for the laying on of hands, and it was a direct command of Jesus for Ananias to do so.

Now we will try the next round in the ladder, the resurrection; did Jesus teach that principle? John 11:25, "I am the resurrection, and the life;" also John 5:28, 29, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth." I might give more on each of the different principles, but all I care for is to prove that Jesus taught each of these points of doctrine, and that if man or angels teach them not, or teach something else in place of them, they will be cursed.

Now did Jesus teach a judgment? Yes; see John 5:22, "For the Father judgeth no man, but hath committed all judgment unto the Son." Now for the last one, did Jesus teach salvation? See Mark 16:16, "He that believeth and is baptized shall be saved."

So we have proved that Jesus taught every one of those eight principles, and therefore I contend that we must also, because they are the wholesome words of Jesus, and if any man teach otherwise, he hath not the truth, the word of God. (John 17:17); also in 2 John 1:9, 10, 11, "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. If there come any unto you [man or angel], and bring not this doctrine [that Jesus taught], receive him not into your house, neither bid him godspeed: for he that biddeth him godspeed is partaker of his evil deeds." That is quite strong, is it not? That even a preacher or an angel who does not teach all that Jesus taught, is evil; he may make quite a show of piety, and perhaps get ten thousand dollars a year for teaching what he calls gospel, if it is not that which Jesus taught he will be punished as an evil doer, then what will become of his converts? Think of that as you go along. In 2 Thessalonians 1:7, 8: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." So you see that it is the same condemnation all the time for perverting the gospel and teaching something else.

Now, says the objector to me, you say that I must be baptized in water before I can be saved? Yes, that is what I claim. Well, says he, I do not believe that, because my preacher told me

that if I came to the altar and gave my heart to Jesus, and asked him to forgive me my sins, that he would do so. And I went to the altar and Jesus forgave me all my sins; and I know it, for just as soon as I was willing to give him my heart, I was oh, so happy. Oh, I felt to rejoice, and the preacher told me that was an evidence that my sins were all forgiven.

I have no doubt but you were quite happy, I presume that you were just about as happy when the preacher told you that your sins were forgiven, as that man that I spoke of last night that started south to go to California; he was happy and satisfied. But then if you are sure that you can be saved without baptism, then in order to accommodate you I will take that principle out of the gospel ladder, because if one can be saved without baptism, all can, and of course we do not need that.

But here comes another one and says, "I do not believe it is necessary to have hands laid on for the gift of the Holy Ghost, for my preacher told me that if I asked Jesus for the Holy Ghost, I would get it, and I did pray for it, and I received the Holy Ghost, and I know it, for I was so happy that I shouted for joy.

Well, I have no doubt that when the preacher told you that you had the Holy Ghost, you felt happy, perhaps fully as happy as that man I told you about last night; when the man told him he should go east and he would land in California, and he was just as happy as could be. But if you are sure that you can get the Holy Ghost without the laying on of hands, then of course we do not need to have that principle in the ladder any longer, and while we are running an accommodation train, we will accommodate you also and take that out.

But now, says another, "I do not believe in the resurrection." All right, you have just as good a right to your opinion as anyone else; so we will accommodate you also, and take that out of the ladder, for if one can be saved that way, all can.

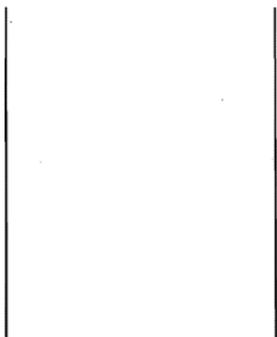
But says another, "I do not believe in the judgment to come. I believe that everyone is judged just as soon as he dies, and goes to heaven or to hell." All right, we will take you on to the accommodation train also, for you have just as good a right to your opinion as anyone else. And if we are going to be saved by our opinion, you will stand a good chance.

"But," says another, "I do not believe in repentance, because Paul told the jailer that if he believed in Jesus that he should be saved and all his household, and if he would be saved just by

believing, I can also." Truly so, well we will accommodate you also, and take that out of the ladder.

Now comes another, and I confess that he has just as good a right to his opinion as any other man. And he says, "I do not believe in any of them, I think it is all a hoax." Well, I am constrained to confess that if the opinions saved all the rest, then that infidel will be saved also by his opinion. Don't you think so?

My dear hearers, let us see how that ladder looks now, after we have used our opinions on it:



Faith is gone, repentance is gone, baptisms are gone, also laying on of hands, resurrection, judgment and salvation; everything is gone. Hear what Jesus says in Matthew 28:20, "Teaching them to observe all things whatsoever" [nobody objects to]. But O Lord, they object to it all. Then he says, "Oh, well, I will save them all." Oh, no, no, he never changes, and what it takes to save one it takes to save all.

I want you to take a good look at that first ladder, and see how it is made; then look at the [I was going to say] second one, but there is no second, no one would call that a ladder; that boy would call them a couple of poles, no ladder about it. Just so with the gospel, less than that which Jesus taught is not the gospel, and will not save us. But it seems some are going to try and be saved some other way than Jesus' way. But do you remember what Jesus said about those who will try to get to glory in some other way? John 10:1: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Not much consolation in that for one who ignores the gospel ladder principles, and

substitutes his own way to be saved. But, says one, I did what Jesus told me to do. What was that? Why, he said I should repent for the remission of my sins. Where? In Luke 24:47. Let me read it, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." I do not read it like you do. It does not say that repentance is for the remission of sins, but repentance *and*, not *for*, but *and* remission, the word *and* shows that there are two subjects under consideration; one is "repentance," the other is "remission of sins"; so in order to settle that we must return to the place where Jesus said that it should begin to be preached, and let them decide what was meant. Now we will go to Jerusalem and see how they preached it. Acts 2:37, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" You see the first thing for them to do was to hear, then when they heard they believed. So we have the first two rounds of our gospel ladder. Now let us hear what the inspired Peter said in answer to the question, "What must we do" to be saved, or to get religion, as we say to-day? Mark you, the Holy Ghost told him what to say, (38th verse), "Then Peter said unto them, Repent." You see that is the next round. Now comes the word *and* again, that we found in Luke 24:47, "Repentance and remission of sins." Well, what next, Peter? "*And* be baptized every one of you in the name of Jesus Christ." What is that for, Peter? Hear the answer: "For the remission of sins, and ye shall receive the gift of the Holy Ghost." Now we have it plainly settled how sins are remitted. Peter said it was by being baptized for it. Do you think that if Peter was in this room to-night, and anyone of you, or all of you should ask him what you should do to be saved, would he give you the same answer he gave those on that day? If he would, then you would first hear the word, then believe it, then resolve to do good and leave off doing bad, then be baptized for the remission of sins, then you should receive the gift of the Holy Ghost.

Some one says, "You read that every one should be baptized." Yes, I did. "Well," they say, "that includes children also, or it would not take in every one." I have no objection to including children if they do as Peter commanded them to do, "Repent." You see before one is a fit subject for baptism, he or she must repent; so when a child reaches the age that he can repent, which is about eight years or over, according to the intelligence and

training, then he ought to be baptized for the remission of sins. That is the way they got religion on the Day of Pentecost, and if we want to be saved where they are, we must have the same kind, and if we must have the same kind, we must get it the same way. Is that not reasonable and logical?

While we have found a Jerusalem preacher telling the people what to do to be saved, let us step into another protracted meeting going on by a preacher right from Jerusalem. I do not know how much money he got out of it, but I venture to say that he did not get thirteen thousand dollars, like the papers say that man did in Des Moines this winter. Let us step into Brother Philip's meeting, and see what they had to do to be saved. (Acts 8:5), "Then Philip went down to the city of Samaria, and preached Christ unto them."

I understand preaching Christ is to preach the same doctrine that Christ preached. And they heard what Philip said and believed it, and that gave them great joy. Some people think when they do a good thing or act, and it gives them joy and happiness, that they have the Holy Ghost; but they are mistaken; let us see, (12th verse,) "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women," and babies. Oh, no, that is man's way and not God's. You see they could not baptize the babies, because it says "they believed." How beautiful it all works out; all have to do the same thing to be saved. "Then Simon himself believed also: and when he was baptized," so you see it is to hear, to believe, to repent, to be baptized. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them that they might receive the Holy Ghost." Why, did they not have the Holy Ghost yet? I am sure it said that they had great joy! No, they did not have it yet, because they had not complied with the law whereby they could get that abiding Comforter.

Let me read another verse, "(For as yet he [the Holy Ghost] was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)" You see that they had not received the Holy Ghost yet, because they had not yet reached that round of the ladder, and that round is the laying on of hands; they had only reached the one below that one, and that was baptism. Now we will see what they had to do in order to reach the next one, (17th verse): "Then laid they [Peter and John] their hands on them,

and they received the Holy Ghost." That tells us what they had to do to be saved. How do you think I would fare at the judgment day, if I came before you as a minister, with the words of Jesus on record before me, as recorded by John 14:15, "If ye love me, keep my commandments," and Matthew 28:20, "Teaching them to observe all things whatsoever I have commanded you"? And I tell you that I love Jesus, and am willing to do whatsoever he says, and turn right around and tell Jesus that I can be saved without baptism and the laying on of hands, when Jesus positively says, in John 3:5, that I can not. I believe it would be just as mean an insult as it was for the Jews to slap him in the face, and say, Tell us who it was that smote you, you claim to be a prophet; now tell us who it is.

We are through with that meeting at Samaria, let us go to another and see how they do there. Twenty-sixth verse of Acts 8. Here we have an angel directing the preacher; let us see how he acts. "And the angel of the Lord spake unto Philip, saying, Arise and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert." Now some pervert that and say they were in a desert. No, but they were in the way to Gaza, and the meaning of Gaza was desert. It does not intimate at all that they were in, or near, a desert. The Spirit tells the preacher what to do, "Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him." You see that is the first thing again, to hear. We will read on: "The place of the Scripture which he read was this: He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth." After reading several verses, he stopped and asked for an explanation. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus."

You will notice that there is not a word mentioned here that Philip preached baptism, but let us follow them a little farther; it says he preached unto him Jesus. I understand by that he preached that Jesus was the Christ, and what the eunuch must do to be saved where Jesus is. Now if Philip said nothing to the man about being baptized, I would like for some one to tell me how the man knew anything about it, as the following will show: "And as they went on their way, they came unto a certain water:

and the eunuch said, See, here is water;" [can't we fill our jugs]? Oh, no, "what doth hinder me to be baptized?" So you can see when Philip preached Jesus unto them, he must have told him that he must be baptized in water. Can you see it? That is preaching Jesus. Some claim to preach Jesus to-day and still not preach any doctrine. Well, they are ahead of Philip just that much. Let us hear that preacher's answer, and I think the same answer would be good to-day. "And Philip said, If thou believest with all thine heart" [it is not necessary]. Oh, no, that is the way that man teaches now, but Philip was preaching Jesus. "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Are we not told to-day on the right and on the left, that is all that is necessary to save us? But let us see farther, "And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him." So we see that Philip, when he was directed by the Holy Spirit, told that man to be baptized. That is the way that man got religion; do you like that way? or would you rather try some way gotten up by man? and when you get to the judgment, and are weighed, be found wanting?

Another point in the last case I want to notice is this, that there is no place left for the intimation that the baptizing was done any other way than by immersion. I have a clipping right here, where a man tried to prove that it was done by sprinkling. He said, "How natural it would be for that great man riding out in his grand chariot, going through that dreary desert for him to have a large jug of water along, and when Philip was preaching to him, the thought just struck him about the water in his large jug, and he said to Philip, 'See, here is water in the jug, what hindereth me from being baptized?'" But there was a good old Baptist lady in the congregation who knew more Bible than did the preacher, and she could not stand that butchering of God's word any longer, and she called right out and said, "Yes, and Philip and the eunuch went down into the jug, and Philip baptized him, and the Spirit caught away Philip and the eunuch went on rejoicing in the jug." Then another woman said, "That must be the reason that the men are all the time peeping into the jug, they are still looking for the eunuch." Well, if he was baptized in the jug, or with water in the jug, then the woman was right, for it says that they went down both into the water, both Philip

and the eunuch; so let the water be where it will, they both went into it, and that settles it for immersion.

We will try another man that wanted to know what he must do to be saved. (Acts 9:6), "And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." I want you to notice that, What thou *must* do. Is God going to compel a man to serve him now? Is he going to take his agency from him now, and make him a good man? Oh, no; Paul wanted to know what he, God or Christ, wanted him to do; the answer comes back to him what he *must* do if he wanted to be saved, (or get religion). And if it was so that he must do that, it is just as possible that we must do the very same thing if we want to be saved. Well, what did he do? The Lord sends a man to tell Saul what he must do, "And the Lord said unto him, [Ananias] Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth." Saul was praying, he was repenting, but he must do more than that. "And Ananias went his way, [he goes now and does just what the Lord told him to do] and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, [Is that all? did he stop there? No,] and arose, and was baptized." You see in every case it comes to all the principles of the gospel.

Now, my kind hearers, Jesus told Ananias to tell Saul that if he wanted to be saved that he must be baptized and have hands laid on him for the gift of the Holy Ghost. Paul was as honest as we dare be; he was sincere as we can be, but he could not be saved until his sins were washed away by baptism. Oh, hold on, says one, Ananias did not say a word to Saul that he must be baptized that his sins might be forgiven. Well, let us see, Acts 22:16, "And now why tarriest thou? arise, and be baptized, [now mark it] and wash away thy sins, calling on the name of the Lord." Calling on the name of the Lord is not enough alone, he must be baptized to wash away his sins. Here we learn from Paul's own lips just what Jesus told that preacher to tell him; what he must do to be saved. If Paul was compelled to do all that, or he could not be saved, dare anyone of you say it is not

true, and that Jesus will save you on different terms? Dare anyone tell Jesus that he did not tell the truth at that time, and that you can be saved and not comply with what he told Saul that he must do? Jesus says in John 14:15, "If ye love me, keep my commandments." Do we love him? or do we only say we love him? "By their fruits ye shall know them." If we love him, we will do just what he tells us to do. Jesus says in John 8:31, 32, "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." How much of that truth must we continue in for us to be made free? Will half or one third do? No, it takes it all. The Psalmist says in Psalm 19:7, "The law of the Lord is perfect, converting the soul." If it takes all of that perfect law to convert the soul, then part of it will never convert a soul, so that it can be saved where Paul is.

You are invited to go with me to another salvation meeting, and see how they got religion. Acts 10: Here we have the account of a very religious family, he had religion, and all his household with him. The very angels came and talked to him. But notwithstanding all his piety and devotion, he could not be saved yet in the kingdom of God, for the simple reason that he had not done all yet that Jesus told Saul that he must do. And God sent Peter to tell Cornelius what he must do to be saved, and after he preached to them, "He commanded them to be baptized in the name of the Lord." You see Peter commanded him to be baptized, or he could not be saved. Can you, my hearers? Now see Acts 11:14, "Who shall tell thee words, whereby thou and all thy house shall be saved." Mark you, God sent Peter to tell him words whereby they might all be saved. What did he tell them? He commanded them to be baptized.

We will go to another place where people are getting saved. (Acts 16:14, 15.) And there was a woman who heard Paul preach, she believed it, then she resolved to do better. "And when she was baptized, and her household." Right in line with what Jesus told Saul what he must do, so must they, so must you, so must all that will be saved.

We will go to another place and see some more get religion. Acts 16:30, "And brought them out, and said, Sirs, what must [mark it, *must*] I do to be saved?" Paul tells him what he must do, "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

The objector says, "That upsets your whole former argument,

because there it says all that they had to do was to believe on Jesus.”

Well, I did not read that was all that they had to do. But I read that they *must* believe on him, and I still say so; they must believe. We will see what more they must do, (verse 32), “And they spake unto him the word of the Lord, and to all that were in his house.” You see that he had not spoken all the word of the Lord to them when he told them to believe; now follow on and see what the word of the Lord was. “And he took them the same hour of the night, and washed their stripes; [Is that all?] and was baptized, he and all his, straightway.” There we have the word of the Lord. It was not only believe, but he, as all the rest, had to do just what the law demanded of all. Those apostles dabbled around in the water considerably; well, I prefer to be in the water instead of fire. But I must continue. Acts 18:8: “And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing believed, [Is that all, only believe?] and were baptized.” That is the way they got religion, and that was the true kind. Did you all get your religion that way? if not, it may fail you at the judgment.

But, says the objector, in the case of the jailer there is good proof that the children were baptized, because it says, He was baptized and all his straightway.

I admit all that, but let us examine carefully, and not jump at conclusions too hastily. Acts 16:32, “And they spake unto him the word of the Lord, and to all that were in his house.” So I conclude that they were old enough to pay attention to what the preacher said. (Thirty-fourth verse), “And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.” Quite large babies when they are able to hear and understand, and believe and rejoice. And as faith and repentance must always precede baptism, and baptism always is for the remission of sins, it certainly excludes the very thought of anyone except adults.

We want to attend another meeting where they got religion, before I close to-night. (Acts 19:2-6.) Here we have a class of good people; they all had religion, but it was not all just right. I think just for the reason that they did not get it the right way. Paul came down there to hold a meeting, and when he found those professors he asked them this question, “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. [Now mark what follows.] When they heard this, they were baptized in the name of Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

In the first place I want to call your attention to the fact that all those had been baptized, but Paul saw at a glance that their baptism was illegal; first, because the man that had baptized them did not tell them that they had to have hands laid on them for the gift of the Holy Ghost, and therefore Jesus would not recognize it, for he had not sent that man, for Jesus says in John 3:34, "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." The words of God are that they shall lay on hands, and that man, or any other for that matter, who does not teach that, is not sent of God. For that reason Paul rebaptized them all. I have heard the statement made that the reason that Paul rebaptized them, was that John's baptism was not a Christian baptism, and Paul's was. Well, if such a claim is not enough to send the chills over a man; just think of it! a man claiming to believe in God, in Christ, in the Bible, and then read in John 1:6, "There was a man *sent from God*, whose name was John." I would be ashamed; I would stick my head in the sand, before I would throw into God's face that he did not send John; that his beloved Son, in whom he was so well pleased, was baptized by a heathen. All I have to say on that is, God have mercy on such blasphemers. No; the reason for the rebaptism was that that man had no authority. And more, that John never baptized those that Paul rebaptized; they do not say that John baptized them, but they do say that they were baptized with the same kind of baptism, that was by immersion, for that is all the kind they knew of then. Man had not invented any other kind yet.

Now if there was no virtue in baptism, and in the authority, why did Paul do that work over? And then he laid his hands upon them, and they received the Holy Ghost. You see that is just what Jesus told Paul that he must do, and he knew that what it took to save him it would take to save anybody else. So you see, my hearers, that there is only one way to get religion.

That is to get the true kind, the kind that will stand by us at the judgment. As I said before, I want to repeat, if we want to be saved where the apostles are, we must have the same kind of religion. If we must have the same kind of religion we must certainly get it the same way, for if we get it in any other way than they did, we can rest assured that it is not the genuine kind, and when we are weighed in the balances we will be "found wanting." You will see that in every instance which we have examined, they all had just the one way to be saved, they all must obey the same law. Even our dear Savior himself had to obey the law; he himself had to be baptized, and he says in Luke 7:29, 30, "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. [That was in or by water.] But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."

Well, I am afraid that there are many, many Pharisees and lawyers to-day. Baptism is the counsel of God; who dare reject it and still expect to be saved? We have learned what they had to do to be saved in Bible times. Are you willing to be saved the same way, or will you run your chances by being saved in some man's way? My time is more than up. Beg pardon for overrunning my hour, but this is such an important subject that I can hardly find a stopping place. I am not nearly through yet, so I will continue on this same subject to-morrow night. Thank you for your attention.

BAPTISM.

I AM glad that I have this opportunity of appearing before you again, and we will continue with the subject, in answer to the question as found in Acts 16:30, "Sirs, what must I do to be saved?" In connection with that text I want to use another one found in I Corinthians 10:15: "I speak as to wise men; judge ye what I say."

To-night I shall confine myself more exclusively to baptism. Before I enter into the subject I want to call your attention to a statement made by Paul in I Timothy 6:3-5, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." That statement is quite plain and pointed, and I think that we can all understand what Paul meant, that any man or woman for all of that, who does not teach just as Christ taught, has not the truth, or in other words, does not teach the word of God: for we read in John 17:17, "Sanctify them through thy truth: thy word is truth." So I take it from that, that those who do not teach as Jesus taught, do not teach God's word. And if a man does not teach God's word he must be teaching man's word, and if he does Paul says in Galatians 1:9, that he shall be cursed. I take it for granted that you are all Bible believers, "Therefore I speak as to wise men; judge ye what I say." I have heard the statement made that since baptism is not essential to salvation, and as the Bible is silent as to the mode of baptism, we ought to use the mode that would satisfy our minds. I think that I can prove that both of those claims are not true; that baptism is essential to salvation, and that the Bible gives us the mode also.

I want to call your attention to a statement made by Dean Stanley as recorded in a book called Dean Stanley on Baptism. And on page 21 I will read:

"We now pass to the changes in the form itself. For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptized' [Now mark his admission, that for hundreds of years they baptized just as the Bible taught,

and which was the real meaning of the word *baptize*. So if they do not baptize that way any more, then it is sure that they do not baptize like they did in Bible times. Quite a concession for the dean. But let me read on.] "It is also the meaning of the word *taufen*, (dip) [I will notice that word farther on, but will continue with Stanley], that those who were baptized were plunged, submerged, immersed into the water. That practice is still as we have seen, continued in eastern churches. In the western church it still lingers amongst Roman Catholics in the solitary instance of the cathedral of Milan, amongst Protestants in the austere sect of the Baptists. It lasted long into the Middle Ages. Even the Icelanders, who at first shrank from the water of their freezing lakes, were reconciled when they found that they could use the warm water of the geysers. And the cold climate of Russia has not been found an obstacle to its continuance throughout that vast empire. Even in the Church of England it is still observed in theory. Elizabeth and Edward the Sixth were both immersed. The rubric in the public baptism for infants enjoins that, unless for special causes, they are to be dipped, not sprinkled. But in practice it gave way since the beginning of the seventeenth century. With the few exceptions just mentioned, the whole of the western churches have now substituted for the ancient bath the ceremony of sprinkling a few drops of water on the face."

I want to notice a statement of Mr. Stanley before I read any more. He says for about seventeen hundred years they all baptized like they did in Bible times, which was, or which carried with it the very meaning of the word. Where and when does the Bible, Christ or the apostle, say that for hundreds of years they should baptize, then abandon the bath mode, and substitute sprinkling a few drops of water on the face, and call that baptism? Is that teaching the wholesome words of our Lord Jesus Christ? or is it teaching the doctrine of man? "I speak as unto wise men; judge ye what I say." We will let Mr. Stanley give us his reasons for the wonderful change from baptism to sprinkling. Hear him. "The reason of the change is obvious." Obvious means evident; it is "clear." We will see how clear it is that they had a right to change God's law. I will read: "The practice of immersion, [now mark the blasphemy,] apostolic and primitive as it was, was peculiarly suitable to the southern and eastern countries for which it was designed, and peculiarly unsuitable to the tastes, the conveniences and the feelings of the

countries of the North and West." Kind hearers, we have it settled; yes, it is clear, why they sprinkled instead of baptizing; it is just because that Jesus did not know that immersion was not suitable to the tastes of the people of the North. Then Jesus should have said, Verily, verily, I say unto thee, Except a man in the South country be born of water and of the Spirit he can not enter into the kingdom of God. But in the North or cold country, or to those to whom it is not to their taste or congenial to their fine feeling, they can be sprinkled. He admits that it was apostolic and primitive, then "If any man teach otherwise, and consent not to the wholesome words of our Lord Jesus Christ, he shall be cursed." Does Stanley teach the words of Christ? "I speak as unto wise men; judge ye what I say."

Stanley again: "Not by any decree of Council or Parliament, but by the general sentiment of Christian liberty, this great change was effected." Oh, shame on such man-made doctrine; Christ did not know, and the holy apostles did not know what Christian liberty was; but it takes the wise of this age to tell us what Christian liberty is (?) and Jesus, according to Mr. Stanley, made a fearful blunder in John 8:31, 32, "Then said Jesus 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." Jesus says that by continuing in his words we shall be free. Stanley says leaving the ancient apostolic way will give us liberty, and then by arrogating to us that wonderful Christian (?) liberty, then we can change any of Christ's ordinances at will, because it agrees with Christian liberty to do so. Now for more of Stanley's wisdom: "There is no one who would now wish to go back to the old practice." Oh, hold on, Mr. Stanley, you must not judge all men by yourself. Yes, indeed, all of God's true followers are willing, yea anxious, to go right back to the old apostolic way of baptism. Now hear more of Mr. Stanley's logic. "It had no doubt the sanction of the Apostles and of their Master. It had the sanction of the venerable churches of the early ages, and of the sacred countries of the East. Baptism by sprinkling was rejected by the whole ancient church (except in rare cases of deathbeds or extreme necessity) as no baptism at all; almost the first exception was the heretic Novatian. It still has the sanction of the powerful religious community which numbers amongst its members such noble characters as John Bunyan, Robert Hall and Haverlock. In a version of the Bible which the Baptist Church has

compiled for its own use in America, where it excels in numbers all but the Methodists, it is thought necessary, and on philological grounds it is quite correct to translate John the Baptist, John the Immerser." [That is just the way that Luther translated it in Matthew 11:12, "John the Baptist, by Johannes der Tauffer," the dipper.]

But I will read a little farther from Stanley, and I want you to note carefully what he says, "Sir John Floyer dated the prevalence of consumption to the discontinuance of baptism by immersion. But speaking generally, the Christian civilized world has decided against it." Do you understand the dean? that expression is equivalent to saying that Christ, the apostles and the entire early Church of Christ, were not Christian or civilized; and more than that, it includes the Baptists, Dunkards, Christians (Campbellites) Advents, Latter Day Saints, and in short, all who still hold to the old apostolic mode of baptism. That is a sweeping charge. But he gives us all a harder blow yet. Listen to him, "It is a striking example of the triumph of common sense and convenience over the bondage of form and custom." That settles it, those who still immerse have not common sense enough to see the inconvenience and bondage of it all; of course that, like all the rest of his accusations, includes our Savior and his apostles, just as much as to say that Christ did not have common sense enough to see the inconvenience of going down into the Jordan and demanding baptism at the hands of a man sent of God; and more than that, it includes God also. For he looked on and said, "I am well pleased." What do you think, friends? Does that man teach the wholesome words of Christ? Does he teach them to observe all things that Jesus commanded? If not, where will he appear at the judgment? I would like to read a lot more of this learned man's exegesis, but for the want of time I will read only a few lines more. "Whereas the change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word."

Upon the dean's last confession, I want to make a quotation from Paul, as found in Galatians 1:6, 9, "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. But 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. As we said before, so say I now again, If any man preach any

other gospel unto you than that ye have received, let him be accursed." Where does that place Mr. Stanley? He admitted that the early church, and Christ and the apostles' all baptized by immersion, and that the very meaning of the word is changed, and that they changed it and taught sprinkling as being more sensible. Well, we will leave him in the hands of a just judge, and proceed with our subject.

Jesus says in John 3:5, that except a man be born of water and of the Spirit, he can not enter into the kingdom of God. Luther translates that, "Except a man be born out of the water," and that certainly is the best. But we can not be born out of the water unless we go into the water. I was talking to a man who objected to immersion, and he said that John said, "I baptize you with water." If John had baptized by immersion he would have said, "I baptize you in water." I asked him, does your wife ever wash any clothing? Oh, yes, said he; then I asked him, What does she wash them with? He said, Why, with water. Well, when she washes them with water does she throw the clothes down on a pile, or hang them on a line and then sprinkle water on them? She surely, according to your own logic, does not put them into the water? "Well," said he, "it's about my dinner time, I must go." I thought so, too.

I see in a book called, Valid Christian Baptism, by W. J. Haworth, page 6, as follows: Our reason for protesting is that in the Greek New Testament this statement of John's repeated so many times, reads in every instance, "I indeed baptize you in water." It is in no case rendered "with." And that is right, for that agrees precisely with that eminent scholar, Martin Luther, where he says, "born out of the water," where John said, "I baptize you in water;" then it is very reasonable that we can be born out of the water. We will go back and see whether the Bible gives us any mode of baptism. Turn to Romans 6:2-5, "How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? [Now, mark it], therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." It really seems to me that it is so plain that it needs no comment. First he says, we are dead to sin; you know that it is the custom that when a man dies, we bury him; just so in this case, we die to sin, and unless we die to sin, we are not fit subjects for baptism; but when we renounce all sin, die to all

that is wrong, then we must be buried. And Paul says we are buried in baptism. Does that give us the mode? Did you ever see one buried? Surely you did. Did you ever see one buried that was not covered over, out of sight? I do not believe you did. A burial can only be done in one way, to put out of sight. Well, when we are buried in baptism, can we be buried in baptism and not be covered over with water? I do not think so. When I hear a man talking about baptizing one by sprinkling, it sounds to me like saying that they hung a man; another one asks, how did they hang him? Oh, says another, by cutting his head off; then says another, I saw them hanging a man by throwing him into the river; Oh, says another, they could not hang a man by decapitating him. Well, says another, it looks foolish to talk about hanging a man by drowning him. So it does, but it is just as foolish to talk about baptizing a man by sprinkling him. Suppose I say I immersed a man, you ask, How did you do it? by putting a drop of water on his head? You want to remember that the word *baptize* always means immersion, so when I baptize I must immerse in water, bury him in water. Paul says, Like as Christ was raised up from the dead, even so must we walk in newness of life. You see when we die to sin, then we are buried in the water; we are resurrected from our watery grave, as Christ was raised from his tomb; then when we come forth from our watery grave, we are newborn creatures in Christ; then we are born again, born of water, and next is the birth of the Spirit. That is the only way that we can be born again. When we come forth from our watery grave, we are just as clean and pure of sin as we were when we first came into this world; we are new creatures in Christ Jesus, and then we walk in newness of life; we start a new life now, pure and holy, because we are washed clean from sin, our sins are washed away, as Ananias told Saul, Arise and be baptized, and wash away your sins. Paul says, For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: That is sure, unless that we have been planted,—where? in the water; then we can be like him in the resurrection, raised from the watery grave; how plain, how simple. Born out of the water, born again. What would you think if a dear friend of yours would die and you were not able to go to the funeral, but you would say to the undertaker, will you please see to it that my friend is properly buried? After you get well you go out to see how your request was carried out. After looking around for a long time for the grave, you see a coffin standing

up against a tree, and by examination you find it to be the one containing your friend, and then you notice that there is a little dirt on the one end of it. You would feel outraged and indignant at that undertaker; you would go at once to him and demand an explanation, and threaten to sue him for swindle and deception; you would say, "Why, sir, did you not put my friend into the grave and cover him over?" and he would answer you, "Oh, my dear sir, are you so far behind the times? Do you not know that that way of burying has been changed? Don't you know that Christian liberty and common sense has decided against that burdensome way? That is the way that all popular people who die are buried now, and no one would want to go back to the old way any more, and just see how much easier it is done too, and no one gets their clothes dirty now digging graves. Oh, isn't it a wonderful improvement over that old way?" Well, that argument ought to satisfy anyone that that man was buried. If it does not, then it will not satisfy one that a few drops of water on one's head is a burial with Christ in baptism either; one is just as unreasonable as the other.

But while we are looking for a Bible proof for the mode of baptism, let us see what Paul writes to the Colossians 2:12, 13, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Paul does not differ very much in his teaching up at Rome, for it is the same mode. Of course, according to Stanley, he had the old apostolic mode, but he did not have good sense enough to know that to be buried in baptism was very inconvenient, even when Jesus revealed that to him, as he said he did in Galatians 1:12. But you see when Jesus revealed to him that we must be buried in baptism, he, too, had not got so far along as Mr. Stanley and the wise of this day. Jesus told Saul in Acts 9:6, that he must do that, but Paul presents the same thought that we must be buried in baptism because we are dead in sin, or to sin, and must be buried, and resurrected again to a newness of life in Christ Jesus, be born again; now with all that before us we can see why Jesus, as we read in Matthew 3:16, "And Jesus, when he was baptized [immersed] went up straightway out of the water." And why John had to go to Ænon to baptize there, John 3:23, (he needed much water,) and why Saul was commanded to be baptized, and wash

away his sins. Acts 22:16, and that also clears up Acts 8:38, 39, "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water,"—you see they both waded down into the water, not all over, but when they were both down in the water, then Philip baptized, immersed or dipped him, then he was under the water, so he was born out of the water. It is really too clear to make good quibbling over the mode of baptism. Do you or any of you, still think that the Bible is silent as to the mode of baptism? If so, how much proof will it take to convince you? But of course, the old adage is still true, "That a man convinced against his will, is of the same opinion still."

Now the next thought before us is this, Is baptism essential to salvation? The general answer is, No, it is only an outward sign of an inward grace. But as before, I prefer to see what the Bible says on the subject. Now we will find some more of the wholesome words of the Lord Jesus. He says in John 3:5, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." If I could not find another passage in the Bible, that alone would settle the question. Now in the judgment day you will be found on one side or the other of this all important question, but you must make your choice here. You can take your stand on the side of the Savior, the holy apostles and the ancient church, or you can take sides with the popular opinion of the world, with thousands and thousands on your side, who will all say, you can be saved without baptism. Jesus says you can not. Which will you believe? Think of it; think of it seriously. Now hear the wholesome words of Jesus again in Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Quite strong language. He that believeth and is baptized, is born of the water, shall be saved; it is utterly impossible for a man to be saved unless he believes to that extent that he is baptized. A man may be baptized and yet not believe; but it is impossible for a man to believe and not be baptized; now do not get mixed on that, for just as soon as a man gets that living, true faith, so that he will believe in God, and believe that Christ told the truth, then that living faith begets a desire in his soul for him to obey all that Jesus commanded him to do, and he commanded him to be born of water, or as Luther has it, to be born out of the water and of the Spirit, and for that reason

Jesus said, "He that believeth and is baptized, shall be saved." Hence he that believeth not and is not baptized can not be saved.

Again when Paul, or Saul, was very anxious to know what he had to do to be saved, Jesus told Ananias to tell him what he must do. Now mark it, if baptism is not essential to be saved, then Jesus made a mistake in this case. Jesus said, Except a man be born out of the water and of the Spirit, he can not get into the kingdom of God. Now Saul wants to get into that kingdom; Jesus tells him not to tarry, but to arise and be baptized and wash away his sins. Was that essential or not? If it was not essential, why did Jesus say he must do that? Think of that, and if Saul must do that to be saved, do you think that if you should ask Jesus what you must do to be saved, he would tell you some other plan? or would he give you the same answer, and say that you must be baptized and wash away your sins? You see there is nothing ambiguous about that saying, you can all understand it, it is the same old story of Jesus, Except a man be born of water and the Spirit, he can not get into the kingdom of God. What think you, is baptism essential or not? We will call on a few other witnesses now, for still further proof if any should be needed. Acts 2:37, 38, "When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, [and that is all that you must do. No, Peter did not talk that way; he was full of the Holy Ghost, and did not teach anything that Jesus had not taught. Now let him answer the question plainly what they must do]. Repent, and be baptized every one of you in the name of Jesus Christ [What is that for, Peter?] for the remission of sins, and ye shall receive the gift of the Holy Ghost." Not one of you would make the claim that you could be saved unless your sins were remitted, would you? Well, then, if we can not be saved unless our sins are remitted, and Peter says while under the hallowed influence of the Holy Ghost that we must be baptized for the remission of our sins, who dare say that baptism is not essential to our salvation? Which side are you on now, on Peter's and the other apostles and the Holy Ghost's, or on the popular side of the world? Make your choice now. Peter says that if you repent and be baptized for the remission of sins, then you are entitled to the gift of the Holy Ghost, because the Holy Ghost will not dwell in unclean temples, and until we are born out of water, or are baptized, and have our sins washed away, the Holy Ghost will not dwell in us, so

you can see that there is no chance of celestial salvation without being baptized in water; we may twist, kick and squirm just as much as we have a mind to, it still stands as firm as the adamantine rocks, *except a man. Except a man.* Are we men? If we are it means us; *except a man* be born of or out of the water and the Spirit, he can not enter into the kingdom of God. That wonderful sentence will stare the whole world in the face on the great reckoning day; how will you meet it?

If baptism was for the remission of sins on the day of Pentecost, and Peter by the Holy Ghost said it was, is it now? and if not, why not? If Jesus was right when he said that Saul must be baptized to wash away his sins, must we? and if not, why not? Now if baptism is not essential to salvation, why did God go to so much trouble as is recorded in Acts 10th chapter? There we have an account of one of the finest men of that age. He was a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always. The angel came and talked with him, and the angels told him that God had heard his prayers. I venture to say that not one of you can think of a better man than that was; if you knew a man as good as that one, you would say that man is sure of heaven; if that man won't be saved, no one will. But God knew his law; he told that good man to send for Peter, for he would tell him what he must do. So he sends, and Peter comes, after some parleying. Then this good man meets Peter and says to him, "Now therefore are we all here present before God, to hear all things that are commanded thee of God." He did not have the idea that he had done all that was required of him. Peter goes on and tells him all that he was commanded of God, and what was it? Forty-eighth verse, "And he commanded them to be baptized in the name of the Lord." Now if a man can be saved without baptism; that was the man. But no, he commanded them to be baptized, and if he could not be saved without it, what will become of those who are not half as good as he was, and still say that they can be saved without baptism? Well, to say the least, I would not like to be in their place at the judgment time.

We will try a few more Christians and see what they had to do. Acts 19: 1, 2, 5. Here we find Paul at Ephesus, and he found a class of twelve believers there; we would say he found twelve Christians there. Now if they were Christians or believers, what more do they need? Well, they did not have the right kind of faith, because they did not have the right kind of a preacher to

preach to them. They were all baptized, immersed, for as Mr. Stanley says, that was all the way that they baptized in the apostles' days. But when Paul had a talk with them, he learned that the man who immersed them was not sent of God, hence his work was not accepted of God; as Jesus says in John 3:34, "For he whom God hath sent speaketh the words of God." And that man did not speak all the words of God, for he did not tell them that they must have hands laid on them for the gift of the Holy Ghost. And if that failure made their baptism null and void, will the same failure not make every other man's baptism of no avail? And therefore they also must all be reimmersed, because the man that baptizeth must be called of God by a living prophet, as we read in Hebrews 5:4, "And no man taketh this honor [the authority to act in God's church, to baptize] unto himself, but he that is called of God, as was Aaron." And Aaron was called by a living prophet, so then we can see why Paul had to rebaptize them. The point is this, If it is true, as we are told, that there is no virtue in baptism, why did Paul not say, Oh, well, baptism does not avail anything at best, and as you were all baptized ye are all right. But you see Paul knew better; he knew that without legal baptism they could not be saved, and for that reason he rebaptized them all. And for the same reason do I rebaptize all those who come to me, who were baptized by one who did not teach the whole law.

We read in 2 Thessalonians 1:18, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking *vengeance* on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Is baptism a part of the gospel? Jesus says it is. Mark 16:16, "He that believeth and is baptized shall be saved." So then he that believeth not and is not baptized, Jesus will take vengeance on him. Think of it; why will he take vengeance on them? because they disobeyed him and did not keep his commandments. Jesus told Saul what he must do, he must be baptized. Peter commanded Cornelius to be baptized. Peter, the Holy Ghost and all the apostles on the day of Pentecost commanded them every one, to be baptized for the remission of sins. And I read in Ecclesiastes 3:14, 15, "I know that whatsoever God doeth, it shall be for ever: [God gave us baptism, and it shall be for ever, Stanley and his kind to the contrary, notwithstanding] nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." It seems to me that Mr. Stanley and his like did

not fear very much when they took from God's law baptism, and (as he says) substituted sprinkling instead of it. I will read another verse, "That which hath been is now; [if it is not, it ought to be, for God never changed it], and that which is to be has already been: and God requireth that which is past." It may be possible that those who claim that common sense has decided against baptism, and substituted sprinkling instead, and say that baptism is not essential to salvation, will be compelled some day, to admit that God requires that which is past.

Let me read a statement in Luke 7:29, 30, "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John." If it took the baptism of John (water) to justify God then, will it take the baptism of John (water) now, to justify God? If not, why not? Next verse: "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him [John]." Then according to that, John's baptism (water) was the counsel, will, command of God. Do you think that anyone can be saved and refuse to obey the counsel, will, or command of God? That is, be baptized in water. Jesus says that the Pharisees and lawyers rejected the counsel of God just by refusing to go down into the water and be born out of the water. Well, what a host of Pharisees and lawyers there will be at the great judgment. Do you want to be in their ranks? They will have the largest crowd no doubt, and if you prefer to be in the largest crowd, then all you need do is just to do like the Pharisees and lawyers did, refuse to be baptized in water for the remission of sins, by one called of God, by a living prophet. The Bible called no man; we have the record of some that were called in the Bible, but everyone was called of God by his Holy Spirit through some of his servants,—not one is called by the Bible; that is not God's way of calling. He always calls by or through his servants. See Acts 13:2, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." The Lord by the Holy Ghost called them, not the Bible. That is God's way. "I know that whatsoever God doeth shall be for ever," that is God's way, for ever; the Bible can not call any man, God must call him by the Holy Ghost; then God will recognize his work. But I think that I have abundantly proven that baptism is, and can only be legally done by immersion, because it must be a burial in water, and that it is essential to salvation, that we can not be saved where Christ is without being

born out of the water and the Spirit, for Jesus said so. I might, if I had time, present many more proofs on either subject, but I have given plenty to convince any Bible believer. And if they will obey they shall know. John 7:17.

Now I want to answer a few objections to the foregoing claims. I have heard this objection, that Paul says that by grace are ye saved and not by works, and that meant that we had nothing to do, and that excluded baptism also. Well, I always prefer to let the inspired writers clear up all difficulties. Let me turn to it and read it just as it is. Ephesians 2:8, "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 now, says the objector, that says plainly that we are saved by grace, and not works, and that lets out your plea for baptism, for that is works. Well, I admit if that means that we can be saved without baptism, that I am wrong. But before I admit that we can be saved contrary to God's law, we will try another passage in James 2:14, "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" Seventeenth, "Even so faith, if it hath not works, is dead, being alone." Now suppose that we admit that baptism is works, then James says that faith without works (baptism) is dead, being alone, so then that dead faith can not save you, being alone; it must have a help, and that help is works, and that works is baptism, so then where goes that old worn out theory of no baptism? But I want to examine that quotation a little farther in Ephesians 2:8, "For by grace are you saved through faith." That is just what Jesus said, "He that believeth and is baptized, shall be saved:" then by grace are ye saved through that living faith that will lead you to do the works of baptism. If Paul meant that by grace are you saved without baptism, then he surely had forgotten his business, for everyone of those that he was talking to had already been baptized. If he meant that they could be saved without the works of baptism, he should have told them so long before that time, and saved them all that trouble of being born out of the water.

But let us try a few more passages on the same line in Romans 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Not one word about grace in that verse, there confession saved him, then it is not grace. Romans 8:24, "For we are saved by hope." Well, if we

are saved by hope, then it is not by grace or confession. Luke 7:50, "Thy faith hath saved." Acts 4:12, "For there is none other name under heaven given among men whereby we must be saved." There, we are saved by the name. Acts 11:14, "Who shall tell thee words, whereby thou and all thy house shall be saved." There words shall save us. Titus 3:5, "His mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." There we are saved by mercy and the washing of regeneration. 1 Peter 3:21, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." Oh, hold on Peter, do you mean to say that baptism saves us? Yes, that is just what he said. Because we can not have a good conscience towards God, unless we do his will. We may sear our conscience, and make ourselves believe that we are saved. 1 Corinthians 15:1, 2, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." There Paul says we are saved by the gospel, and he says, in Hebrews 6:1, 2, that is faith, repentance, baptism, laying on hands, resurrection, the judgment; then it takes that to save us. Luke 3:10, 11, What shall we do? He that hath two coats, let him impart to him that hath none: and he that hath meat, let him do likewise. If we want to take isolated passages for our salvation, here is a good way; if you have two coats, give one to him that hath none, that is all.

As my time is up, let us sum up and see how we are saved. I will be as brief as I can so as not to tire you. We are saved by obedience to the gospel; which is first to hear, then faith, repentance, baptism, laying on of hands, belief in the resurrection and the judgment; then by doing that we are saved by grace and confession, faith, hope, name, by the word, by mercy, by baptism, by the gospel, by affliction, by fear, by prayer, by water, and so on. It takes them all to save us. And if one thinks he can be saved by applying only one of those points, he will be as badly disappointed as the farmer who thinks that he can raise a crop by only fencing all the year, or by plowing all the time, or by sowing all the time. No; he must take each work in its time and follow it in its proper season. So must we do all that God requires of us in the proper time, way and season.

In conclusion let me quote Ecclesiastes 12:13, "Let us hear the

conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." May our God help you all so to do. Thank you kindly for your close attention. God bless you; amen.

THE BRIGHAM YOUNG APOSTASY.

IT IS not a very pleasant thing for me to point out to the world the mistakes and wickedness of my fellow-mortals. Sometimes it becomes our duty to do so, in order to defend ourselves against wrong accusations and false reports. The Brighamites claim that they are the true Latter Day Saints' Church, which is not true, for their church was not in existence before 1847, being started at Kanesville (Council Bluffs), by Brigham Young, about the 6th of August, 1847, afterwards rebaptizing everyone of his followers and reordaining everyone who held the priesthood. They are not, and never were the Church of Jesus Christ of Latter Day Saints since the day that they apostatized and started their own church. And sometimes some of their own elders are so ashamed of their institution that they try to pass themselves off as elders of the Reorganized Church. They have done so at Beacon and other places. I do not blame them for being ashamed of their name and practice; but I do blame them for sticking to that order when they know, or at least could know if they wanted to, that it is a perversion of original Latter Day Saint doctrine.

The Reorganized Church of Jesus Christ was first organized on the 6th of April, 1830, in New York, and continued till the president of the church was killed, June 27, 1844. Then the church became split up for want of a leader, and remained in that condition till the Lord by revelation made it known to some of his servants who did not embrace any of the factions that the time had come for the true leader (the son of the Martyr) to take his father's place and to reorganize the church on the same principles and doctrines that it was first organized, which they did according to the command of God. Hence the Reorganized Church is the church as it was from 1830, and is the only Latter Day Saints' Church in existence, in truth and in deed, and is recognized

as such by the laws of the land and all right thinking, intelligent people.

Let me prove my statement by reading from Senator Burrows' speech on the Smoot case. Senator Burrows was the chairman of the Committee on Elections and Privileges on the question of Senator Reed Smoot's right to a seat in the Senate of the United States. For about three years this case was under investigation, and afforded the committee ample time to become thoroughly acquainted with the matter under consideration. The statement of the case is therefore that of a well-informed, totally disinterested man of national reputation, and will go a long way towards correcting the erroneous ideas entertained by some who have not had the opportunity to go into the matter, as has this distinguished senator. The speech was delivered December 11, 1906, and published in the *Congressional Record*, December 13, 1906, and is as follows:

"The regular and legitimate Mormon Church had its origin in and grew out of an alleged discovery of some metallic plates, said to have been found near Palmyra, New York, by one Joseph Smith, bearing certain inscriptions which were said to have been translated by him and embodied in what is known and accepted as the 'Book of Mormon,' belief in which formed, in 1830, the basis of an organization styling itself 'The Church of Latter-Day Saints,' which for fifteen years increased in membership and extended its influence, until in 1844 it numbered about 50,000 adherents. On the 27th day of June, 1844, Joseph Smith, the founder of this cult, while confined in jail at Carthage, Illinois, was set upon by a mob and killed.

"With the details of the early history of this people, from 1830 to 1844, and their tenets we have nothing to do. It is sufficient for the purpose of this discussion to state that previous to the death of the Prophet there were no dissensions in the organization so far as known, all subscribing to a common creed and holding a common faith. Judge Phillips, in the circuit court of the United States for the western district of Missouri, in delivering the opinion of that court in 1894 in what is known as the 'Temple Lot Cases,' involving the title to certain real estate, said:

"Beyond all cavil, if human testimony is to place any matter at rest, this church was one in doctrine, government, and purpose from 1830 to June, 1844, when Joseph Smith, its founder, was killed. It had the same federal head, governing bodies, and faith. During this period there was no schism, no dissensions, no parting

of the ways in any matters fundamental or affecting its oneness.'

"The death of Joseph Smith in 1844, however, carried dismay and demoralization throughout the entire membership of the Mormon Church, scattering its adherents in divers directions and for the time being seemed to presage the complete overthrow and dissolution of the organization. Recovering, however, from the shock, the scattered bands soon reappeared in various parts of the country and promulgated their doctrines with increased zeal, and set to work to reassemble and reorganize their scattered forces, resulting finally in the formation of what is now known and recognized as the 'Reorganized Church of Jesus Christ of Latter-Day Saints,' with headquarters at Lamoni, Iowa, and presided over by Joseph Smith, a son of the Prophet. The courts have repeatedly declared this organization to be the legitimate successor of the original Mormon Church, and its adherents, numbering some 50,000 peaceable, patriotic, and law-abiding citizens scattered throughout the United States in small church societies, conforming to the laws of their country wherever they may be and adhering to the faith of the founder of their creed, repudiating and denouncing the doctrine of polygamy and its attendant crimes, without temple, endowment house, or secret order, worship in the open like other church organizations, unquestioned and unmolested.

"During this period of disintegration one Brigham Young, who had identified himself with the Mormon organization as early as 1832, a man of indomitable will and undaunted courage, bold and unscrupulous, seized upon the occasion of the demoralization incident to the death of the Prophet to place himself at the head of some 5,000 Mormons, and marching over desert and mountain, established himself with his adherents in the valley of Salt Lake, July 24, 1847, then Mexican territory, where he undoubtedly indulged the hope that the new doctrine of polygamy about to be publicly proclaimed by him might be promulgated with impunity and practiced and maintained without interference by the United States. These hopes, however, were destined to be blasted, for by the treaty of Guadalupe-Hidalgo of February 2, 1848, this territory passed from the jurisdiction of Mexico to the sovereignty of the United States, and its inhabitants thereupon became amenable to its laws.

"Upon this transfer of sovereignty, and in 1849, Brigham Young and his followers, without authority from any source whatever, proceeded to set up a government of their own, embracing a territory of imperial dimensions, christening it the 'State of Deseret,'

electing Brigham Young, the head of the church, governor; Heber C. Kimball, an apostle, lieutenant-governor, and filling all other official positions in the proposed State with their trusted adherents. At the same time a general assembly was chosen, which in 1849 petitioned Congress to admit the 'State of Deseret' into the Union, and commissioned a Delegate to the Lower House of Congress, who subsequently presented his credentials and the memorial praying for statehood.

"Shortly previous to this time it began to be bruited that the leaders of this organization and founders of the new State were fugitives from justice and apostates from the true Mormon faith and were living in polygamy; and it is an historic fact that when Brigham Young arrived in Salt Lake, in 1847, he had seventeen wives, and all the so-called apostles, twelve in number, except possibly one, from two to twenty wives each. This rumor gained credence and confirmation by a protest against the admission of the State of Deseret sent to the Congress of the United States December 31, 1849, and now on file in its archives, from which I make the following extracts:

"Your petitioners respectfully represent that whereas efforts are now being made by the Salt Lake Mormons to obtain, by false representations and fallacious presentations, from the Government of the United States a State organization to be called the State of Deseret; and whereas we believe that it would be highly detrimental to the best interests of our country to comply with their request, we do therefore respectfully petition your honorable body to provide some other way for the government of the Salt Lake settlement. Your petitioners know most assuredly that Salt Lake Mormonism is diametrically in opposition to the pure principles of virtue, liberty, and equality, and that the rulers of the Salt Lake church are bitter and inveterate enemies of our Government. They entertain treasonable designs against the liberties of American freeborn sons and daughters. . . . They have elected Brigham Young, who is the president of their church, to be the governor of the proposed State of Deseret. Their intention is to unite church and state. . . . We have authentic information that more than 1,500 Salt Lake Mormons took the following oath in the Temple of God at Nauvoo:

" "You do solemnly swear, in the presence of Almighty God, his holy angels, and these witnesses, that you will avenge the blood of Joseph Smith on this nation, and teach your children, and that you will from this time henceforth and for ever begin and carry

out hostilities against this nation, and to keep the same intent a profound secret now and for ever. So help me God."

"The rulers of the Salt Lake church hypocritically pretend to venerate the name and character of the Prophet Joseph Smith, that they may retain their popularity among that people who believe that he was a true prophet. These rulers are apostates from the true Church of Jesus Christ of Latter Day Saints, which church Joseph Smith was president of. They teach and practice polygamy. . . . Surely your honorable body will not lend your aid to legalize adultery and all manner of wickedness. These men have left their country for their country's good. They have left it that they might escape the punishment which their crimes have invoked. . . . They have been guilty of murders, treason, robbery, counterfeiting, swindling, blasphemy, and usurpation of power, both political and ecclesiastical. This is the character of the man who is the political and ecclesiastical governor of the Salt Lake colony. The Salt Lake settlement is like Sodom and Gomorrah. Save the rising generation of that land from being trained up in such a sink of corruption, blasphemy, and treason."

"The practice of polygamy by this band of apostate Mormons received further confirmation in the official report of the Indian agent for the Territory of Utah, dated March 29, 1852, in which it was stated:

"'Among these men (speaking of the Mormons) was Willard Richards, who kept a harem of some dozen or fifteen women, to all of whom he is wedded. He is acting secretary of state and postmaster of the city.'

"Upon the presentation of the remonstrance referred to, the National House of Representatives declined to consider the petition for the admission of the 'State of Deseret' into the Union, or receive its representative, but in lieu thereof and on the 7th day of September, 1850, Congress passed an act providing for the organization and government of the Territory of Utah. In 1850 President Fillmore appointed Brigham Young governor of the Territory for the term of four years, who entered upon the duties of the office in February, 1851, and thus the chief polygamous saint and head of the church became the chief executive of the Territory. These public and official declarations confirmatory of the rumors of the practice of polygamy by Brigham Young and his apostles made further concealment of their crime impossible, and it became necessary in some way to excuse or justify so

flagrant an assault upon public decency and the civilization of the age.

“To that end a special conference of the sect was called to convene at Salt Lake City on the 28th day of August, 1852, over which Brigham Young presided, attended by the so-called apostles and high officials of the church to the number of over two thousand, at which conference, for the first time, the doctrine of polygamy was publicly proclaimed and declared to be an accepted tenet of the Utah Mormon faith. Preliminary to its formal promulgation, and to promote its reception by the followers of Brigham Young, it was deemed expedient that some of the high dignitaries who were associated with him should bear testimony to the saintly character of their master and the divine origin of the nefarious doctrine. To this end Heber C. Kimball, one of the First Presidency and a polygamist, in calling the meeting to order, took occasion to say:

“‘Brother Brigham Young is the successor of Joseph Smith and a better man never lived upon the earth, nor ever sought the interest of this people more fervently.’

“Elder Benson, another polygamist, joined in the laudation by saying: .

“‘I know that the principles that have been taught by the Prophet Joseph and Brothers Brigham, Heber, and Willard—’

“Composing the First Presidency—

“‘and by every other good man in this church are correct principles, and that these men have been borne on triumphantly over every trial and difficulty they have been called to pass through. The elders, therefore, can go to the nations with their consciences as clean as drifting snow, and with the satisfaction that all is right in Zion and we are led by the best men upon the face of the earth. I am glad in my heart, and I say, God bless Brigham, Heber, and Willard. They are the counsel of heaven to this people, and I mean to honor them in the earth wherever I go, and I would preach down in the bowels of hell the same as I do here and not be ashamed of it.’

“Pandemonium would be a fit place for its promulgation.

“‘My story all the time is, Hurrah for Mormonism. . . . I only throw out these few hints that you may be prepared to act when you receive the proper instructions from your president.’

“Then came Orson Pratt, one of the oldest and most famous of the apostles and the husband of three wives, who publicly declared:

“‘It is quite unexpected to me to be called upon to address you

on the subject of the plurality of wives. It is rather new ground to the inhabitants of the United States, and not only to them, but a portion of the inhabitants of Europe. A portion of them have not been in the habit of preaching a doctrine of this description; consequently we will have to break up new ground. It is well known, however, to the congregation before me that the Latter Day Saints have embraced the doctrine of the plurality of wives as a part of their religious faith.'

"In order to induce his followers more readily to accept this infamous doctrine, Brigham Young himself invoked the name of Joseph Smith, the Martyr, whom many sincerely believed to be a true prophet, and ascribed to him the reception of a revelation from the Almighty in 1843, commanding the Saints to take unto themselves a multiplicity of wives, limited in number only by the measures of their desires: Why and how this revelation had been kept a secret for nine years Brigham Young explained as follows:

"'You heard Brother Pratt state this morning that a revelation would be read this afternoon which was given previous to Joseph's death. It contains a doctrine which a small portion of the world is opposed to. Though that doctrine has not been preached by the elders, this people have believed in it for many years.

"'The original copy of this revelation was burnt up; William Clayton was the man who wrote it from the mouth of the Prophet. In the meantime it was in Bishop Whitney's possession. He wished the privilege to copy it, which Brother Joseph granted. Sister Emma burnt the original.

"'The revelation will be read to you. The principle we believe in. And I tell you—for I know it—it will sail over and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world as one of the best doctrines ever proclaimed to any people. I am now ready to proclaim it.

"'This revelation has been in my possession many years; and who has known it? None but those who should know it. I keep a patent lock on my desk, and there does not anything leak out that should not.'

"Such the mythical story palmed off on a deluded people. Let me now quote the material part of the pretended revelation of polygamy as given out by authority of Brigham Young in 1852:

"'Verily, thus saith the Lord unto his servant Joseph: . . . behold and lo, I am the Lord thy God . . . therefore prepare thy heart to receive and obey the instructions which I am about to give

unto you, for all those who have this law revealed unto them must obey the same, for behold, I reveal unto you a new and everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory; . . . and as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory, and he that receiveth a fullness thereof must and shall abide the law or he shall be damned, saith the Lord God. And again, as pertaining to the law of the priesthood, if any man espouse a virgin and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins and have vowed to no other man, then is he justified. He can not commit adultery, for they are given unto him, for he can not commit adultery with that that belongeth to him and to none else; and if he have ten virgins given unto him by this law he can not commit adultery, for they belong unto him and are given unto him; therefore is he justified.'

"Thus did Brigham Young and his associates attempt to explain and justify a practice revolting to every sense of public decency, subversive of the home, and destructive of the very foundations of society. Thus were laid with unholy hands what Brigham Young was pleased to call the foundations of 'Zion,' upon which it was proposed to erect 'the kingdom of God on earth.' But a doctrine so monstrous needed something more than the unsupported testimony of Brigham Young to insure its reception and give it credence, in view of the fact that it had no warrant in the Book of Mormon and was specially condemned in the Book of 'Doctrine and Covenants,' wherein it is declared 'One man should have one wife, and one woman but one husband.' To give this creed the semblance of authority and insure its permanency as an article of this Utah Mormon faith the doctrine of monogamy was torn from the Book of 'Doctrine and Covenants,' and the doctrine of polygamy inserted in its stead, where it is still retained as a cardinal principle of the Utah Mormon faith. In this way was the practice of polygamy inaugurated in the Territory of Utah and fostered and encouraged by the leaders of this sect."

SENATOR FRED T. BUBOIS' SPEECH.

Delivered in the United States Senate December 13, 1906, and published in the *Congressional Record* for December 17, 1906.

"It is only fair, I think, for me to say—and I am glad the distinguished Senator from Michigan (Mr. Burrows) treated upon it the other day—that there is a branch of the Mormons, called the 'Josephites,' who ought to be separated clearly in the minds of all senators from the Brighamite Mormons. The Josephites claim that they are the custodians of the church as it was founded. They claim that Brigham Young has interjected doctrines into the church which the Mormons did not accept in the beginning. At any rate, however that may be, the Josephite Mormons, with their headquarters at Lamoni, in the State of Iowa, and wherever they are, no matter in what part of the country, are among the best of our citizens in all respects. They do not believe in polygamy; they never practiced polygamy. They discountenanced it. They do not believe in church dictation in political affairs. They are the same as other church organizations, and to their religion no one has any objection. I am glad to call the attention of senators to it, so that in the future we may not confuse the Josephite with the Brighamite Mormons."

Now let me add a few more testimonies to prove the good name of the Reorganized Church of Latter Day Saints. I will quote from the *Times-Republican*, Des Moines, June 24, 1894 (?):

"It is a forgotten fact that in Iowa there are many churches of the Latter Day Saints, commonly called Mormons. These churches are located in Pottawattamie, Harrison, Decatur, Shelby, and other counties. They represent a branch of the Mormon Church opposed to polygamy. They are the followers of Joseph Smith, and not of Brigham Young. In Decatur County they have a town of their own, a very large church, and an expensive publishing house, which prints weekly papers, books, tracts, etc., expending annually large sums of money. These people are invariably good citizens, law-abiding, and Sabbath-observing, and to all appearances a devout, religious people, an honor to the State."

Now from the *Chicago Journal*, for April 7, 1888, the writer says in part:

"This section of the Mormon Church did not follow Brigham Young to Utah. It repudiates the alleged revelation instituting polygamy, and has never acknowledged the authority of the polygamous Mormon establishment. . . . The members of this Mormon sect

are not objectionable as citizens in the neighborhoods where they live. They are peaceful, honest, industrious, and intelligent; and are mostly farmers and taxpayers, and are faithful supporters of the civil law. They may be called the orthodox Mormons. Their beliefs do not corrupt their morals nor impair the general regularity of their conduct. . . . The Brighamites do not honor the laws of the country. For two of them preached (that is what they called it) in Marshalltown a few years ago, and they were going to baptize a man, and they told the man that they recognized no authority except what was in the Mormon Church, and therefore just as soon as he was baptized, they would have to remarry them. But the gentleman said, 'No sir, I have been married once, and that will do.'

I told those Mormon elders of it, and they denied it, and said it was not true. But when I called the man up, and he said that it was true, they had no more to say about it. I tell you honestly, I never met one of those Brighamite elders yet who did not resort to falsehood before I got through with him. It seems that is part of their mission; that is, to falsify. For it seems that is the kind of preachers Brigham sent out. Let me read on page 38, "The Books and Utah Mormonism in Contrast:" "President Young said, December 5, 1853, 'If an elder has borrowed from you, and you find he is going to apostatize, then you may tighten the screws upon him; but if he is willing to preach the gospel, without purse or scrip, it is none of your business what he does with the money he has borrowed from you.'—*Journal of Discourses*, vol. 1, p. 340."

Again President Young said, November 9, 1856: "Some of the elders seem to be tripped up in a moment if the wicked man finds fault with the members of this church; but bless your souls, I would not have this people faultless, for the day of separation has not yet arrived. I have many a time in this stand dared the world to produce as mean devils as we can. We can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of characters that you can mention. We can pick out elders in Israel right here who can beat the world at gambling; who can handle the cards; can cut and shuffle them with the smartest rogue on the face of God's footstool. I can produce elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game. We can beat them because we have men here who live in the light of the Lord; that have the holy priesthood and hold the keys of the kingdom of God. But you may

go through all the sectarian world and you can not find a man capable of opening the door of the kingdom of God to admit others in. We can do that. We can pray the best, preach the best, and sing the best. We are the best looking and finest set of people on the face of the earth, and they may begin any game they please, and we are on hand and can beat them at anything they have a mind to begin. They may make sharp their two-edged swords, and I will turn out the elders of Israel with greased feathers, and whip them to death. We are not to be beat. We expect to be a stumblingblock to the whole world and a rock of offense to them.”—*Deseret News*, vol. 6, p. 291.

There we have Brigham’s theory in a nutshell. No wonder that Joseph Smith told Brigham in the presence of several, that if he (Brigham) ever led the church he would lead it to hell. I presume if Brigham had turned the elders of Israel out with “greased feathers” the time the Indians were after those poor emigrants at Mountain Meadow, they would not have killed quite so many of the poor, defenseless folks. One Brighamite woman said a short time ago, that God recognized Brigham because he spoke of him in Jeremiah 17: 7. But I want to examine that prophecy, now, and see how God looked at it.

Jeremiah 17: 5, “Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord: for he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.”

I do not envy Brigham that compliment. First it shows that he apostatized from the faith, and that his heart departed from the Lord. That was when he left the true Latter Day Saints’ Church, and organized the Brighamite Church. Further it says, “Cursed be the man that trusteth in man, and maketh flesh his arm.” That is just what Brigham did. Let me read it to you from his own sermon, Salt Lake City, April 9, 1852, *Journal of Discourses*, vol. 1, pp. 50, 51: “Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the Garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is *Michael, the Archangel, the ANCIENT OF DAYS!* about whom holy men have written and spoken—He is *our FATHER and our God, and the only God with whom we have to do.* Every man upon the earth, pro-

fessing Christians or nonprofessing, must hear it, and *will know it sooner or later.*"

There we have him denying God, and putting his trust in Adam, the arm of flesh, and placing him instead of God, showing again that his heart departed from the Lord. Now mark what Brigham says further on that, "When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession."

Is that not enough to prove that he apostatized, and put his trust in Adam—man, instead of God? Yes, his heart truly departed from the Lord. And that is the man who should go into the wilderness, to a salt land and not inhabited. That was just the condition of that land when Brigham went there. There was not an established wigwam there, and it is a salt land to this day. And the man that went to that salt land should be "cursed" because his heart departed from the Lord and left the true church.

But Peter in his second epistle, chapter 2, verse 1, sets the Brighamites out in full. He says that there were false prophets among the people, even as there shall be false teachers among you. Who is the *you* spoken of there? It is the true church, and he says that there shall be false teachers among the church. You, how shall we know who they are? The answer is, "Who privily shall bring in damnable heresies," even going so far as denying the Lord that bought them, and bring upon themselves swift or sure destruction. Now, we have the key to know who the false teachers are. In the first place their damnable doctrine shall be brought into the church "privily." That is just the way that Brigham brought polygamy into the church. According to his theory, God was so anxious to reveal to the church the great secret of how to obtain EXALTATION (?) that he could not wait till the people were ready for it, so he put it into Brigham's prolific brain that polygamy was the way. But, Brigham, don't you tell it yet, for goodness' sake, for the people are not ready for it now, but you keep it in your brooder, till the dear, precious little thing will be able to stand the light, then you bring it out of your hiding place, from under your lock and key of privacy, and present it

to the church. And in order to get the church to accept it, as from me, call it "Joseph's child" and it will be all right.

Now I will prove by Brigham's own words that that is what he did; see *Millennial Star Supplement*, vol. 15, p. 31: "You heard Brother Pratt state this morning, that a revelation would be read this afternoon, which was given previous to Joseph's death." Mark you, this was now about eight years after Joseph's death. All this long time that precious little paper was in Brigham's brooder, being prepared to burst forth out of its private desk, just as Peter said it would, and in order to give it color, Brigham said it was given to Joseph. But you see the poor thing was so tender and delicate that it would not dare be brought out to the light for eight years yet. You see it was secretly, underhandedly, clandestinely brought into the world and to the church. And Peter said that the man that would do that was the FALSE teacher. Brigham did that. As the prophet said at one time, "Thou art the man." But now I will continue to examine his (Brigham's) statements, and still prove more and more that he was a false teacher. Now hear him. "It [the revelation on polygamy] contains a doctrine a small portion of the world is opposed to; but I can deliver a prophecy upon it. Though that doctrine has not been practiced by the elders this people have believed in it for years. The original copy of this revelation was burned up; . . . Sister Emma burnt the original. The reason I mention this [says Brigham], is because the people who did know of the revelation, suppose it is not now in existence." All kept secret you see, just as Peter said it would be by that false teacher. He says further: "The principle spoken upon by Brother Pratt this morning, [polygamy] we believe in. And I tell you—for I know it—it will sail over and ride triumphantly above all prejudice and priestcraft of the day. It will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people."

What do you think of that for a false teacher? Has that prophecy been fulfilled? No, and it *never*, NEVER, NEVER will, for it is false as the Devil himself, who is the father of it, for he is the father of all lies, and you all know that is a—well, call it what you please. It is a lie all the same.

Now hear him further on the secrecy business; he says: "This revelation has been in my possession many years, and who has known it? None but those who should know it. I keep a patent

lock on my desk, and there does not anything leak out that should not."

There, friends, you have it all in a nutshell. Peter told the truth about the false teacher.

But there is another very important statement made there by Peter which I must examine. It is this: That one of those heresies mentioned is, "denying the Lord that bought them." We read in Acts 20:28, "He purchased us with his blood." Who did this? Evidently Jesus Christ. Now did that false teacher, Brigham, deny the Lord Jesus? Let me read it from his own statement as we find it in one of his sermons delivered April 9, 1852, *Journal of Discourses*, vol. 1, pp. 50, 51. He says in part: "When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was *not* begotten by the Holy Ghost. . . . Now, remember from this time forth, and for ever, that Jesus Christ was not begotten by the Holy Ghost."

There we have it, just as plain as words can make it, that he denied the Lord that bought us. Peter says in verse 2, "And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." That is just as true as can be. Because that false teacher Brigham brought those damnable false doctrines into the church, and about ten thousand at that time followed him, the way of truth has had to suffer for it.

What is the way of truth? It is the true church of Christ. Mark you, it does not say *ways of truth*, but *way of truth*; only one way, and that is the way that Christ accepts. Now in all my travels for twenty-eight years, I have never found one church that was persecuted, maligned, and evil spoken of because of the Brighamite apostasy except the Reorganized Church of Jesus Christ of Latter Day Saints. And that proves to a finish that the Reorganized Church is the way of truth of which Peter spoke. If not, where is it? Because it is the only church that has to suffer because of Brigham's damnable heresies brought secretly into it.

But I am going to clinch that just a little tighter before I leave it. I would like to delineate the whole chapter, for it all describes the Brighamite apostasy, but I have not time to do so. But Peter says in verse 14, "Having eyes full of adultery, [that is the same false teacher spoken of before. Polygamy is adultery], and that can not cease from sin; beguiling [to deceive or impose on], unstable souls: [no principle,] an heart they have exercised with covetous practices, cursed children." They were made children by adoption into the church of Christ. But now they have apostat-

tized, and God's curse rests upon them. Mark you, this false teacher—those adulterers—have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor. It is a fact, that no one can forsake the right way, unless he is in it; so those cursed children that left the right way at Nauvoo, and organized the Brighamite Church, have gone astray, and gone into polygamy just as Balaam did, but the Reorganized Church still continues in the same old way just as it did when first organized, and Peter calls that the right way. Therefore it stands to reason that those who left it are in the wrong way.

Peter says, "These are wells without water, [that is a public nuisance, and of no use to anybody] clouds that are carried with a tempest; [aim to coerce everything before it,] to whom [these false teachers] is reserved the mists of darkness for ever." Not a very flattering prospect for those who have left the right way and gone into polygamy, is it? and now the true church is reproached for it. "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, [polygamy is the gratification of the lusts of the flesh], through much wantonness." What is wantonness? lasciviousness, to revel, given to the indulgence of lust, wickedness, or polygamy, lewdness. Look it up, friends, and you will see how it fits that abomination in Utah.

Great swelling words of vanity. How will this do for vanity? as found in *Deseret News*, vol. 6, p. 291, by Brigham Young: "We can pray the best, preach the best, and sing the best. We are the best looking and finest set of people on the face of the earth," etc., etc. It almost sickens me to read it. Self-praise is half scandal. "While they [the Brighamites] promise them [their converts] liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought into bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."

That shows that those people he speaks of were once enlightened by obedience to the gospel. That is, they had left the pollutions of the world, but now are again entangled in the same sins. The latter end will be fearful with them. I will prove that they were once in the church. Verse 21: "For it had been better for them not to have known the way of righteousness, than they have known it to turn from the holy commandments delivered unto them." You see they had obeyed the gospel and learned the way

of truth, and now when Brigham organized his church in 1847 they that followed him turned from the holy law or commandment given to them, which is as follows: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." Also Matthew 19:4, 5: "Have ye not read, that he which made them at the beginning made them male and female?" Notice, ye Brighamites, it does not say he made them male and females, but "male and female," one male for one female. And Jesus said, "For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh." It does not say his wives, nor does it say that they ten or twelve shall be one flesh. Jesus gave as holy commandments to his church one man and one woman in wedlock, but they have left those commandments, and followed Brigham's teaching in preference.

But it seems that Brigham's God—he said he was Adam, changes frequently, for the revelation above is from God, one wife for one man; then his god changed his notion and told Brigham that he should go into polygamy so that he would be exalted in the next world, according to the number of wives and children he had in this, and then he would be a god too. But Brigham's god changed again, and told them that they must stop polygamy in 1890. And Mr. Roberts stated on oath that it was divinely inspired to stop polygamy, when he was on trial, and also admitted at the same time that he was living in defiance of the law, of God and of the land.

But I want to read another one of God's commandments on polygamy. You will find it in Jacob 2:6, and reads as follows: "For behold thus saith the Lord, This people begin to wax in iniquity; they understand not the scriptures: for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon his son. Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have

none: for I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts."

How much twisting would it take to make that read that God sanctioned polygamy? And yet the Brighamites read that so as to make God changeable and that now he is in favor of what he said was an abomination in his sight in olden times, so according to that, Brigham's God changes to suit Brigham and his dupes. No wonder those elders out there when on oath, admit that they are violating the laws of God and man, for they know just as well as we do, that God's law does not sanction that doctrine of devils. But Jesus says in Revelation 2:15, that he hates it and that agrees with his teaching everywhere, for he changes not, Brigham Young to the contrary notwithstanding.

Now I will prove from the writings of Mr. Young and his compeers that polygamy was not in the church till put there by Young himself. "To the elders abroad," by John Taylor and leading authority, April 1, 1844, "We very frequently receive letters from elders and individuals abroad. . . . We take this opportunity of answering them all, once for all. . . . If any man writes to you, or preaches to you, doctrines contrary to the Bible, the Book of Mormon, or the Book of Doctrine and Covenants set him down as an impostor." So that sets Brigham down as an impostor. Again, France, July 11, 1850, Mr. Taylor said (mark the date, 1850), "We are accused here of polygamy and actions the most indelicate, obscene and disgusting, such that none but a corrupt and depraved heart could contrive." Then he read from the church books to prove that the church did not indorse polygamy. Orson Pratt wrote again, "Brethren of the priesthood, keep yourselves pure and unspotted before God: and if you know of any man in the church who already has a wife, seeking to enter into covenant with any other female, know assuredly that he has transgressed, and unless he repents, let him be cut off from the church."

Again, C. Q. Cannon, in a sermon, June 11, 1871, found in *Journal of Discourses*. vol. 14, pp. 165, 166. Now notice this: "A prevalent idea has been that this prejudice against us owes its origin and continuation to our belief in a plurality of wives. Joseph and Hyrum Smith were slain in Carthage jail, and hundreds of persons were persecuted to death previous to the church having any knowledge of this doctrine." Is that enough to prove that Brigham is the author of polygamy? If not, here is another

witness of their own. Hear him: *Salt Lake Herald*, February 9, 1882, H. B. Clawson says of the time they were driven from Nauvoo, "Polygamy at this time was unknown among those of the Mormon faith. . . . The doctrine of polygamy was not promulgated until they got to Salt Lake: not, in fact, until some little time after they arrived there." How is that for having polygamy in the church in Joseph's day?

Brigham said to Senator Trumbull in 1869, "As to our institutions, we know we are right, and polygamy, which you object to, was not originally a part of our system, but was adopted by us as a necessity, after we came here. That settles it as to the time when polygamy was first introduced. But Brigham said, June 21, 1874, in *Deseret News*, July 1, 1874, "While we were in England, in 1839 and 1840 I think, the Lord manifested to me by vision and his Spirit, things that I did not understand." And goes on to admit that he is the incubator that hatched it out. The *Deseret News* of December 11, 1881, or December 7, 1882, says: "The Mormon Church existed for many years without polygamy. Indeed, correctly speaking, polygamy is not now and never has been even a tenet of the Mormon faith." But that is plenty on that line to prove that the Brighamites falsify when they claim that the church taught or practiced polygamy before they went to the salt land, and had apostatized from the true faith. But 2 Peter 2:22 says, "But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." Just so with those people, they were all washed, and cleansed by the gospel, but have gone back to wallowing in the filth of polygamy and adultery.

Now I want to call your attention to a passage as found in 2 Thessalonians 2:3, 4. Paul there refers to a man, the man of sin, the son of perdition. It seems to me that fits Brigham quite closely; let us see. "Who opposeth and exalteth himself above all that is called God, or that is worshiped: so that he as God, sitteth in the temple of God, showing himself that he is God." Let us examine that. In the first place he opposeth himself, and exalteth himself above all that is called God. And that is after the falling away. I have proven to you that Brigham fell away from the true church in 1847 when he organized his church. So that part is fulfilled. Now for the setting himself up above all that is called God. I will read his own statement as he gave it in that revelation which he received from—well from somewhere, but not from God; for God never changes. And if God

had given Brigham that revelation on marriage he would have changed wonderfully. Now I will read from that wonderful document of Young's as follows, paragraph 19: "And they shall pass by the angels, and the gods, which are set there to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seed for ever and ever." Can there be a better fulfillment of a prediction than that? There are Brigham's own statements for it. So then he is the man of sin.

But a little further on that. He, the man of sin, shall sit in the "temple of God, showing himself that he is God." When he brought about that heresy at Nauvoo, there was not a temple on the face of this earth built by divine command, only the temple at Nauvoo, and there he sat in the temple of God, just as Paul predicted that the man of sin would. So that fits him to a T. Now I want to examine some more of the "damnable heresies" that Peter says that false teachers would bring into the church. It is what is known as the "blood atonement." The Brighamites deny that their church ever taught that. But it is still in their books, hence they can not deny it, until they erase it, and say it was all of the Devil. Here it is, *Journal of Discourses*, vol. 1, p. 213. Brigham said October 9, 1852, "What shall be done with the sheep that stink the flock so? We will take them, I was going to say, and cut off their tails two inches behind their ears; however, I will use a milder term, and say, cut off their ears." Again, *Journal of Discourses*, vol. 1, p. 83, Brigham said, March 27, 1853, "I say, rather than that apostates should flourish here, I will unsheath my bowie knife, and conquer or die. [Great commotion in the congregation, and a simultaneous burst of feeling, assenting to the declaration.] Now, you nasty apostates, clear out, or judgment will be put to the line, and righteousness to the plummet. Voices, generally, ['Go it, go it']. If you say it is right, raise your hands. [All hands up.] Let us call upon the Lord to assist us in this, and every good work."

Friends, how do you like that for heresy? But that is not the worst yet: let me continue to read from their books. P. P. Pratt said, on March 27, 1853: "My feelings are with those who have spoken, decidedly and firmly so. . . . I need not repeat their doom, it has been told here to-day, they have been faithfully warned. . . . It is too late in the day for us to stop to inquire whether such an outcast has the truth."—*Journal of Discourses*,

vol. 1, pp. 84, 86. What was the warning given, Mr. Pratt? Why, that your ears should be cut off.

But now comes Elder Hyde and gives us more warning as follows, April 9, 1853, "Suppose the shepherd should discover a wolf approaching the flock, what would he be likely to do? Why, we should suppose, if the wolf was within proper distance, that he would kill him at once . . . kill him on the spot. . . . It would have a tendency to place a terror on those who leave these parts, that may prove their salvation when they see the heads of thieves taken off, or shot down before the public."—*Journal of Discourses*, vol. 1, pp. 72, 73. You can all understand plain talk like that. A Brighamite elder once said to me, "If you would go to Utah and talk like you do here in Iowa, they would put you into the penitentiary." I have no doubt but he told the truth that time, and perhaps they might go so far as to cut my ears off. For they arrested one of our elders, Bro. E. C. Briggs, some time ago in Salt Lake, for the terrible crime of giving out some of our tracts on the streets. So it might not be hard to guess how I might fare if I were there.

But I will now give you the cap sheaf of the blood atonement from the mouth of Brigham, on February 8, 1857, as follows: "All mankind love themselves: and let these principles be known by an individual and he would be glad to have his blood shed. That would be loving themselves even unto an eternal exaltation. Will you love your brothers and sisters likewise when they have committed a sin that can not be atoned for without the shedding of blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness. He never intended any such thing. [Now listen, kind hearers, to what Brigham says.] I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance in the last resurrection if their lives had been taken and their blood spilled upon the ground as a smoking incense to the Almighty, but who are now angels to the Devil until our elder brother, Jesus Christ, raises them up, conquers death, hell, and the grave. I have known a great many men who have left this church, for whom there is no chance whatever for exaltation; but if their blood had been spilt it would have been better for them. The wickedness and ignorance of the Nation forbid this principle being in full force, but the time will

come when the law of God will be in full force. This is loving our neighbor as ourselves: if he needs help, help him: and if he wants salvation and it is necessary to spill his blood upon the ground in order that he may be saved, spill it."—*Deseret News*, vol. 6, p. 387.

Also on page 235 we find the following, "I say there are men and women here that I would advise to go to the president immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood." Did you ever in all your life hear such "damnable doctrine," as Peter calls it? Where, oh, where does it originate? Only from a wicked, depraved heart, "One whose heart has departed from the Lord." That beats all the cold-blooded murdering you ever read of in your life. No wonder the Brighamites do not like to hear of it. But why they will stick to a church which has such abominable stuff in their books, is a mystery to me.

But Paul gives us another description in 2 Timothy 3:6, as follows, "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: [they resist the elders of the Reorganized Church,] men of corrupt minds, reprobates concerning the faith." Such as would kill men in cold blood, to save them. Oh, it is too horrible to think about. But Jude says in verse 4 that they "crept in unawares . . . ungodly men, turning the grace of our God into lasciviousness: [wanton, lewd,] and denying the only Lord God, and our Lord Jesus Christ." I have proven by their own writings that is just what they have done.

Verse 11, "Woe unto them! for they have gone in the way of Cain. [A cold-blooded murder, like blood atonement, 'if they need to be killed, to save them, why kill them,' said Brigham,] and ran greedily after the error of Balaam for reward." Is that not polygamy? Paul calls them "clouds without water, not much use to man, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." Yes, they were dead in sin, then they were made alive by obeying the gospel, and joining the church of Christ. Then they left the church again and died in sin again, therefore they are "twice dead," and now the Government is plucking them up by the roots. "Raging waves of the sea, foaming out their own shame, wandering stars, to whom is reserved the black-

ness of darkness for ever." Not very flattering for those wandering stars, a star is set in the heavens to guide the mariner on the sea, so were those men to guide the human family into the haven of rest while they were true to the gospel of Christ. But now they have wandered from the true light, and whosoever follows them now in their wanderings, will go into that black abyss which is reserved for them.

"These are murmurers, complainers," [yes, they do complain bitterly, when we get after them and show up their abominations, and cry, 'Persecution'] walking after their own lusts: [passions of the flesh, polygamy,] and their mouth speaking great swelling words, having men's persons in admiration, because of advantage." Yes, great swelling words, we will go beyond the gods, and as I heard one say once, that they would be gods, and would have power to create worlds, and then there would be heavens for their wives and children. If that were true, it would be fine indeed; for I think those polygamous wives have about all the hell in this life they need.

Verse 18, "How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts," (the ungodly lusts of the flesh are polygamy and adultery in other ways.) Now listen to Jude, "These be they who separate themselves, sensual, having not the Spirit." They separated themselves from the church at Nauvoo when they started for the valleys and in that separation they lost the Spirit, therefore they are sensual, carnal, without the Holy Spirit. A man must certainly be sensual, carnal, without the Spirit, when he confesses as did some of the Brighamites on oath, that they were living in violation of the law of God and the law of man. But we must not tell them of it. Oh, no, if we do, then it is persecution. If that is persecution, then Jesus was a terrible persecuter. Just read Matthew 23: 13 to 39, and see how Jesus set forth the character of those poor fellows. How he persecuted them. I might continue for another hour in setting forth this terrible Brighamite apostasy; but I have given you enough. I believe there are some good honest, noble hearted people among the Brighamites. And if they could only hear the truth once, that they would see their error and come out. But the priesthood is without authority, that is, their teaching is delusive and misleading. They will not take the books, they say that they have outgrown the books. By the books, I mean the Bible and the church books. They say, "We have outgrown the books as a boy outgrows his jacket. The books

are of no more worth than the ashes of a rye straw." In the *Semi-Weekly Deseret News*, of August 7, 1894, we read this: "Joseph E. Taylor said that he deprecated the conduct of certain persons, members of the church who were always judging and criticizing their leaders by what was written in the books, placing the dead letter above the living oracles. Elder Cannon said, 'When any counsel came from President Woodruff which seemed to be in conflict with the written word of God, [the Bible and the church books,] we should follow the living oracles, [Brighamite elders] and the time would come when we would appreciate a reconciliation of these.'"

That shows plainly why they went into such abominations as polygamy, Adam-God and blood-atonement. They well knew that all the books were against them. So they laid aside the books, and took only what the living oracles said. But how they can stand up and say that they know that Brigham is a true prophet of God, and the legal successor of Joseph Smith, and that they are teaching the same doctrine that the early church taught, is a mystery to me. For when we compare the doctrine that Joseph Smith taught with the doctrine that Brigham taught, we find them so far apart, just as far as heaven is from hell. Well I must close, and I hope none of you will ever again think that the Latter Day Saints' Church and the Brighamite Church are one or the same. I really pity those poor, deluded, misled folks, and I hope and pray that God may lead them out of darkness into the light of liberty, so that they will not be under the bondage of priestcraft any longer. That they may see that it is dangerous to set aside the holy word of God, and to follow the teachings of blind leaders, and all fall into the ditch.

Paul says in Galatians 1:6-9: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which in not another; but there be some that trouble you, and would pervert the gospel of Christ. But 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. As we said before, so say I now again, If any man [even if he is a Brighamite Mormon] preach any other gospel unto you than that ye have received, let him be accursed." But I fail to find anywhere that Paul, Christ, or any of the apostles preached Adam-God, blood atonement, or polygamy. And if they did not preach it, then those who do preach it shall be accursed. Not very comforting for our Brighamites. I must close; I beg pardon for keeping you so long.

THE SOUL OF MAN.

MY SUBJECT is, The Soul or Spirit of Man. What is the shape or form of it? Is it mortal? Where is the spirit or soul from the time it leaves the body at death till it enters the body again at the resurrection? The term *soul* is sometimes used to designate the body, as you will see in Ezekiel 18:20, "The soul that sinneth, it shall die." There it refers to the body only. Also in 1 Peter 3:20, "Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight *souls* were saved by water." In that place the souls referred to are the bodies.

Sometimes it refers to the spirit alone, as in Revelation 6:9, "The souls under the altar." Also in Genesis 35:18, "Her soul was departing." She died. That was the spirit only there. Also in 1 Kings 17:21, "Let this child's soul come again." That was the soul only.

Sometimes it (the soul) refers to both soul and body, as in Genesis 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The body was dead, then God placed in that dead body the breath of life, or the spirit, and then the spirit and the body united became a living soul. This is proven still stronger in Doctrine and Covenants 85:4, "And the spirit and the body is the soul of man." That refers to man after the resurrection, and that is where the trouble comes in with many in this day, they never stop to think whether, when they read of the soul, it refers to the body, or to the spirit, or to both, and therefore they get mixed and bewildered. I read an account of one of the most prominent non-soulists, that all that left man at death was the breath. Sometimes those are called mortal soulists, but I call them non-soulists, for if nothing leaves man at death but the breath, then we have no soul at all. But I will first prove that we have a soul or spirit, then I will prove that the soul or spirit is immortal.

In Job 32:8 we have a good text to start with. "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." That positively states that there is a spirit in man, the whole world to the contrary notwithstanding. Oh, yes, says the objector, that means the breath. Well, let us try it in that way. But there is a breath in man. But the inspiration of the Almighty giveth them, (the breath and the man) understand-

ing. Oh, what twaddle! There is a man, and there is the spirit and God gives them, not him, but them both—the man and the spirit—understanding. It would be the height of folly to talk about God giving a man's breath understanding. But God can inspire the spirit of man, so that the spirit and the body can bring about some wonderful inventions, such as the telegraph, the telephone, and in short all the wonderful inventions of the world. As the apostle said, This is that spirit that enlightens every man that is born into the world. Not the breath, but the spirit and the body. Therefore man is of a dual nature, body and spirit.

Let me call another witness to prove that the spirit is not the breath. I will introduce a man that was educated for a king, and I presume he understood grammar as well as most of us do to-day, for God inspired him. Let us see what he says. Numbers 16:22, "And they [Moses and Aaron] fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?" Now if spirit means breath, then we must use it this way. Thou God of all breaths, or atmospheres, or airs. Did you ever hear a *Dutchman* use the breath or atmosphere in the plural number? No. Well, Moses did not either, for he knew better; therefore it is plain that he meant just what he said, that God was the God of the *spirits* of all flesh, and not the God of all the breaths. And again in Numbers 27:16, "Let the Lord, the God of the spirits of all flesh, set a man over the congregation." There we have the same thought, spirits used in the plural, which he would not have used so, if it had meant the breath.

Now for still further proof that the breath is not the spirit we will use Ecclesiastes 3:16-19: "And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. . . . I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath: so that a man hath no preeminence above a beast: for all is vanity." That is certainly quite strong language in favor of soul sleeping, or no soul at all, for it says a man hath no preeminence over a beast. But it says also that they all have *one* breath, not breaths, mark you, but it does not say that they have all one spirit. But I have not read the strongest

point yet, for the non-soulist, let me read that now,—20th verse, “All go unto one place; all are of the dust, and all turn to dust again.”

There now, that settles it sure. That all must go to the dust, as they once were. Yes, if we stopped there, like some do, then it would settle it that we had no soul, but the wise man has so far just described the mortal part of man, or that part which was taken from the dust, and of course that part is just like the beast, or breathes the same air that the beast breathes. But now he goes on and describes that part which is immortal, and makes a positive distinction between the two; let us hear him in the next verse, “Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth.” Now if the breath is all that leaves us at death, why is it, that my breath goes upward and that of the beast downward? I say, why is it? Why is man’s breath any better than that of a faithful horse? Mark you, it does not say, as I have heard it quoted, Who knoweth *that* the spirit of man goeth upward. But it positively states that the spirit of man goes upward and the spirit of the beast downward. Then the man and the beast have different kinds of spirits, but they have the same kind of breath, for it says so in the 19th verse, “They have all one breath.” That settles it, they have all one breath, but not all the same spirit. For the spirit of man goeth up, while the spirit of the beast goeth down.

Now in the twelfth chapter of Ecclesiastes we have that carried still farther, and there from the first to the last verse we have man described from birth to death: in the seventh verse we find this, “Then [at death] shall the dust return to the earth as it was; [when it was created from the earth] and the spirit shall return unto God who gave it”; notice carefully, the spirit is now separated from the body, and *returns* to God. It could not *return*, if it had never been there before; return means, that it goes back from whence it came; therefore the wise man was correct when he said that the spirit of man goeth *upward*, when it leaves the body of man. Again we read the words of Paul, in Hebrews 12:9, there he calls God the Father of spirits. Paul says he learned that by inspiration, in Galatians 1:12. You will notice that Paul uses the word *spirits* in the plural also, so that could not refer to breath either, but it refers to the spirits of men that go up to God when they leave the body, and go back from where they came when they entered the body. Now to prove that, turn to Genesis 2:4-6. There we learn that everything was created fully and

finally, and yet not a man to till the ground. Then God made a body for man, and placed the spirit which he had made for Adam into the body, then he was a living soul and was able by the life that spirit gave him to till the ground. And that agrees with what Paul says about Jesus in Hebrews 10:5, "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." So if he prepared a body for Christ, he also prepared one for every other person. So the spirit which God placed in our body is immortal, and will always remain so.

In Job 34:14, he speaks of the spirit and of the breath, so he did not consider that the breath was the spirit. Also in Isaiah 42:5, "he that giveth breath unto the people upon it, and the spirit to them that walk therein." He does not say that he gave breaths and that is the spirit; but breath, singular. And something else besides the spirit: and what was that? Breath. By that then we learn that breath is not spirit. In 2 Timothy 4:22, "The Lord Jesus Christ be with thy spirit." Substitute breath for spirit in that case and see how nicely it would read. Now 3 John 1:2, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Now if there is nothing in man but the breath, then it should read, "As thy breath prospereth." Well, well; what next? what hobbies men will get up. In Luke 8:55 we have another example. "And her spirit came again." Oh, says the objector, that was the breath that came again. All right: but let us try another of the same kind, in Daniel 7:15, "I, Daniel, was grieved in my [breath? no] spirit in the midst of my body, and the visions of my head troubled me." You see Daniel was not a bag of wind, only he had a spirit in him, and that is just what came into the child again, that Christ brought to life again. 1 Corinthians 2:11, "For what man knoweth the things of a man, save the [breath? no] *spirit* of man which is in him? even so the things of God knoweth no man, but the Spirit of God." Matthew 26:41, "Watch and pray, that ye enter not into temptation: the spirit [breath?] indeed is willing, but the flesh is weak." Will that do? there are scores more of the same kind.

But I will give you just a few more to prove the fallacy of the claim that the breath is the spirit. 1 Peter 1:9, "Receiving the end of your faith, even the salvation of your souls." How would it look to apply "breath" there? Romans 8:16, "The Spirit itself beareth witness with our spirit, that we are the children of God." It would hardly make good sense to apply "breath" there. 2 Co-

rinthians 2:13, "I had no rest in my spirit, because I found not Titus my brother." 1 Corinthians 6:20, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Peter 2:11, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." It would hardly do to say "war against the breath." Romans 1:9, "Serve God with my spirit." Not breath. Hebrews 10:39, "Believe to the saving of the soul." Please do not apply breath there. Genesis 35:18, "And it came to pass, as her soul was in departing, (for she died)." 1 Kings 17:21, "O Lord my God, I pray thee let this child's soul come into him again." Some claim that it was the breath, that the prophet asked to have returned. Well, let us see, for we have another case of the same kind in hand, and if it meant the breath in one place, it did in the other. Acts 2:31, "He, seeing this before spake of the resurrection of Christ, that his [Christ's] *soul* was not left in hell, neither his flesh did see corruption." Will anyone say that Christ's breath was not left in hell? When was Christ's soul in hell? Ephesians 4:9, "Now that he ascended, what is it but that he also descended *first* into the lower parts of the earth."

Now see Matthew 12:40, "For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." What did Christ go into the lower parts, or into the heart of the earth for? Let the apostle answer, and see whether it is to see the breath that is there, or whether he went to preach to a lot of sleeping, dormant spirits. 1 Peter 3:18, "By which also he went and preached unto the spirits in prison." Do any of you think that those spirits were all dormant, while Jesus was preaching to them? No; they are the same spirits that we read of in Genesis 2:7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and [thereby] man became a living soul." It was not the breath of air, but the breath of life that made man a living soul. That life is the spirit, and when that spirit leaves the body again it goes to a place of waiting, till the judgment; it is not dormant, for Jesus went to preach to those spirits, and they were in prison. As we see in Isaiah 24:22, "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Yes; Jesus says that he will visit them three days and three nights. And Peter says to preach to them. Are they all asleep? Oh, think of it! Jesus preaching to a prison

full of spirits, and they all sleeping! But when that spirit, or breath of life leaves the body again, then the body is dead; but the spirit, the life, goes back from whence it came, as we read in Acts 17:25, "seeing he giveth to all life, and breath, and all things." Can you see the difference? He, God, giveth life, that is one part, then he giveth breath, that is another part, for the breath is not the life. For James says in 2:26, "the body without the spirit is dead." He did not say the body without the breath is dead, because he knew better. The body can live without the breath, but it can not live without the spirit. Now for proof. Did you ever hear of some one being buried alive? Did you ever hear that some one when taken up, had turned over in their coffin? Yes, you have. Were they buried breathing? No; surely not; then they were alive, and yet did not breathe. The body can live without the breath, but it **CAN NOT** live without the spirit, but the body can not act without both spirit and breath. For James says so, "The body without the spirit is **DEAD.**"

Lest I be misunderstood and criticized, as I often am, I want to explain a little farther. I am not opposed to being criticized by one who can give me something better than I have; I object to anyone trying to tear down my house, who is not able, or can not give me a better one than the one he tries to demolish for me. But give me a better one, then I am willing to abandon the old one. From what I said, some one might jump at the conclusion that we do not need breath at all, because the body sometimes does live without breath; that is another mistake, or that is the other extreme. Read in Genesis 2:7, "God breathed into his nostrils the breath of life: and man became a living soul." It takes the breath as well as the spirit to animate the body. I believe that is the full meaning of what is said in Genesis 2:7. That God breathed into his nostrils the breath of life, that was the spirit and the breath. Suppose a man made a steam engine; he places a fire box, and water or steam box in it; now we have the machine, but it is dead; so was man when God made him: But we place fire in the fire box and the engine is alive; but it can do no work, it has no animation yet; we fill in the water for steam, the fire, the spirit, works on the water or steam, the breath, and the wheel soon begins to turn, the body begins to show animation. So Job was right in 34:14, where he talks about the spirit and breath. For the body without the spirit is dead, and the body with breath has no animation. It takes them both. But they are *two* after all. As the engine is dead without fire, and the fire can not make

the engine work without the steam. So the spirit and body *must* work together, or the body is a worthless machine. I can not give you my thoughts any plainer.

I can give you the name of a man that I have been acquainted with for a number of years, who died; that is, he quit breathing and the doctors said, He is dead. They prepared him for burial and did bury him. But during all this time he never lost consciousness: he heard every word that was spoken: he saw everything that was done in the room; he knew that they were burying him, but he did not care. He was not breathing, but his spirit had not left his body yet, the body with the spirit is not dead, whether it breathes or not. He heard the clods fall on his coffin, then all was quiet for a while; then he heard a noise again, and knew when the coffin was raised out of the ground. He heard them talk, he saw them as they made preparations to operate on him. The doctors disputed vehemently about the cause of his death, and they got permission to take him up and dissect him. They took him to the house, to the office, laid him on the dissecting table; he heard them whetting their knives to go to work. But up to this time he could not move a lip or eyelid. But just as they were going to work on him, his lip moved and quivered a little. One doctor said, "Why, he is alive; see his lip quiver." The other said, "It is impossible, for he has been dead for several days, and buried. He is not alive; let us go to work." But the other said, "He is alive, I tell you." But they waited a few minutes and the man sat up in a few minutes, and they took him to his friends, and he lived years and years after that. He was alive all that time; he heard and saw everything going on, but he did not breathe. Breath is not life, but the immortal spirit that God breathed into man at his creation, that is the life of man, and that lived before it entered the body, and it lives after it leaves the body again. That man knows that he did not leave his body during all that experience.

But we read of a man in the Bible that did not know whether he left it or not. Let us hear him, 2 Corinthians 12:2, 3: "I knew a man in Christ above fourteen years ago, (whether in the body, I can not tell: or whether out of the body, I can not tell: God knoweth:) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body I can not tell: God knoweth)." Paul was not a very strong soul sleeper, or non-soulist; for he admits right in that statement that he believed—no, that he knew that the spirit could leave the body and

not be dormant, and could return into the body again. For he says that he does not know whether he took his body with him, or whether he left it, and then returned and entered it again. But it makes no difference which way it was; either way is a stunner to soul-sleeping theories.

Now I will introduce another witness that I am personally acquainted with, who knows that she left her body and went to the spirit world, and then returned and entered her body again. I will give it in her own words; I heard her tell it more than once, and she never changed it in the least. It is as follows:

"I (Luzetta M. Soule) was born in the town of Maria, on the banks of Lake Champlain, New York, September 18, 1844. I was in Yarmouth, Maine, and, when seventeen years old, I lost a brother nineteen years old. He was in Aroostook County; went with his older brother who went out to take up land; was taken down with quick consumption; died in a little over three weeks. We did not hear of it until he was buried. I was almost heart-broken when the news reached us. According to the theory then taught and even now extant with many—he must be in hell, as he had never united with a church. I told them if so good a boy as John Moroni Weber had to go to hell, there was no such thing as justice. God was not good; I did not wish to see him, but I would go to hell too, and be with my brother. My feelings at this time were past description. My days were spent in bitterness, and my nights, much of them, in tears. My grief was constant, and I had no peace day or night. One night I would not go with my mother to church, and cried myself to sleep as usual, when the Lord in his great love for me sent my brother back from the spirit world to take me with him and show me where he lived, and his happy state. He said, Etta, Etta, the Lord has heard your prayers, and seen your tears, and sent me to show you where I stay. He looked so natural, I knew him immediately. My spirit left the body, and I went with him. The distance did not seem long, but he talked to me all the way as we walked, I leaning on his arm all the while, he telling me of the beautiful place he was in, and how happy he was, and that I should not be grieving for him; that he had all he was capable of enjoying. We went up steps into what appeared to be a large building, and as the door opened we entered what seemed to be a large hall, and stopped to look around. The first thing that caught my eye was something similar to a preacher's platform and stand, on which were three books differing in size. A personage was there whose face I could not see

because of something similar to lace curtains in front of him, so that only his arms and feet were visible. It seemed that he was the judge, sentencing those who came, from the books in front of him. On this person's right were six doors leading out of the hall, standing open, apparently leading into large rooms or spheres. The people from these places would come out in the hall and talk to each other, and return, but never entered each other's sphere. On the left were six more rooms or spheres, opposite those on the right, but they were all locked. Those on the right were places of enjoyment, while those on the left were for punishment. In the sixth room, or the one farthest from the judge, were many children, with grown people enough to take care of them. The light was of an incandescent nature, a little silvery in its hue, neither very bright nor dark, but a beautiful shade adapted to the ease and enjoyment of the inmates. This seemed to be heaven itself, and while the other five spheres were not as light as this one, and each, as you came to them, had a little less enjoyment, yet the spirits in each sphere had all the enjoyment they were capable of receiving. The older people were largely in the fifth and fourth spheres. My brother showed me where he stayed, which seemed to be full of young people. This was the third room. The children were dressed in pure white. Each inmate had a knot of ribbon at the throat, by which it could be told to which sphere each other belonged. The children were pure white, like their dresses. The fifth, as near a slate color as I can describe it. The fourth a straw color. The third had a knot of blue, the second purple, the first a pale pink. We then walked along examining those on the left side. As I looked at the sixth door—the transom over each one being glass—it showed no light, but was very, very dark. As I looked it gave me a peculiar feeling, and I drew back, almost shuddering. My brother said, "Come away; don't look at that. I thought of what the Bible said about being cast out into outer darkness. As we came to the fifth it showed a light, but as we stood there we had to step to one side, for one who came up took a big key about six inches long and unlocked the door, went in, and shut it again. I can yet, after all these years, almost hear the sound it made as the key grated in the lock. He carried a book under his arm, similar in size and appearance to the first Book of Mormon printed. I looked at my brother as he shut himself in, and asked, 'What did he go in there for?' 'He has gone to preach to the spirits in prison,' he said. As we passed each door the transom showed more light, impressing me with the thought that

each department had less and less of punishment, for utter darkness must be a sad punishment indeed. At the third door another man unlocked and went in. I did not ask what the last one was doing, but took it for granted it was for the same purpose as the first. My brother and I separated there, and the next thing I knew, I was back at home in my own room looking at the body I had left. My mother returned from church and found me lifeless and apparently dead. The neighbors were called in. They prepared to lay me out. Mother thought I had grieved myself to death. When I came back I saw the neighbors there, and when they took hold of my body my spirit reentered it. I immediately sat up and began telling where I had been and what I had seen, that my brother was far better off than I was, and I was perfectly willing to leave him there. God was good after all. I cried no more. Some of the neighbors were Catholics, and fell on their knees praying, and counting their beads, saying, 'She was dead and has come to life.'

"It was about eighteen years after this, when I heard the restored gospel, I was investigating the work at the house of Brother Pond, and he was preaching every night. It was here two pictures were shown me. As soon as I looked at them I said, I have seen these men before. I then began to rack my brain to think when and where. In a night or two it came to me. Those were the very men that I saw go in to preach to the spirits in prison when my brother took me to the spirit world. I had not yet accepted the gospel, but it helped much when told that these were pictures of Joseph and Hyrum Smith, the Martyrs. And so this blessed gospel has for years been more to me than all else."

I have more of the same kind, but what is the use of multiplying? That ought to convince the most skeptical soul sleeper that he has an immortal soul, for it agrees with God's word. See Luke 23:43: "And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." Where is paradise? Let Peter answer. 2 Corinthians 12:2, there Paul says paradise is the third heaven. Now we are where we will show you where the spirit will be from the time it leaves the body, till it enters the body again, and again it is conscious all that time. Jesus told the thief that he would be in paradise, the third heaven. Now the 46th verse: "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost." What would Jesus give up the ghost or spirit for, if all go to sleep and are buried?

And Jesus was no exception in that line as we see in Acts 7:59, "Stephen calling upon God, and saying, Lord Jesus, receive my spirit." You can plainly see that neither Jesus nor Stephen believed in soul sleeping. So we learn that the souls of the good go to a place of rest at death, called paradise, as we see in Revelation 2:7, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." You see that paradise is a place and a condition. Paul says in 2 Corinthians 12, that he was up in paradise, and that agrees with what I read about that lady; she was in a place and in a condition. Also in Book of Mormon, Alma 19:43, 44: "Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then shall it come to pass that the spirits of those who are righteous, are received into a state of happiness, which is called *paradise*; a state of *rest*; a state of peace, where they shall rest from all their troubles, and from all care and sorrow." Also Revelation 14:13: "Write, Blessed are the dead which die in the Lord from henceforth. . . . They shall rest from their labors." I could give you more scripture on that line, but that is enough.

Now to still prove that the soul does not sleep, and what is its form, turn to Luke 16:19. Here we have two men and their souls pictured out for us, "And it came to pass that the beggar died, [did his soul die?] and was carried by the angels into Abraham's bosom; [that is a place and a condition] the rich man also died and was buried"; did his soul die, and was buried? No. "In hell he lifted up his eyes, being in torment." Now we are told that hell is the grave; if it is, then the rich man was not dead, for it says that he lifted up his eyes and he saw, so that part, the spirit that went to hell was not dead, but was suffering torment, and that soul had eyes, and could see, (so had that lady who went to see her brother, so had the man that was buried), and he knew what he wanted, for he wanted Lazarus to dip the tip of the finger of his soul into water, to cool the tongue of the rich man's soul, so from that we learn that a soul is alive, has a mouth, tongue, eyes, finger, and in short a body, as we will see by turning to Mark 9:5: "And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias." There we have the spirits of Moses

and Elias, and Peter thinks they look like men, so their souls looked like men. Now see Daniel 3:25: "He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Did those four men all look alike? There we have a man who saw the Son of God 580 years before he entered the body that God had prepared for him (see Hebrews 10:5), and he looked like the other men—his soul did. Paul again said in Philippians 1:21, "For to me to live is Christ, and to die is gain." Where would the gain be to Paul to be dormant in the grave? "But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not." "For I am in a strait betwixt two, having a desire to depart, [to leave the flesh] and to be with Christ; which is far better." Where is Christ that Paul wanted to go and be with him? There would hardly anyone be so foolish as to claim that Christ was in the grave, dormant; well then, Paul did not expect to go to the grave either, but to where Christ is, and in the next verse he says that it is best for them that he abide in the flesh a while yet. So he knew when he went to Christ, that he left the flesh in the grave, or at least on this earth.

Peter understood it the same way, as we learn in 1 Peter 3:18, where he says that Christ went to preach to the spirits in prison, and that agrees with what that woman saw when she was in the spirit world. Those spirits were all alive. Jesus says, in Matthew 12:40, that he was going into the heart of the earth three days and three nights, and that is where the pit or prison house is, as we learn in Ezekiel 31:16-18; also 32:18-31. Whose graves are set in the side of the pit. They shall go down to the nether parts of the earth, down to hell. And for that reason we read in Acts 2:31, that his soul was not left in hell, because he went there to preach to those conscious spirits, as we see in 1 Peter 4:6, that those should be judged just the same as those who had the chance to hear the gospel in this life; judged just the same as those in the flesh, showing positively that they are not in the flesh while they hear the gospel. In Revelation 6:9, we learn that the souls are alive and conscious after they leave the body. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. [Now mark what he says. And they were all dormant. Oh, no.] And they cried with a loud voice, saying, How long, O Lord." And the Lord told them to wait

just a little longer, for there would be some more killed and then the judgment would be passed on them all. No soul sleeping there. Jesus says in Matthew 10:28, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both the soul and the body in hell." If the soul and body were one, then man could kill the soul, by killing the body. But Jesus makes a distinction between the soul and the body. That is when the soul of the wicked comes back from the prison house and enters the body again, and then they both must suffer if they have not yet paid the penalty.

But the objector says that Jesus brought immortality to light, and that is true. 2 Timothy 1:10, "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." Yes, he conquered death, and therefore brought the life and the immortality of both soul and body into light by the gospel. It is only through the gospel that we ever learned anything about life and immortality; without the gospel, we would still be groping around in the darkness of soul sleeping. But as Christ conquered death he brought immortality to light for the body, as well as for the soul. Jesus says in Luke 24:39, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Jesus does not say that a spirit hath not shape and form, but he does say that it does not have flesh and bones. So when spiritual mediums come and tell you that they can call up the spirit of your departed friend and materialize it, so that you can shake hands with it, you can just mark it down that it is not true; it is a trick of the Devil. Jesus says that a spirit hath not flesh and bones, and all the devils in the regions of Tartarus, have not the power to give a spirit flesh and bones. I attended their seances often, and I know what I am talking about. Those spirits who control the mediums are those spirits which were cast out of heaven at the time of the rebellion we read of in Revelation 12:4-9. And they are the ones who control the mediums, and not the spirits of your friends. All those spirits that control the mediums are lying spirits, and will deceive the very elect, if possible. I believe that they are the church of the Devil that we read of. Those spirits do the works of their leader, the Devil, and he was a liar from the beginning, (John 8:44), and unless you know that you have the Spirit of God in great power, my advice is to you as a friend, keep away from them; do not try to

see how close you can drive to a ditch without tumbling into it. But keep away just as far as the fence will let you; then you are sure not to fall in.

But hold on, says the objector; we read in Ecclesiastes 9:5: "But the dead know not anything." I believe that just as much as anyone else. But what is it that is dead? It is the **body**, for I have proven beyond successful contradiction that the soul is immortal, and can never die, so it is the body that is dead. But, says another, we read in Ezekiel 18:20, "The soul that sinneth, it shall die." I believe that also. But as that was used under the Mosaical law, the soul spoken of there includes, or rather refers to the person or body, as it was used by Peter in his first letter (3:20), where he says that eight souls were saved by water. Now if those souls (by which he meant the body) were saved by water, then just the same is meant when the soul (which means the body) shall die by stones, for the spirit can not die that same death. But when we talk about the spirit dying, should anyone apply it to the spirit? Let us see how the spirit and body dies. Genesis 2:17, "For in the day that thou eatest thereof thou shalt surely die." Man ate of it; did he die? Most assuredly; but how did he die? God drove him out of the garden. Man died the very day that he broke the law, died to all the glory, comfort, peace, happiness, and joy that he was living in, and he was driven away from the presence of God; that was a horrible death. It certainly was a sore punishment for them.

Now let us see what the second death is, and I think we will find it is very much like the first. Revelation 20:6, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." So you see the contrast between spiritual death and spiritual life; one is perpetual happiness and joy, the other is misery and suffering. Now to clinch that, see Revelation 21:8, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." There we have it in a nutshell, what the second death is. And I am sure there is not the slightest hint of those who die that death, that they are very dormant, or sound asleep. No, not much sleep there.

In Proverbs 25:25, we read: "As cold waters to a thirsty soul, so is good news from a far country." That, no doubt, refers to

the body; so we must always be careful not to make the mistake, but always apply good sense and reason, when we read of the soul, and not call it spirit, when reason shows us that it can not mean anything else than the body. So is also the word *death* as used in the Scriptures so often misunderstood, and misapplied. See 1 Timothy 6:4, "He is proud, knowing nothing, [now notice he says he knows nothing, and yet he says] but doting about questions and strifes of words." 2 Samuel 15:11, "And with Absalom went two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not anything." Well, are they not a noble army to send out? They would surely do no one any harm, for they knew not anything. Let us try one of the strong (?) points in Job on annihilation. Job 7:8, 9, "The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not. As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." Of course that proves without a doubt, that there will be no resurrection. What do you think of it? Now compare that with Job 19:26, "And though after my skin worms destroy this body, yet in my flesh shall I see God." So you see he soon changed his mind. And in 14:14, he says that he will wait till his change comes; so he had hopes to come out of the grave after all. Paul says in 1 Corinthians 15:31, "I die daily." Does he become dormant every day? Jesus says in Matthew 8:22, "Let the dead bury their dead." Romans 6:2, "How shall we, that are dead to sin, live any longer therein?" Romans 7:4: "Wherefore, my brethren, ye also are become dead to the law of the body of Christ." Romans 7:9, "But when the commandment came, sin revived, and I died." Did he become dormant, when he died? So in Revelation 21:8, that second death will not make them unconscious either. Nor will any other death make the spirit unconscious. 1 Timothy 5:6, "But she that liveth in pleasure is dead while she liveth." Is she unconscious while she lives? Think of it.

Now in closing I want to give some quotations to prove that man is of a dual nature, body and spirit. Genesis 41:8, "His spirit was troubled." Exodus 6:9, "Anguish of spirit." Deuteronomy 2:30, "Hardened his spirit." 1 Samuel 1:15, "A woman of a sorrowful spirit." 1 Kings 21:5, "Why is thy spirit so sad?" Ezra 1:1, "The Lord stirred up the spirit of Cyrus." Job 7:11,

"Anguish of spirit." Psalm 32:2, "Blessed man, spirit is no guile." Psalm 34:18, "Be of a contrite spirit." Psalm 77:6, "My spirit made diligent search." Psalm 106:33, "Have provoked his spirit." Psalm 142:3, "Spirit overwhelmed in me." Proverbs 11:13, "Faithful spirit." 14:29, "Hasty spirit." 16:18, "Haughty spirit." 16:19, "Humble spirit." 17:22, "Broken spirit." 17:27, "Excellent spirit." 25:28, "Rule his own spirit." Ecclesiastes 4:6, "Vexation of spirit." Daniel 2:1, "His spirit was troubled." 7:15, "I was grieved in my spirit." Mark 2:8, "Jesus perceived in his spirit." Luke 1:47, "And my spirit hath rejoiced in God my Savior." I might give you numbers more of the same kind, but it looks to me that I have given you enough to convince anyone that believes half of the Bible, that man has an immortal soul. And that it has shape and form just like the body. And when the soul or spirit of the good leaves the body it goes to paradise, a place of joy and happiness, and there waits for the resurrection. But the spirit of the unjust goes, when it leaves the body, to the prison, or pit, or hell, and there waits in suffering, as does the rich man of Luke 16:19. The Scriptures everywhere prove clearly that the spirit is conscious all the time, and that the spirit and the breath animate the body.

May God help us all to see the glorious light as it reflects from him throughout all his holy word. May God bless you all.

A BOOK AND A REVIEW.

HAVING read a book written by the Rev. Bud Robinson, of Peniel, Texas, entitled, A Pitcher of Cream, I present some thoughts regarding the teachings of the writer. Some things in the book are good, and I can say amen to them. But some others are the most silly of all the silly things I ever read. And then to call it A Pitcher of Cream. If that is the cream of his teaching, God pity those who get the whey. But I will notice that as I proceed. His letter in answer to my questions is to hand, and I will review it for a short time. My first question was, "What must I do to be saved?" And in reply he said: "Read 28:13 of Proverbs, if you want help; this one verse of scripture is all you need. Do what it tells you, and I will meet you in heaven."

Now, my dear sir, is that true? Let me quote that verse: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." I have no objection to that verse at all, for I believe that it teaches true repentance, but is repentance all that is necessary for us to do so that you will meet me in heaven? If so, then Paul made a terrible mistake in Hebrews 6:1, 2. There we read that the principles of the doctrine of Christ are faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment. Which shall I believe, you or Paul?

But let me quote another passage right here for your benefit. You will find it in Galatians 1:8, 9, "But though we, or an angel from heaven [or Bud Robinson from Texas], preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye [the church in that day] have received, let him be accursed." Now my dear sir, that is what you have done; for you say, "that one verse is all that you need." Are you right, or is Paul right? Which shall I believe?

Let me call your mind to a passage that you very frequently use in your "Pitcher" found in Revelation 22:19, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." And that is just what you have done; you have left out all but repentance, and for that reason Paul says you shall be cursed. Oh, poor man that you are! You think that you are saving others,

and at the same time are on the road to punishment yourself; and more than that, you are not sent of God at all to preach his gospel; let me prove it from his holy word, John 3:34. "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." Now you can plainly see that you are not sent of God, for you leave out part of God's word. I shall prove that more and more to you. Luke 24: 47: "And that repentance [Is that all?] and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Mark you, it does not say "repentance for the remission of sins," but "repentance and remission of sins."

Now we will hurry up to Jerusalem and find if they preached "repentance and remission of sins." I believe we have the first sermon recorded, after Jesus made that statement as we find it in Acts 2:37. "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? [That is the same question that I asked you, What shall I do to be saved?] Then Peter said unto them, Repent," [and that is all that you must do, and I will meet you in heaven? No, no, no; that is what Bud Robinson of Texas said, but Peter did not talk that way]. Now we will try that again, "Then Peter said unto them, Repent, [that is right] and be baptized every one of you in the name of Jesus Christ [What is that for, Peter?] for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Now, Brother Robinson, whom shall I believe? Peter says that if I want to be saved, I must be baptized for the remission of sins, after I repent. You say all that I have to do is to repent, and you will meet me in heaven. But that is the way the apostles preached; "repentance AND remission of sins" at Jerusalem; and if an angel, or Bud Robinson, preach it any other way, they shall be cursed.

Now to still further prove that you are wrong, and not sent of God, we will see what Jesus says in Acts 9:6, "And he trembling and astonished said, Lord, what wilt thou have me to do?" That is the question that I asked you, "What must I do to be saved?" Now let me compare your answer with the one that Jesus gave Saul; then I will let you decide who is right, you or Jesus? Now mark, the question is, What wilt thou have me to do? "And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." Let us then keep in sight Saul, and hear what he must do to be saved; notice particularly, that

Jesus says he must do so. Saul is repenting and praying, but that is not enough. Now the 17th verse: "And Ananias went his way [Now mark you, here is the man that Jesus said should tell Saul what he **MUST** do to be saved, hear him], and entered into the house: and **PUTTING** his **HANDS** on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost." Acts 22:16, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Now, Mr. Robinson, if you are called of God to save sinners from ruin, why did you not give me the same answer that Christ and Peter gave to those who asked them the same question that I asked you? If you can not answer that, I will answer it for you. It is because you are not called of God to preach for him, therefore you do not preach the same gospel. If Jesus told the truth when he sent Ananias to baptize Saul, and lay hands on him for the gift of the Holy Ghost, and Ananias said that Jesus told him that Saul **MUST** do that, be baptized and wash away his sins, and if Peter preached the truth on the day of Pentecost, when he was full of the Holy Ghost, when he answered those who asked him what they must do to be saved, and told them that everyone should be baptized for the remission of sins, did you, Mr. Robinson, tell me the truth when you told me in your letter before me that all that I had to do was to repent and you would meet me in heaven? Whom shall I take for my leader? You, or Christ and the apostles?

Now when the people on the day of Pentecost asked Peter, or when Jesus sent Ananias to tell Saul what he must do to be saved, why did neither of them tell their inquirers to read Proverbs 28:13, and say to them like you did to me: "This one verse of scripture is all that you need; do what it tells you and I will meet you in heaven"? Proverbs was in existence at the time Peter and Jesus answered the question. Why is it that neither of them ever thought to answer those people the same as you answered me? Are you right, or shall I believe them? Just such stuff as that, one preacher telling me this was the way to heaven, another one saying that he had the right way, and another one another way, and all different from the way of which I read in the Bible, is what made me an infidel at one time, and that very contradictory teaching will make infidels by the thousands.

But: I am not through with your letter yet. You contradict

Jesus in another instance. John 3:5, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." What will you do with that? You say if I repent you will meet me in heaven; Jesus says I can not get there unless I am born of water and the Spirit. Say, brother, did Jesus preach the gospel? Did Ananias preach the gospel when he laid his hands on Saul for the gift of the Holy Ghost? Did Peter preach the gospel when he told the people to repent and be baptized for the remission of sins? Did Peter and John preach the gospel in Acts 8:17? "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost."

Say brother, is that the gospel? Will you say yes or no? I think I hear you say yes, that is the gospel; for Jesus and the apostles taught that. Well, all right. Now apply the following text to yourself, 2 Thessalonians 1:7: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." And I am almost sure that you have never been baptized in water by immersion for the remission of your sins, nor have you ever been baptized to wash away your sins, as Ananias has it. And I am almost sure that you have never had hands laid on you by one of God's servants who was called by a living prophet, so that you might receive the Holy Ghost. Therefore, you have never obeyed the gospel, hence you will come under the condemnation of my text in 2 Thessalonians 1:7. You had better not try to tell others the way of life till you have first learned it yourself.

My next question was, How shall I get sanctification, or holiness? Now, brother, I believe in holiness; I believe that no one will ever see God without holiness. But either you or the Bible is wrong, when it comes to the way of getting holiness or sanctification. Let us examine that, and apply your answer to my question. You refer me in order to get sanctification or holiness to 1 Thessalonians 4:3. I will read it: "For this is the will of God, even your sanctification, that ye should abstain from fornication." Is

that all? I am sure very few will object to the claim made in that verse, that it is God's will, even our sanctification. But is that all? How are we sanctified?

Your next reference is 5:23: "And the very God of peace sanctify you wholly." That is all right. But the question still remains the same, how? You gave a number of quotations, but not one is to the point, or in other words, that answers my question. Every one of those quotations tell us of the *need* of holiness or sanctification, which I do not deny. But in the Bible we have sanctification used for setting apart for special work and for holiness. For the first use, see Exodus 19:10. Moses sanctified the people, Exodus 13:5, sanctify unto me the firstborn; man and beast. Does that mean to make the beast holy? Joshua 3:5, "Sanctify yourselves for to-morrow." Leviticus 8:30, "Sanctify the garments." Joshua 7:13, "Up, sanctify the people." Hebrews 10:14, "Perfected them who were sanctified." First they were set apart by obedience to the law, then they were perfected.

But you give me a quotation for sanctification which I will examine, and you must not be surprised if I by your own text prove that you are not yet sanctified. For everyone of the texts to which you refer are to those who have obeyed the gospel, which you have not done as yet. But now for the text, John 17:16, 17: "They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth." You see they had already obeyed the gospel; they were members of his church; they were set apart or sanctified by his word, the gospel, as we see in John 12:49, 50. "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." So the commandments of God are the words by which we are sanctified.

Let us see, John 3:5, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Those are some of God's words. Acts 9:17, Jesus sent Ananias to lay his hands on Saul for the gift of the Holy Ghost. That is God's word, so we must use that to get sanctified. Mark you, the text, John 17:17, "Sanctify them through thy word." Hebrews 13:12, "Sanctified the people with his own blood." Acts 26:18, "Sanctified by faith." Ephesians 5:26, "That he might sanctify and cleanse it with the washing of water by the word." So you see we

must be washed in water, or as Ananias said, "Why tarriest thou? arise and be baptized, and wash away your sins," and as Jesus has it, John 3:5, must "be born of water and of the Spirit," or as Paul has it in Colossians 2:12, 13, "Buried with Christ in baptism." 2 Thessalonians 2:13, "Sanctification of the Spirit and belief of the truth." Belief of the truth! What is the truth? "Thy word is truth." What is his word? Hebrews 6:1, 2, faith, repentance, baptism, laying on of hands, resurrection and the judgment are his words, and in obedience to all that, we are sanctified. 1 John 5:7, 8, "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." Now I have given you the Bible way of being sanctified, so you can plainly see that you are not sanctified as yet, notwithstanding all your claims about your sanctification.

My next question is, How can I get the Holy Ghost? Your answer is, "Turn to Romans 12th chapter and read the 1st and 2d verses, and you will be filled with the Holy Ghost." Well, brother, I am compelled to tell you again that you are wrong. I have read that over and over again, and I was never filled with the Holy Ghost by reading that. Nor was any other man, for it is contrary to God's word to be filled that way, as I will prove to you. Peter says in Acts 2:37, 38, that the promise of the Holy Ghost was to everyone of them that read Romans 12:1, 2? No, no; that is Bud Robinson's way, and neither Peter nor God knew anything about Bud Robinson or his man made way for getting the Holy Ghost. So let us hear what Peter has to say about it. Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins[mark it, upon the condition that they repented and were baptized 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." And everyone that the Lord our God shall call, has the same promise of the Holy Ghost upon the same condition that they must repent and be baptized for the remission of sins, and upon no other promise can they get it, Bud Robinson to the contrary notwithstanding.

And to show still further that your position is wrong, and your teaching false, I refer you to Hebrews 6:1, 2. There Paul sets the laying on of hands as one of the principles of the doctrine

of Christ. And in Acts 8:17, we learn that when the men and women were baptized, that Peter and John laid their hands on them, and they received the Holy Ghost. That is the same man that told them on the day of Pentecost that the promise was to all that were afar off. And he proves it to them by laying on hands, and they received it. Again in Acts 9:12-17, Jesus, who made promise through Peter that all that are afar off should receive it by obedience to the truth, sent Ananias to lay hands on Saul that he might be filled with the Holy Ghost. Also in Acts 19:6, we have the action of him that said, if a man or an angel preach any other gospel unto you, than that we preached unto you, let him be accursed. Now he is with the Gentile church, and here we again see God true to the promise he made by his Son, and his servant Peter, that the promise is to you, and to all that are afar off. And when Paul had laid his hands upon them, the Holy Ghost came on them. Say, brother, why did not one of those men who were sent of God, and were commissioned of Christ, tell his converts to read Romans 12:1, 2, and they would be filled with the Holy Ghost? The reason is that it is not God's way to receive the Holy Ghost; that is Bud Robinson's way, and God does not recognize it at all.

You may say that you know that you have the Holy Ghost, for when you were filled with it, you were so happy. Or as you describe it in your book, page 32, "If you were to stick your walking stick between his ribs, it would drip honey for a week." Well, I suppose you got your idea from reading Judges 14:8, where we read about Samson going to see the carcass of the lion; and, behold, there was a swarm of bees and honey in the carcass of the lion, and he took of it and did eat. Perhaps he punched his cane into the ribs of that old carcass, eating the honey that dripped through the ribs. Well, you're welcome to all the honey that you can get from between the ribs of an old carcass. But because you or anyone else feels happy, is no proof that you or they have the Holy Ghost, and I will prove it.

Once there was a man who wanted to go to California; he asked a lawyer which way to go; the lawyer told him to go south, the man started south, and he was very happy. Soon he met a neighbor and the neighbor said to him: Say neighbor, what makes you so joyful this morning? He answered, Because I am going to California. Oh, said the neighbor, you are not on the right course for California. Yes, I am, said the man, for that lawyer told me so, and I know it, for I am so happy since I

started this way. What made him so happy? Because the lawyer told him so, and he believed it, and he was happy because he believed it. And that is the way with many of you; some one tells you that you get the Holy Ghost by reading Romans 12: 1, 2, and you believe it, and then you are happy in your delusion. I have been right through that mill of deception, and you can not fool me any longer by that false statement. I believe that a man can get a degree or portion of the Spirit, even if he makes no profession at all. For God sends it to bring people to do better, and to draw men to him. But that is not the Holy Ghost that Peter promised to all that would repent and be baptized in the name of Jesus Christ for the remission of sins; because none can get that, unless they comply with the conditions already mentioned; and as you, my dear brother, have not complied with that law, you have not received the Holy Ghost; for if you have, then God has changed, for God gave us the law by which we can receive it. And we read in Ecclesiastes 3:14 that whatsoever God doeth is for ever. Do you believe that?

My next question was, "How shall I know when I get the Holy Ghost?" And your answer is, "You read and obey those two verses [Romans 12: 1, 2,] and you will be filled with the Holy Spirit, and of course you will know it: when you are filled with God's Spirit you will know it. No one can be filled with God's Spirit and not know it." Yes, that may be all true, but you did not answer my question, How shall I know it? You say that I will know it, when I get the Holy Ghost. But your answer is vague, because you evade my question by saying, "You will know." We read in 1 John 4: 1, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." How shall I try them? You say, "You will know;" but Jesus says in Matthew 7: 20, "Wherefore by their fruits ye shall know them." Now as you can not, or did not answer my questions, we will take the Savior's advice, and see what the fruit of the Spirit or Holy Ghost is, and thereby prove that you never received it; and that is the only way that I can know whether I have the Holy Spirit, or some other spirit.

Now for the test, 1 Corinthians 12: 1-11, "Now concerning spiritual gifts, brethren, I would not have you ignorant." No man can say that Jesus is the Lord, but by the Holy Ghost; that is one of the fruits of the Holy Ghost. To know by revelation that Jesus is the Lord. "Now there are diversities of gifts, but the

same Spirit, 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, [that is to every man in the church, and not outside of it]. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit." Now ye are getting the fruits of the Holy Spirit; see whether we bear the same kind of fruit. We will continue. "To another faith, to another the gifts of healing," you see all by the same spirit. "To another the working of miracles, to another prophecy, to another discerning of spirits"; so that we can know whether we are surrounded with God's Spirit, or some other kind, "to another divers kinds of tongues, to another interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man [in the church] severally as he will."

There we have the fruits of the Holy Ghost, as given by Paul. Now any church that does not have the same fruit, does not have the same Holy Ghost that was in the church in Paul's day. Why did you not refer me to that explanation, brother, when I asked you how I should know when we had the Holy Ghost? Just because you dare not, you well knew that you do not have that kind of fruit, for that is the kind the Holy Ghost produced in the apostles' days, and when we get the same Holy Ghost they had, we will bear the same kind of Holy Ghost fruit to-day. If not, why not? You answer, please.

My next question was, "To what church do you belong?" Your reply is, "I belong to the Methodist Episcopal Church." I wish you could have told me in what chapter and verse of the Bible I could find that church spoken of. I read that Jesus said he was going to build his church, as recorded by Matthew 16:18. But I fail to find anywhere that he said he would call it by any other name than his church, or the church of Jesus Christ. So I am forced to the conclusion that your church is not the church that Christ built. Perhaps that is the reason that almost all your doctrine, to which you referred me, is so different to that we read in the Bible, as yours is a man made church, you teach man made commandments as we read in Mark 7:7, 8, "Howbeit in vain do they worship me, teaching for doctrines the commandments of men, for laying aside the commandment of God, ye hold the tradition of men." That is just what you are doing, my dear sir. Oh, wake up to the danger you are in, or remember that Paul says

you will be cursed for preaching different from that which he preached. Oh, my dear sir, you are on dangerous ground.

But when I hear some one talking about this or that church, as for instance the Methodist Church, or the Baptist Church, or any of those man made churches, I always think about the little girl who was going to church with her father one Sunday morning. As they went by the first church, the child said: Papa, whose church is this? This is the Baptists' church, my child. Soon they came to another: Whose church is this, papa? This is the Methodists', was the answer; then the next, and, Whose church is this? This; this is the Catholic Church was the answer; and then the next one, and Whose church is this, papa? Well, this is the Congregationalists'? Soon they came to another, and Whose is this? Well, this is the Lutherans'. And so they went on till they had passed some eight or ten of the different man made churches, and the child asked the name of each, and when her patience was all exhausted and she was puzzled, child-like she said, Well, papa, where is Jesus Christ's church? Dear Brother Robinson, think of that when you are talking about those different man made churches, Where is Jesus Christ's church? For we find that he had one, in 1 Corinthians 12:28, where he says that "God set in the church first apostles, secondarily prophets," etc, etc. And in Acts 2:47, we read that the Lord added to the church daily such as should be saved. If they had to be added to Christ's church then, to be saved, I believe they must be added to the same church to-day to be saved. Where does that leave you, my dear sir? As Christ never had but *one* church, all those churches to-day can not be his church. "For a house divided against itself can not stand." And you know, that all those different churches are not in union with each other, but each one has different tenets and doctrines, so they are not his.

Now I must pay a few compliments to your book, which you call *A Pitcher of Cream*. On page 4 I see you pay quite a compliment to your preachers. And I confess that I did not know that you had preachers in your church who were so depraved as the following would indicate: "A presiding elder or station preacher burning tobacco and blowing blue smoke out of one side of their heads, while they crack jokes, would never make a man think of Moses and Aaron burning sweet incense to the God of Israel." And again on the same page, "When a Methodist preacher smokes cigars, why does he draw the smoke down into his lungs? Why, he is trying to warm up his cold heart. When a Methodist

preacher smokes cigars, why does he blow the smoke out through his nose? Why, he is feeding the germs of depravity? Dear brother, is it not awful that you should have such preachers in your church? No wonder that they, as I showed you, do not preach the gospel of Christ. No man who would do as you say that they do, was ever called of God to preach for him. For God never calls a man like that to represent him. For one that smokes or chews is a poor stick in the hands of God to teach people cleanliness. If God ever called a man of that kind, the man would quit that dirty habit at once, and not disgrace God and his work like that. "By their fruits ye shall know them."

Now on page 5 I read, "A wholly sanctified man is like a stalk of ribbon cane. He never heads out, and he is full of juice from top to bottom, and you can grind him at any season of the year and get sugar water." Well, that is quite a plain statement of your kind. "He never heads out." That shows that he never brings forth seed, or any kind of fruit. He is fruitless, and is full of juice, nothing but water, juice, juice. No substance; no, no fruit. Well, I think from the reading of your book, that you told the truth that time. Next you say, "Haven't you noticed that the back seats of a church are always covered with feathers?" No, sir; I had never noticed that. And it may be for the simple reason that I was not looking for the birds that wore the feathers, as you were.

On page 6 you say, "The first step towards scriptural apostasy is to sacrifice divine order for carnal propriety, and think the reason we don't shout any now is because we are better cultured than we used to be." You thereby admit divine order, for carnal propriety has been sacrificed. And I believe it, too. Because I read in 1 Corinthians 12:28, "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." That was God's divine order, and man—you with the rest of them—has sacrificed them, and have no more apostles, no more prophets, no more seventies, when the apostle Paul positively says how long they shall last. Ephesians 4:11, 12, 13: "And he gave some, apostles; and some, prophets; 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 fullness of Christ." And we

read in Ecclesiastes 3:14, "For I know that whatsoever God doeth, it shall be for ever." Now it says that God set those officers in his church, and if he did, he did it for ever. Then you are right that your church has sacrificed divine order for carnal propriety, for you have none of them. Oh, why don't you repent and come back to God's way of doing?

Next you say, "The Holy Ghost never takes a nap, and the very fact that the church goes to sleep proves that the blessed Spirit is gone." That is just what I have been telling you all along, dear brother, that your church did not have the Holy Spirit, because you did not have any of the fruits of the Spirit. You say, "He probably has been grieved away." Yes; that is just it. Because you reject the officers that God set in the church and refuse to obey the law whereby you can receive the Holy Ghost. Father Wesley said, "It was not because the people were all Christians, that the gifts of the Spirit were not in the church. But because the people had turned *heathen again*."

Now on page 7, "Holy Ghost whispered to my conscience and said, Be thou clean, and immediately I was flooded with sunbeams of glory and went to praising God for a full and complete salvation from all sin." Well, if you didn't get the bulge on Paul and good old Ananias. Jesus told Saul that he should be told what he *must* do. Then he sent Ananias to lay hands on him for the gift of the Holy Ghost; and he had to be baptized, for, mark you, Jesus said he *must* do that, and wash away his sins. But you got ahead of him and also of Jesus that time sure. And there is good Cornelius, in Acts 10:1. And I believe that he was just as good a man as Bud Robinson. But of course I may be mistaken; but I think he was as good as Mr. Robinson, and when God sent Peter to tell him what he must do to be saved, Peter commanded him to be baptized. Well, it is too bad that good Cornelius could not get the bulge on Peter that you got on him, and on Jesus, so that they could have gotten a complete salvation from all sin without having to be baptized in order to remit their sin. I wonder if Jesus will compliment you, when you get to the judgment bar, for your smartness for getting into heaven without obeying his law. For he says in John 3:5, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he *can not* enter into the kingdom of God." Say, brother, how will you meet that, when you get to the judgment? I fear that you are like the man going south to California; you are happy on the same condition; because you think that you are saved.

On page 8 you get after your tobacco eaters again, with a sharp stick. And I say, Give it to them. I want to note a line or two on that page. You say, "When I see a Methodist preacher with a big chew of tobacco between his upper and lower jaws, chewing and spitting, I always look at his feet to see if he has a forked hoof, for Moses said that any animal that chews his cud and did not have a forked hoof was an unclean beast and not fit for service." Again you say, "A preacher that chews tobacco and smokes cigars may preach a gospel that will reach some souls and bring them to God, but while he is winning a few souls with his gospel, he is at least liable to damn as many or more with his influence than he saves with his gospel, and he may be saved yet as by fire and his works will be burned up." Mr. Robinson, that is rather a strange position for you to take. Paul says in Galatians 1:8, that if man or angel preach any other gospel than that which he preached, they shall be cursed. There is quite a difference between a gospel, and *the* gospel; there is only one "*the* gospel," while there are many "gospels." James says in 3:11, "Doth a fountain send forth at the same place sweet water and bitter?" Can a man preach so as to save some, and at the same time damn others? That is sending forth sweet and bitter water at the same time. If by preaching a gospel he saves some, and does not preach *the* gospel, those whom he saves will be saved in a kingdom, but not in *the* kingdom of God. Jesus says in Matthew 12:33: "Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt, for the tree is known by the fruit." "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." If you reconcile that with your statement about those corrupt preachers, do so, for I can not.

On page 9 you say, "Well, glory to Jesus, didn't I make a trade that will put a shine on me when the world is on fire? . . ." I presume you did. But I believe that black always gives the brightest shine by fire, so you are welcome to your shine. Again you say, "If the dear Lord don't want me to graze in his pasture, he had better not go off and leave his gate open, for if he does, when he comes back he will find me in clover and blue grass up to my eyes and looking through the clover blossoms, smiling at him as he comes in, and he will find me sleek, fat, and with honey dew all over my soul, and eating clover and reading my title clear to mansions in the sky." We have a very good comparison of that kind in Daniel 4:28 to 37. Daniel 4:25: "That 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 they shall wet thee with the dew of heaven, 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." I think that will be a good lesson for you. And we have another lesson for you in Deuteronomy 32: 15: "But Jeshrun waxed fat and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation." I think that applies all right to you also, for you have forsaken the Rock of your salvation, and have substituted your own theories instead.

Now we will pass over a number of pages of your childish twaddle and repetitions, and notice a statement of yours on pages 14 and 15. There you say, "I suppose that at least seventy-five per cent of the preachers in the South use tobacco." And then you stand the saloon keeper, the smoker and chewer all in a row, and give them a terrible lashing. Well, I say, Give it to them, for they deserve it. And I have no doubt but that you know all about that, the kind of company you are in. I have no sympathy for a saloon keeper, or a tobacco slave.

You start on page 17 to give us reasons for scriptural holiness. The reasons are all right, for they are Bible reasons. But your premises are wrong; you are mixed on the terms *sanctification* and *holiness*. We must first get sanctified, then we must become holy, for without holiness no one can see God. But the trouble with you is that you want to make one step from the ground to the top of a fifteen story house; you refuse to go up the correct and lawful way, either by the stairway, or by the elevator; that is the trouble with you in your holiness theory; you are going to jump into holiness on the first jump and ignore the law given by the Lord for the purpose of leading us into it. And all your shouting and prancing and jumping around and yelling at the top of your voice that you are wholly sanctified, as I have seen your folks do, helps you nothing, for it does not make it so, notwithstanding that you may think so. You are just like the man that was going south, and he was happy because he believed that he was on the way to California. And when I hear people making such a terribly loud noise, it brings to my mind 1 Kings 18:27: "Elijah mocked them and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked." That is what is

the matter. Your God has gone to sleep; hollow louder, waken him up. But I think like the little girl said: "I wish that those people lived a little closer to God, so that they would not have to hollow so loud to make him hear them." Try that brother, and see the good effect it will have on your worship.

Now let me examine one more of your texts, Hebrews 10:14: "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us." First we must be sanctified before we are perfected. Now how are we sanctified? Answer, by obedience to the law. By obeying the law, we are set apart, or sanctified as one of his children. What is the law by which we are sanctified, or set apart to God's services? It is the law of adoption. We are by nature foreigners to God's kingdom, as we read in Ephesians 2:19. But when we obey the law of adoption then we are adopted, or sanctified into his kingdom, and therefore no more strangers, as Paul said. Now, how or by what law are we adopted or sanctified? so that we are fellow-citizens with the Saints and of the household of God? I hold it is by obedience to the doctrine of Christ. But what is his doctrine? Hebrews 6:1, 2, the principles of the doctrine of Christ are faith, repentance, baptisms, the laying on of hands for the gift of the Holy Ghost. For our text says, "Whereof the Holy Ghost also is a witness to us." And we can not get the Holy Ghost as a witness to us, without first complying with the law established by Christ for the reception of the Holy Ghost. And we see in Acts 9:6 that Jesus said Saul must do so. That is, have Ananias to lay hands on him for the Holy Ghost. So brother, you nor any other man can never get holy without the Holy Ghost. And you can never get the Holy Ghost till you are sanctified or set apart by obeying the law of adoption. Peter told the people in Acts 2:38 that if they repented and were baptized, everyone of them, for the remission of sins—then, mark you, *then* they were entitled to the gift of the Holy Ghost. And in Acts 8:17 we find that the apostles fulfilled that promise by laying on hands for the Holy Ghost. Also in Acts 19:6 we have the same. And all your twaddle and loud cry that you are holy, sanctified, satisfied and saved, without first complying with the law that God gave us for that purpose, helps you nothing. You are deceiving others because you are deceived yourself.

I might examine every one of your texts, and they are all good and prove to a finish that first we must be sanctified or set apart by obeying God's law, then become holy, or we can not see God.

But you are wrong, because you want to reach the conclusion, before you comply with the requirements which bring about the effect. That is, you want to eat the fruit before you plant the tree. It would be just as inconsistent for a foreigner, when he first comes to this country, to pick up the law and Constitution and read all about our Government, how to be adopted as a citizen, then sit down and clap his hands and shout: Oh, I am a citizen, and I can be an officer. Then a few days later we would hear him shout, I am an officer, oh glory! I am an officer; when at the same time he had only read what he had to do in order to make him a citizen.

Now Hebrews 2:11: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." That helps your case nothing, for it is the same as the other; for we are sanctified, set apart, by doing God's will; then when we obey the law of adoption we are members of his family, and then we are brethren with Christ. And he is not ashamed to call us brethren. No, surely not. Because we have been adopted into the same family with Christ by faith in God and Christ. John 14:1. By repentance. Mark 1:15. By baptism. John 3:5. Acts 22:16. Colossians 2:12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead." Romans 6:4: "Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." There is your new man now, there he is sanctified now, and is set apart as a brother of Christ. Now he is on a fair way to become holy. Now he must add to his faith, virtue, knowledge, temperance, patience, and godliness (2 Peter 1:5). Can you see now that your theory is terribly faulty? For you get the horse behind the cart. Hitch up right. Plant the tree first, then look for the fruit. Get up to the top the way that our God has ordained. And do not try to climb up some other way; for if you do get in you will be put out again. See Matthew 22:13: Bind him hand and foot, cast him out.

Now we will pass over a lot of your "why" till we get to page 42. And there I read this: "I am persuaded that the thief never had the pleasure of shaking hands with the Son of God, and I am of the opinion that the thief never saw the Son of God until the day of his death, and they were nailed to a Roman cross and hung up to die a few feet apart." So you think that is good

proof for deathbed repentance. Well, I am of the opinion that you do not know a thing about it. I will prove to you by the Scriptures that the thief had seen the Savior before that day, and no doubt shook hands with him. Luke 23:41: "And we indeed justly: for we receive the due reward of our deeds. But this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom." Now if the thief never saw Jesus before, how did he know that he was a just man? How did he know that he had done nothing amiss? How did he know anything about the fact that Jesus was going to have a kingdom? Where did the thief get all that information? Why did the other thief not know it? Why did the Sanhedrin not know it? Did the thief guess all that? No, no; your opinion is at fault again, just as it is in all your statements.

That thief had heard Jesus tell about his kingdom or he would not have known anything about it. He had seen his works or he would not have known that he was a just man. Read Mark 1:5: "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." Dare you say that the thief was not one of them, and in an unguarded moment, or perhaps driven by hunger, to take that which was not his? But when he was locked up, then he realized his crime and sorely repented of it, and he prayed for Christ to forgive his folly. And when he was brought out to pay the penalty of the law, oh how his soul rejoiced when he there beheld the Savior; he knew him at first sight; he remembered at once that Jesus said that he was going to have a kingdom; now, thought he, is my time to plead for a place in that kingdom that I heard him tell us about. And he cried, "Lord, remember me when thou comest into thy kingdom," and the Lord, true to his mission, remembered him: he knew that he was his servant, but had erred; but Jesus forgave him and said, "To-day shalt thou be with me in paradise." Now was the thief baptized? You say, It does not say that he was. Well, does it say that he was saved? Yes, you claim he was saved. All right, let me read John 3:5, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Was the thief a man? If he was, he can not enter unless he is born of water and of the Spirit. Neither can any other man. Bud Robinson to the contrary notwithstanding.

Now you say, "The dying thief rejoiced to see that fountain in his day. And there may I, though vile as he, wash all my sins

away." Certainly you can. But you must do it as he did, and as Saul did. Acts 22:16: "And now why tarriest thou? arise and be baptized and wash away thy sins." That is the way that we apply the blood of Christ to wash away our sins. That is the new and living way. See Hebrews 10:20.

On page 45 of your book I read: "The sweet peace of pardon steals its way down into our hearts as we get a glimpse of him on the tree." Where do you get that? That must be a happy sight for you to see the Savior suffer. I read that in the apostles' days (Acts 2:38), they got pardon or remission of sins, by being baptized in water. (Acts 22:16,) they washed away their sins by baptism, that was the living way. You better leave your old man made way and comply with the living way. Now you give us three pages of good sense. But on page 52 you refer us to Exodus 33:18-23, to prove that God can not be seen. "But my face shall not be seen." But read the 11th verse of that chapter. "And the Lord spake unto Moses *face to face* as a man speaketh unto his friend." Do you understand that?

Now let me examine page 58 of your "why," and there we get a glimpse of your "pitcher of cream." You say, "And when the Devil brings up what he calls a great difficulty, just take the key of faith, and unlock his doors and go into his inward treasures and you will find something like an old-fashioned Tennessee cupboard with the shelves loaded down with grapes and pomegranates, milk and honey, and you will have nothing to do but to eat and shine, and shout and praise God from whom all blessings flow." Well, if that is not the cap sheaf to all your "cream"! (?) Is that where you go to get your good meals? into the *Devil's* cupboard? right into the Devil's inward treasures? No wonder that you can get holiness (?) your own way without doing God's will. And of course you know what you find in the Devil's cupboard, for you describe it very minutely? And still you profess to follow Jesus! And get your food on the Devil's loaded shelves! But history repeats itself, for read in Acts 16:16, 17. A damsel who confessed God and his servants and yet she was not converted. But no doubt she, as well as you, got many a good feast in the Devil's cupboard; perhaps you have met her there, and know her. Well, please excuse me from ever feasting with you when you are at home, at your old homestead.

Now on page 63: "The old man on the platform had God on exhibition, or the Lord had him there. It was hard to tell which was on the throne, the Lord or the saint." Do you know that

such talk is blasphemy? The Devil tried that once, when he raised a rebellion in heaven and failed. So will you. Do not try to crowd the Lord from his throne, till you quit eating from the shelves of the Devil's inward treasures; then it will be soon enough. Now compare this in your book: "As she listened to the testimonials she finally got to the place where she could not control herself, and she shouted off her spectacles and cap, and her old face looked more like the face of an angel than the face of a woman. While that old saint literally pranced up and down on that big platform the great mass of people almost went wild, and she seemed to be as light and active as a sixteen-year-old girl." That must have been like it was as recorded in Acts 19:29: "And the whole city was filled with confusion, and they were full of wrath and cried out saying, Great is Diana of the Ephesians." But compare your statement about that time, and woman, with 1 Corinthians 14:33-40: "For God is not the author of confusion, but of peace, as in all churches of the saints. Let all things be done decently and in order." You say, "the people almost went wild"; that was confusion. Paul says God is not the author of it. Perhaps that was stored away on the Devil's shelves too.

Now page 71: "A preacher with a long coat, white tie, kid gloves, but no God, no Christ, no Holy Ghost, no power, no unction, no fire, and no juice, is of all creation on earth most to be pitied." You missed one important thing, that was, no "Devil's inward treasures to unlock and go in and get a square meal." Well, *you* have the *juice*, so we will pass on to page 107: "I would occasionally hear of some fellow calling me one of those clabberheads, and I have often wondered why nobody had ever called me creamhead. When a man is known to be a clabberhead and goes to any place, they expect him to go away back and sit down." Now compare that with this on page 108: "But did you ever hear a good thing compared to clabber? No, and you never will." Now Bud, go into your Tennessee cupboard and get another of your old-fashioned meals.

Page 110: "The way of salvation is the only easy way in this world. When I was in the other way I had to eat clabber and pull my hair and grit my teeth and think of committing suicide." I will let the reader draw his own conclusion on that. But I read on page 112, this: "When he [man] knows that the Devil will wreck him on earth, and finally damn him eternally in an awful hell." Compare that with Revelation 20:13: "And the sea gave

up the dead which were in it. And death and hell delivered up the dead which were in them." Matthew 5:26: "Verily I say unto thee, Thou shalt by no means come out thence, [out of prison, or hell] till thou hast paid the uttermost farthing." Will it take him all eternity to pay it? Zechariah 9:11: "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." Where is that pit? See Luke 16:24, In hell the rich man lifted up his eyes, being in torment, and he cried for a drop of water to cool his parched tongue. Isaiah 42:7: "To open the blind eyes, to bring out the prisoners from the prison and them that sit in darkness out of the prison-house." Isaiah 49:9: "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves." Matthew 8:11, 12: "But the children of the kingdom [of the wicked one, I. T.] shall be cast out into outer darkness"; that does not refer to the Devil and his angels, or son of perdition. I might give you more of the same kind. But I have given plenty to prove that you are a false teacher, and that the curse of Paul, of Galatians 1:8, will be upon you.

On page 118 we have another dish of childish clabber, or blabber, which is not worth wasting time on. And on page 126 the largest pile of the softest taffy that ever was crowded into so small a space. Read it, ye brethren of Mr. Robinson, and see if you won't stick fast in his mush. "Self-praise is half scandal." Now I will close, with the only object in view to lead the honest out of error and false teachings into the glorious light of the true gospel of our Lord Jesus Christ. With the best of feeling towards Rev. Bud Robinson, of Peniel, Texas, United States of America.

A REPLY ON THE SABBATH QUESTION.

To Frank Hickman; Dear Brother Hickman:

YOUR tract, "Which day do you keep?" has just reached me; and according to your request accompanying it, I will tell you which day I keep, and give you my reasons for so doing.

The first line of your tract reads, "God made the Sabbath at creation." Genesis 2:2, 3. Please read that, and if you can find the word *Sabbath* in there, I will give it up. You can not find the word *Sabbath* in the Bible for about 2,500 years after the creation. Next you quote Exodus 20:11 to prove that God made the Sabbath at creation. That is too far-fetched; the 19th chapter says that they had left Egypt, and had come to Sinai; so that does not refer to the creation at all, but to the time that the law was given on Mount Sinai.

Second. You say: "It was observed before the law was given on Sinai." That sounds a little strange—that they kept the law, before the law was given. That is merely an Adventist assertion, without proof, for we have no record, or rather no proof of any Sabbath being kept at all, up to the time that God gave it to Israel, and to them alone, as I will prove. But it does look reasonable to me that when the gospel was preached to Abraham, as Paul says it was in Galatians 3:8, as I believe they preached only part of the gospel to Abraham, and left out that notable event, the resurrection of Christ; when we read in Genesis 14:18, that they brought forth bread and wine, and Jesus said in Matthew 26:26, This is my body, this is my blood; also in 1 Corinthians 11:26: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come,"—that if they kept any Sabbath at all, it was the first day of the week, in commemoration of the resurrection of our Savior; for Paul says if he did not rise, then we are of all men the most miserable.

But now I will prove that it, "the Sabbath," was not given in Eden nor to any other people but the Israelites. See Deuteronomy 5:2, 3: "The Lord our God made a covenant with us in Horeb"; mark you, it does not say in Eden, but in Horeb. Now 3d verse: "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Was Adam and Cain and the rest of Adam's folks there that day? No; Moses says that they were all alive that were there that day when God gave them the law. Now what law was that which they received that day, which their fathers did not have? The 6th verse

tells us that it was the law or the commandments. If Moses told the truth, that the law was given to them there for the first time, and not to their fathers, then the Sabbatarians are wrong. Which will you believe?

Now why was the Sabbath given, and to whom? Fifteenth verse tells us, "And remember that thou [Who, Adam? No, those who received the law on that occasion] wast a servant in the land of Egypt," "and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." If that is not plain enough, I do not know what would be. In the first place, it tells that the law, the ten commandments, were given to those who were servants in Egypt. In the second place, it tells them that they should keep the Sabbath in commemoration of their deliverance because he brought them out of bondage. I think it would be a surprise to old Adam, if one of our good Adventist brethren should meet him, and begin to talk to him how that he was a bondman in Egypt, and how the Lord brought him out, and how he had to keep the Sabbath after that. So you see that Moses did not keep the Sabbath because that God rested, but because of the fact that God delivered them from bondage. And in every place where we read of the Sabbath, or the law, it refers to those who were in bondage. See Deuteronomy 16:1, Deuteronomy 15:15, and many other places—all to Israel who had been in bondage.

You say that God rested on the Sabbath. Genesis 2:2, 3. The Bible does not say so. It says that God rested on the *seventh* day. I will show you that God worked on the seventh day. See Genesis 2:2: "And in the seventh day God ended his work which he had made." You see he finished his work; he was not quite done on the sixth, so he finished it all up on the seventh. So he did not rest the whole day, but just the time remaining after he had finished or ended his work. And that agrees with what Jesus says in John 5:17: "But Jesus answered them, My Father worketh hitherto, and I work." That work of the Savior's was done on the Sabbath. So by that we learn that God worked up to that time at least, on the Sabbath, and Jesus says he does too. So Jesus must have had the mark of the beast, if the Adventists are right. Adam was made on the sixth day (see Genesis 1:26), so that the seventh day of creation was Adam's first day; then if Adam rested, (for he must have been awfully tired) he rested on his first day, all through his life. The

record says that God rested; it is a matter of history. We read that God told Noah to build an ark; therefore we must, too. We read that Joseph built corncribs; therefore we must also. We read that God rested on the seventh day; therefore we must too. Oh, what twaddle, and then call it law!

Did the Israelites keep *Saturday*? or was it the seventh day only? Let us see. Exodus 12:2: "This month shall be unto you the beginning of months: it shall be the first month of the year to you." Exodus 13:3, 4: "This day came ye out in the month Abib." Will somebody be kind enough to tell us on what day and month the first day of Abib is, in our time? We will see how the Jewish Sabbath was kept; I call it Jewish because it was given to the Israelites only, and to nobody else. Now see Jewish Calendar. Abib is the first Jewish month. It has thirty days. Genesis 12:15, 16: "And in the *first* day [*Sunday*] there shall be an holy convocation, and the *seventh* day [*Saturday*] there shall be an holy convocation to you; no manner of work shall be done in them, (Saturday and Sunday) save that which every man must eat, that only may be done of you." This shall be an *ordinance for ever*. Where is the *difference* there, between the *first* and *seventh* days? Now we will examine the first month of Jewish time: Abib had thirty days. Sunday the 1st, Monday 2d, Tuesday 3d, Wednesday 4th, Thursday 5th, Friday 6th, Saturday 7th. Saturday 14th, Saturday 21st, Saturday 28th, Sunday 29th, Monday 30th. That ends Abib. Now we will enter on Zif, the second month. This month has twenty-nine days. Now remember, we closed Abib on Monday, then we enter Zif on Tuesday the 1st, Wednesday 2d, Thursday 3d, Friday 4th, Saturday 5th, Sunday 6th, Monday 7th. Now we have our rest day, the seventh, on Monday, instead of Saturday. Monday 7th, Monday 14th, Monday 21st, Monday 28th. This is our last rest day in Zif. Monday 28th, Tuesday 29th; Tuesday is the last day of Zif. The next month is Sivan, the third month, and it has thirty days, and if Tuesday is the last day of Zif, Wednesday must be the 1st of Sivan, Thursday 2d, Friday 3d, Saturday 4th, Sunday 5th, Monday 6th, Tuesday 7th. So our rest day in this month comes on Tuesday, as it must come on the seventh, no difference what day it is; just as our Fourth of July always comes on the fourth, but not always on Monday, so the Jewish Sabbath always comes on the seventh, but not always on Saturday. Now follow that line of counting and see when you will get another rest day on Saturday; and as all the Jewish months had only twenty-nine or thirty days, in three years

they lost just thirty days, making it necessary in order to get back to the correct time, to the day they left Egypt, to add one month. Then they were square again with the correct time. I have never been able to learn what that extra month was called. But that does away with the idea of a Saturday Sabbath.

Now I will proceed to answer your other quotations. You say, "The Sabbath will exist in the new earth."—Isaiah 66:23. All right, sir; did you never notice that the Jewish Sabbath never enjoined any worship? All they had to do, was not to do any work on that day, no worship at all. But the first day Sabbath enjoins both rest and worship, the word *Sabbath* means *rest*, so on the new earth from Sabbath to Sabbath, "shall all flesh come to worship before me, saith the Lord." That verse helps you nothing; for they shall worship as well as rest on the new Sabbath. Next you say, "Christ observed the Sabbath."—Mark 1:21. Correct. For that was right in the beginning of his ministry, before he had begun to change it. Now see Matthew 12:1 to 6. Here we have the disciples and Christ breaking the Sabbath, and when he was accused of it, he justified the act by what the priest did on the Sabbath. Then he broke it again on the same day by healing a man. Then the Pharisees went out and held a council against him, that they might destroy him. Not because he healed a man, but because he broke the Sabbath. (Mark 2:27, 28.) Here he broke the Sabbath again, and excused himself by quoting the acts of another, and said "the Sabbath was made for man, and not man for the Sabbath, therefore the Son of Man is Lord also of the Sabbath." Jesus is the Lord of the Sabbath; therefore as he is Lord of it, he can do with it as he pleases. He can break it and it is no sin for him. Man does not belong to the Sabbath, but the Sabbath was made for man. It is man's property. Say, brother, why did you not quote John 5:5-20: "The Jews therefore said unto him that was cured, it is the Sabbath day: it is not lawful for thee to carry thy bed." Then if it was not lawful, it was unlawful; then he broke the Sabbath, and Jesus told him to do so. Who was most to blame for it, Jesus or the man? "And therefore did the Jews persecute Jesus, and sought to slay him, because he [kept the Sabbath? no, because he] had done these things on the Sabbath day." But Jesus answered them, "My Father worketh hitherto, and I work." You see Jesus worked on the Sabbath, and now he justified his work by saying that his Father worked on the Sabbath, therefore he had a right to do the same, and who dare say that he did not? Now to clinch that see the 19th verse: "The Son can do

nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." Then if the Son worked on the Sabbath, he did so because he saw the Father do the same. Now, dear brother, when you quote again that Christ kept the Sabbath, be sure to quote John 9: 13 to 38. Did Jesus keep the Sabbath? "Therefore said some of the Pharisees, this man is not of God, because he keepeth not the Sabbath day." Now, who knows best? The Bible says he did not keep the Sabbath; you say he did. And the Jews sought his life because he kept not the Sabbath. So now pull up your stakes on that, for it is not true.

But let us see what Jesus thought of those strict Sabbath keepers, Matthew 16:6: "Then Jesus said unto them, Take heed and beware of the leaven [doctrine] of the Pharisees and of the Sadducees." Also in Matthew 5:20: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." What was the matter with them? I am sure they were all strict Sabbath keepers. Just because Sabbath keeping is not the gospel. Paul says in Galatians 3:2-26: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? And the scripture, foreseeing that God would justify the heathen through faith, [and not by keeping the Sabbath or the old law] preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." "But that *no man* is *justified* by the *law* in the sight of God, it is evident: for, The just shall live by faith." Where goes your salvation by the old law, the ten commandments now? For no man is *justified* by that law. "Wherefore then serveth the law? It was added [Added to what? To the gospel that was preached to Abraham, for there was nothing else to add it to] because of transgression till the seed [Christ] should come to whom the promise was made." "Is the law then against the promises of God? God forbid: for if there had been a *law which could have given life*, verily righteousness should have been by the law." It seems to me that ought to settle it, that the Mosaical law could not give life. "But before faith came, we were kept under the law [of Moses] shut up unto the faith which should *afterwards* be revealed, wherefore the law [of Moses] is our schoolmaster to bring us unto Christ, [into the gospel] *and not in the law of Moses*. Twenty-fifth verse: "But after that faith [the gospel] is come we are *no longer under a schoolmaster*." No, indeed; when the gospel has come we are free

from that old tyrant, the Mosaical law or schoolmaster. Thank God for the gospel. "For ye are all the children of God [By keeping the ten commandments? No] by faith in Christ Jesus." "For as many of you as [Keep the fourth commandment? No, that is man's doctrine] have been baptized into Christ [into his church] have put on Christ." Not a word there about keeping the fourth commandment, as necessary to get into the church of Christ, or the kingdom. That twaddle about the Sabbath is all the tradition of man, instead of the law of God, the gospel law given by Christ. I wish, dear brother, that you would give me just *one* quotation where Christ or one of the apostles ever told one of his hearers to keep the Sabbath. No, not one place have I ever found yet that they taught anyone to keep the Sabbath. I am of the opinion that if they had some one would have told them that they had better keep it themselves first, then tell the rest to keep it; for I have given you a number of places where they broke the Sabbath.

Next you say, "The disciples rested on the Sabbath while Christ was lying in the grave." (Luke 23:56.) That is correct. For I think that they had a very bitter lesson just a day or so previous to this, when they saw their Lord put to death just because he was not a good man in the estimation of his murderers, and broke the Sabbath. I do not think that they wanted to have another trial of that kind from those self-righteous, Sabbath-keeping Pharisees. One lesson of that kind was quite enough for them. Next you say, "It was Paul's manner to make the Sabbath a preaching day." Acts 17:2. Correct. But you must remember that Paul wanted to preach to the people, and he well knew that if he preached on the first day of the week that his congregations would be about the size of our congregations when we preach in an Adventist settlement on the Lord's day. Therefore, in order that Paul might get a hearing, he was compelled, even against his will, to preach on the old Jewish Sabbath. Now follows several quotations which I have answered, so I will take the next one where you say, "Finally, in the last mentioned of it (the Sabbath) in the Bible, it is called the Lord's day. (Revelation 1:10; Exodus 20:10; Isaiah 58:13; Mark 2:28.)" The comparison between Revelation 1:10 and the other text is too far-fetched for that purpose; the last text belongs to the Lord Jesus Christ, while those in the prophets do not. Revelation 1:10: "I was in the Spirit on the Lord's day." We are told very boldly by the Adventist

that that was on the Sabbath, but that is an assertion without proof.

What do we understand by the "Lord, or the Lord's day?" There is good reason why in the gospel the "Lord's day" is Christ's day. Officially and emphatically he is the one Lord in this dispensation. Thus, "All power in heaven and in earth is given" to him (Matthew 28:18). "The Father, hath made him both Lord and Christ" (Acts 2:36), so that he is the Lord of all, Acts 10:36, "that every tongue should confess that Jesus Christ is Lord" (Philippians 2:11). In the gospel there is "one Lord," and "one Christ, and one God," the Father. (Ephesians 4:5, 6.) "One Lord—Jesus Christ—by whom are all things" (1 Corinthians 8:6), all must stand at his judgment seat (Romans 14:10), we are to keep his commandments (John 14:15). Now show me where Christ *ever* commanded to keep the Sabbath, fulfill his law (Galatians 6:2), in his name (Acts 11:26) be baptized in his name (Acts 19:5). All through the New Testament, the title "Lord" commonly refers to Christ, for that is his official name and position in this dispensation. Luke 2:1: "A Savior, which is Christ the Lord." Luke 10:1: "The Lord appointed other seventy." Luke 24:36: "The Lord is risen." John 13:14: "I then, your Lord." John 20:28: "My Lord and my God." I might give scores more of the same kind to show that Jesus is the Lord of the gospel. Therefore the Lord's day is the day of Christ, and not the old Jewish Sabbath day, as Revelation 1:10 was under the gospel dispensation; it was the Lord's day, that is, Christ's day. The Jewish Sabbath was abolished at the cross. See Colossians 2:16: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or the Sabbath days." The fact that the term *Lord's* immediately after the time of John, whenever used by the early church, was always applied to Sunday, and never to the Sabbath, settles its meaning in Revelation 1:10. It is probable that the resurrection day was not immediately after the resurrection called the Lord's day; but by the time John wrote the Revelation, about 96 A. D., it had come to be a well-known name for that day.

I will now take up your next question, Why do I keep Sunday? I have given you plenty of reasons why I do not keep Saturday. Now for the reasons for my Sunday keeping. First, because Christ changed the Sabbath rest, to a first day rest and worship, as I have shown that the Jewish Sabbath was for rest only. Now see Matthew 28:16: "Then the eleven disciples went away into

Galilee into a mountain where Jesus had appointed them. And when they saw him they worshiped him." There we have a previous appointment to meet him on the first day of the week, on the Lord's day, on the noted day of his resurrection. There we have the positive statement that Jesus had made the appointment for his disciples to meet him, and that they worshiped him. And from that time on, the Gentile church met on the first day of the week, as did also the Jewish converts. Acts 20:6-11 indicates clearly that the disciples held their meetings and communion on the first day of the week. Paul had been there several days, including the Jewish Sabbath, yet no meetings were held. No, not a hint is given of any meeting on the Jewish Sabbath. It is not even mentioned. Why was that? Because Jesus had appointed them to meet on the first day now. But in the 7th verse it is carefully stated that "upon the first day of the week the disciples came together [what for?] to break bread," to commemorate the death and resurrection of the Lord. And Paul preached unto them. This shows that Sunday was the day on which they were accustomed to hold that sacred service, to commemorate his resurrection. There is not the slightest intimation that Paul called them together for a special meeting. On the contrary, the record plainly shows that he waited till they came together in their accustomed place at their accustomed service. He then embraced the opportunity to preach to them.

The claim that this meeting was on Saturday night is fallacious. Merely an assertion without foundation, as I have shown before. For the day began at midnight, and therefore could not be Saturday night. As you will see in Nehemiah 13:19: "And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and should not be opened till after the Sabbath." That positively shows that the Sabbath not only did not begin at sundown, but did not begin till after it was dark. I will show you that it was so in Christ's time also. See Matthew 28:1: "In the end [mark that—in the end] of the Sabbath, as it began to dawn toward the first day of the week." Now when does the Sabbath end? Just when it begins to dawn towards the first day of the week. Does it begin to dawn for the next day at sundown? What balderdash some will get off, in trying to establish the doctrine of man, instead of the commandments of Christ! The day begins to dawn soon after midnight. You see the Sabbath has ended, just as it began to dawn. It begins to dawn towards the next day,

in a bright night, soon after midnight, perhaps about two in the morning. I know, and so do you, that no sane man would say the next day began to dawn at sundown. So that settles the time when Paul preached; it was on Sunday, and he preached till midnight, that was their meeting day. To prove that, turn to John 20:19: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you." You see that they followed the command of Jesus to meet him on the first day of the week. You say that in John 20:19 "that they were not assembled to keep the Sabbath, but had closed the doors for personal safety." Correct. They had not assembled to keep the Sabbath, for the emphatic reason that the Sabbath of the Jews had been abolished, and now they met to worship on the first day of the week as Christ had appointed them to do. And to prove that they were right in doing so, Jesus met with them and blessed them wonderfully. Read it. Of course they had to lock the door for safety, for those prejudiced Jews, who built more on keeping the Sabbath than on all the rest of the gospel law, would kill them, just as soon as they did the Savior, for not keeping the Sabbath.

Now to prove still stronger that the first day was the day for worship, see the 26th verse: "And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you . . . and saith unto them, Receive ye the Holy Ghost, and he gave them power to remit sins." I wonder if Jesus was not afraid by this time, when meeting with his disciples every Sunday as he had appointed them and blessed them so wonderfully, that he was getting the mark of the beast? But perhaps he had not heard of that Adventist idea yet. There we have the unvarnished record that he met with them twice in succession on the first day of the week. But the Adventists say that in the last case noted, it does not say that it was on the first day, "but after eight days." That could not be the next Sunday, for after eight days would bring it on Monday or Tuesday. Well, we will try that subterfuge and show its folly. In the German language the word "*after eight days*" is universally used to designate in a week from that day. And now I will show you that it was also so used in Bible times, and that will settle it. Mark 8:31: "And he began to teach them, that the Son of Man must suffer many things, and be rejected of the elders and be killed, and after three

days rise again." Say, was that four or five days after he was killed? Matthew 27:63: "Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will arise." Matthew 17:23: "And they shall kill him, and the third day he shall be raised again." Now was he raised on the third day? If he was, then "after three days" means on the third day, and if so, then "after eight days" means on the next Sunday. Is that reasonable and logical, and is it scriptural? What think you?

Next you say, "There is no divine command for Sunday observance." That expression is vague. Do you mean by that, the day we call Sunday? If so, then you are wrong, just as in all the rest of your objections to God's law. The name "*Sunday*" stands for the first day of the week, the Lord's day; the day that the Lord appointed his disciples to meet him, and they worshiped him; and that is the day that Jesus met with his disciples. So there was and is a divine command. Or do you claim that Jesus was not divine? Your next question is answered in my last. Next you say, "Christ never changed the Sabbath." No, he did not change it, but he *abolished it entirely*, and gave us a day of rest and worship instead of that old Jewish Sabbath. He did it when he rose from the tomb, and appointed his disciples to meet him on the first day of the week. Your next three questions are answered in the last two. Next you say, "The word *Sunday* never occurs in the Bible." Correct. But what of that? The words *first day of the week* occur there, *the Lord's day* occurs there, *the day the Lord arose from the dead* occurs there; and it occurs that the Lord met with his disciples on that day, sanctioned their worship by meeting with them, and blessed them wonderfully, for they obeyed his commandment; he was pleased as they met to worship him, as he had appointed them. Why did you not tell me where the word *Saturday* is found in the Bible?

But there is about as strong a command given by Moses to keep the first day, as for the seventh. See Leviticus 23:7: "In the first day ye shall have an holy convocation: ye shall do no servile work therein"; 24th verse: "Speak unto the children of Israel, saying, In the seventh month, in the first day of the month shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein." Also the tenth day was set apart. And it shall be a statute *for ever in all your dwellings* throughout your generations. My friend, how dare you break that law, and not keep the first day? 32d verse, "It shall be unto you a Sabbath of rest [tenth day], and

ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath." In the 36th verse it says that the eighth day shall be a day of rest. What day is the eighth? If Saturday is the seventh, then Sunday must be the eighth. And in the 39th verse we have the first day, the eighth day, and the fifteenth day as Sabbaths. If the first, eighth, and fifteenth are not Sundays, what days are they? Webster says, *Sabbath*, the day of religious rest, Sunday. And Moses says that it shall be a statute for ever. If I was a Saturday man, I would keep all of them, or quit saying that I kept the law.

Now I will give you the ten commandments from the new law or covenant that Jesus said he would make with his children, when the other waxed old or had filled its mission, lest you might think that we had no law. See Hebrews 8:8, 9. (1) "Worship God," (Revelation 22:9). (2) "Little children, keep yourselves from idols," (1 John 5:21). (3) "I say unto you, Swear not at all; but let your communications be, Yea, yea: Nay, nay," (Matthew 5:34-37). "For it seemeth good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things," (Acts 15:28). (5) "Children, obey your parents in the Lord; for this is right," (Ephesians 6:1). (6) "Thou shalt not kill," (Romans 13:9). (7) "Neither fornicators nor idolators, nor adulterers, shall inherit the kingdom of God," (1 Corinthians 6:9, 10). (8) "Steal no more," (Ephesians 4:28). (9) "Wherefore putting away lying, speak every man truth with his neighbor," (Ephesians 4:25). (10) "Covetousness, let it not be once named among you," (Ephesians 5:3). Say, brother, can you give us any better law or commandments than Jesus and the apostles did? If you can not, then do not object to that which they gave us, and ask us to go back to the old moral law again.

Now, my dear sir, I have answered all of your questions, and more too, but as there is no end to the argument against the Saturday Sabbath and in favor of the Sunday rest and worship, I will just add a few more reasons why I keep Sunday. (1) It is the resurrection day of Christ, the grandest event of all the gospel record left to us in this world. (2) On the first day of the week Jesus established the fact of the resurrection and of a future life and so confirmed all the promises of God and the hopes of the church by his resurrection (Acts 17:31). (3) On this day he was declared to be the Son of God by the resurrection from the dead (Romans 1:4). (4) On this day, as I have proven

to you, he repeatedly appeared to his disciples (see Mark 16:9-11; Matthew 28:8-10; Luke 24:34; John 20:19-23 and others). (5) So then it became a day of joy and gladness (John 20:20; Luke 24:41). On this day Jesus blessed them and bestowed upon them the gift of the Holy Ghost (John 20:19-23). On this day the disciples were begotten again to a lively hope by his resurrection (1 Peter 1:3). It is generally admitted that Pentecost was on this day, when the church was so signally blessed (Acts 2:1-20). On this day Jesus ascended to his Father and received all power in heaven and in earth (John 29:17-23). On this day many of the dead Saints arose (Matthew 27:52). On this day death was conquered, the grave overcome (Revelation 1:18), the Devil defeated, salvation secured, while earth and heaven rejoiced. Around this day cluster all the hopes of a lost but redeemed world. Jesus might have suffered and died; what good would that have done us? man would still have been lost. It was the resurrection that conquered death and brought life. Memorable day; one that should stir the heart of everyone who loves the Savior, and move sinners to repentance. "*The Lord's day*," no more appropriate title for that grand day on which our Lord triumphed over all and laid deep and secure the foundation of the church of Christ. Most appropriately, then, has it become the one memorial day of the gospel, the day of gladness and rejoicing. Shall we, then, call it a pagan day? the pope's day? the mark of the beast? a day hateful to God and an abomination to Christ? God forbid. Those who do that are in "the gall of bitterness, and in the bond of iniquity."

You claim that we must all keep the Sabbath from sundown to sundown, all around the whole world at the same time. Oh, how inconsistent; for instance, the sun sets in Iowa on Friday night, it also sets in the far north on Friday night. It rises in Iowa on Saturday morning, but in the far north it does not rise again for about six months, then it shines about six months, then sets again for the same length of time. So a Sabbath up there would be just twelve months long. How would you like that kind of a Sabbath, brother? Rather a long time to do without fire, or not to do any kind of work! So you see that the Jewish Sabbath was only for the Jewish country. Then we are told that all the heavenly host keep the law of Moses, including the Sabbath. Well, it will sound strange to one who left this earth, and goes to heaven, and the first morning he hears the announcement: To-day we will stone to death Brother Keeplaw, for working his

oxen and mules on the last Sabbath. Amen. And on the second morning we hear the sentence, To-day we will stone to death Brother Pureheart, for fornication. Amen. And every morning some new case. What bosh; for those who believe, or at least claim to believe, in Christ. I might continue for hours yet, and heap evidence on evidence to show why I keep Sunday, while you have none. Oh, yes, you have one, and that is the old hobby, "The Lord rested on the seventh day; therefore we must." Yes, the Lord worked on the seventh day; therefore we must. But when I turn to Acts 20, we find the apostolic examples for Sunday meeting, and we are to follow them. See 2 Thessalonians 3:7-9: "For yourselves know how ye ought to follow us." 1 Corinthians 16:1, 2, confirms this fact. Here is a direct command of an apostle to observe the first day of the week for a religious purpose. Read Philippians 4:15-18. The day on which this is to be done is specified and commanded, viz: "the first day of the week." This command is not simply to one church, but to "all the churches of Galatia," and to "all in every place." It is universal. Now Paul says, emphatically, "The things that I write unto you are the commandments of the Lord." (14:37.) And in Galatians 1:12, Paul says that he was taught it "by the revelation of Jesus Christ." In the 8th verse he says, "But though we or an angel from heaven [or a seventh day Sabbath keeper] preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Now, dear brother, pray to God to help you to see the true light; then leave the old traditions and obey.

BAPTIST MANUAL OF FAITH.

REVIEW.

Mr. P., Dear Sir and Brother: Agreeable to your request I will now examine and reply to your Manual and Directory of the Faith of the—Church, of which you are a member. I gathered from your talk with me, that you were quite sure that no flaw or discrepancy could be found in it, but that it was all grounded and founded solidly on the teachings of the Bible. I noticed also that you were quite willing that I should have my review and reply published in our church paper, if I wished to do so, your remarks leading me to believe that you did not fear the results.

Well, dear brother, I will not be personal in this examination, but will look at, and examine the principles only. I admit that there are some Bible truths mixed in with the outline of the faith of your church, just enough to mislead the honest inquirer after salvation. A truth half told, or so mixed with error as to hide, or eclipse the truth, so as to give it another meaning than it should have, is the worst of all errors. I will be as concise as I possibly can, or as the importance of the subject will allow, considering the space needed in the paper.

On page one of your Manual, the Reverend C. says that you differ from all other religious denominations, and goes on to give his reasons for so differing. He says: "We maintain: 1st, The supreme authority of the New Testament in matters of religion. This principle causes us to baptize believers only, to baptize such by immersion, and to do this before they are invited to the Lord's supper, because we can find no warrant to baptize any others or in any other way, or invite any other class to his communion." Is Reverend C. not a little mistaken in his claim there? Are there not others who make the same claim? You know, or ought to know, that there are; but let us follow him a little farther. He says, "The Lord's example, the apostolic practice, and the plain commands all agree, and we must bow to the recognized authority." Yes; that is just the point at issue now. "The Lord's example, the apostolic practice, and the plain commands, all agree, and we must bow to the recognized authority," says your preacher. Yes, that is right; and I agree with you in that; but does your church do that?

But before we examine that, or answer that question, I want to read another statement from your Manual, where he says,

“hence our church is an independent body and knows no religious authority but that found in the Bible.” That at once settles the matter with your church. She claims no authority only that which is in the Bible. Where, in the Bible, is your church mentioned? Where, in the Bible, do we find the name of Reverend C.? Where, in the Bible, do we find where one minister in your church, now living, was commissioned to go out to preach? Your church claims no authority except that found in the Bible.

Now we will examine the Lord’s example, the apostolic practice, and plain commands, and bow to them. Paul, in speaking of the priesthood, or authority, if you please to call it so, says in Hebrews 5:4, “No man taketh this honor [authority or priesthood] unto himself, but he that is called of God, as was Aaron.” How was Aaron called? Was he called by the Bible alone? Did he recognize no authority except that which was in the Bible? Let us see; Exodus 28:1: “And take thou [speaking to Moses, a prophet of God,] unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest’s office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron’s sons.” So now we see the Lord’s example, and the apostolic practice. And Reverend C. says “that we must bow to that.” But does he do so? Now turn to Acts 13:2, and we read, “As they ministered to the Lord, and fasted, the Holy Ghost said, [mark you, brother, it does not say the Bible said, but the Holy Ghost said; a call direct from God, and not from the Bible, you see,] Separate me Barnabas and Saul for the work whereunto I have called them.” You see that is the way they were called in Bible times. That is the Lord’s example and the apostolic practice. And we must bow to it; that is, if we are on the Lord’s side. But your church does not bow to it, as Reverend C. admits, but she has another way of calling her ministers, as she has no authority and knows of none only that found in the Bible.

We read in Acts 13:4: “So they, being sent forth by the [Bible? No, that is Reverend C.’s way, to send out preachers,] Holy Ghost.” Also in Acts 9:15, we read Saul was called by Jesus, and not by the Bible. I do not know of a single place in the Bible where it intimates that a man must, or can, or will be called by the Bible to preach the gospel, or to minister in God’s church. I might give more proof on that line, but will just say that you can not find any other way in the Bible of, or for, calling men to the ministry except by direct revelation from God.

Christ called and ordained his apostles. That dodge resorted to, recorded by Mark, to make it appear that the ministers of to-day who claim no authority only that found in the Bible, is too far-fetched to serve the purpose. Let me prove it to you. See Mark 16: 14: "Afterward he appeared unto the eleven [now mark who it is, the eleven,] as they [the eleven] sat at meat, and upbraided them [the eleven] with their unbelief and hardness of heart, because they [the eleven] believed not them which had seen him [seen who? the Savior] after he was risen. And he [Jesus] said unto them [to whom? the eleven apostles], Go ye [eleven] into all the world, and preach the gospel to every creature."

So, you see, that commission leaves out every preacher in your church, or any other that has no authority but that which they get in the Bible alone. For not one of them now living, including Reverend C., was among or one of the eleven when that commandment or commission was given, and you can plainly see they claim no authority whatever, only that found in the Bible. So that settles your whole claim for God-given authority; hence your church is all man made and God has nothing to do with it. For you see in Christ's time the ministers were all called by revelation, and Paul says in Galatians 1: 6, 7: "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." Just like Reverend C. did in your Manual of Faith, and say that all the authority that is claimed, or, perhaps, is needed, is found in the Bible. But let us read what Paul has to say about such Reverends in the 8th verse: "But though we, or an angel from heaven [or Reverend C.], preach any other gospel unto you than that which we have preached unto you, let him be accursed." So that puts the Reverend C. in a very bad condition, compared with what Paul taught. Which will you take? Reverend C.'s Manual, or what Paul taught?

Now we will turn to page 2, in your Manual, passing over several other points wherein you and other churches agree. In verse 3 we read as follows: "The last we mention is through Christ to the ordinances and the church, and not through them to Christ. This means salvation by grace, that our works have nothing whatever to do with our salvation, but that Jesus alone saves, and such only are to become members of the church." Is that not rather a tangled web? First, we must pass through Christ before we reach the ordinances; and second, we can not

reach or arrive at Christ, without passing through the ordinances. It looks to me like this: You can not get in unless you pass through the door; and you can not pass through the door until you are in.

We read in Isaiah 8:20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Now let us try Reverend C. by the word and see how much light is in him. He says: "Our works have nothing whatever to do with our salvation." Paul did not see it in that light; then he or Paul is wrong. Which will you take? And Paul says in Galatians 1:12 that Jesus revealed it to him; then it is Jesus' words, and not Paul's; and mark you, he says if a man or an angel preach it any other way than he preached it, he shall be cursed. Now see how Paul and Reverend C. agree, in Philip-pians 2:12: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." And James corroborates that, see James 2:20: "But wilt thou know, O vain man, [that includes Reverend C. and all like him] that faith without works is dead?" Reverend C. to the contrary notwithstanding. Did you never read that, Mr. C.? But you surely are one of the "O vain man" who claim that works are of no value whatever to our salvation. Why do you not speak according to the law and the testimony? The answer is, Because you are not in the light of God. Or, "there is no light in you." But you have accepted the precepts of men, and not the "Lord's example and the apostolic practices," as you said you should. Jesus said truly in Matthew 15:3: "Why do ye also transgress the commandment of God by your tradition?" (As it is in your Manual.)

But let us try that hobby a little farther by the word, and see how that "by grace are we saved." We read in Ephesians 2:5: "Even when we were dead in sins, hath quickened us together with Christ." 8th verse: "For by grace are ye saved through faith;" (and faith without works is dead). Will a dead faith save you? What say you? "and that not of yourselves: it is the gift of God." So by that we see that those who are saved by "grace" were dead once in sin, but were made alive through works, or by works, doing that which Christ commanded them to do. And that is the way that they got into the church; by obeying the ordinances of the gospel; Reverend C. to the contrary notwithstanding.

Now let us turn to the "Lord's example, and the apostolic

practice," and learn how they got into the church in that day. We read in Galatians 3:27: "For as many of you as have been baptized into Christ have put on Christ." You see they put on Christ by being baptized into him; that is, into his church, not like Reverend C., who gets into Christ, or his church, without obeying any ordinances whatever, or as he said, "Get into Christ first." Now see Acts 2:47: "And the Lord added to the church daily such as should [or wanted to] be saved." How were they added or taken in? See 37th verse: "Now when they [the people] heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" What for? No doubt to get into the church and be saved.

Now let us hear Peter tell them that there were no ordinances for them to obey till they were in the church and saved, for they were saved by grace and not by works at all, that Christ alone would save them without works. No; good Peter knew better than that; he did not talk that way; he left that man made theory for Reverend C. and his kind to promulgate to deceive the people. For Peter did not want to be cursed for preaching different from what Christ did. Now what was Peter's answer? We have it in the 38th verse of Acts 2: "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." Now verse 41: "Then they that gladly received his word were baptized: [What was that for, Peter? For the remission of sins, and to join the church of Christ so that they might be saved,] and the same day there were added unto them, about three thousand souls." All joined the church. If Reverend C. had been there, he would have told them, Hold on there, Peter, those folks can join my church without any of those works, such as repentance, or baptism for the remission of sins, or the laying on of hands; that is all useless work. But lucky for Peter, Reverend C. was not there; so Peter could do just as he was instructed by Christ and the Holy Ghost, without any man made theory mixed in to be cursed for. Now we will look for a few more who joined the church of Christ, and you will see that they all joined in the same way. But in a different way than those who joined Reverend C.'s church. In Acts 8:12 we read: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." What were they baptized for? Peter said for the remission of sins, and

that is the way they got into the church, or put on Christ, as Paul has it, even if Reverend C. has another way of taking members into his church. Peter said that if they were baptized for the remission of sins, then they should receive the gift of the Holy Ghost, and when Peter made that promise, he was full of the Holy Ghost himself, therefore he knew what he was talking about. Did God prove Peter's words true? Yes; see 14th verse: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost; (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they [Peter and John] their hands on them, [Who? Those who had been baptized for the remission of sins], and they received the Holy Ghost." So you see God recognized that as the right way to take members into his church, and if that was the right way then, when has God changed and given man the authority to change that way, and to take members in some other way? Now, my dear brother, that is the way the apostles took the people into Christ's church. Can you see the great difference in that apostolic way, and the way that Reverend C. takes them into his church?

You can not find one word in all your Manual of Faith about the laying on of hands for the gift of the Holy Ghost.

Can you? You know you can not. The Reverend C. says, "The Lord's example, the apostolic practice, and the plain commands, all agree, and we must bow to the recognized authority." I say amen to that, but I understand the recognized authority and example is that which Christ and the apostles gave us. But let us see further whether he does. Turn to Acts 9:6, and see: "And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do."

What was Saul anxious about? He was inquiring what he had to do to get into the church, and be saved. I want you to notice particularly what Jesus said to him. Jesus said, "you must" do it. Must do what? Well, we will let Ananias tell us what Jesus told him to tell Saul that he must do in order to join the church and be saved: verse 17: "And Ananias went his way, and entered into the house; and putting his hand on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as

thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."

And he arose and was baptized. Now, notice, Jesus said he must do that. See still further, Acts 22:16. Here we learn that Saul tells us that Ananias preached to him. And among the rest of his instruction he said, "And now why tarriest thou? arise, and be baptized, [What is that for, Ananias? Why Jesus told me to tell Saul that he must do that,] and wash away thy sins, calling on the name of the Lord." Now, dear brother, if that is all true, and you certainly believe it is, where will Reverend C. appear, with his man made church, at the judgment day? For Saul joined the church according to the "apostolic practices."

Now we will try another case, where they joined the church. (Acts 19:1-6.) Here we have the account of a number of Christians, perhaps they belonged to Reverend C.'s church, or one just like his, for it is sure that they did not belong to Christ's church till after Paul had rebaptized them. They had all been baptized, but in the sixth verse we read, "When they heard this, they were baptized in the name of the Lord Jesus." Now, listen, brother: "And when Paul laid his hands upon them, the Holy Ghost came on them: and they spake with tongues and prophesied." That was the apostolic practices. Did you ever see or hear that in your church? If you did not, and you know that you did not, then you can rest assured that it is not Christ's church, for that is the way that the people join his church, and get the Holy Ghost. Now hear Paul again, 2 Thessalonians 1:7-9: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Not a very flattering prospect for Reverend C. and his church, is it? for he does not teach and obey the gospel of our Lord Jesus Christ.

Again on page 8 of your Manual and Directory I read: "We believe that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God." I have already answered that, but Jesus says in John 3:5: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." First, we must obey God's law; then after that we have done all that he requires of us, then are we saved by grace, or God's favor. If grace alone saves us, what will you do

with this in Romans 10:9: By confession are we saved. Luke 7:50: By faith are you saved. Romans 8:24: "For we are saved by hope." Acts 4:12: We must be saved by his name. Acts 11:14: "Who shall tell thee words, whereby thou and all thy house shall be saved." Titus 3:5: "But according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." 1 Peter 3:21: "Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience"; 1 Corinthians 15:2, "By which [the gospel] are ye saved, if ye keep in memory what I preached unto you." 2 Corinthians 1:6: "And whether we be afflicted, it is for your consolation and salvation." Jude 23: "And others save with fear, pulling them out of the fire." Is that not enough to prove that the little hobby of, "We are saved by grace alone," is a farce and a delusion? For Paul says, in Hebrews 6:1, 2, that the principles of the doctrine of Christ are faith, repentance from dead works [such as believing in grace alone for salvation], baptisms [by water and the Spirit], the laying on of hands, the resurrection and eternal judgment. Now is Paul right? or will Jesus save us if we just believe that he died for us? Jesus says that we must be born of water and of the Spirit, or we can not enter into the kingdom. Dare you say that Jesus did not know, and that we can, for by grace, without obedience, are we saved?

Now let us look at another of the "Lord's examples" and see whether Reverend C. "bows" to it. Matthew 19:13: "Then were brought unto him little children, that he should put his hands on them, and pray: . . . And he laid his hands on them, and departed thence." That is the "Lord's example." Why does Reverend C. not bow to that, and practice it? For Jesus says in John 14:12: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" Does Mr. C. believe on Christ? If he does, he ought to do the works that Christ did, and Christ blessed children, and because he does not, proves conclusively that Reverend C. is not called, or sent of Christ as his minister, for we read in John 3:34: "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him," and as your Manual does not teach that it is the duty of the minister to lay on hands and bless children as Christ did, is evidence that he is not representing the church of Christ. In Mark 10:13, and in Luke 18:15, we have the same example of Christ blessing children. That is the "Lord's

example.” Reverend C. said he would bow to the “Lord’s example,” but he does not. He said also that he would bow to the apostolic practice. Does he? Let us try him on that, by James 5: 14, “Is any sick among you? let him call for the elders of the church; let them pray over him, anointing him with oil in the name of the Lord.” In Acts 9: 17, we have another example of the disciples of Christ when Ananias was sent direct by Jesus to lay on hands to heal Saul of his blindness. That is Christ’s teaching and commandments; as we see in Mark 16: 18, where Jesus says they (his elders) shall lay hands on the sick and they shall recover. That is Christ’s teaching. Does your church bow to that?

I might give you many more places where Christ and the apostles laid on hands to heal the sick, but I have given plenty to prove that your church is not the church of Christ, and that is sufficient. By examining your Manual I find a number of flat contradictions, which I will not take the time nor space to examine here, as they would be of no benefit to the reader, but on page 16 I find a flagrant departure from God’s word in the organization of your church; there Reverend C. says: “We believe that a visible church of Christ is a congregation of baptized believers, associated by covenant in the ordinances, faith and fellowship of the gospel, observing the ordinances of Christ, governed by his laws, and exercising the gifts, rights, and privileges invested in them by his word.” That sounds very nice to the unsuspecting, does it not? But I have proven in many places that he does not do that. But just listen to this: He says that “its [the church] only scriptural officers are bishops or pastors, and deacons whose qualifications, claims and duties are defined in the epistle to Timothy and Titus.”

How does that statement agree with God’s word? Now mark his statement, “The church’s only scriptural officers are bishops, or pastors, and deacons.” We will compare that with Paul’s teachings as found in 1 Corinthians 12: 28: “And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers,” and we also find evangelists and pastors and seventies, etc. Now, either God, Christ, and the apostles, or Reverend C. is wrong, they can not all be right, for they contradict each other. Reverend C. says two are all the officers, that is two kinds, that are needed. God, Christ, and Paul says we need more. Which will you believe? Paul says God set apostles and prophets in the church. Reverend C. says they are not scriptural.

Who knows best what is scriptural, Reverend C., or God, Christ, and Paul? Did God know what kind of officers he needed in his church when he organized it, or was he only experimenting? And was it left for Reverend C. to find out that apostles, prophets, seventies, and high priests, and all the rest of the officers God set in his church, except "pastors and deacons," were not scriptural? If that were true, then Paul certainly, as well as God and Christ, are under great obligations to Reverend C. for correcting their mistakes. That statement alone, dear brother, will condemn your church as not being the church of Christ. For we read in Ephesians 4:11: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Also in Luke 10:1, 2, Jesus sent out seventy. Are they scriptural, or did Jesus make a mistake? Also in Acts 14:23, we learn that they ordained elders in every church. Of course Reverend C.'s church is not included in that list, for he has only a pastor and deacon in his church. That proves again that his church is not the church of Christ. And in the 18th verse of the 12th chapter of 1 Corinthians, Paul says that God set the members everyone of them in the body, (the church), as it pleased him. But I fail to find one place in the Bible where it says that it pleased God to take them, or one of them, out of his church. It was only Reverend C. that was pleased to take them out. I would not have any objection to Reverend C. having a church without those officers in it which Christ set in his church, if he only would not claim it to be the church of Christ, and thereby falsify the teaching of Christ, and deceive the people.

I read further in Ecclesiastes 3:14: "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it [that is, by man], nor anything taken from it: and God doeth it, that men should fear before him." What did God do? He set in the church; that is, in his church, apostles, prophets, evangelists, pastors, teachers, deacons, bishops, seventies, and elders; and what God hath done, he did it for ever, Reverend C. to the contrary notwithstanding.

But Paul tells us just how long those officers should remain in the church to which he belonged, as we see in Ephesians 4:11, 12, 13, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Who did that, Paul? God gave them. What for, Paul? Now hear the answer: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." That is all

for the church of Christ. You see Reverend C.'s church does not need these officers to perfect it, his ministry needs no help, his body (church) needs no edification, because it is not the body or church of Christ. For God set all these officers into his church for a specific work and purpose. And if they were all necessary in his church for the salvation of the people when God set them there as it pleased him, are they not necessary in the church to-day for the same purpose? And if not, why not?

Now, Paul, please tell us again how long those officers that God set in his church are to remain, as he set them in. Now hear what Paul says, 13th verse, "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."

Reverend C. starts out by saying that the church of which he is a member "differs from all others." So he has not reached that unity yet, for which those officers are needed. We all know that the human family has not reached that condition and position yet. Therefore, if God knew when he placed them there, for a certain work, that they were all needed, he knows it now. And any church that has not got those officers is not Christ's church.

But I will prove still further by Reverend C.'s own statement, that he does not represent the church of Christ. He says the visible church of Christ "observes the ordinances of Christ." That is true, but I have shown in several places, he does not observe the ordinances of laying on of hands for the gift of the Holy Ghost; nor for blessing of children, nor for administering to the sick. Neither does he baptize his converts for the remission of sins, therefore by his own statement, he evidences that he does not belong to the visible church of Christ. Again he says, "the church of Christ, exercising the gifts, rights, and privileges invested in them by his word." I believe that too; for it is true. And thereby will prove that Reverend C. is not representing the "visible church of Christ." In 1 Corinthians 12:4, Paul tells us what the gifts of the church or gospel are; hear him: "Now there are diversities of gifts, but the same Spirit"; now 8th verse, "For to one is given by the Spirit the word of wisdom; to another the word of knowledge 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." Those are the gospel

gifts in the "visible church of Christ," but not in Reverend C.'s church.

Paul says in 1 Corinthians 13, that when that which is perfect is come, then these parts shall be done away. Yes, when the Lord's prayer is answered; "Thy kingdom come, thy will be done on earth as in heaven." Yes, then, when Christ comes and perfection is established on earth, as it is in heaven, then we will not need those gifts any more. But up to that time, they will and must be in Christ's church. And by that, we can and will know it, or her, from all others. Paul says further in 1 Corinthians 14:1; "Desire spiritual gifts"; 5th verse, "I would that ye all spake with tongues, but rather that ye prophesied"; 26th verse, "How is it then, brethren? when ye come together, everyone of you hath an interpretation?"; 31st verse, "For ye may all prophesy one by one, that all may learn, and all may be comforted"; verse 37, "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. . . . Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues."

Now Paul says those are the gifts of the church, or the gospel gifts. Reverend C. says the church of Christ is entitled to them. So it is, and by their fruits ye shall know them, and as Reverend C. does not have those gifts, does not even claim to have them, he is not in Christ's church. More evidence could be given on that line, but enough has been given to swamp Reverend C.'s church, and it has been proven that it is only a man made institution. I did so by comparing his own statements with the Bible. So you must not blame me for it, but leave it and join Christ's church.

I would like to stop now. But there are a few more points in your Manual that must be noticed ere I close. On page 17 he says: "We believe that Christian baptism is the immersion in water of a believer, into the name of the Father, and the Son, and the Holy Ghost." Is that right? Is that what Jesus says in Matthew 28:19: "Go ye therefore and teach all nations, baptizing them in [not into, brother,] the name of the Father, and of the Son, and of the Holy Ghost"?

I can readily see how a man can be baptized in the name or by the authority of, the Father, etc., but not how to baptize into the name. How is that done? The true minister is commissioned by Christ and officiates in his name, or by Christ's

authority, and that is what Jesus told his apostles to do, to baptize in his name, or by the authority he gave to them.

Now see what Peter said about it when he was full of the Holy Ghost. Acts 2:38: "Then Peter said unto them, Repent, and be baptized everyone of you in [not *into*, brother, but *in*] the name [or by the authority] of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now Acts 8:16: "They were baptized in [not into] the name of the Lord Jesus." Acts 10:48: "And he [who was inspired by the Holy Ghost] commanded them to be baptized in [not into] the name of the Lord." They were all baptized by the authority of Jesus Christ. In his name; by his authority. Acts 19:5: "When they heard this, they were baptized in [not into] the name of the Lord Jesus." Not one place have we ever found in the Bible where it says they baptized into the name of Christ. Paul did not hint at such a thing in 1 Corinthians 1:13. Is Christ divided? was Paul crucified for you? or were ye baptized in [not into] the name of Paul? No, into his name is not found in the Bible. Why then pervert God's word so, and bring Paul's curse on you?

Enough has been given to convince a wooden man that Reverend C. is not teaching the truth, and that his church is not the church of Christ. I must notice one more mistake out of many in your Manual ere I close. On page 21 he says, that "the wicked will be adjudged to endless punishment, and that this judgment will fix for ever the final state of men in heaven or in hell." That statement is just as far from the truth as those that have been exposed already. Let us see Revelation 20:13: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged, every man according to their works." So Reverend C. is wrong again. Now in Zechariah 9:11, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." Was their doom fixed for ever? No; they are going to be sent out of the prison when they have been punished enough for their crimes. Isaiah 61:1: "To proclaim liberty to the captives, and the opening of the prison to them that are bound." Isaiah 42:7: "To open the blind eyes, to bring out the prisoners from the prison [or hell], and them that sit in darkness out of the prison house." Jesus says he came to do that work. Luke 4:18: "To preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Jesus said in Matthew 5:25: "Agree with thine adversary

quickly whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." How reasonable that is; how unlike Reverend C. that sounds. When the man has paid the last farthing he will be set free. But he will not receive the highest or best glory. But he will get just what he has wrought. Paul says in 1 Corinthians 15:40, 41, that there are three divisions or degrees of glory. One like the sun, one like the moon, and one like the stars, and as the stars differ in glory so will it be in the resurrection. So it may be possible that the man, after he pays the debt, will get a low glory, like one of the small stars. So that his doom was not eternally fixed. God is just to all. Paul says in Philip-pians 2:19: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth [or in hell]. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

What a grand time that will be, when those in hell will bow the knee, and with their tongues confess that Jesus is their Savior. And thereby honor God the Father. Then their doom is not for ever fixed. How does that compare with the statement of your Manual? Peter says that the gospel will be preached to the spirits in prison, or in hell. Hear him; 1 Peter 3:19: "By which also he went and preached unto the spirits in prison." What for, Peter? Hear his answer, 4:6: "For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." So you see when they have the gospel preached to those who did not have the opportunity to hear it in this life, it gives each one an equal chance at the judgment. How good and kind our heavenly Father is!

I would like to review some more of your Manual of errors, and show you some more mistakes, false teachings and blunders, but I will close now. For you can very easily see that your church is wrong in doctrine, in organization, in the gifts, and in short there is hardly anything, or very little right about it. Therefore it can not save you in the kingdom where Christ and his church will be saved, and his highest glory, in that place he speaks of in John 14:2: "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." That is the place we want to strive to enter, so that

we can be with him throughout all eternity. His true church will be in that place which he has gone to prepare.

Dear brother, do you want to be there with Jesus? If so, may our God enlighten your mind, help you to see the truth which thousands of others have seen, and give you the ability to step out from error and delusion and the world, obey God's law, and become a member of Christ's church, and be saved in his kingdom, is my prayer.

ORIGIN OF THE BOOK OF MORMON.

A REVIEW.

AFTER reading an article in the *Ensign* of June 4, 1908, by Elder F. J. Pierce, correcting some erroneous statements made by one Mr. Joseph E. Bayless in writing to his sister about the Book of Mormon, etc., I concluded for the benefit of the young elders and members, to present in a concise form some of the strongest evidence (?) that I have yet seen that Joseph or somebody else purloined Spalding's romance and made the Book of Mormon out of it. And it seems to me that after one reads those statements, and still wants to believe that old, ofttime refuted, and threadbare story, it would be just as well to let him alone, for he is joined to their *idols*; and would rather believe error than truth. The old saying is, "That which proves too much, proves nothing," and I think the following proves entirely too much to prove anything, though it proves to a finish that somebody is wrong. It is an established fact, that two propositions antagonistic to each other, can not both be true. They may both be wrong, but they can not both be true.

Now I will quote from some of the "wise men of the east," and see what they know. (?) *Christian Cynosure*, published by Ezra A. Cook, at Chicago, Illinois, contained in its issue of December 20, 1877, an article entitled, "Joseph Smith the Mormon," by the Rev. Samuel D. Green, who says of Smith: "He (Smith) saw money deposited by an early settler, who sat down by the river and deposited his money in the earth just where the miller was erecting his abutments; some of Smith's believers went and dug

for the money and one of the walls fell. The diggers were disappointed, and helped rebuild it. [Mark you.] This is the only act of mischief I ever heard of him, and of this I never searched the truth, it was a report, and whether true or not, I have no knowledge."

Well, good for Joseph; that lets him out of all the rest of the bad acts charged against him by his enemies, for this man says, "This is the only act of mischief I ever heard of him, and that was only a rumor," and he does not know anything about it at all. So Joseph is clear from all the rest of the rumors. But now I will continue to quote from Reverend Green.

"There was living in Bethany a Rev. M. Spalding. . . . He had written some chronicles on the ruins of Central America and some Bible truths mixed up together. Some early history of the character of the inhabitants, connected with bigamy, etc. Joe Smith and Cochrane got some knowledge and borrowed it, and from the help of Spalding's manuscript they made the Mormon Bible. Rev. Mr. Spalding called and sent for it a great many times and his wife came for it, but Smith would not let them have it. Smith told Spalding [now listen reader, listen!], and I heard him say that he had made a Mormon Bible of it, and the Lord had taken it into the wilderness. And he, Joe Smith, prophesied where it was deposited in the Palmyra woods, about twelve miles east of Rochester, New York. James Harris was appointed to go and get it. He went and pretended he found it beside a log, just where Smith said it was. This is the true history of Joe Smith and the beginning of Mormonism, and the people who settled at Salt Lake. After Mr. Spalding died, his wife came east, to Munson, Massachusetts, while I lived there, to visit her friends or relatives, Dr. McKingsbury's family, my near neighbor," etc. . . .

So now we have the origin of the Book of Mormon in a nutshell, from the pen of Reverend Green, and no "ifs" or "ands" about it. You see Reverend Green was there. And he says "Smith told Spalding, *and I heard him*, that he had made a Mormon Bible of it." And "that is the end on it." Well, we will see. In the first place, Green says that the only act of mischief that he ever heard of Smith was digging for the money under the mill; now he sees and hears him borrowing that manuscript. Was that a good or a bad act? Answer, Mr. Green. Was that mischief or not?

But Rev. Samuel D. Green displays his ignorance and proves that he knows nothing about his subject, for he calls Cowdery,

Cochrane, and he calls Martin Harris, James Harris, and he calls McKinstry, McKingsbury, and he calls Solomon Spalding, M. Spalding. Those mistakes are enough to condemn the entire article. But those are not the worst faults in it, for I will prove it to be totally false, from beginning to end, before I get through with it.

The late Elder M. T. Short, after reading the foregoing article by Reverend Green, and knowing that it was all false, did not act the blind robin, just to open the mouth wide and gulp down everything that comes along, regardless of what it might be; but he wrote to Mr. Cook, editor of the *Cynosure*, and reviewed the article, sharply, for he had the ability to do so, and gave the true origin of the Book of Mormon. After Mr. Cook had printed Elder Short's reply, he said, "The above [Short's reply and explanation] is the history of the Spalding book from a Mormon standpoint. Most of our readers will recollect the letter from Samuel D. Green in the issue of December 20, 1877, giving a history of Joe Smith, while stopping at his hotel in Batavia, New York, and the origin of the Book of Mormon." Now notice what he says: "Mr. Green saw this Mr. Spalding as late as 1827, knew that he lent his manuscript to Smith and called for its return several times in vain, and heard Smith tell him it was disposed of. The writer of the above [Elder Short] would do well to study Mr. Green's letter as it is altogether reliable and its author is yet living in Chelsea, Massachusetts." Yes, sir, Mr. Cook, we will study Reverend Green's letter very carefully to your discomfiture. But let us get another witness on the stand.

About this time Elder I. N. White writes to Rev. S. D. Green and asks for some explanations about what he knows about the Book of Mormon, and Mr. Green writes as follows to him. "Chelsea, Massachusetts, May 12, 1879. Mr. I. N. White: *Dear sir:* I send you the *Christian Cynosure* of the 20th of December, 1877. If you had taken the *Cynosure*, one of the best, open, candid, Christian papers published, you would long ago know all the questions you asked me." . . . [now please mark the dates he gives us.] "I saw Mr. Spalding as late as 1827, and I have a letter from William Jenkins (now dead) that he saw Spalding in Attica in 1829, and he wanted to preach there. Another needful you will get from the *Cynosure*. . . Yours truly, Samuel D. Green." Then follows a "P. S." in which he gives several quotations from different authors indorsing Reverend Green as a truthful man. I will use only one here. "Mr. Green is an acquaintance

of ours. He is a venerable gentleman, of high respectability and intelligence, upwards of eighty-two years of age, a member of the Congregational Church, and we esteem him as a Christian man." —*World's Crisis*.

So now we know who Mr. Green is, for we have the recommendations of his friends, and above all, his own writing before us, which we will throw before the great searchlight of truth, and test his veracity by what he said. And we will make one of his own brother reverends the principal witness against him. Let us try him now.

In the *Congregationalist* of October 24, 1877, the Rev. Tryon Edwards, D. D., of Philadelphia, tells what he knows about Mormonism. He says: "The Book of Mormon was in substance written by Rev. Solomon Spalding [hold on, sir, Green says M. Spalding], "who was a graduate of Dartmouth College and a Presbyterian minister, once settled in Cherry Valley, New York, and afterwards living in New Salem, (also called Conneaut,) Ohio. Beginning in 1809, [mark you, he began to write in 1809], and writing at intervals as he did, he often read parts of the work to his neighbors; and among the listeners was Joseph Smith, who not only attended the readings but borrowed the manuscripts, as he said, to read to his family at home. In 1812 the completed manuscript was placed in the hands of a printer in Pittsburg, Pennsylvania, by the name of Patterson, with a view to its publication. While the printing was delayed, Mr. Spalding left Pittsburg for Washington County, Pennsylvania, where he died in 1816. While the manuscript was in the hands of Patterson, Sidney Rigdon was working for him as a journeyman printer, and it is supposed that he having copied the manuscript, with Smith concocted the idea of the new religion." ! ! !

But hold on Mr. Preacher, a Reverend Honorable, truthful, Mr. Green, saw Smith borrowing the manuscript from Spalding and he heard Spalding asking Smith to return it, and Smith would not do it, but made the Book of Mormon out of it. But now you have Sidney Rigdon copying it in Pittsburg, Pennsylvania.

But let us examine that a little further. Joseph Smith was born in 1805. I think no one will deny that. And Reverend Edwards says that Mr. Spalding wrote his romance from 1809 to 1812. And Reverend Green saw Smith at Spalding's borrowing the manuscript to read to his family, and would not return it. So if Smith began to borrow the manuscript when Spalding began to write it, in 1809, then Smith was just *four* years of age, and at

the close of the writing which Mr. Edwards says was 1812, then Smith was about *seven* years old. Shadows of the martyrs! What a spectacle Smith must have been, at from four to seven years of age, borrowing manuscripts to read to his family at home! Not to his father's family? Oh, no; it was to *his* family, *his*, his own dear wife and loving children. Oh, what interesting listeners his loving children must have been. But then, of course, it must be true(?) For a Rev. Mr. Green said so, for he *saw* Smith there, and heard him refuse to return the manuscript. What do you think of Reverend Green for truthfulness now?

But let us try him in his reply to I. N. White now; there he says, "I saw Mr. Spalding in 1827, and I have a letter from William Jenkins (now dead) that he saw Spalding in Attica in 1829, and he wanted to preach there." Here we have a statement from Mr. Jenkins and Reverend Green, a "truthful man," that Spalding was in Attica in 1827 and 1829, and that he wanted to preach there. But how about this by Tryon Edwards who says that Spalding *died* in 1816? And Mrs. Spalding also testified to the same statement. So then if Reverend Green and Mr. Jenkins saw him, and he, Spalding, wanted to preach, why in the world did they not let him preach, for he was the liveliest corpse that ever was in Attica. But perhaps Mr. Cook will say, that is the way it looks from "a Mormon standpoint of view." Now, come on, all you young robins, open your mouths and swallow all of Reverend Green's or Edwards', or Cook's conglomerations if you can. I can not, and will not. For it looks too black right on the surface.

But Reverend Green says that Joe Smith prophesied where the manuscript was deposited, and *James* Harris was appointed to go and get it. He went and pretended he found it beside a log just where Smith said it was. I wonder if Spalding did not tell Green that when he saw him eleven years after he was dead? But Reverend Edwards says, "It is *supposed* that Rigdon copied the manuscript." Who supposed it? Just such truthful (?) men as Green and Edwards. For one or the other, or both, are wrong.

But let us try another of those wiseacres and test his wisdom by the facts. We read in the *Detroit Tribune* of February 1, 1872, an article entitled, "The Mormon Church." The writer, J. F. D., mentions a celebrated discussion held in New York City in 1836 or 1837, at which he was present (mark you, *he was there*), and of which he says: "It was shown that Mr. Spalding, from reading the discoveries made by Mr. Stephens and others in Central

America, was led to select the subject of his novel." Well, that may be true; turn on the light and see. Mr. Stephens says on page 9, chapter 1, volume 1, of his work, "Being intrusted with a special confidential mission to Central America, on Wednesday, October 3, 1839, I embarked on board the British brig, *Mary Ann*, for the bay of Honduras." Is it not a little strange, and does it not tax the imagination to its utmost limit just to know how that man heard a lecture in 1836 or 1837, wherein the speaker told what had been found three or four years later? Or, how in the world could Spalding select his subject for his novel in 1809, from a lecture delivered in 1836, of things found in 1840, or later? Stephens says he did not start out till in October, 1839, and yet that man heard in a lecture, in 1836, what he found. And Spalding wrote in 1809 what that man heard in 1836. Well, well, what next?

But here is another of the wise of the east. In the *New York World* for April 20, 1892, is an answer to F. A. as follows: "Joseph Smith was born at Sharon, Vermont, December 23, 1805. His early education amounted to nothing and he was somewhat disreputable and unsavory. [Green says all the mischief he ever heard of Smith was he dug for money.] When about twenty-three years old he asserted he had received a revelation. His Book of Mormon was published in 1830, and is supposed [who supposed it] to be a romance written twenty years before by a preacher named Samuel Spalding [Green says it is M. Spalding, Edwards says it is Solomon. If you want to tell a lie, why don't you get together and make a good one, and then after that, ALL of you can tell it alike?], but never published until it was issued by Smith. In 1830, Smith having succeeded in inducing a number of persons to believe in the genuineness of his revelation, took them to Kirtland, Ohio, where they built a temple. They were soon driven away by their neighbors. Then they went to Hancock, Missouri, and established themselves at a place on the Mississippi River which they called Nauvoo, and in six years after its settlement the town numbered fifteen thousand inhabitants. Charges of immorality having been made against the community, Smith and his brother and two elders surrendered to the governor for trial, and they were committed to jail at Carthage. On the afternoon of May 27, while prisoners were in the jail yards, the elders reading and the Smiths walking up and down, they were assassinated by the jailers, who opened fire on them from a window.

This was what made the Mormons leave the United States and seek an asylum in the wild of Mexico at Salt Lake."

Is there any need for comment on such a mess of slush? The Smiths were killed on June 27, not May. In the jailer's house, not in the jail yards, they were killed by a mob, not by the jailers, they did not go to Hancock, Missouri. Well, the whole article shows ignorance or willful falsehood, so pass that by now.

But here comes another one who claims to know more than all the rest, and says that their stories about Smith stealing Spalding's romance and making the Book of Mormon is all false, for she knows just exactly where he got it. No wonder that D. H. Bays said, "Do not try to claim that Smith made the Book of Mormon from Spalding's romance, for if you do, you will get left." The following appeared in the *Denver Times* for August 18:

"According to Mrs. Diadema Chittenden, of Utica, Missouri, Joseph Smith 'swiped' the Mormon 'Bible,' which he claimed was revealed to him. While this is not a new charge by any means, Mrs. Chittenden tells an interesting story in connection with it. Mrs. Chittenden is now eighty-seven years old. She was born in Canada and her maiden name was Whitney. In 1852, she was married to R. M. Chittenden, and in 1860 the couple went to Utica, Missouri, where she ever since has resided. Her husband engaged in the mercantile business, and she did much of the buying, making long trips on horseback to Lexington, Quincy, and other points. She is hale and hearty and of sound mind to-day. One of her most vivid memories of the early '60s is of the origin of the Mormon Bible, [Shades of the departed, just think of it! the origin of the Book of Mormon in the early 60s, and she is 'of sound mind'; we might dismiss her right now, as an incompetent witness, for she is thirty years out of her reckoning; she has lost all her bearings; she must be beside herself. But we will let her tell her story at any rate, for it is just like the rest], which she declares was never revealed to Joseph Smith nor written by him, but which he stole from a millwright named Spafford, of Salam, (now Conneaut,) Astabula County, Ohio. [How strange? Green and Edwards know that Smith got it from Spalding, for Reverend Green saw him get it to read to his wife and children, when he was four or five years old. Now this daring woman comes right out and says it is all false, for she knows better, and goes right on to prove her assertion, without any regard to the truthfulness of what the Reverends said. But we will let her go on now and tell what she knows. Go on, Mrs.

Chittenden]. Smith was in the employ of Spafford, [Are you sure that is not Spalding?] who was a sort of overseer or superintendent for Squire Wright, of Salem. One of Spafford's hobbies was to descant upon the Bible. He contended that he could compose chapters and read them alternately with chapters from the good book and that none who heard them could tell the original from the imitation.

"On a wager, Spafford," Mrs. Chittenden says, "prepared a number of chapters of his own composition in imitation of the Bible and they were read to a select party of his acquaintances. None of these were able to distinguish the imitation from the real, or to tell which had been written by Spafford and which had not. Joseph Smith was among those present at the test, and he was an attentive listener at the reading and at others given afterwards by Spafford to exercise his hobby. Spafford preserved the character he wrote with the idea of one day publishing a treatise on his hobby. Death prevented the carrying out of this plan, and when his executors came to search for his manuscripts they had each and everyone of them disappeared, [Maybe Smith had borrowed them in 1860 to read to his wife and children]. It was some years after Spafford's death that the Mormon "Bible," said to have been "revealed" to Joseph Smith, appeared. A copy of the work found its way to Salem and into the possession of Squire Wright, Spafford's employer. Surprised at its contents, he called two other friends of Spafford, a Doctor Hart and one Zaph Lake, into consultation on 'Smith's Bible,' and after a thorough examination they made an affidavit to the effect that the greater part of the Mormon book was made up of chapters written for his own amusement by Millwright Spafford. Mrs. Chittenden is of the impression that the affidavit was either published by or offered for publication to the *Salem Reporter*, a paper long since out of print."

So that settles the fact about the origin of the Book of Mormon. For here we have the affidavit of Doctor Hart and Zaph Lake that the greater part of the Book of Mormon was made up of chapters from Spafford's writing. But how is this Mrs. Chittenden for truth? I think we must have Doctor Hart's and Mr. Lake's affidavit to this, too; listen: "One of her most vivid memories of the early '60s is of the origin of the Mormon Bible," etc., etc. We will waste no time on that. But how about the statements of Reverends Green, Cook, Edwards, etc., that they saw Smith borrowing the manuscript of which he made the Book of Mormon, from Spalding, for they can not both be true. And

Mrs. Chittenden's dates give her story a very *bad* resemblance to truth.

Let us just read a few lines about the Spalding romance, written by Mr. L. L. Rice to Joseph Smith, page 8, May 14, 1885: "Two things are true concerning this manuscript in my possession: First, it is a genuine writing of Solomon Spalding; and Second, it is not the original of the Book of Mormon. . . ."—L. L. Rice. Again, on page 5 we read as follows: "There seems no reason to doubt that this is the long-lost story. Mr. Rice, myself and others, compared it with the Book of Mormon, and could detect no resemblance between the two in general or in detail. There seems to be no name or incident common to the two. The solemn style of the Book of Mormon, in imitation of the English Scriptures does not appear in the manuscript. The only resemblance is in the fact that both profess to set forth the history of lost tribes. Some other explanation of the origin of the Book of Mormon must be found, if any explanation is required." Signed by James H. Fairchild.

Again, on page 7 we read, "As to this Manuscript [Spalding's Romance], I can not see that it can be of any use to anybody, except to the Mormons, to show that it is not the origin of the Mormon Bible."—L. L. Rice. P. S.—"Upon reflection, since writing the foregoing, I am of the opinion that no one who reads this Manuscript will give credit to the story that Solomon Spalding was in any wise the author of the Book of Mormon. It is unlikely that anyone who wrote so elaborate a work as the Mormon Bible would spend his time in getting up so shallow a story as this (Spalding Romance) which at best is but a feeble imitation of the other. Finally, I am more than half convinced that this is his only writing of the sort, and that any pretense that Spalding was in any sense the author of the other is a sheer fabrication."—L. L. Rice.

Here we have the plain, unvarnished statement of men of brains, who have examined into the matter, and pronounce the statements of Green and others false.

But we have another testimony, which will stand the test fully as well. Anyone who will read the Bible, and read the Book of Mormon with a true desire of doing God's will, and in reading those two books in faith, asking God to reveal to them in his own good way the truth of the two books, God will never turn them away empty, but they shall know the truth of the Book of Mormon,

that it is just what it purports to be, "The record and doing of God's people on this continent." May our God help all to find the truth who have a desire to find it, is my prayer.

GOD AND MAMMON.

A SOLILOQUY.

SOME time ago I read an article written on the text in Luke 16:13, "Ye can not serve God and mammon." The thought came to me, How can we serve mammon? Is it necessary for us to bow down to mammon and pray to it in order that we may serve it? Or is it necessary to bow down and pray to mammon before it can be called worshipping it? If one serves God, that man is a servant of God; and if a person serves mammon, that one is a servant of mammon. But the query is still the same. How do we serve mammon? I believe that there is many a strained idea to-day about how it is worshiped. Many have a regard for God; that is, they look upon him, or rather think of him, as a Supreme Being, but yet for all of that they do not serve him. I think that is just the way with many who are engaged in business pursuits for the comforts and necessities of life, who are yet not servants nor lovers of mammon. I can see a discrimination here.

A true servant of God must be able, by the aid of the Holy Spirit, to determine that which is legitimate and proper in his business and vocation in life, in order that he may not overreach himself in the acquirement of wealth, that the greed for wealth and the desire for riches does not grow upon him, and get the upper hand of him, so that he finally becomes a slave or servant to the god Mammon. Therein lies the danger. The Savior says: "No servant 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." (Luke 16:13.) It all depends on the master we serve. If we love him, we will serve him faithfully. If we do not love him, we will not be true to him, and will not serve him so that our service to him will be of the beneficial kind. For to serve a cause successfully requires the energies and sympathies of the individual, otherwise the individual would not be a faithful servant, and from this foundation or ground the whole matter must be considered.

The apostle says in James 1:8: "A double minded man is unstable in all his ways." Just so is a man who tries to serve two masters; naturally he will love the one and hate (not love) the other. We learn from the Scriptures that "God is love," (1 John 4:16) and that "the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows," says Paul in 1 Timothy 6:10. It would seem from this that Paul had his mind fixed on this age of the world. He must have seen by his spiritual foresight the greed, the graft, the swindling, and dishonest means which would be practiced in the last days. For the love for money, the greed for wealth, is the cause of most all the trouble now in the financial world. So we conclude that God, being love, to serve mammon, being the opposite of God, is hate. Love and hate are opposite to each other, therefore it is impossible to love and serve God, and love and serve mammon at the same time.

A writer recently said, and very aptly too, "We doubt of there ever being a time when the Master's words, 'Ye can not serve God and mammon,' were more applicable than at the present." It seems the very atmosphere is permeated with the mammon influences. A general scramble for the "almighty dollar" seems the one object and purpose in the minds of people, and it matters little whether it is acquired honestly or not. This applies not only to those that have already inflated their coffers with gold, but it also applies to those of small means or of no means at all. This greed for gain has become the ruling spirit or god of the age, a species of hate that is deadening the finer sensibilities of the human mind, taking the form of covetousness, a violation of one of God's commandments, "Thou shalt not covet," etc., the "servant of mammon" or the love for gain is the spirit of selfishness and hate. It is that power that severs love, sympathy, and friendship between individuals, so essentially necessary for the good and welfare of the individual and the community. When the love for riches takes possession of a person it makes that person a slave to its baleful influences, everything having to conform to the one desire—that of accumulation. That accumulation becomes the source of power in which the individual enspheres himself, a power upon which he depends—his god as it were. Therefore he loses sympathy and love for his fellow-men, forgetting the commandment of Jesus the Christ to "love one

another"; being a servant of mammon his sympathies and desires become so concentrated upon his false god, that to serve God, or to become a servant of God, is a moral impossibility.

He may profess to serve God, but he is not serving him; for he can not serve both God and mammon, and it is sure that he is serving mammon. So he only professes to serve God, and is really the servant of mammon. Jesus' words in Mark 10:24, "Children, how hard is it for them that trust in riches to enter into the kingdom of God," are just as true to-day as they were when they were uttered. It was a great mystery to his disciples at that time; it would not be quite so great a mystery now to hear the Master say so. His disciples could not fathom this mystery at that time. Perhaps they did not think about what the wise man said in Proverbs 23:7: "For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee." He did not think as he said. He deceived you.

When the individual becomes the servant of wealth simply for the sake of accumulation, he then becomes a slave of material things. His spiritual life becomes dwarfed, simply for the reason that he isolates himself from the inflow from God; and when his source of love and power is withdrawn from man, man descends to the lower nature, that of the physical. As the animal nature of itself is mostly selfish, beastly, those who are living upon this plane can feel and sympathize with only that which pertains to self, personal desires, ambitions, or self-aggrandizement, becomes self, personal desires, ambitions, or self-aggrandizement, become uninteresting and unimportant to such a one. "The fatherhood of God, and the brotherhood of man" can not enter into the consideration of such natures. Although they may use the words with the lips, "Our Father," it is not in the heart. Like the preacher, when the little boy tramp came to his house just at noon time, when the table was well loaded with good things to eat, and right in the center was a large dish of nice cranberry sauce. The boy said to the preacher: "Will you please give a hungry boy something to eat?"

"Yes, sir," said the preacher, "no hungry person shall ever go from my door without being well fed." So he took a piece of bread, spread a very thin coat of butter on it, and gave it to the boy. Then he said to the boy, "My boy, do you ever pray?"

"No, sir," said he, "I don't know how to pray."

"Did your mother never teach you how to pray?"

"No, sir."

"What did she teach you?"

"She always told me never to tell a lie."

"Well, my boy, you must pray before you leave this house. Bow right down here at this chair." The boy knelt down.

"Now say, 'Our Father who art in heaven.'"

The boy said, 'Your Father who art in heaven.'

"No, no; you must say *Our* Father; now say it."

The boy said, "Your Father who art in heaven."

"Why don't you say, '*Our* Father?'"

"Because if I say 'Our Father' that would mean that he is both your Father and mine too, and that would make us brothers, and I know that you are not my brother, for my brother would never let me go from this house without a good dope of that fine cranberry sauce on top of this thin spread of butter on this bread. And my mother always said, 'My boy, never tell a lie.'"

That preacher had forgotten, (if he ever knew), the brotherhood of man. If the evil effects of this power were confined only to those who possess great accumulations, the destructive influence of wealth would not be so great; but its poisonous virus has fastened itself upon the people in all walks and conditions of life, lowering the moral standard of purity, truth, and justice, and leaving in its wake the wreckage of human souls. As we look out upon the world we see marks of this monster everywhere. "Wickedness in high places." Not only in politics, but in church as well. Governments are tottering under its corrupting influence, brought about by public officials through "graft" and misappropriation of public funds, ours not excepted, thereby fastening undue burdens upon the people. Great combinations of wealth, united as one, are monopolizing various business interests and are driving the lesser financial and individual competitors from the field of action. This deceptive power ramifies throughout our entire business and social fabric, carrying with it disappointment and ruin to many of its victims in church and state, the honor of man is sullied by its magic touch, and the virtue of women sacrificed at the shrine of this monstrous idol, many of whom pretend to be worshipers of God, yet at the same time they were worshipping the *idol mammon*.

As it is so easy to be misunderstood, especially when we spread our thoughts on paper, from the foregoing some might misunderstand me again, and think that I condemned all who had plenty of this world's goods. That is not the case. While the worshipers of unrighteous mammon fall into many temptations and evils and

become the oppressors of the poor, yet it must not be inferred from this that all who have wealth, or are acquiring riches, are evil or ungodly people. Wealth, or that which represents it, is not evil in itself, nor can it be. The evil lies in the use made of it. If we become a servant of wealth, it then becomes evil, but if it becomes our servant, then it may become a power for good. If the one purpose in life is for the accumulation of wealth and hoarding the same, for the purpose of self-aggrandizement, to lord it over your fellow-men, then that purpose is an evil one; but, on the other hand, if the acquiring of wealth is a means to a noble end, for the purpose of the uplifting of humanity morally and spiritually, and for the salvation of humanity, then the purpose is a righteous one; and instead of being a servant of mammon, the person becomes a servant of God.

The Savior did not say in Mark 10:24, that a rich man could not enter into the kingdom of God, but that it is hard for them who trust in riches to enter. No; just simply because a man may be rich, does not prevent him from entering into the kingdom. Because the rich man may have a nobler, purer, and kinder nature than the poor man. So whether a man be rich or poor makes no difference with God. It is the heart, the actions, the life, the thoughts, that make the man, not material things. Paul says in Acts 20:35, "It is more blessed to give than to receive." And he quotes it as the words of Christ. I think we can all see the depth of those words. That is, that it is better for us to be in circumstances with the right mind and disposition to help others, or a worthy cause, than to be in a condition to be obliged to receive help from another. That is certainly true. How much better we feel when we can and do help another, than when we get help from another. That is my experience at least.

There are many professors of Christ who are rich in this world's goods who are very poor towards God, nor have they the proper faith, they only profess to believe, while their hearts are on their riches. They doubt God's promises concerning giving: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." So said Jesus in Luke 6:38. I heard a man say once that Jesus meant in that saying, that we should get chuck full of the Holy Ghost, then we would run over and shout and holler and praise the Lord by shouting. To give freely, is also to receive freely from the Lord, and this applies to spiritual and temporal

things as well. We learn in Matthew 25:34, that the Lord gave to the sheep on the right hand a kingdom, because they had ministered of their temporal things, to his brethren. On the other hand, there are those who profess to be Christians, but their faith is misdirected. They expect the Lord (because he is so good) to do it all for them, to keep them without any exertion on their part. I have heard the expression: "The world owes them a living, and they expect to have it, whether they work or not." They are so pious, (?) that they get the idea that to work or to do business where there is likelihood of material gain is altogether wrong. They forget what Paul said in Romans 12:10, 11, "Be kindly affectioned one to another with brotherly love; in honor preferring one another; not *slothful* in *business*; fervent in spirit; serving the Lord."

If I understand Paul aright, we are to be straight, honest, up-to-date, energetic business men and women. We have a right—no, it is our duty—to employ the talents with which God has endowed us to the best of our ability for the Master's cause. And if those talents lead us along business lines, there perhaps is the place the Lord wants us to occupy; and if so, that is the place that we can do the most good. I believe the Lord encouraged that kind of honest work, as we see in Luke 19:12-22. He there gave them money, and expected all three to trade, occupy, deal, exchange, and get gain. So long as they did it honestly, it was all right. We should admire the character of Paul for the reason that he was a practical Christian. He not only preached the gospel in its purity but he worked with his hands when occasion required, not living on top of the pile that others had gathered together, but at times provided means for his own support and administered to the support of others—a worthy example for all Christians and ministers to follow to-day.

I know we read in Luke 10:7, that the laborer is worthy of his hire. Yes; but it says in the same verse, "Eating and drinking such things as they give: for [or because] the laborer is worthy of his hire." I do not understand by that, that we are to eat all that is set before us, just because the laborer is worthy of that which he earns, his living and that is all, not a large salary to lay up and let it canker. We have another beautiful example in the Prophet Daniel. Notwithstanding that he exercised great power, and was surrounded with great wealth and luxury, yet he served God with all his heart, fervently, and gave to the world a legacy in the form of prophecies covering from his time on down

to the end when the kingdom shall be given to the saints of the Most High. Then after that time there will be no more grafting, nor worshipping the god mammon. Abraham was very rich, yet he was a true servant of God. Job also was very rich, and yet the Lord said in Job 1:1, he was perfect and upright. Also in Job 2:3: "There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil."

So we learn that a man can be a good man and fear God, even if he has great riches. But Jesus says in Luke 16:11: "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" If we are dishonest, graft, swindle, and steal that which is only for a short time in this life, how can God trust us with the great riches of the world to come? If man will misuse the riches of this world, he will also misuse, twist, torture, and pervert the great riches or the love of God's kingdom. May God help us all to use all that he has loaned us while in this life, for the furtherance of his cause, to the honor of his great name, and for the salvation of the human family.

A LETTER TO C. J. FORESTER.

Mr. C. J. Forester, Pearsall, Texas; Dear Sir and Brother: Your letter and paper at hand, containing a request that I review it and have my reply published in the *Ensign*.

To the first proposition on your paper I have no objection. That is "That man is of a dual nature, body and spirit." But your proof for your position is quite limited. We read in Job 32:8, "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding"; also in Zechariah 12:1, "The Lord which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him"; Isaiah 26:9, "With my soul have I desired thee in the night; yea, with my spirit [not with my breath] within me will I seek thee early; for when thy judgments are in the earth, the inhabitants of the world will learn righteousness"; "And her spirit came again, and she arose straightway" (Luke 6:54); "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" (Ecclesiastes 3:21).

If that means the breath, why should the breath of man go upward, and the breath of the beast downward? It is absurd to think so. Again the same wise man says in Ecclesiastes 12:7, "Then [at death] shall the dust return to the earth as it was, and

the spirit shall return unto God who gave it"; "the body without the spirit is dead," (James 2:26). But it is not always dead without the breath. "And he, calling upon God, said, Lord Jesus receive my spirit" (Acts 7:59). He was not very anxious what became of his breath, but he was about his spirit. The disciples were not soul-sleepers, for in Mark 6:51-53, we read, "And when they saw him walking upon the sea, they supposed it had been [somebody's breath? No, no,] a spirit, and cried out." How did those men get the idea that they could see a spirit? And if they were wrong, why did Jesus never correct them? But again in Luke 24:37, 38, "But they were terrified and affrighted, and supposed that they had seen a spirit." Jesus did not correct them if they were wrong in believing that there were spirits that could act independently of the body. If they could not, Jesus would have told them so. In Daniel 3:25, we read, "He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

About 580 years before the Son of God entered that body that God had prepared for him, as we see in Hebrews 10:5, and in Matthew 17:2, we learn that Moses and Elias came and talked with him, not in the body, but in their spirits. Also Jesus said to the thief, Luke 23:44, "Verily, I say unto thee, to-day shalt thou be with me in paradise." Yes, sure; this very day shalt thou, not the body, but thou, be with me in paradise. How nicely that links in with what we read in Luke 16:19-31, about the rich man and Lazarus: the beggar died, and was carried by the angels into Abraham's bosom; not the body that died, but his spirit was carried to a place of comfort—paradise, so he was conscious, he was enjoying himself now. But the rich man was conscious also. Yet he died just the same as the beggar, and was buried, and in hell, in torment he was suffering; not in the grave, for that which was put in the grave was unconscious, and could not suffer in this torment, as he said he did. We read in Ecclesiastes 9:5, "The dead know not anything." And we know that to be a fact. Then that which spoke—of the rich man, the spirit—was not dead. It was the body that was buried, and the spirit was in torment, crying for water to relieve him of his torment. Mark you, there is no water there.

We read in Isaiah 24:22, "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Don't you

think that the rich man felt that he was in a hard prison? and not even a drop of water to relieve him for one moment, for he was alive, and from his pleading we would conclude that he was very much alive and suffering.

But we read still more of those conscious spirits in Zechariah 9: 11, 12, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold ye prisoners of hope." Are those prisoners spoken to there dead, or unconscious? If dead or unconscious, why still keep them in prison? If unconscious, and not knowing anything, how could they have any hope? But those spirits were all alive, shut up in prison, as Isaiah said they should, or would be, in the 24th chapter. Also in Isaiah 61:1 we read, "He hath sent me [Christ] to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are [dead or unconscious? No, no] bound." Is that all? No; we have some live, conscious prisoners to deal with. Isaiah 49:9, "That thou mayest say to the prisoners, Go forth, to them that are in darkness, Show yourselves." Isaiah 42:7, "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Are all those spirits dead or unconscious, spoken of in those places? Oh, nonsense to think so. But Jesus tells us that he came to preach deliverance to those very spirits. See Luke 4:18: "He hath . . . sent me to preach deliverance to the captives, and the recovering of sight to the blind; to set at liberty them who are bruised." In 1 Peter 3:13, 19: "For Christ also once suffered for sins, the just for the unjust, being put to death in the flesh, but quickened by the Spirit, that he might bring us to God. For which cause also, he went and preached unto the spirits in prison." 1 Peter 4:6: "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Do you think that Jesus would go to all that trouble to preach to all those spirits, and they all dead, or unconscious? Oh, please do not accuse Jesus of acting like he was an imbecile!

I could give you many more passages to prove the immortality of the spirit. But I will examine your second proposition now, on which we differ widely. Your paper says, "No; there is no connection between the passages, Revelation 20: 11-15, and 1 Thessalonians 4: 13-17. The first resurrection mentioned in Revelation 20, is a spiritual one. It makes 'blessed and holy' whosoever

has part in it. It is a resurrection from death in trespasses and sins to life and holiness in Christ. It takes place the moment we are saved, for then we 'pass from death unto life.'

And again your paper says, "When he (Paul) says the dead in Christ shall rise first, he means not that they shall rise before the other dead, but that they shall rise before we, the living saints, are caught up, so that all may ascend together. The comparison is not at all between the Christian's resurrection and that of the heathen, but it refers to the fact that the bodies of the dead saints would rise *before* the living would be caught up, that both might go together." I have copied the whole sentence, so that we know just what we have before us on that line. Only one "resurrection." Well, if we had nothing to go by, but that man's writing, then that would be settled. But, to our comfort, we have the word of God to tell us all about it.

Now we will examine your first quotation to prove that there is to be only one resurrection. (John 5:24, 25.) Now read these two verses, and if you can find a word about the resurrection in them, you can find more than I can. You cite Ephesians 2:4-6, to prove that there is only one resurrection. Read it; not one word in it to show that there is only one; I fail to find a word in there about the resurrection. So your proof is gone. Now try 1 Thessalonians 4:14, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." You will notice that he mentions in particular that he will bring those who sleep in Jesus with him. If he were going to bring all the dead with him, when he comes, why did he say that those who sleep in Jesus would come? or will you take the position that all the dead sleep in Jesus? You hardly will. Then he will bring only those who are in Jesus. Let us see about that. Galatians 3:27: "For as many of you as have been baptized into Christ have put on Christ." Sixteenth verse: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God [now listen, dear brother, the dead in sin shall rise first and be converted? No], and the dead in Christ shall rise first." It does not read, But the dead shall rise first, before we ascend. Neither does it say that that is a resurrection from sin to righteousness. But it does say "the dead in Christ" shall rise first. Those also who sleep in Jesus, will he bring with him. They must be in Jesus before they die, then they sleep in him, then when he comes again, he will bring them with him, and then they will rise first, because he brings them with him,

and they rise first, before the rest, because they slept in Jesus. And they slept in him because they had obeyed the gospel before they went to sleep, therefore they slept with him, and were resurrected first, at his coming. Seventeenth verse: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Your paper says, that all will be resurrected at once. Well, if that is so, then all, good and bad, will be caught up to meet the Lord in the air, and ever be with the Lord. Do you see where your man made notions lead you to? You twist the Scriptures to your hurt. Or, as Paul says in Galatians 1:7: "But there be some that trouble you, and would pervert the gospel of Christ."

Next your paper says, "The Bible nowhere teaches two literal resurrections of the dead." And for proof you refer us to John 5:28, 29. But when we read that, it spoils the pet theory. For in the 29th verse Jesus positively sets forth two, the resurrection of the good, and the resurrection of the evil, and does not say that they shall all come forth at the same time.

Again you quote Acts 17:18. There it says that Paul preached Jesus and the resurrection. Not one word there that all will be resurrected at the same time. Next you give Acts 24:15 to prove that all will be resurrected at once. And that proves too much; for Paul says there are two kinds of dead, the good dead and the bad ones. If he intended to convey the thought that all the dead should come forth at the same time, why did he not leave it at that, and say the dead shall be resurrected? Ah, but he divided them—the good and also the bad shall be resurrected. And it does not say that Paul had "faith in one resurrection, including both the just and the unjust."

But now let us examine and see what the angel of God says about that, as we read in Revelation 20:1-15. Here your paper says, "The first resurrection is a spiritual one." We will examine that briefly. Fifth verse: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Now mark you—"But the rest of the dead!" Who are the rest of the dead? Why, those who will not come forth at the first resurrection, and they will not live again, until the thousand years are finished. I want to call your mind to that word, *live again*. What does it mean? Webster says, "a second time." Then with that definition before us, let us see what it means. The angel says that the rest of the dead shall not live again, that

is the second time, till the thousand years are finished. Now, if that be true, that they shall not live a second time till then, they must have lived a first time. And your paper says, the first resurrection is to be resurrected into Christ.

Can you see what a tangled mess it leaves you in? "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Now who is it that shall have part in the first resurrection? Paul says, The dead in Christ Jesus shall rise first. But the angel says the rest, that is, those who did not die in Christ Jesus, or did not obey the gospel, will not live again a second time in the body, until a thousand years later. If that does not prove two resurrections, I fail to comprehend language.

Again we read in 1 Corinthians 15:23, that every man will be raised in his own order. The good are in one order and the bad are another order. That is the way Paul taught (not one resurrection). Jesus gives us the same thought in John 5:29, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. Just the same as Paul—every man in his own order. In Acts 24:15 we read, that there shall be a resurrection of the dead, both of the just and unjust. If all are going to be resurrected at once, why are we always reminded of the two classes of people to be resurrected? It shows plainly that all the writers had the two classes in mind, with a view of the two resurrections. Is not that enough to convince any Bible believer that there are two resurrections yet to come?

Now for the third proposition on your paper. And it reads, "No, the orthodox idea is right. The idea of a millennium is heterodox. It is a heresy. The Scriptures say distinctly that it is appointed unto man once to die, but after death comes the judgment—not the millennium . . . in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up—not burned over. Nowhere in the apostolic writings are we told to look for a millennium or for a continuation of the earth after the second coming of Christ. . . . Do not be deceived by a carnal Jewish dream." I further quote from your paper; I wish I knew the name of the writer, it sounds so much like Bud Robinson's writing, I almost think it is him. Well, he says: "The hope of an earthly millennium will never be realized,

for it contradicts the plain word of God in a score of places." So then that settles it for sure; that is, in the mind of the writer of that paper. But when we examine the quotations he used to prove it by, they prove it about as clear as the quotations which the man used to prove that oxen went to heaven. If I had the space, I would examine everyone of them, just to show you that not one of them proves or even intimates that there will not be a millennium, only as that writer twisted them to suit his purpose. We read in Isaiah 8:20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Now brother, let us try your writing by that rule. The first testimony is found in Matthew 5:5: "Blessed are the meek: for they shall inherit the earth." Have the meek inherited the earth since Jesus spoke those words? If they have not, and you know they have not, and as you say, the "earth will be burned up (not over) when Jesus comes again," then that prediction or promise can never be fulfilled. Where do you place Jesus? Accusing him of making a promise to his people which can never be fulfilled. Yes; the meek shall inherit the earth, for Jesus said so; your paper to the contrary, notwithstanding. "To the law and to the testimony." Matthew 6:9; "Thy kingdom come, [where to, brother], thy will be done in earth, as it is in heaven." Has that prayer been fulfilled yet? If it has, why do you still pray for it? And if it has not, when will it be fulfilled, according to your theory? Never, no, never. So we must have a millennium to have that as well as the other promise fulfilled. Can you see your error now? We read in Psalm 25:13: "The man that feareth the Lord . . . his soul shall dwell at ease, and his seed [children] shall inherit the earth." When has that promise been fulfilled? Psalm 37:9: "But those that wait upon the Lord, they shall inherit the earth." Eleventh verse: "But the meek shall inherit the earth." Twenty-second verse: "For such as be blessed of him shall inherit the earth." Thirty-fourth verse: "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land." Now, sir, if you are right, then all these predictions are false. What say you? Are they false, or are you wrong? You say the earth is going to be burned up, not just over. Is that true? Let us see. "To the law and to the testimony, if they speak not according to that," they are "blind leaders of the blind." Ecclesiastes 1:4: "One generation passeth away, and another generation cometh: but the earth abideth for ever." Oh, hold on, Mr. Preacher Solomon, you are wise, but we have a man in Texas, who knows more than you,

for he says that this world is going to be burned up, and you say that it will abide for ever. Which shall we believe? You can not both be right. Well, for my part, I will believe Solomon.

You say in your paper, "Read the third chapter of 2 Peter through carefully, and do not be deceived by a carnal Jewish dream." All right, but it is a good plan sometimes for doctors to take some of their own medicine. I believe it would be a good thing in the case before us. Let us read it now. 2 Peter 3:6: "Whereby the world that then was, [before the flood] being overflowed with water, perished: but the heavens and the earth which are now [after the flood] by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." There we see that this very earth perished once with water, and yet it is here. What perished? The wicked people perished, the earth remained, cleansed and purified, a new earth in fact. And as it perished once by water, so it will perish the next time by fire—"perdition of ungodly men," by fire, just as the wicked were once destroyed by water, and the earth still remained cleansed and purified, so will it be destroyed the next time by fire, and still remain purified and cleansed for further use, as we will see further along.

Now we will examine the 10th verse, the great stronghold for the burning up of the earth. But as our friend in his paper took the privilege of quoting from another translation (German) which was better, he certainly will be gentlemanly enough to allow me the same courtesy. That is the golden rule. Now for the 10th verse: "But the day of the Lord will come as a thief in the night, in the which the heavens shall shake, and the earth also shall tremble, and the mountains shall melt, and pass away with a great noise, and the elements shall be filled with fervent heat; the earth also shall be filled [not burned, brother, but filled with heat], and the corruptible works which are therein shall be burned up." Now that rendering does not conflict with the 13th verse—"Nevertheless we according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." After the old earth is cleansed by fire, then it is a new earth again, just as it was when it was cleansed by water. And that proves true what the wise man said—"The earth abideth for ever," and a good chance for a millennium. Do you see the point now? Now see Revelation 5:10: "And hast made us unto our God kings and priests: and we shall reign on the earth." When and where do God's children reign as kings and priests on the earth? That is

in the future yet, brother. Now, how long shall they reign as kings and priests? Let the angel tell us, Revelation 20:4: "And they lived and reigned with Christ a thousand years." Where? Why, on the earth. Mark you, that is after Christ came. This reign is for those who came forth in the first resurrection, the saints of God, those who died in Christ Jesus, for Paul says, "they shall rise first; but the rest of the dead lived not again," [or a second time, as Webster has it] until after the thousand years are fulfilled. That thousand years is what we call the millennium. Or as Webster says, "the thousand years of Christ's reign on the earth." Sixth verse: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Where shall they reign with him a thousand years, or during the millennium? On the earth. The book says so. Dare you contradict it? To prove still stronger that it is all to be on this earth, see 7th verse: "and when the thousand years are expired, Satan shall be loosed out of his prison." Christ's reign of the thousand years of the millennium is over now, and Satan is loosed again. What will he do, and where is it? Eighth verse: "And [Satan] shall go out to deceive the nations which are in the four quarters of the earth. . . . And they went upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Now follow right on, and we will have the great judgment to follow.

In the 21st chapter of Revelation we have a new earth again, and God comes down to dwell with man. Notice that point. That God comes to where man is, and man does not go to where God is, and God is going to wipe away all tears, here on earth. Oh no, says one, he can never do that, for this earth is going to be burned up, not simply burned over. I prefer to go by the "law and the testimony," and not by man's opinion. And Jesus corroborates that statement in John 14:2, 3: "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." Now when Jesus has that place prepared, he is going to come again. Where will he be when he comes again? Right here on earth, and here is where he is going to have his children with him. "The meek shall inherit the earth," and when shall that be? When it is restored to righteousness again. Let us notice the sayings of Jesus in Matthew 24:4, in the correct translation: "And as he

sat upon Mount of Olives, the disciples came unto him privately saying, Tell us, when shall these things be which thou hast said concerning the destruction of the temple, and the Jews; and what is the sign of thy coming; and of the end of the world?" or the destruction of the wicked, which is the end of the world. So then according to that, the destruction of the wicked is what is called the end of the world. But the earth abideth for ever, and Jesus told the truth when he said that the meek shall inherit the earth.

Now we will see how it will look when it is ready for the meek to take possession, and when the millennium shall begin, or about that time. Isaiah 11:5: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth [see it is the earth] shall be full of the knowledge of the Lord, as the waters cover the sea." That is the time that the Lord's prayer is answered, when all things shall be restored as they were from the beginning, Satan bound for a thousand years, the glorious millennium. Do you still say that the hope of an earthly millennium will never be realized? Of course you may never realize it, for it will be only for those who obey the gospel of Christ. And as you have never done that, you will be counted out.

Now for a further description of this earth during the millennium. See Isaiah 65:17-25: "Behold I create new heavens and a new earth; [we have had two new earths already; now we will have the third] and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. . . . And they shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like

the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

Oh, what a wonderful change, when this earth will be restored to its former holiness, for the abode of God's children, for those who will come forth in the first resurrection, and inherit this earth, as Jesus said they would, and be kings and priests, and reign here on the earth a thousand years with Jesus. And this earth will be restored to its primeval beauty and holiness. As we sing: This world will be blessed by and by. By our faith we can see it afar. No ravenous beast will be there. No; Isaiah says there won't. Well, I might continue with pages after pages, and this glorious subject of the righteous coming forth to reign a thousand years with Christ during the holy millennium. But if this will not convince one, he would not be convinced, though one rose from the dead, and declared it to him. For Christ, the apostles, and all the holy prophets declare the same truth.

May God bless those who are seeking for light, so that they may have part in the first resurrection, and reign with Christ in the millennium is my prayer.

A REPLY TO JOSEPH COPSY.

Mr. Joseph Copsy, Lower Lake, California; Dear Brother: I have before me the pages of criticism and questions which you sent to Mrs. E. F. Adamson, with the request that she answer them. She prefers that I should reply to you, and gave me permission to have my reply go through the *Ensign*. I see in the last statement in your criticisms that you say, "I ask these questions not out of malice but to be enlightened," but when I read it all over, I am very much in doubt about the first statement; if there is not some malice in some of your statements, then I am mistaken. As for your second statement, I am sure that you *need* enlightenment, and I hope I shall be able to accommodate you.

You start out by saying, "I will give you the meaning of three words, viz: *Saints, Sanctify, and Christian.*" I will not repeat all your definitions, but I am at a loss to find more than one of them in the Bible; or did you get them in some other book? If you

did, why did you not give the author due credit for it, which every sincere man ought to do when quoting another's writings? But as only one of your definitions is found in the Bible, and you did not even give the Bible credit for that, nor tell us where to find it, but said, "I will give you the meaning," so I will examine the only one worthy of notice, as it is in the Bible. It is this: "Them that are sanctified in Christ Jesus called to be saints." (1 Corinthians 1:2.) I began just where you did, and stopped where you did; but it looks very awkward for one to begin a quotation where there is no pause and end it at a comma. I wish you had told us where you got all your quotations, so I could have looked them up, but when I turn to Paul's statement and see what he says in the quotation you made, I do not see how you can get very much consolation out of it for your church. Admitting that *sanctified* means set apart, therefore they that are "set apart," who truly serve God, they are saints and not Christians, that helps you nothing, but stands to my credit. Now let me show you what it means to sanctify. Exodus 19:10: "And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day." Do you understand that? Exodus 13:2, "Sanctify unto me all the firstborn," both man and beast, etc., the same thought. Again, Deuteronomy 15:19: Sanctify the cattle. Joel 1:14, "Sanctify a fast." So then the saints are sanctified, and the sanctified are saints. Where is the Christian now? Well, Paul did not know anything about Christians. So we will excuse him for not saying more about them; he was among the saints.

Your next word is *sanctified*. But where in the Bible did you get all those definitions? Or are they only your opinion? Perhaps you borrowed them from some other writer and did not give him credit for them? But as I have already examined most of them I will not waste any more time on those man made phrases. Your next word is *Christian*. But, just as before, in not one place did you give us the authority for your definitions. Where in the Bible do we find this definition? "Christian—one who professes to believe in the religion of Christ." In what chapter and verse is that? But, according to your definition, to be a Christian is just to *profess* to believe in the religion of Christ. My friend, I am afraid there are too many of that kind of Christians in the world now. That kind of a Christian would have to go a great way further if he ever wanted to be a saint. But now you

come in with an "especially." So it appears to me that you have different kinds of Christians. First, "One who professes to believe," then one "Especially whose inward and outward life is conformed to the doctrines of Christ." I hope you will take no offense if I take your own definition of *Christian* and prove to you that you are not a Christian. Now notice, "Christian, one who conforms to the doctrines of Christ." What are the doctrines of Christ? Let Paul answer. In Hebrews 6:1, 2 we find what the doctrine of Christ is. Now remember Paul is talking to those who had obeyed the doctrine. He says, "Therefore, leaving the principles of the doctrine of Christ, [notice, he says doctrine, not doctrines,] let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." That is the foundation once laid by Christ. Therefore you must lay no other, but must build on that. Now are you a Christian? Have you complied with that doctrine? It is the doctrine of Christ, and you say that is what it takes to make a Christian. Have you ever had hands laid on you by one having authority for the gift of the Holy Ghost? If you have not, then you have not conformed to the doctrine of Christ, have you? Now turn to Acts 9:6, "And he trembling and astonished said, Lord, what wilt thou have me to do? [What for? Why, to conform to the doctrine of Christ.] And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou *must* do." Notice; Jesus said he *must* do so. What did Ananias say that Jesus told him to tell Saul that he must do? He told him that he must be baptized, Mr. Copsy; do you believe that? I know that you do. Well, if you believe that, do you also believe the 17th verse? "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." Why can you not believe that, just as well as baptism? Jesus said Saul *must* do that. That is Christ's doctrine, and you say in order to be a Christian, you must conform to Christ's doctrine. Are you a Christian? By your own definition you are not. Now, Brother Copsy, see what Paul says in 1 Timothy 6:3-6: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing,"

etc. Is the laying on of hands Christ's doctrine? Now, 2 John 1:9, 10: "Whosoever transgresseth, and abide not in the doctrine of Christ [is not a Christian nor a saint] hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine [he is not a saint, nor a Christian], receive him not into your house, neither bid him godspeed." Because he may be one of those Christians who *profess* to believe in the doctrine of Christ, but at the same time ignores the laying on of hands for the gift of the Holy Ghost. You see John did not have much use for that kind of Christians. And neither did Paul. (See Galatians 1:8, 9.) "But though we or an angel from heaven, [even if he does claim to be a Christian] preach any other gospel unto you than that which we have preached unto you, [that includes the laying on of hands] let him be accursed. As we said before, so say I now again. If any man [even if he is a Christian] preach any other gospel unto you than that ye have received, let him be accursed." Now if Paul is going to be so particular about it, what did he preach? (Acts 19:6.) "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." (Acts 8:17.) "Then laid they their hands on them, and they received the Holy Ghost." That is the doctrine of Christ; it takes that to make a Christian, according to your definition. Are you one? Paul says if we do not comply with that we shall be accursed, no difference whether we profess to be Christians or saints. We have no right to pick out what we want to obey and ignore the rest. If we do, we will suffer loss at the judgment.

I think that is enough on that line, so I will pay attention to your next statement, wherein you say, "As I see it, we do not know whether we are saints or not until we are judged at the judgment seat and meet with God's divine approval." Just as before, you failed to tell us the source of your information; you say that is the way you see it. You surely must have some reason for so seeing it, and if so, where did you get it? I will give you my reasons for not seeing it as you do. You say we will not know till after the "judgment." Let us see. Psalm 16:3: "But to the saints *that are in the earth*, and to the excellent, in whom is all my delight." Say! were they judged? 1 Corinthians 6:1, 2, 3: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? [Which are in heaven, see?] Do ye not know that the saints shall judge the

world?" So, as I see it, there are saints in the world before the judgment. Now in 1 Corinthians 1:2, we learn that everyone that is sanctified or set apart by obedience, obeying all Christ's doctrine, is a saint, and he does not need to wait till after the judgment. Acts 9:32—Peter came down from heaven. No, no; Peter came down to the saints which dwell at Lydda. Say, Mr. Copsy! do you think those saints at Lydda had been judged before Peter went down? If they were not, how did he know that they were saints, and not Christians? Acts 26:10. Paul says there that he shut the saints up in prison. Was Paul in heaven after the judgment, or did the saints whom he shut up come down after the judgment? If they did, when was the judgment? Romans 12:12, 13: Distributing to the necessity of saints. In heaven? No; here on earth. Romans 15:26. "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints [which have been judged. No, no,] which are at Jerusalem." Ephesians 4:12: Here we learn that God gave a list of officers, apostles, prophets, and so on, for the perfecting of the saints. Where? Hardly those who are in heaven. I believe they are the saints on earth. 1 Corinthians 16:1: "Now concerning the collection for the saints." In heaven? No the saints in heaven need no collection. 1 Timothy 5:10; here it speaks of a widow who washed the saints' feet. Well, I wonder whether they had all passed the judgment that we read of in the good book, and that there they took up collections, washed the feet and so on? So you will not blame me, if I can not see it as you do, for you have not a single quotation in the Bible for your opinion, and I have scores of them. But I have given enough of them to convince anyone who believes the Bible.

Next you say, "It is very true, saint is mentioned quite often in the Testament and Christian only three times." I am glad that you noticed that. And in not one of those three places did Christ or the Holy Ghost or God or the angels or the apostles call the saints Christians, as their name; no, you can not find one place. But why do you object to the name *saint*? Was not Christ a saint? Were not the apostles all saints? Were not all who followed Christ saints? Were not all of God's children in all ages saints? Why then object to the name now? seeing that God has never changed. Next you say, "Please show me where the Reorganized Church of Jesus Christ of Latter Day Saints is mentioned?" Well, if that is not sublime. You said in your last sentence that you "ask these questions to get enlightenment."

Well, I am glad that you really see that you need to be enlightened. Look real close in the same chapter, and in the last verse of that chapter you will find "The Christian church," and there you will find the answer to your question. Have you never yet learned that the name of the true church is "The church of Jesus Christ," then as an adjunct we say reorganized, in order to distinguish it from all other churches who call themselves by that name, and as it makes no difference whether the word *reorganized* follows or precedes the name, we for convenience' sake have made it to precede the name, and therefore it reads, The Reorganized Church of Jesus Christ. And as God's children in all the past ages were called saints, so it is a logical conclusion, if we are God's children now, we are saints. And in order to distinguish the church of to-day from the ancient church, we insert another adjunct, namely, *latter day*; for it is impossible for us to be any other than Latter Day Saints, as we are surely living in the last days. So now we have a full reason for the full name and it is The (Reorganized) Church of Jesus Christ of (Latter Day) Saints. Is that name not good enough now? When I read in Matthew 16:18: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church." I ask, did Jesus Christ build his church? And if he did, whose church is it to-day? Is it not the church of Jesus Christ just as much to-day as it was the day he built it? What think you? No room there to change it to the Christian Church, or any other name, for all of that. Then it is still the church of the saints, as Paul says in 1 Corinthians 14:33, "For God is not the author of confusion, but of peace, as in all churches of the *saints*." Also in Philippians 1:1, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Also in Ephesians 2:19, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the [Christians. No, no] saints, and of the household of God." So you see the household of God were saints, and no other name is found recognized of God for his true children. But the name *Christian* was given to the saints by the enemy and not of God; it is of the servants of the adversary and is not now, and never was their name.

Next you say: "If we are judged according to the deeds done in the body, how can some one else after we are dead and gone, be baptized for us and save us?" Well, sir, just as before in your statements, why did you not tell us how you came to that con-

clusion? Where in the books of this church do we teach that? You must go to those who advocate that and have them defend their doctrine. If the time ever comes that God tells this church to teach and practice that, then we will defend it, but not till then; so please go to those who teach that for a reply.

Next you say, "I notice that in all of Christ's healings mentioned in the Testament that they were instantly done. Why are they not the same now?" I am afraid you are not a very close Bible student. Did you never read Mark 8:22-26 where Jesus administered to a blind man and he was *not* instantly healed, but after he administered to him the *second* time then he was healed? So that proves again that you guessed wrong. Now see Mark 6:5, 6, where we read that Jesus could there do no mighty works, and he marveled because of their unbelief. If Jesus could do no works because of unbelief, may not that be the cause of some failures to-day? Turn to 2 Timothy 4:20: "Erastus abode at Corinth: But Trophimus have I *left* at Miletum *sick*. Say, Mr. Copsy, why did Paul not heal him? You will hardly say that Paul did not administer to him. Read 1 Timothy 5:23: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." Say, brother, why was he not healed? Tell me quick, then I will tell thee why they are not all healed to-day. Paul says in 2 Corinthians 12:7, that he had a thorn in the flesh, and he sought the Lord thrice, but he was not healed. Tell us why he was not healed? You see you guessed wrong there also.

Mr. Copsy, I am not a little surprised at your next question, for one who claims to be a Christian, a Bible believer, to ask it. You say: "Suppose the elders were present and you by mistake were to drink an ounce of carbolic acid, do you think for one moment it would not kill you?" Say, brother, are you a Christian? You said a Christian was one whose inward and outward life is conformed to the doctrine of Christ. Now, it does not make any difference what Mrs. Adamson believed about the matter in the case above referred to, the question is, What does Jesus say about it? That is the point; so let us hear him; Mark 16:18. "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them." Hold on Jesus, a Mr. Copsy, of California, U. S. A., says it will; though you say it won't. Now, who shall we believe brother? Do you believe the doctrine of Christ? or are you one of those Christians who only profess to believe it?

We will let Brother Copsy and the Savior settle their dispute, and we will proceed.

Next you say: "According to the little book I read, written by Elder J. S. Roth, a man may be saved after death. How can that be?" Well, brother, when do you expect to be saved? Do you really expect to be saved before you die? I do not, and I will give you my reasons for it, and that is something that you did not do in your whole paper before me; no, not one reason did you give, it is all your opinion only, and that is of little weight to us. Jesus says in Matthew 24:13: "But he that shall endure unto the end, the same shall be saved." Matthew 10:22: "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." I could give you more, but that shows that I was right, and you wrong, so now pull up again.

Next you say: "If the first missionary the Christians sent, came with a whisky bottle in one hand and a Bible in the other (which is very untrue), they were not concerned in the Mountain Meadow Massacre." Thank you, Mr. Copsy, for the compliment you pay to the church I represent. I might with the same propriety say the Christian (Campbellite) Church was responsible for the Inquisition and torture of saints during the Dark Ages. You say, in your last sentence before me, that you did not ask these questions "out of malice, but to be enlightened." If that thrust about the "massacre" does not portray "malice," then I am mistaken, that is all. Are you so far behind the times that you do not know that the Reorganized Latter Day Saints' Church was not organized till after that time? Did you not know that? or did you think there was a chance to give a back-handed blow to a friend? and perhaps they would not discover the motive? Well, you missed your aim badly. But Jesus said in Matthew 5:10, 11: "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all *manner* of *evil* against you falsely, for my sake. [Even if they accuse us of the Mountain Meadow Massacre.] Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." And it may be possible that our persecution is only through ignorance after all. But say, Mr. Copsy, how do you know that it is "very untrue that those men did not have the whisky bottle." That is just one more of your *opinions*. Elder W. W. Blair *heard* the Hindu make that statement at the World's Religious Congress, at the World's Fair.

Dare you deny it? If you do I can give you the name of a Congregational missionary, who has spent years out among those people, and he says that those people claim that the missionary brought the first whisky into their country. How can you attempt to deny it and say "it is very untrue?" When I said the first Christian missionaries went, I did not mean that they were Campbellites, for it may be possible that the first missionaries went there before the Campbellite Church breathed. So rest easy; I did not intend it for them. I beg pardon, that you did not comprehend it aright.

Next; you say you don't claim to be Christians. How do you ever expect to meet with his divine approval unless you become a Christian? You can not show me one place in the Bible that shows or says that ever a Christian was saved. We read about the saints, in heaven and earth, the beloved of God called to be saints (Romans 1:7), not Christians, brother, but saints; so I am willing to run my chances to be saved, even if I am not a Christian. But I fear, dear brother, you will stand a slim show if you are not a saint. So come along; join in with the beloved of God, and become a Saint and be saved in the highest glory. Now you say, "I read in one of your books where unbelievers were healed. Why not perform a healing on me?" Say, Mr. Copsy, in what book did you see that wonderful statement? Why did you not tell us? Just because you never saw that in one of my books. But you make a grand concession in that statement. You say "unbelievers" were healed; then heal me, "for I am an unbeliever too." Well, which are you now, a Christian or an unbeliever? Where shall we place you? You say, "If you will, you will gain quite a number of members." Are you a Christian? Do you believe what Jesus says in Luke 16:17? "These signs shall follow [notice it, Mr. Copsy, it says follow, not go ahead and heal an unbeliever so that we can make converts] them that believe." Not a word in the Bible, nor in our books, where an unbeliever was healed; but to the contrary. So, Mr. Copsy, please do not ask me to do that which the Savior would not do, and which would be contrary to the teaching of God's word. If it were possible to make a convert by a miracle, and he ever got to heaven, God would have to keep a good supply of miracles on hand to keep that man in heaven; no, miracles never did, and never will make true converts. Jesus says in Luke 16:31: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." And Jesus forbids that kind of work, see Matthew

12:38, 39: "Then certain of the scribes and of the Pharisees answered saying, Master we would see a sign from thee." How natural that sounds, Do a miracle for me; heal me; then I will believe. But let me read the next verse: "But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the Prophet Jonas." So that settles it with me. I have no right to even try to accommodate the sign seeker. Now, you say, Mr. Roth thinks they were making fun of the disciples when they called them Christians. No, Mr. Copsy, I do not think so; the record shows that is a fact, they called them Christians, to ridicule them, and mock them; there is no *think* about it for me; it is a fact.

Now, Mr. Copsy, you give us a poser; you say: "Mrs. Adamson, Joseph is a member, perform a miracle on him and make his finger whole, as before. No, Mrs. Adamson; you can't do it." Now you have decided it, and that is the end of it. Say, Mr. Copsy, did Joseph ever ask you to intercede for him, so that he might get his fingers restored? if not, what makes you so solicitous for him? or is it only the great desire you have to see a miracle? I have given that quite an airing, but I will give you one more quotation; see James 5:13, 14: "Is any among you afflicted? let him pray. . . . 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." So you see Mrs. Adamson could not heal Joseph, even if she wanted to. It is the Lord that does it. Say, Mr. Copsy, is Joseph sick? Would you say when a man has a finger cut off that he is sick, or he is afflicted? If he is afflicted, then James says he shall pray. But Mr. Copsy says, "Mrs. Adamson put his finger on. No, Mrs., you can't do it." Now you say "Mrs. Adamson, you claim that Joseph Smith was a divine prophet and the Bible speaks of him. Show me the place Joseph Smith is written?" Mr. Copsy, are you sure that Mrs. Adamson said that the Bible speaks of Joseph Smith? You never heard her say so. The Bible speaks of a work some one was to do, and Joseph did it, so in that way the Bible speaks of him. And when it comes to the name "Joseph," we can find it in the Bible too; (see Matthew 1:18), that is one Joseph, a good man too; Joseph of Arimathea was a good man; Joseph who was in Egypt was a good man, and I do not know a Joseph spoken of in the Bible that was not good. So I am inclined to believe

that Joseph Smith followed his ancestors in goodness. But did you not know that Alexander is in the Bible too? Why, sure, and maybe he is your leader, (see 2 Timothy 4:14). "Alexander the coppersmith did me much evil: the Lord reward him according to his works." Now you say: "I want to tell Mr. Roth that if he never becomes a Christian his chance will be slim." Thank you for your kindly warning. But I read in Matthew 8:11 that Abraham and Isaac and Jacob were in the kingdom. Were they Christians or were they saints? Please think about that, and while you are meditating on that, remember that Paul said in 1 Corinthians 6:2, that the saints shall judge the world. So I am not worrying over your judgment, for it will be the Saints and not the Christians who will do the judging; so we will dismiss that.

Next you say, "Mr. Will Adamson is as smart a man as there is in the country. Tell me why he ignores your belief?" Yes, sir; Mr. Copsy. But Elder William Newton wants me to tell you that Mr. William Adamson does not ignore the faith; you do not represent him correctly. Elder Newton says that Mr. Adamson's environments are of such a character that he can not give the attention to the church which he would if matters were otherwise, of which I do not wish to speak here. So do not condemn a man when you do not know what his troubles are. But what is the matter with Mr. Ed Adamson or his wife? Are they not just as smart people as you can find anywhere? Are they not both well educated? Do they not both stand well in society? Dare you say a word against their morality? No; you know you can not. Now, my friend, are they not both firm Latter Day Saints? Yes; you know they are. And suppose that your statement was true about Mr. William Adamson, (which it is not) would that prove that this church is not the true church? If you applied that rule to any church in existence, where would it land? Such a comparison is too silly to spend much time on.

Next you say, "I find in the history of churches given in my Bible that Joseph Smith was killed by a mob for a misdemeanor. What crime had he committed?" Well, why did you not ask those who wrote that? they are the ones who ought to know all about it. I read in the Bible that Jesus, James, Stephen and others were killed, and it was all by a religious mob. What crime had they committed? Well, they were guilty of the same crime for which Joseph Smith had to die, and that was doing God's will, and believing all that is written in the law and the prophets, and doing what God commanded to be done; and for that reason, and

that alone, the religious mob killed him. And every good man that ever lived had to suffer for his testimony. Now, my dear sir, I hope that you will get the enlightenment you ask for, and may God help you to see the true light is my prayer.

SECOND REPLY TO GEORGE W. COPSY'S SECOND CRITICISM.

Mr. George W. Copsy; Dear Sir: Your second letter, headed at Paradise, Bewt County, California, is before me, and contents noted. Upon examining my post office directory, I find that Paradise is in Butte County, not Bewt, as you have it. But that is only a small mistake compared with your wonderful production before me, for it is almost all mistakes and blunders of the worst kind. I will review all that is worth noticing at all.

In the first place, you call my attention to the fact that I made a mistake and called you Joseph Copsy, instead of George W. Copsy. I confess the error, and beg pardon. I can not tell how it happened that I used the name Joseph instead of George, unless it was that I had been reading of those noble, God-fearing men of old who were named Joseph, such as Joseph of Egypt, Joseph of Arimathea, Mark 15:43, and Joseph the husband of Mary, and also the noble, God-fearing man, Joseph Smith. I had been thinking about those good men, and therefore wrote Joseph instead of George. I promise you it shall never happen again, for I would not be guilty of even comparing you, after reading your second letter, with those noble men, let alone calling you by their name. I would rather be found bringing you up to their standard than to try to bring them down to yours.

Next you say, "I will tell you, Mr. Roth, how this controversy came about. Mrs. E. F. Adamson has taken a great active part in sending me little books to read, and claimed to be enlightened, and that if I had her enlightenment I could be healed by the power of God. I simply asked these questions to be enlightened."

Well, Mr. Copsy, what are you grumbling at? You say you want enlightenment, and when she does her very best to help you out of your fog and spiritual darkness, you object and find fault

with her. It seems to me that you have marked out the way that you want to be enlightened, and if it is not done in your way you will not take it. We have an example just like that in 2 Kings 5:11, 12. Read it and apply it to yourself. But now you say, "I never suspected but what Mrs. Adamson was sufficiently enlightened to answer my questions and not to have to appeal to so high a power for aid." What do you mean by a high power? You must not think that the Church of Jesus Christ is run like the man made church that you belong to—by high men and low men. Next you say, "But the worst of all is, Mrs. Adamson copies your answers and leads me to believe she answered herself, which looks like deceiving." Mr. Copsy, how do you know that she copied my answers? If I had the impudence that you showed in one of your questions to which I will refer ere I get through with this, and show you the insult and ridicule which you hurl at God's holy law and word, I might say like you did, "Did you have a revelation?" No, Mr. Copsy, I would not ask you such a question, for I know that God will not give anyone a revelation who will mock that holy gift as you do. But how do you know that she copied my reply? From the reading of your paper I am convinced that she had answered you before my reply was ever printed. Is her reply just the exact words of my reply in the paper? If not, then you must admit that she did not copy it from my reply. If the sentiments are the same, then that proves that our answers are both correct, and must be from God's word. Because neither her reply nor mine corresponds with your preconceived hobby, then it does not suit you. Of course, either she has copied mine or I hers, sure. But Paul says in 2 Corinthians 13:1, "In the mouth of two or three witnesses shall every word be established." So if Mrs. Adamson's testimony and mine agree, and I know that they must, for we both took them from the Bible, unless you can bring forth better proof than your worthless assertions, you will never make me believe.

Next you say, "Are we not told to beware of deceivers, as they may deceive if possible the very elect?" Say, Mr. Copsy, why did you not tell us where to find that quotation? I read in my Bible in Mark 13:6, "For many shall come in my name, saying, I am Christ; and shall deceive many." Also in the 22d verse: "For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect." But then, Brother Copsy, there is no danger of you being led astray, or seduced, as the Bible says, because you have never been in the

right way. You must first get in the way of truth before you can be seduced out of it.

Next you say, "Mr. Roth, I confess I have little education, and am sorry for that." Well, Mr. Copsy, I am really sorry for anyone who has been so unfortunate as not to be educated, but that is no disgrace to him if it is not his fault. But it is a disgrace to add impudence and ill manners to ignorance, as you did in some of your statements. When you said I lied in the last letter before me, I think that when courtesy and good manners were callers at your house you must have been a long way from home, and were entirely missed in the distribution. Next you say, "I do not profess to be well versed in the Scriptures by any means, but I do think if you will refer to Daniel Webster for the definition I gave, you will find them a true copy. This is the authority that most people learning the English language refer to. Where you get yours from I don't know. You claim Webster is wrong." Well, Mr. Copsy, you would not need to have told us that you were not well versed in the Bible. Anyone would know that by the way you abuse it. We read that the wise men used to come from the east, but now we have one in the far west also—one who has studied Webster's dictionary. Well, well; what next shall we hear from the west? No wonder you get so mixed up. Which will you use for your guide to salvation, the Bible or Webster? And then you say, "You [Roth] say Webster is wrong." I deny it sir; for I did not mention Webster in my whole reply. What made you say that? It is just because you have no ground to stand on. Next you say, "Mr. Roth, you harp very heavy on a certain scripture, 'If he preach any other doctrine let him be accursed'; will you please apply this to yourself when you preach Joseph Smith and the Book of Mormon? They are certainly another doctrine, as neither is found in the Bible." Yes, Mr. Copsy, I perceive that you feel the force of that text, and it fits too tight for you to be comfortable under its weight; but why did you not include Alexander Campbell and his discipline when you were referring to that? Why can we not have Joseph Smith as a leader just as well as you have Campbell for your leader. I have never preached Joseph Smith any more than your folks preached Campbell. Did Smith not have as good a right to organize a church as did Campbell? If not, why not? The only difference is that Campbell organized his man made church without one word from God by way of inspiration or instruction; all done by the wisdom of man; while Smith organized the church of Jesus Christ by direct com-

mand of God; and in proof of that he organized the church precisely like it was when Christ was here, with the same officers, gifts, and blessings. But what is the matter with the Book of Mormon? Did you ever see one? If you did, I am almost sure that you never read it through, or you would not condemn it. You say, "They are certainly another doctrine, as neither is found in the Bible." That shows conclusively that you never read the Book of Mormon, or you would not say it was not like the Bible, for it teaches the same doctrine all through, and the Bible refers to the Book of Mormon in many places, so you are wrong again. The Bible speaks of a work some one was to do, and Joseph did it. You will see in Revelation 14:6, where God sent an angel to earth again with the same old gospel. That angel came to Smith. Also in Zechariah 2:1-4, the angel said, "Run speak to this young man." That was the angel of Revelation 14:6. In Isaiah 29 we have reference all the way along to the work that Smith was to do, but I fear that I am just wasting time in presenting these glorious truths to you, for I fear you will not comprehend them, and then I would be doing what Jesus said I should not do. See Matthew 7:6. Now you say, "And the Bible is for us to go by." Yes; that is so, but you want to go by that which suits you and give all the rest the go-by. Next you say, "And I am sorry you don't accept it alone." Well, if there is any sorrow in that, just apply it to Mr. Copsy and lay aside your discipline. But I will show you ere I get through that you do not accept the Bible, let alone anything else. Now listen, Mr. Copsy. You say, "The reason I did not give you my authority for the definitions which I gave (in my former letter) was because I naturally supposed anyone highly educated in the English language would know where to refer in order to find the definitions of a word, especially those that are so enlightened." Thank you, Mr. Copsy, for the compliment, but how do you reconcile that statement with the one on the first page of your letter, where you say that you did not expect when you wrote to Mrs. Adamson that she would have to refer to one so high for help to answer? If a man tells the truth he will not contradict himself. But of course when one goes to Webster's dictionary to find out the name of his church, his case is indeed a hopeless one. Now you say, "Mr. Roth, did Jesus or his disciples ever lay hands on you? They are the ones which had the power, and I believe the only ones." Mr. Copsy, why do you not tell us where you get your quotations? Did you get that in Webster too? But as you have asked it I will answer it. Yes,

sir; most assuredly, the disciples of Jesus laid their hands on me, and that is what you can not say truthfully in your church. A disciple of Christ is one who has obeyed all of God's law, and as not one of your church has ever obeyed all of God's law they have no right to lay on hands.

Next you say, "Christ said except you repent and are baptized you can in no way enter the kingdom of heaven." Say, Mr. Copsy, where did you get that Bible? In what chapter is it? Or is that in Webster too? Let me tell you what John said, and I will give you chapter and verse, which is something you never do, for you have none to give that will help you out on your man made doctrine.

Revelation 22:18: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." That is just what you have done. Now I want to impress on your mind again Paul's words in Galatians 1:8, 9. That if man or an angel preach anything else than Paul preached, he shall be cursed. Mind that, Mr. Copsy. I see you do not like to hear that, for it cuts too close.

Now I will try your next one, where you say, "Christ, when asked, What shall I do to be saved? says nothing about laying on of hands if I remember rightly, but simply, Repent and be baptized and you shall receive the gift of the Holy Ghost." Well, Mr. Copsy, I am sorry for you, that your memory is so faulty. But why did you not jog up your memory? If you want to pose as a leader, a Sunday school superintendent, a teacher of the Bible for the plan of salvation, and your memory is so faulty, always be sure and look up the Bible that you want to use, and do not lead honest souls to ruin by quoting Bible of your own make, and thereby bring the curse of Paul upon you, as I have shown you in Galatians 1:8, 9. Now let me correct you again. I showed you this in my former reply, but your memory is so faulty that I must repeat it to you again. Now, remember, you said that Christ said simply, Repent and be baptized, and said nothing about the laying on of hands. Now turn to Acts 9:6: "And he trembling and astonished said, Lord, what wilt thou have me to do?" And he said, repent and be baptized,—no he did not; that is Copsy's way. "And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." Now, Saul goes as Jesus had commanded him to learn what he must do; and Jesus sends one of his authorized servants to tell Saul what he told him to tell Ananias to tell him what he must do. Now listen, Mr.

Copsy, to what Jesus told him to tell Saul (17th verse). "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost." Now, Mr. Copsy, can you see where you place yourself? You certainly come under the curse. You said you were sorry that I did not teach all that is in the Bible. Now read 2 John 1:9, 10: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house neither bid him godspeed," because his deeds are evil. Now, what is the doctrine of Christ? You will hardly deny, though you have done so, that Christ did not tell Ananias to lay hands on Saul for the gift of the Holy Ghost, will you dare to, and more and more bring that curse on you? You advised me to apply that saying to myself. It does not fit me, but it comes right home to you and yours.

Jesus says in Matthew 28:20, "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." Did not Jesus command Ananias to lay on hands? Dare you say no? Now turn to Mark 15:17: "They shall lay hands on the sick, and they shall recover." You say Jesus never commanded to lay on hands. So you are the one who is under Paul's curse.

In Acts 19:6 we have the teaching of the man who said that if a man or angel teach or preach anything else than what he preached he shall be accursed. Hear him now, Mr. Copsy, "And when Paul had laid his hands upon them the Holy Ghost came on them; and they spake with tongues and prophesied." Now Acts 8:17: "Then laid they [Peter and John] their hands on them, and they received the Holy Ghost." Is that not enough to convince a wooden man, if he had the least spark of intelligence, that Christ taught and practiced the laying on of hands? But we will give you one more, for the list is not nearly exhausted. Hebrews 6:1, 2. Here Paul says that the principles of the doctrine of Christ are faith, repentance, baptisms, (now mark it, Mr. Copsy) laying on of hands. Dare you deny it again? Paul says if you do you shall be accursed. Matthew 19:12-15: "And he laid his hands on them [the children] and departed thence." Will you still deny it? John 3:34: "For he whom God hath sent speaketh the words of God." Did Jesus and the disciples speak

the words of God? If they did then you and your Christian ministers do not. Which will you believe? You said that you wished that I would take what is in the Bible, and in the Bible alone. Yes; but you can not point to a single principle of the doctrine of Christ that I do not believe and practice. And you do not. In John 8:31, Jesus said, "If ye continue in my word, then are ye my disciples indeed." How much, Mr. Copsy? Oh, not the laying on of hands, sure. John 14:13: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also." You do not believe that, do you? But now you come again on your hobby-horse, the name "Saints," and you display your ignorance in good shape again. You say, "I thought God was no respecter of persons. There will be no saints on earth until judgment is pronounced according to his word. If there is, what is the use of a judgment if they are already judged?" Where do you find in his word that there will be no saints here till after the judgment? Not one word in the Bible to convey such a foolish thought to anyone. It is possible that the judgment is just to find out who are saints? If you are not a saint before you get to the judgment you will never be one. Mark that. Now I will give you a few more quotations to show you your error. I gave a good number in my first reply, but it seems that you need a lot more to convince you that the Bible is true. Psalm 116:15: "Precious to the Lord is the death of his saints." They were saints before they were judged. Can you see it?

[Editor's Note.—Many more quotations are here given in the manuscript, but we think it unnecessary to give them all. Anyone wanting further reference should look up the word "Saints" in the concordance.]

You say that you do not object to the name of "Saint" for you are trying to become one some day. That is a good resolve, Brother Copsy; keep right on till you are one. I will tell you the shortest road to become one. First, believe in God and in Christ, repent from all your sins, be baptized for the remission of your sins by one whom God has called by revelation, for he will accept the work of none else, as you will see in Acts 19:1-7, and in Hebrews 5:4 he says that no man has a right to take this honor, or authority, save he is called of God as was Aaron, and Aaron was called by revelation through God's prophet. Be sure and see to that, and then have hands laid on you for the gift of the Holy Ghost, and that will make you a saint. Then add to your faith virtue, knowledge, temperance, patience, godliness.

Then you are in the church which Christ restored to earth again with living apostles, prophets, seventies, high priests, and in short, all the officers he set in the church. You say, "Just leave the latter day off, for that is not in the Bible. If it is, I haven't been able to find it." Well, you did not look in the right place. See Hebrews 1:2: "God hath in these last days." Are latter days and last days not the same? 2 Timothy 3:1: "This know also, that in the latter days perilous times shall come." You say you object to "latter day" to the name because it is not in the Bible. Why do you not object to the name "Christian Church" on the same ground? I am sure that you can not find that in the Bible either. I told you in my first reply that the name of the church is "The Church of Jesus Christ." That is our name, but to distinguish it from other churches who call themselves by that name we have placed a qualifying adjunct to it, and call it "The Reorganized Church of Jesus Christ of Latter Day Saints." You say that was adding to the Bible. Well, if it is, I never saw it in the Bible. It is adding to our name and not to the Bible. The name is "The Church of Jesus Christ." Jesus Christ says in Matthew 16:18: "I will build my church," then when he has it builded, will it not be the Church of Jesus Christ, and not the Christian Church? You can not find Christian Church in the Bible. Again, in Ephesians 5:23 we read that Jesus Christ is the head of the church. If a man's head has a name, has not his body got the same name? And Paul says in Colossians 1:18 that Jesus Christ is the head of the body, and the body is the church; that is, the Church of Jesus Christ. It would be just as inconsistent for me to say that when they added the name *George* to your name, that they were adding to the Bible. It is really too silly to talk about.

Now you say, "It is very untrue that the first Christian missionary had a whisky bottle, for no Christian would do such a thing, and dare you deny it?" Yes, sir; I dare deny it; for those men were of the class which professed to believe in the doctrine of Christ. And you say that is what Webster says it takes to make a Christian. It is your own definition of a Christian. Now be a man, and stick to what you said. If they were not Christians, what were they? Dare you say all those men were hypocrites? Dare you say that? They were either Christians or hypocrites. I say they were Christians. What do you call them? Now, you ask, "Where is the Reorganized Church of Jesus Christ of Latter Day Saints mentioned in the Bible?" I answer you

again, in the same chapter and verse that the Christian Church is mentioned.

Next you say, "I have been told that being baptized for the dead has been practiced by the Latter Day Saints' Church, in Lower Lake." I deny it, and brand it as a falsehood, that the Reorganized Church of Jesus Christ ever baptized for the dead. You can not prove it, for it is not true.

Next you ask, "Did Jesus not heal the blind man instantly? I refer to Mark 22:26." I answer, No. In the first place I did not refer to Mark 22:26, for my Bible has only sixteen chapters in Mark; but I referred to Mark 8:22-27. When you read that you will see that Jesus had to administer twice before the blind man was healed. If he had received his sight instantly when he was administered to the first time, then it might have been claimed that it was instantly, but when he had to wait for the second administration, it was not instantly. The answer to your next question is found in 2 Timothy 4:26; Paul had to leave Trophimus at Miletum sick. That also proves that you were wrong, that all were not instantly healed, for that man was not healed at the time.

Next you bring up that idiotic question about carbolic acid. You say that I would not dare to take it. Why, of course I would not. If I did I would be just as foolish as the one who would ask another to take it. Where in the Bible does it say that any of God's saints shall take poison to accommodate an unbelieving sign seeker? Jesus hits those wicked sign seekers rather a hard blow in Matthew 13:39: "But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given them, but the sign of the prophet Jonas." So please do not ask me again for a sign, for I would not dare to comply, even if I had a desire to, which I have not.

Now you give us another of your posers, whereby you expose (call it what you please). You say, "If the Reorganized Latter Day Saints' Church was organized after the Mountain Meadows Massacre, why do you go forward and take up Joseph Smith and the Book of Mormon?" Mr. Copsy, the thought comes to my mind now: Can he read? If you can, have you never read that Joseph Smith organized the Church of Jesus Christ by command of God in 1830, and in 1844 a religious mob led by so-called preachers, killed Smith, and then the church was disorganized and scattered, different leaders starting out? Among the rest

was Brigham Young. He took a band of about ten thousand and started west. When he got to Council Bluffs in 1847, there he organized the Brighamites, or what is known as the Mormon Church, then went on to Utah, and he was the ringleader and instigator of the Mountain Meadows Massacre, as you will see by reading Lee's confession. The main body of the Latter Day Saints' Church remained in that disorganized condition till in 1860, when God revealed to several of the elders who were waiting and praying for God to manifest his love to his children again, and he told them that the time had now come for the remnant, or scattered saints, to be reorganized, and that Joseph Smith, the son of the martyred prophet, should take his father's place, and they obeyed God's command and reorganized the Church of Jesus Christ by direct command of God on the same platform and doctrine that the first church was organized on by Christ, then restored through Joseph Smith. So you see we did not go forward to Joseph Smith, but we went back and picked up the church just where he left it when he was martyred. Can you see now why the Reorganized Church did not exist during, or at the time of that terrible outrage at Mountain Meadows? I can see that you would like to harp on that outrage against the church, but by so doing you expose yourself to a reading public. Now you ask, "What was Paul trying to do with King Agrippa when he was persuading him?" Well, let me read to you what Paul was trying to do with King Agrippa. Acts 26:29: "And Paul said, I would to God that not only thou but also all that hear me this day [were Christians? No, no] were both almost, and altogether such as I am, except these bonds." Now what was Paul? Was he a Christian? Where do we read, "Christian Paul? Christian John? Christian Mark?" etc., etc. But we read, Saint Paul, Saint Mark, Saint John. If Christian was so popular a name in the days of the apostles, why is it that in not one place in the whole Bible can you find a single letter or epistle addressed to the Christians? Not a place to the Christians at Ephesus, or to the Christians anywhere else? Always to the saints.

Next you say, "I admit miracles were performed in those times, but I don't think they are now, for Christ and his disciples are not here to perform them." Well, just as before in all your objections, you are wrong again, for the disciples of Christ are here now, just as much as they were when Saint Peter and Saint Paul were here. You are a strange kind of a Christian. When some of Alexander Campbell's followers call themselves Disciples,

and you are one of his followers, and say that there are no disciples. Jesus says, in Matthew 28:20, "Teaching them to observe all things whatsoever I have commanded you." That means the laying on of hands for the gift of the Holy Ghost. "And lo, I am with you alway, even unto the end of the world."

You say, "Mr. Roth, you say I never heard Mrs. Adamson say that the Bible spoke of Joseph Smith. Now, I would like to know how you know different. Did you have a revelation?"

Yes, sir; I did; right from Mrs. Adamson herself. Dare you deny it?

Next you say, "I don't believe that you can heal as you profess to."

That is wrong again; for we do not profess to heal. Let me read to you Saint James 5:14: "Is any sick among you? [that is, in the church of Jesus Christ, not in the Christian church] 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." Now, do not make that mistake again. That is the second time that I have corrected you on that. It is the Lord and not the elder.

You say, "Christ don't heal through you, for he is no respecter of persons."

Yes, sir; Christ does heal through us, because he is no respecter of persons. Let me read to you Mark 16:17: "And these signs shall follow them that believe [Are there any who believe now? If so, did Jesus tell the truth?]: 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 [unless they are foolish enough to do so just to accommodate some sign-seeker]; they shall lay hands on the sick, and they shall recover." Those are the words of Jesus. He is no respecter of persons. Did he tell the truth?

Next you say, "I don't believe it, for I have never seen any of your miraculous work."

Well, to say the least, that is sublime. Because you never saw anybody healed, and as you never saw a miracle, there are none. Say, Mr. Copsy, did you see Moses divide the sea? No; then he never did it. Did you see the whale swallow Jonah? No; then the whale never swallowed Jonah. Did you see Christ heal the blind? No; then he was not healed. Did you see Saint Paul heal anybody, or do a miracle? No; then he never did any.

The reason that you never saw anything of the kind is because you are not in the Church of Christ. A man went down south and said that in Iowa the water got so hard in the winter that a horse could walk on it. The other man said he was a fool, for in all his life he never saw the water that way, and unless he showed him that miracle he would never believe it. You may say that these miracles I speak of are in the Bible. All right. Did you ever see George Washington? No; then he never lived, for his name is not in the Bible. Did you ever see the first man named Copsy? No; then of course he never existed. Where do you come from?

Now I have examined all your quibblings except a few childish repetitions which have been answered elsewhere.

Now, Mr. Copsy, if I see that you are really looking for light I will be glad to continue to help you to find the true light which I and thousands of others have found to their soul's satisfaction; but if you come again with your quibbling which I have answered over and again from the Bible, and you gave not a Bible quotation to prove your statements; if you do, my next reply will be on a postal card.

May our God lead you into the glorious light of the gospel of his dear Son is my prayer.

SYNOPSIS OF THE FUNERAL SERMON OF WALTER ALBERS.

WE ARE again reminded that we are mortal, and that this world is not our final abiding place; but the spirit leaves the body and goes to the spirit world, and we lay the mortal remains away to wait till the trump shall sound, and the spirit returns and enters this same body, and reanimates it; and it rises from the grave to appear at the judgment seat, to receive for the things done in the body.

Death is no respecter of persons. We can not understand why God should permit death to take away those who are just entering into the prime of life and usefulness, as the young brother whose mortal remains lie before us now, but of course we

take it for granted that God does all things well, and for the best, and it is our duty to say, "Thy will be done, O Lord."

This time the grim monster took from our midst our dear young brother, Walter Albers, the son of John and Donah Albers, born at Pella, Iowa, April 12, 1894. He died at Hiteman, Iowa, July 2, 1910, aged sixteen years, two months, and twenty-two days. He was a patient, dutiful, kind and obedient son, and a good moral young man in every sense of the word. But this only proves the Bible true, as we read in Hebrews 9:27: "And as it is appointed unto men once to die, and after this the judgment." This does not mean that we are judged just as soon as we die, for the judgment will not be till after the resurrection; then the spirit and body will appear at the judgment seat to be judged. The whole human family will appear there at the same time to be judged.

A consideration of the judgment brings with it a consideration of what constitutes the unpardonable sin, and who commits that terrible sin. I have heard it said that anybody can commit that sin. This is a mistake. Let us turn to Matthew 12:31, 32, and read: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." This does not tell us what the unpardonable sin is, but it does say that some sins will be forgiven in this world, and some hereafter.

In Hebrews 10:26, 27, we read, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Well, this does not tell us what that awful sin is, but it does tell us that if we knowingly, willfully, understandingly and premeditatedly sin, that we must pay the penalty for so doing. Now turn to the 6th of Hebrews, and we will find the unpardonable sin fully set out. Here Paul says, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms," that is, water and the Spirit; water for the remission of sins; as you will see in Acts 2:38, where Peter says: "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 of laying on of hands," [for the gift of the Holy Ghost, as you will see in Acts 8:17,] "and of resurrection of the dead, and eternal judgment," (this is the subject that is before us now for examination). And this will we do, if God permit. Now listen, for now we will get the unpardonable sin. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Now, who commits that sin? Only they who have obeyed the gospel in its fullness. They must have been baptized for the remission of their sins, they must have had hands laid on them for the gift of the Holy Ghost, and then have received an evidence of the truth of God's work by the Holy Ghost, and then turn round and say, "Yes, we had that evidence, but it was not by or through the Holy Ghost, but by some other power." That is sinning against the Holy Ghost; after receiving it by obedience to God's law, then denying it and speaking against it. How many can sin against it? Very few, indeed, for no one can sin against it until they get it, and they can not get it without faith, repentance, baptism, and the laying on of hands.

Now for the judgment. We read in Revelation 2:23: "I am he which searcheth the reins and hearts: and I will give unto everyone of you according to your works." I am glad that God is just, and will pay each one just what they earn, and according to their works. Now turn to Revelation 20:8, and there we will learn more about the judgment. There we learn that Satan shall go out to deceive the nations which are on the four quarters of the earth. We are told that the wicked shall all be destroyed, then where will those come from which are on the four quarters of the earth, and who will be led by Satan to fight the Saints? You want to remember that there are three classes of people on the earth now. First, the Saints, second, the moral people, and third, the wicked. The wicked will all be destroyed. Is it not possible that the moral man will not be destroyed, and that he will live on the earth during the millennium? And is it not possible that when Satan is let out of his prison, that he will

again tempt those moral men, and they will get wicked and fight the Saints and disobey God?

God loves the moral man. Let me invite your attention to what Jesus says about that in Mark 10:19. There, a young man, perhaps one like the young man now in the casket before us, came to the Master and wanted to know what he must do in order to obtain eternal life. Now hear what the Master said: "Thou knowest the commandments," (What commandments did he refer to?) Let me answer, "Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother." That is the moral law, and by keeping that law it made a moral man of him, and Jesus said if he did this he should have eternal life. And when Jesus learned from the young man that he had kept all these commandments, he looked upon him and loved him.

From what I can learn, this young man to whom we are paying the last tribute, to-day, if Jesus loved that young man, and promised him eternal life for keeping the commandments, will he not love this young man also for being a moral man and give him eternal life as well?

But you must remember that while Jesus promised the young man eternal life, he did not promise him that he should have it in the highest or best glory, for he said, "If thou wilt be perfect," or in other words, if thou wilt have the highest glory, if thou wilt be with me where I will be, "come, take up the cross, and follow me." By this we learn that we can be saved and yet not be where Christ is. When we turn to John 14:2, 3, we find Jesus saying: "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."

We learn by this that Jesus had many mansions in his kingdom, and that these mansions have been prepared from the foundation of the world, but who are they for? Let us see. Turning to Matthew 25:31, we read: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed

of my Father, inherit the kingdom prepared for you from the foundation of the world." Here we have the same thought that is contained in the statement, "In my Father's house are many mansions." Who are they for? Read it. Those sheep are the moral people of the world, the same as the young man who got salvation because he kept the commandments.

Now to clinch this, turn to 1 Corinthians 15:40, 41: "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for as one star differeth from another star in glory, so also is the resurrection of the dead." Here we have the three glories, one for the Saints, God's children, one for the moral man, and one for those who are so unfortunate as to have to go to a prison or hell, as it is called by some, which is not the proper name for that place. It should be called prison, pit, or rather dungeon, for that is the right name, for it certainly is a dungeon, when we consider that it is in the heart of the earth, as we read in Ezekiel 31st and 32d chapters. Jesus also says, in Matthew 12:40, that he would go into the heart of the earth for three days and nights.

So, when those poor souls have been in the prison long enough to be punished sufficiently for their crimes, and God brings them out they must have a place to go. They are not fit for the highest glory, for they have not obeyed the gospel, and they are not fit for the second degree of glory, for they are not moral, therefore God in his goodness prepared another glory for them and Paul compared it to the glory of the stars.

We read in Zechariah 9:11, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." I think that is the same place where the rich man called for a drop of water to cool his tongue, for Jesus said he was going into the heart of the earth to be there three days and nights, and in 1 Peter 3:19 we read that he went there to preach to the spirits in prison, who were disobedient, and had not obeyed God's law, hence had to go to prison to be punished.

It is just the same with the laws of the land. When a man violates our laws, he is punished, or at least ought to be. Do we punish all men alike? No. Every prisoner is punished according to their crime. Is man more just than God? Or will God punish men according to their crimes too? If so, how is it that

we are told that a sinner has to remain in prison for ever and ever? Suppose that a man has lived a sinful life here in this world for sixty or seventy years, and then God would send him to that dungeon for ever and ever. Do you think that the time would be divided right? Would not the eternity end be much longer than the sixty or seventy years that he lived here on this earth? We send prisoners to prison to reform them, then, when they have served their time, we let them out to see whether they have reformed, and will do better. But if God puts his prisoners into the prison and keeps them there for ever, when will the reformation take effect? Is man more just than God? In Matthew 5:26, we read, "Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." What will God do with those who have paid the uttermost farthing? Will he still keep them in prison? I do not think so; I know that man would not. Again we ask, Is man more just than God?

We will now turn to Revelation 20:12, 13, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." As no two men are alike in works, no two men will get rewards alike.

In Revelation 22:12, we have the same just reward shown. "And, behold, I come quickly; and my reward is with me, to give every man according as his works shall be." That is just with man, and also with God. By turning to Matthew 10:41, 42, we have this same just reward shown again. Jesus says: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." God keeps a correct account with us; let us work for him with all our might, so that we will be worthy of the best reward, or the highest glory.

In 2 Corinthians 5:10, we read as follows: "For we must all appear before the judgment seat of Christ; that everyone

may receive the things in his body, according to that he hath done, whether it be good or bad." For this reason you can see the need for the many mansions, and the different glories in the world to come. It is just the same in the prison house, or pit, or hell, there are degrees also. Just according to the magnitude of their crimes. God is just to all men, just and good is he to give to every man just what they have earned in this life. He is a kind Father and not a tyrant.

In 1 Corinthians 3:8, we learn that he will reward according to their own labor. That is right. Peter tells us in his first epistle, 1:17, that "the Father, who without respect of persons judgeth according to every man's work." In Hebrews 2:2, we learn that every transgression and disobedience received a just recompense of reward, and in Philippians 2:10, 11 we read this: "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth (under the earth is in the prison house, or in hell as it is called); and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." When these poor prisoners hear the gospel preached they will have a desire to obey, and glorify God for his kindness to them. Because they did not have the chance to hear the gospel in this life so that they could obey, God gives them the chance in the spirit world, and when they hear it they rejoice, and bow the knee to God the Father in reverence.

In Luke we have more about the judgment. (See Luke 19:12.) In this passage we have our rewards given in pounds as an object lesson. The one gained ten pounds, and he was rewarded according to his works; the other gained five pounds, and he also received his reward according to that which he had done; the other one did nothing, and hence received nothing. He started the same as the rest, but he did nothing and so received no pay. God is just.

In John 10:10, we read that Jesus came "that they might have life and that they might have it more abundantly," that is a higher and better degree of it. That they might have it in the place that he has gone to prepare for them who keep his commandments.

In 1 Timothy 4:10, we read that, Jesus is the Savior of all men, but especially of those who believe and, of course keep his commandments, take his cross upon them and follow him. These will get the best glory, or a special salvation.

Paul tells us in 2 Corinthians 12:2, that he was taken to para-

dise once, and he calls it the third heaven, so there must be two heavens before he reached the third one. This agrees with the three glories already described, and typified by the sun, moon and stars.

I hope you will all live that you will be fitted for the highest glory. Of course if you live good moral lives you will get the second degree of glory, but that is by no means as good as you can have by obeying the gospel of Christ.

May our God keep and comfort you all, and help you get into the highest glory, so that you may come and teach those who were not so fortunate, and who attained to the lower glory. Those in the higher glory will have an opportunity to teach those in the lower glory, but those in the lower glory can not enter a higher glory as teacher. What we do not learn here we must learn hereafter. Then let us do all we can in this life, so that we will reach a high position in the life to come.

I hope that we all may live so that we may all come forth in the first resurrection, and be counted worthy a place with Christ in the celestial kingdom of God, which he has gone to prepare for those who keep his commandments and do his holy will.

And now may our heavenly Father comfort those who are called upon to mourn, and may they put their trust in him who doeth all things well.

AUTOBIOGRAPHY OF ELDER J. S. ROTH.

ELDER J. S. ROTH, the subject of this sketch, was born in Union County, afterwards called Snyder County, Pennsylvania, on the 8th day of September, 1842. My parents were German; father was of royal descent, a fine scholar in German, and a schoolteacher in German, and a preacher in German and English, first for the Lutheran, later for the United Brethren Church. To them were born seven children, one of them died in infancy, six grew to maturity, and five are still living.

When I was about six years old my folks moved to Peru Mills, Juniata County, Pennsylvania. Then my father began traveling and selling books for the American Tract Society, of Philadelphia. That left my brother, four years my elder, and my good mother to look after the newly bought farm, so we all had to work very hard to pay for it. We lived about three miles from the old log schoolhouse, with slabs, the soft side up, for benches, and a board on pins in the wall for a writing desk, and there we were, happy that we had so good an opportunity to go to school. My first, second, and third readers was the New Testament, but I loved to go to school. As soon as I was large enough to stand the trip, I would not miss a day when the weather was fit for me to go. But we had only four months of free school a year; the rest of the time we had to pay extra, that is, a dollar a month for each scholar.

When I was sixteen, we got a schoolhouse built half a mile from our house. Oh, how I rejoiced at that: and then luck seemed to favor us, for we got the best teacher in the county. He had been in the schoolroom twenty-nine years; and after the best class went to him three terms, we were all examined, and got second grade certificates. I began teaching at once. After I had taught a while, I concluded that I would work my way through college, and study for a Lutheran minister; for it was my ambition to be a preacher. I well knew that my father could not help me, although he was very willing, yes, anxious for me to do so. So I started to go to the Muhlenburg Lutheran College, at Loysville, Pennsylvania. As soon as I had learned to read, before I had started to school at all, I, according to church rule, had to begin to study the catechism; then at the age of fourteen, I was confirmed by the laying on of hands as a member of the Lutheran Church; for when one answers all the questions in the catechism he is

converted, but just how the conversion takes place, I am not able to say.

I continued my college and teaching work alternately, till 1864; then the war fever got so high that it disarranged everything. My older brother went at the first call for seventy-five thousand men. I was almost wild to go, but being only nineteen years old, my parents positively forbade me going; so I gave it up for that time. But in 1864 the president of the college (Prof. D. L. Tressler, who after the war organized the Lutheran College at the famous Carthage, Illinois,) raised a company of volunteers at the college, and he was chosen their captain. He was a brave, good man, and the best orator I ever heard. I was sworn in on the first day of February, as a private in Company E, One Hundredth Regulars (or better known as the Roundheads) of the Ninth Corps of Pennsylvania Volunteers, to serve one year or during the war. In five days after, my regiment was in front of Petersburg, and was in that siege till the 2d of April, 1865. Then we took the city, then Richmond, then went after Lee until he surrendered. I was honorably discharged on the 24th of July, 1865.

My army life and experience was not very profitable to me in spirituality. Our chaplain would preach, swear, drink, gamble, and I do not know what he would or would not do. I hope none will call me egotistical, for I aim to tell the truth, and as I write this all from memory, there may be some minor inaccuracies, but in the main it is correct.

From my boyhood on, my character and reputation were dearer to me than life, and although I was in the toughest (if there was a toughest) company in the army, yet I never smoked, chewed the weed, to this day never touched a cigarette, never drank liquor, notwithstanding it was furnished to us while in the front, never gambled, don't know one card from the other now, never swore but twice in my life, (once was at a preacher,) and I have always despised a man who had no respect or regard for his character.

After I came back from the army I continued my school work till 1870. I made my home at my father's house, and that was the preacher's home. It would have been better for me, (for I was a close observer,) if I had not been in their company quite so much, for I was compelled to doubt their sincerity, and placed many of them on the list of hypocrites. Their actions made me very skeptical.

On the 26th of October, 1866, I was married to Miss S. B. Garber. In March, 1870, we moved to Scranton, Iowa. That

was on the frontier of settlements. In 1875 my father urged me to come and take charge of his farm in Poweshiek County, Iowa, twelve miles north of Grinnell. I did so.

While living there, I got more disgusted with all that was called religion than ever before. But, (I am almost ashamed to tell it now,) after a while the Methodist Episcopalans began a protracted meeting in their church not far from us, and, to satisfy my wife, we attended, although I had no faith in them. But after several weeks the excitement and the power (?) got so high, that it actually excited me, too; and, shall I tell it? yes; the truth must be told, no difference how hard it hits. I got so excited that I went to the mourner's bench. I hope and believe that God has forgiven me, for I did it ignorantly. The third night that I was there the class leader came to me and said, "Neighbor Roth, what are you doing here?"

I said, "I am trying to get religion."

Then he said, "You've got religion, but you don't know it. Get right up, now, and confess Jesus; that is all that you must do now."

Well, I thought, if I can get religion and not know it, I can lose it and not know it. And that proved true with me; for I got religion and did not know it, and I lost it and did not miss it; and when I lost what I did not have, I had as much left as the man who teaches that kind of balderdash. That episode confirmed me that religion was a farce, and I was done with the churches and their delusion.

In 1879 I moved from my father's farm to Tama County, on my own farm, which I had just bought. In June of this year my neighbor, R. Goreham (and I always loved that man, from the very first time I ever saw him, yet I did not know why till later on,) came to me in my cornfield and wanted me to come to preaching that night. I told him no; I was done with that kind of work. "Well," he said, "it is a new kind of preacher; he is a Latter Day Saint."

I said, "A Latter Day Saint; what is that? What is a Latter Day Saint?"

"Well," said he, "they are called Mormons. The Methodist Episcopalans will not let him preach in the church, so he will preach in our schoolhouse." That at once aroused my sympathy, for I favored liberty and equal rights.

I said, "All right, Rube, all right; I'll be there. A Mormon, a Mormon; yes, I must hear a Mormon, sure."

I went, and quite a good crowd was there, and I was glad, too; for if there had not been a good many of my neighbors there, I would have felt ashamed to be found in company of those degraded Mormons. So I felt somewhat relieved, at least, for I always prided myself on my standing in society.

After a while the Mormon preacher came. Well, he was only a man after all, and a fine looking one, too. Neighbor Goreham told us that the preacher's name was I. N. White. I thought that the name was all right, although the man was not so very white.

Well, he preached; yes, he *preached*; and in all my life before, that was the first sermon I ever heard from the Bible. I said right away, If the Bible is true, that man has it, Mormon or no Mormon. The more I attended, the more I wanted to hear. After some time, W. C. Nirk and D. C. White came also, but they all told the same story, and among other things the most prominent to me was a quotation they very often used, and said it was found in John 7:17: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And then the preacher would urge us to take the Savior at his word; try him; obey him; and find that God is the same to-day that he has always been, and that the same gifts and blessings do follow the believer to-day, just as they did in Christ's and the apostles' days.

After they preached a while, the very old Devil seemed to be let loose. That is, just as soon as some of the other church members began to talk of being baptized. I have often, since I obeyed, thought of an expression made by Professor D. in a debate with E. L. Kelley once. It was this: "When the Latter Day Saints get into a new place, they claim to heal the dead, cast out the sick, and raise the Devil." And I came to the conclusion that the last one was surely true.

So one day the Methodist Episcopal preacher announced that he would expose all the Mormon frauds. We all went; the excitement ran high. And he did expose Mormonism, but not one word had he to say against the Reorganized Latter Day Saint Church, individually. But in ignorance he classed us with the Mormons of Utah. His whole stock in trade came from Ann Eliza, Beadle, etc., etc. But not one word from the Bible to prove them wrong. After he was through with his harangue and abuse, Elder White asked permission to correct some of the mistakes he had made. But the answer came in thunder tones, "No, sir; sit down; you can't talk here." So Elder White answered

him on the next night in the schoolhouse, to the satisfaction of most all who were there, and to all who were looking for light.

But the Methodist Episcopal preacher, in concluding his harangue, said, "I admit that when the Mormons preach here among you they preach nice, smooth sermons; but just wait till they get you into their meshes; then they take you out west; you will then get the rest."

I could not get rid of that; it stuck to me like a leech. I thought, Is it possible that they withhold some things here? For by this time I was deeply interested. Therefore I concluded to go to the bottom of it, and like Nicodemus of old, I was a little ashamed to let the people know that I was so deeply interested. I made business for myself out in Woodbury County, so that I could attend the fall conference of 1879 in Gallands Grove; for I wanted to see what they got out west.

Ever since I can remember anything, my good mother would read in the Bible twice a day to her children, and many, many a time when she read about how the Savior talked to the children, and laid his hands on them and blessed them, did I from the very depth of my soul wish that I had lived when he did, so that I could have had that grand blessing, too. And then, when she would read how God had organized his church with apostles, prophets, sevens, and so on; and how the Holy Ghost used to come on them and they prophesied, spoke in tongues, and interpreted the tongues, the thought would come to me, Why has God so changed? Oh, why can not or does not God give us such blessings now? I could not understand how God could be unchangeable, and at the same time the churches were entirely different from what they were in Bible times, and none of the spiritual blessings could be seen or heard now. I never for one moment thought that man had changed, and not God, but I took it for granted that it was all God's fault, for we were told that those things were not to continue, but were only given to establish the early church, and were then to cease; and, of course, as we did not have them we had to take it for granted that it was so, and that they were not for us. But when the Latter Day Saint elders came, they told us that God had not changed, but that man had changed, and by transgression lost the authority of the priesthood; and that God had restored the authority, with the officers, gifts, and blessings. When I heard it, it brought back to my mind, very vividly, my boyhood desires; and that was a stunner to my skepticism,

for it was on the ground that God had changed, and would not bless his children now, as he did anciently, that I had stumbled.

When I was on the way to Gallands Grove, I stopped between trains at Jefferson, to visit Rev. Charles Eckles. He used to preach for the United Brethren, then the Methodist Episcopal offered him more money and he went to preach for them. I used to see him at my father's house in Poweshiek County, and I counted him a smart young man, and was well acquainted with him, so I stopped with him several hours. I took good care not to tell him where I was going, but, "from the fullness of the heart the mouth speaketh," so in our talk I ventured to say to him, "Mr. Eckles, please tell my why do the churches of to-day not have apostles, prophets, seventies, and all the officers that God set in the church? And why do they not have the gifts and blessings that we read of in the Bible?"

His answer was, "Mr. Roth, you are too inquisitive; we have outlived and outgrown them, as they were only for the early church. We have the Bible, and that is enough. So you ought to be satisfied with that, and not long for, and seek after that which is not for us."

Well, I had heard too much Latter Day Saint preaching, and believed too much Bible now, to believe all that. But of course I did not dare to go into an argument about it with him, for fear that I might give myself away as to where I was going. But I really wish that I might have a talk with Mr. Eckles now. Perhaps I might be able to give him some light on that subject. I would try, at least.

When I was on my way back from Sargent's Bluffs to Dow City, at Little Sioux, an old venerable looking man got on the car. I thought that it might be old Abraham, of Bible times. I gave him part of my seat.

The first thing he said was, "Where are you going?" I could not evade so straight a question, although I did not want to tell him, so I said, "I am going to Dow City to-day."

"So," said he, "perhaps you are going to attend the Latter Day Saint conference?"

That was another stunner for me, so I answered straight, "Yes, sir, for a few days at least."

"Are you a member?" came next.

"No, sir; but I am investigating their claims." I saw that I was into it, so I was going to make the best of it. As I was not known out there by anyone, I did not care so much.

Then I said, "Are you a Latter Day Saint?"

"Yes, sir; I am an elder in the church. My name is Josiah Ells. I am on my way to Dow City, too, and I shall be glad to have you go with me, and I will see that you are cared for."

Oh, I thought; how kind of you, good old Abraham; and the lump was all gone out of my throat. So we talked like old-time friends. I told him all about Brother White's work, and the terrible persecution that was aroused against it, and why I was going so far to investigate still further into the work.

We arrived at Dow City in a terrible rain. Joseph Luff was at the depot to meet those coming to conference. Brother Ells was the only Saint that got off the train, so Brother Luff said, "Well, come, Brother Ells, let us go."

"Oh, hold on," said Ells; "here I have an investigating brother; we must take care of him, too." Then Brother Ells introduced us to each other, and Brother Luff took me along to Elder J. R. Lambert's. Of course I got a Latter Day Saint welcome. We had not been there long till Bro. D. C. White and wife came in on the train from the east. He had been to my place, so I felt a little more at home. They had started to drive through with a buggy; but on the way their little girl had taken deathly sick, so they had to leave their rig in care of the rest of their party, and they took the train to get there in time to save the child's life. As soon as possible the elders present had prayer, then anointed the child with oil, as James says to do; then they laid their hands on her and prayed earnestly for God to heal her, and in less than ten minutes the child was perfectly well, and playing on the floor. I thought, is it possible that the Methodist Episcopal preacher meant that, when he said we would get the rest out west? I concluded if that is what we would get out west, I could endure all that, and more like it without shame. But the shame was on him, that he denied all that. That instance strengthened my faith at once, and I knew that the Methodist Episcopal reverend had misrepresented them.

Soon the teams came to take us out to the camp grounds. I wish I dare use the space I need to tell you how I was impressed with the kindness of all the Saints, and especially with the care I got from dear old Brother and Sister Pett and their fine family; God bless them. For I knew that they were God's true children by their actions, and their treatment to me made me love the gospel for their sakes, though I had been an entire stranger to all of them.

When I left the conference I had made up my mind that I would obey, at a more convenient season; but persecution ran high when I got home, and I felt discouraged. I began to lose interest, or rather the desire to obey, yet I believed it to be the truth, still by times my old doubts would loom up, mountain high, and I would say, Is there a reality in anything called religion? Are they not all humbugs? for I had seen much of humbug in what was called religion.

About this time I had a dream; I can give only part of it, for want of space. I thought some strange men came into our town; everybody set them down as terribly bad men, and anybody found in their company when they would be arrested would be sent to prison with them; and yet it seemed that I was inclined to be with them. What a disgrace it would be to me, should I be found with them when caught. So I kept back far enough just to be in sight of them, and yet not in their company. Some one, I knew not who, gave me a sharp ax to defend myself with, should I need to do so. I was told by some one that the test was soon going to be made, so as to see whether those men were cutthroats, and the test would be like this: There was an exposition building erected and the outside door was so built that no one could tell where it was, but when those who were worthy to enter would touch the door with a finger, the door would open of itself at once, and as soon as they had entered, the door would close again; and no unworthy person could get in, for the door would not open for them. And if the door would open when those suspicious men touched it, then that was sure proof that they were honest men. When I saw that they were going to enter the building, I kept a close watch on them, I kept back a block or so, so that I was not with them, and yet not so far away that, if the door opened for them, I could run and enter the building with them; but if the door did not open for them, I would be far enough away so that no one would suspect me of knowing anything about them. I followed along at a safe distance, so that I could see them plainly, and just as soon as they got in front of the building, one of them touched the door with his finger, and it opened so quickly that I hardly saw it. I said, They are all right; they are going in. I started to run with all my might, in order to get in with them before the door closed. But, to my horror, before it was possible for me to get there they were all in and the door closed, and I outside. Oh, I suffered the horrors of hell! What was I to do? Will there ever be another chance for me to enter that grand building?

When I was in the deepest agony, a person appeared from somewhere; and asked me what my trouble was? I told him of my disappointment. He said, "You have delayed," and that being my own fault, gave me very little consolation. But after a while he said for me to wait a little and perhaps there would others come who were worthy to enter, and the door would open for them, and if I were ready, I could enter with them. In a short time some more of the Saints came. I stood close to the door. One who had the authority to do so put his finger on the door, and at once it opened, and they all passed in; I among them. Oh, glory; how happy I was! I was inside now; the door closed after us, and we seemed to be in a new world. Oh, how grand, no tongue can tell; no pen can describe the beauty and grandeur, but just inside of the entrance there were small apartments or rooms, one for each person who entered the building; and before anyone was allowed to go farther through the building, he had to go into his own room and there change his habiliment, from the top of his head to the soles of his feet, and put on the suit especially prepared for him, all uniform. Then, after he was adorned with his new suit, he was prepared to associate with the inmates. Well, I changed; I was in now, and I was happy.

I will leave the remainder of the dream and come back to this life again. I became more and more indifferent about obeying. But that dream made a deep impression on my mind. For a long time I could not get rid of it; I would hear that voice say, "You have delayed," but I shook it off, and it kept getting fainter and fainter. Still I kept going to hear the elders every time they came, for I loved to hear them, but it did not take hold on me as it did before. I realized that the Spirit was gradually withdrawing itself from me, yet I believed, just as much as ever, that it was the truth from high heaven restored again. But I realized, too, that if ever I was baptized, it would be by the principle of doing right, and doing my duty, and not because that I had a desire to be, for the desire was all gone.

On the 18th of January, 1880, Elder I. N. White was to preach again in the Bown Schoolhouse, eight miles from my place, as that was where most of the meetings were held; but we never missed a meeting. I told my wife before we started that morning, that if I did not change my mind, I would be baptized that day; but I had no desire to be. Oh, how I hoped that she would say something to discourage me, so that I would have an excuse. But she said, "You can do just as you please," so that threw the respon-

sibility all on me. I took my clothes along, but after meeting I had given it up again. Brother Goreham came to me and said, "Well, Neighbor Roth, what do you think of it now?" He was anxious to have me obey.

I said, "Well, I believe it is all right."

Then he said, "Well, if it is all right, what are you delaying for?" *Delaying*,—that word came like a thunderbolt to my soul; that was the word the person used against me who stood at the door of the exposition building. He said, "You have delayed," and oh, what misery it caused me. I did not want to go through the same ordeal again. And I answered Brother Goreham, "I am ready."

We immediately went two miles south, to Walnut Creek, and I was baptized. An hour later, at Brother Lyke's, Brethren White and Lake, I believe, confirmed me. After confirmation we had a testimony meeting. During the meeting a very strange, but very pleasant feeling came over me. I did not understand it at the time; it was something different from what I had ever known before. One of the brethren arose and said that the spirit of prophecy was resting on some one who refused to yield to its promptings, and he turned and said it was me, and that the Lord had a great work for me to do if I was faithful. I began to feel as I did when I got into that grand building. Yet it was all so new, so strange, so different from what I had ever felt before, that I did not understand it. But I was satisfied that it was the work of the Lord, and that I had done his will and my duty.

The news spread like wildfire that Roth had joined the Mormons, as some had said, "He will be the last one that they will ever get." I stood high in society, held an office, and was township treasurer.

Three days later my father (then a United Brethren preacher) heard of it. Immediately he sent my sister to tell me that if I did not renounce Mormonism, he would erase my name from the family record, disinherit me, and never own me as a son any more. And that neither I nor one of my family should ever set feet on his premises again. But I told my sister to tell him that if he had the State of Iowa to give to me, he could never change my faith. What made it still worse for him, I had lost all confidence in his kind of religion. He erased my name from the record. His will read, "John shall have ten dollars and no more, because he joined the Mormons." If anyone would inquire for John Roth, he would say, "I don't know a John Roth. There is a John Mormon living over there; I guess that is the man you want

to find." He would not notice me as we passed each other on the road. He never spoke to me after I joined the church, excepting once, and that time he wanted to read my title not clear to me. And in part he said, "You have made your father and mother out liars."

I said, "How so, father?"

He said, "You deny your baptism, and we had you baptized when you were a baby; and now you deny that, and went and got dipped by those C— Mormons."

I said, "Father, you won't allow me to come to your house, but I want you to come to my house, and fetch your Bible along; and if you can show me one place in your Bible where it intimates that they sprinkled babies for baptism, then I will return again."

He replied, "Oh, you little snot nose, you; you, you try to teach your father Bible. You, you ought to be ashamed. You ought to know better. I taught you better than that."

But that did not convince me that he was right and I wrong. But he clung to it till his death.

About sixteen years later, my good old mother, (she never was prejudiced against me,) took sick. Doctors and all thought she would die. They sent for all the children, except me; but she wanted to see me, too. But no, the verdict stood that John is a son no more. I got home on Tuesday from the Logan reunion. My sister saw me go by father's house; she told mother that I was home. Mother said, "Oh, call him in; I want to see him." My sister watched my return, and told me that mother had been longing to see me before she died. She wanted me to come in. I told her to go in and ask father whether he would allow me to come in to see my dear old mother? He said, "No; not until he renounces Mormonism." The next day he took sick, the next day he was delirious, and did not know anyone. I went to see him and mother then, but he did not know it. On the second day following he died, a bitter enemy to the true gospel, restored by the angel.

The work spread, more were baptized every time the elders came, (or nearly so,) till perhaps thirty or forty were baptized. Then late in the fall of 1880, the subject of organizing a branch came up. Bro. I. N. White took it to God in earnest prayer and asked him to direct in the organization. I will give his own words, as nearly as I can remember. He said, "I asked God, Who wilt thou that shall be ordained to the office of elder, to

preside over the branch? And I saw a light as bright as the noonday sun come down and rest over Brother Roth's house." I believe he said he heard a voice saying, "He shall be the elder." Then a light inferior to that came down and pointed out the next officer, and so on till all the officers were pointed out. Brother White told the vision to no one concerned at the time. The time for organization came, we met at Bro. J. C. Reams' house, Brother White in the chair. He first called for a vote for the elder. Who shall it be? and so on till every officer was chosen; and in every instance the choice was without a negative vote, and it was just precisely as was shown to Brother White. Then he told us how the Lord had shown him just what had been done now. That was a great confirmation to all of the Saints, that God was directing them in the work. On the 12th day of December, 1880, I was ordained an elder by I. N. White and W. C. Nirk, at Newton, Iowa. I was immediately chosen as branch president. I served for several years, and my constant prayer was, Oh, my God, give me wisdom, so that I may be able to understand thee and thy word, and be able by thy wisdom to do that which will be for thy glory, and for the good of thy work restored again to man. I was always afraid I would do something that would not be pleasing to God, which would injure his work.

I went to work at once with a will, and God blessed me. It was no task for me to get up before a crowd, for that was not new to me, having been before the public for some years. The first sermon I preached a full hour, with good liberty. I was happy. The happiest hours of my life are when I am preaching. All was peace and harmony in the branch; God was with us by his Spirit, and blessed us. But the Devil saw that that would never do, so he began to throw obstacles in the way in order to discourage me and to hinder the work. Too much peace and unity among the Saints to suit him. So he sent a man by name of P—t, (a member,) to sow discord and contention among the members. And he began to whisper to me that I was not called of God; that it was all man's doings; that they had done so, only to keep me in the church, so that I would not go out and contend against them.

About this time, when Satan was trying me the hardest, to quit the ministry, for I had been very zealous in the work, and made great sacrifice; paid all my own expenses, etc., etc., Brethren Goreham and D. C. White went with me eighteen miles south

to open a new place, and continue for a week or more. Brother Goreham spoke on Saturday night, I on Sunday morning, and Brother White Sunday night. At the close of the Sunday night meeting, I surprised the brethren when I announced that the meeting was closed. Oh, I was in misery. I had no liberty in talking, and they none too much. I came to the conclusion that I was not called, and that I would quit, and never try to preach again.

So we started for home, eighteen miles away, in my cutter, on a bitter, cold, winter night. A deep snow was on the ground. After we got away from the crowd I told the brethren that I was going home, and to stay, too; that I would never preach another sermon unless I got more evidence that God had called me. I had no doubt of the work; the only doubt was of my call. The previous evidence of my call was all gone from me. I could not recall a single evidence of my calling. When we got to Brother Goreham's it was very late in the night, and yet two miles to my home. I was heartsick; had the "blues" terribly. I was disappointed. Brother Goreham persuaded me to stop till morning. We put up my team. I went to bed heartbroken, and I had a talk with the Lord about the matter. I told him that I was going home to stay unless he gave me an unmistakable evidence of my calling. I soon found myself at the foot of a very high mountain, I had just started up. I had gone only a few rods; had made the start, but had stopped; the road seemed very solid and safe, but very steep. While I was standing there I noticed that Brother White was close to me. I looked ahead up the road, and there I saw a man coming directly towards me, and I knew him at once, and said, That is the Savior. He came directly to me, reached out and took me by the hand and said, "I have called you to preach my gospel. Warn the people of their wickedness; tell them that I am coming to take vengeance on them in — years, — months, and — days, (these figures were taken from me again.) I will stand by you and bless you."

Well, from that time to this I have never doubted my call. I started again; he has blessed my feeble efforts. He has enabled me to baptize five hundred and thirty-eight persons. I immediately went to work again, and in a short time after this presented myself to General Conference for the field. I was appointed at once.

On the 14th day of April, 1884, I was ordained as first counselor to I. N. White, president of the Second Quorum of Elders,

by E. C. Briggs, J. H. Lake, and J. R. Lambert. On the 10th day of April, 1886, I was ordained a member of the First Quorum of Seventy, by C. Scott, E. C. Briggs, and J. W. Gillen. And now for more than thirty years I have been sounding the gospel trumpet, and it is my heart's delight to do so. May God give me strength to continue for some time yet, for I dread to think of the time when I shall have to lay down the armor. For the Lord has fulfilled his promise to me, and has stood by me in various ways. When I was surrounded by a mob he took all fear from me, and I received no harm. When threatened with tar and feathers, knives and revolvers, he protected me. Why should I not serve him?

I would like to give many, many instances to show how God has blessed my work, but space will only allow me a few.

On one occasion, when Sister Perry's child was dying with a dread disease, she prayed with all the zeal of a devoted mother for God to send an elder to her before her boy should die, as all the children in town who took that disease died. The doctor said there was no help for them. God heard her supplication, and moved me to go to Oskaloosa at once. I did not know why, but I had to go, and I went. I found the child dying. I anointed the boy with oil and administered to him as we are commanded in James 5:14, and the Lord heard us. The boy was instantly healed. Also a boy at Mount Pleasant who had a deformed foot. The foot was all out of shape, and he hobbled along on the ankle. Mrs. Miller, the mother of the boy, was not a member, but she had faith in God's work, and she asked me to administer to the boy. Brother McDonald and I anointed him with oil and administered to him, and the bones were all straightened out, each one to its proper place, and the foot was well, and he was happy. The mother was baptized afterwards. God can and does answer prayer now, as well as in the past. He has not changed.

I want to give just one more. When Bro. and Sr. W. H. McCoy lived south of Grinnell, their daughter Mabel took very sick, I believe it was pneumonia. The doctors said she could not live, and gave her up. They sent for me. I went out there after dark, and the child seemed to be dying. I anointed her according to God's law, and prayed for her, and she was instantly healed, went onto the floor to play, and wanted something to eat.

Oh, how good God is to his people! Mabel is now grown up, and is a fine Latter Day Saint.

I could write much more, but I have gone over my allowance of

space. In conclusion I want to say, this work is of God; let us all be faithful to our calling, and win a crown of eternal life in the celestial glory of God. I hope that I shall be able to bring still a few more souls into the kingdom of God. I only wish that the five hundred that I baptized were five hundred thousand, and all of them would prove faithful to the end. May God bless his people, and all be ready for Christ when he shall come. Come quickly, Lord Jesus, come.

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