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GOSPEL ANTIQUITY.

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I ask your attention to the passage of Scripture found in the 10th verse of the 3d chapter of St. John's record of the gospel, the language of Christ as addressed to Nicodemus, who had come to him with a view to obtaining information:

“Art thou a Master of Israel and knowest not these things?”

This is a question somewhat important, when you consider it in the light of its scriptural connections here. Nicodemus had ap-

proached the Savior, we are told, by night, and had paid him quite a compliment at the outset, in the announcement, "We know thou art a teacher come from God, for no man can do the miracles thou doest except God be with him." Without seeming to pay any particular respect to this compliment, the Savior turned to the man and sought to impress upon his mind that which was of infinite importance, and when information was given to Nicodemus in regard to it by this man whom he had already said he knew was a teacher sent from God, he was, by his own confession, obligated to accept it as of divine authority. The question that led to the announcement I am referring to, is one that is engaging the thought of the world today, just as much and as deeply as at any age of the past, and if the disposition is still found resident in human hearts today to acknowledge Jesus as a teacher come from God, then the answer given to the question should stand unquestioned,

and as a settlement of the question forever.

The announcement made by the Savior, first, was, "Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God." In response to this, the question came from this master in Israel, "How can this be possible?" He understood the laws relating to fleshly generation, the laws governing and associated with the transmission of human life, but here comes an announcement to him from the lips of a man whom he had already declared he knew was a teacher sent from God, and in the announcement there was something revealed which must be confessed as true, though in making that confession he must expose his ignorance as to how it should be brought about. That question, "How," is agitating the minds of earth's millions today; that question is confronting those who announce themselves teachers authorized of God today, but, unfortunately, many have either forgotten or

never learned the answer to it that Jesus gave, for they are giving vastly different answers to it today. When this interrogation, as a response from the lips of Nicodemus, came to Jesus, "How can this be? I understand the law by which the individual is ushered into mortal existence, but now that I am a man, fully developed in all my physical nature, how it can be possible that I shall be born again I do not understand." In the dialogue that ensued, the Savior gave him to understand that that which was born of the flesh was simply flesh, and that which is born of the Spirit is spirit. The law under which this man had lived was the law that related to the flesh; the law that Jesus came to give was "the law of the Spirit of life," which the Apostle Paul testified of, when he said, "Not by works of righteousness which we have done, but by his mercy he saved us by the washing of regeneration"—note the language—"the washing of regeneration." Regeneration simply

means re-birth, re-begetting, the re-transmission of life, and you discover from this, that the theme that engaged the mind of the Christ, when he arrived, was the same as engaged the mind of the Apostle Paul afterwards when bearing witness in regard to the message already delivered.

The apostle as testified in another place, said: "It is the Spirit that quickeneth, the flesh profiteth nothing." Quickeneth means, imparts life, so that this which he referred to as the birth of the Spirit was evidently that which had its source in the courts of the eternal, and which was absolutely essential in order to make men and women possessors of divine life. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I say unto you, Ye must be born again." Now, the question is, "How?" There isn't a preacher in this world today that makes the profession of testifying in regard to Jesus Christ, but admits all of

this, so far as I have gone in the recital of the dialogue; but when this important question confronts them, as it fell from the lips of Nicodemus, and has fallen from the lips of thousands of people today, they do not exhibit the same readiness of mind or disposition of spirit, to accept Christ as an authority from God to answer the question. The question as it fell from the lips of Nicodemus, "How can it be done?" admitted its possibility but simply confessed ignorance as to how it could be accomplished. "How can a man be born again?" is the all important question. Is there a man or woman in this house this morning, who is disposed to question the ability of Christ to answer that question rightly? If there is, hold up your hand, it will not interrupt the speaker. Is there one who doubts Christ's ability to tell Nicodemus how he should be made partaker of this Spirit which quickeneth—how he should be regenerated? If there is one we would be glad to have you rise, and

if you wish, give us your reasons for thinking that Christ was not competent to answer it. We take it for granted, by your silence, that you believe he was possessed of the ability, to say the least. Then we present another question that is important, and that is, Did he use the ability that we credit him with at the time referred to? Did he take advantage of that golden opportunity to instruct this master of Israel in regard to this matter? In other words, did he answer that question correctly? You want to be slow about answering now. Did he? Most of you will be disposed to say yes, but we ought to be careful, because it remains an awful fact that some day will confront us as we stand to render an account for the privileges and the uses or abuses of them in this life. It will confront us in that day again and I call attention to it for this reason: That if we, like Nicodemus, confess that Jesus Christ was a teacher sent from God, and as such was qualified of God, first to

answer the question, and secondly we admit that he did, in the absolute, unqualified sense, answer the question to Nicodemus at that time, then we must admit that that answer is the only true one, and that any other one, no matter by whom given, cannot be true. If we admit that Christ's answer was the true and proper one, any different answer cannot be the true and proper one. We have tried to make the impression in our arguments and reasoning in the past, based upon the testimony in the Divine Word, that God, when he provided a scheme of redemption, did not have in mind some favored few who happened to live in the early part of the world's history; nor had he in view simply those who happened to live in the days of Christ while tabernacled in the flesh; but as the great Divine Father, whose creative power had been exerted and the continuation of the processes of which would roll on until everything associated with the wondrous design of the

world's creation itself should have been consummated, he made, at the beginning, one infinite provision to cover the necessities of the entire race. He never thought of one man more than another, any more than I, when I provide for my children, think of one of my children in preference to the other. I make a single provision, but the rules, are that he that abides in those rules may abide under this provision. He that breaks these rules forfeits the good provided. I look upon this statement in the light of the statement made in Ecclesiastes, in the 3d chapter, 14th and 15th verses, where it is said: "I know that whatsoever God doeth it shall be forever; nothing can be put to it nor anything taken from it; and God doeth it that men should fear before him. That which hath been is now; that which is to be hath already been; and God requireth that which is past."

Notice the statement. You may have read it scores of times, as we have done, without ever gaining

anything very significant from the reading, but if you have the two verses as they are there associated in consideration, and you have this fact before you, that God, standing as the Infinite One, and allowing his mind to move forward and contemplate the vast creations of his power and grace that should figure in mortal existence through the on-coming years, made one infinite and unalterable provision. He did not consider the specific needs of Adam at the beginning, but he took into consideration what the interests of the family would be. Now, mark you, not this member of the family, but the NECESSITIES themselves, regardless of in whose life or in connection with whose career these necessities would be realized. He made infinite provision for necessity, and necessity alone, and it did not make a bit of difference in his mind whether that necessity would be revealed in connection with Adam, or Moses, or Abraham or Paul, or in these latter days, for the book says, "He made of

one blood all nations of men to dwell upon all the face of the earth and has determined the times before appointed and the bounds of their habitation." As an infinite Father with capacity commensurate with all the moral, mental and physical exigencies of his creations, he flung upon the world a revelation of his purpose, divine in itself, and sufficient for the world and for all the several dispensations that have characterized its existence since. He says, "That which is to be hath already been, that which hath been is now." In making provision for the then present, he made provision for that which will always be, because God was always to be seen in it. "I know that whatsoever God doeth it shall be forever. Nothing can be put to it, nor anything taken from it, and God doeth it that men should fear before him."

Can you see the important thought there is in that? A Divine Father, considering the necessity, whether that necessity should be

of the past, present or of the future, make a single provision, and he names and publishes the conditions under which all parts of his creation, those made of one blood to inhabit all the face of the earth, in whatever dispensation, shall be able to step out and enjoy the abundance of that infinite provision. Only the disobedient are denied. To those who are obedient to his counsel, the decree has gone forth that all things in the provision and economy of God are yours, and you are Christ's, and Christ is God's. It seems to me, when we approach the Divine Word, and the thought of the Divine Fatherhood comes before us in this form, we can understand what he did in the beginning, in providing something for the salvation of men, he did FOREVER, and nothing can be added to it; and when Jesus Christ, in the meridian of time stood to answer this important question to Nicodemus, "How can a man be born again?" he had no other answer than his Father had authorized in the be-

ginning of his creation. He had no other answer than will hold good until the crack of doom is sounded and man shall be ushered into God's presence to answer for the deeds of this life. It is the one unchangeable revealment of his divine purpose, and his disposition as an unchangeable God is made manifest in it.

Now, what was that answer? is the thought. We call your attention to it. Notice how carefully and with what emphasis the announcement is made: "Verily, verily, I say unto you, Except a man be born [that is, this new birth, regeneration] of water and of the Spirit, he cannot enter into the kingdom of God." Now, whether you believe that to be true or not, don't blame the speaker this morning for it, for he didn't make it. He finds it there in the 5th verse of this 3d chapter of John as coming directly from the lips of him who was acknowledged to have been a teacher sent of God, and who, clothed in the infinite splendor and glory of his divine ministry,

declared that it was God's revelation to the children of men. Now, what does it mean to be born of the water and of the Spirit? I turn to some people who are rather inclined, perhaps, to criticise what interpretation I may place upon the water part of it, and in order to be as harmonious as possible with them, I say, What is your judgment in regard to this birth of the Spirit, being born of the Spirit? Every one of them comes forward and says, it means the BAPTISM in the Spirit. I respond with an Amen. Now, will you be disposed to find fault with me, if I shall thus interpret in regard to the water, and say if it means, Except a man is baptized in the Spirit he cannot enter the kingdom, it also means that, Except a man is baptized in water, he cannot enter into the kingdom of God. The meaning of the word born, in relation to the birth of the Spirit, is exactly the same as the meaning in relation to the water. All I ask, is, that a fair interpretation be placed upon it. Instantly I make this an-

nouncement, however, I am asked a question somewhere, what there is connected with water that is of virtue sufficient to remove a man's sin, or to allow him to enter into the kingdom of God. I honestly confess I do not know. That is not my business. I simply know that the Savior made a statement, and just as soon as I begin to question in my mind in reference to the truthfulness of that statement, I will confess to a further doubt, and that is, whether He was a teacher sent from God or not. If he was a teacher sent from God, his utterances on this point were divine, and to question the truth of these utterances, is to question the divinity of Jesus Christ; it is to question his right to say what he did; it is to question either the validity of his claim or the integrity of his service as an instructor to the world, as a vice-gerent of God, the minister pleni-potentiary, appointed by heaven. That is what is meant by it. Reasoning it out the same as I would reason a human or worldly

matter, I will confess to you frankly, that it may be a mistake; it may make no difference whether a man is born of the water or not; he may be able to enter into the kingdom of heaven just as well without it as with it, so far as I might judge it from a human standpoint, dealing as with a merely human statement. I say this simply to put myself in line and come as nearly in harmony with men who are teachers in this world as I possibly can, for they come to me with the statement that they cannot and do not see in it that which is worthy of their consideration; they cannot understand what a baptism in water can have to do with a man's spiritual salvation. Now, I have said it possibly may be a mistake; but instantly I make this announcement, I fall back upon a solid fact, a fact that cannot be dodged or softened, and that is that **THE MISTAKE ORIGINATED WITH GOD**—it is God's mistake, it isn't mine, and Jesus Christ repeated the blunder. It originated with his Father, and he

was its promulgator, and the Apostle Paul makes an announcement that is worthy of note in this connection, and it is this, that, "The foolishness of God is wiser than man," and though men may make sport of the idea of water having aught to do with the salvation of men, though it be pronounced folly by these human judges, there remains that awful fact of its origin, and the awful fact, further, that this "teacher sent from God," from whose lips fell these words that saluted the ears of Nicodemus, said on another occasion: "The word that I speak unto you, the same shall judge you at the last day." I may take my hand and with some gauzy or flimsy sophism I may obscure the importance that lies hidden in that awful statement, and I may allow some human form or creed to stand between me and the appreciation that is due that announcement, and I may do it in order to soften its apparent harshness, I may say it matters not (because of the fact that I see no vir-

tue in water) whether you submit to this ordinance or not, salvation will come to you because of your professed confidence in God and in Jesus Christ, and I may thus enjoy human fellowship for a few years, or the privilege of association in the various evangelical churches in this world; but by and by these creeds will die; their supporters will die; but "The word of the Lord endureth forever, and this is the word which by the gospel is preached unto you." When the creeds are dead, when humanly invented institutions shall have perished, and when "amid the wreck of matter and crash of worlds" all these perishable things shall have been consumed or wiped out of existence, that awful word will confront me; it will be emblazoned before the throne of the Eternal, and as I stand before his august bar, my condemnation under it or my approval under it, will there depend upon the respect I have shown to it when an opportunity was given me to respect it here. What shall

I do? My friend of the right or left may be a reasonably good friend to me until I touch the waters of death, but he has got to say good-bye to me then, he cannot go any farther. All that I can take away with me from this life is the naked character that I have formed while abiding here, and, appreciating this wonderful thought, God sent Jesus Christ as the world's teacher that we might understand how to form characters that will be acceptable in his sight.

Now, the question to be decided in my mind, at the present time, is, With whom do I desire to make friendship? Whom do I want to find favor with? Will it be meet, in consideration of the temporary advantages that may accrue to me, to heed the voice of those who would turn my attention from the words of Christ, or do I want to make friends and friendship with God and with Jesus Christ that may endure perpetually? If so, I fall back upon this statement of Christ to Nicodemus, and then upon

the statement already quoted in your hearing, that "The words which I have spoken will judge you at the last day." I might bring up that other statement, "Ye are my friends if you do whatsoever I command you."

I did not intend, this morning, to discuss the question of baptism, or its importance, but to associate with it another thought. The question that forms the text is the one propounded by Jesus Christ to Nicodemus. This man was a ruler in Israel, a master of Israel, a man who had been acquainted with the forms and the ceremonies and the entire religious philosophy associated with the Jews or with Israel; he was supposed to be acquainted with all its history, and as he stood there asking such a strange question of the Son of God, "How can a man be born again," after this order? Jesus says to him, "Art thou a master of Israel and knowest not these things?" What does that mean? It simply means that in the Israelitish economy these things

were taught. It means that under Moses this very idea of the new birth was presented and that this golden truth was discernible, though hidden to a certain degree. People tell us that this idea of baptism was a purely gospel ordinance and I believe we agree with that; but when they undertake to tell me that this gospel had no existence until Jesus Christ appeared in the flesh, or his fore-runner, John the Baptist, was upon the earth, they simply state that which is contrary to the Bible testimony. The gospel was represented and preached long before ever Moses had an existence in this world. We are told by Peter, in his second letter, that Noah was a preacher of righteousness, and he was the eighth one from Adam. If you turn to the 1st chapter of Paul's letter to the Romans, you will find the announcement there made concerning himself: "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." Where? Why, he says the righteousness of God is revealed in the gospel, and Noah was a preacher of God's righteousness, was he? Yes. Then he got it in the gospel, for that is where it is revealed. If Noah was a preacher of God's righteousness and that righteousness was revealed in the gospel, then Noah must have had access to that wherein this righteousness was revealed, or he never could have been a preacher of righteousness. It seems clear that he was a preacher of the gospel. Now, we can turn to certain evidence and see that the gospel was preached right from the time of the fall of man, and that the thought of it was intimated in the germ announcement of the Lord, when he said, the seed of the woman shall bruise the serpent's head, and if you will take that which is given in the Inspired Translation and revered by the Saints, you will find the announcement of the baptism of

Adam himself. But to those who are limited to the other translation, you will find the announcement that "the seed of the woman should bruise the serpent's head." I come now to the announcement that is made in regard to Abraham, and there are some things here that it seems to me eight-tenths of the people read without seeing its importance. They see no more in it than they do in this important question asked of Nicodemus: "Art thou a master in Israel and knowest not these things?" Implying that there was in the economy of Israel that which should have taught the master of Israel that baptism was necessary to enter into the kingdom of God. In the 3d chapter of Galatians you have this, beginning at the 8th verse: "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." What gospel? Is there a man or woman in this house that questions whether this

gospel was the gospel of Jesus Christ or not? It was confirmed to Abraham in the person of Jesus Christ, right there in the days of Abraham, so it could be no other gospel than that which Paul preached. "For as many as are of the works of the law"—here he is contrasting the law of Moses under which some of these people had lived, with the Spiritual law that had wrought deliverance for them. "As many as are of the works of the law are under the curse, for it is written, Cursed is every one 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 every one that hangeth on a tree." What was the object of that crucifixion of Christ? Now, I want to read to

you that it was to extend the blessing of Abraham to you and to me. "Christ hath redeemed us from the curse of the law [of Moses, evidently], being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Now the design of it—"That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith." Is there anything plainer in the Book than this announcement? "Brethren, I speak after the manner of men: though it be but a man's covenant, yet if it be confirmed, no man disannulleth nor 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 [please note every word of this verse, for there isn't a more important one in the Bible] that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot dis-

annul that it should make the promise of none effect." Four hundred and thirty years before the law was given to Moses, God confirmed this gospel covenant unto Abraham in Jesus Christ. That is what it says. Now note it: "For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise." Then comes the great question that everybody asks, "What is the use of the law of Moses? Why have it?" It was added. Did you ever stop to think what that word "added" means? I cannot add one page of this book to another page unless there is another page. The law of Moses was added. What to? To the covenant that went before and was confirmed through Christ unto Abraham. The law was added because of transgression until the seed should come to whom the promise was made. Now, isn't that plain? They failed to keep the gospel, the law of the Spirit of life, that was confirmed as a covenant unto Abraham in the person

of Jesus Christ, and because they failed to do this, God added a penalty unto them. It was an infliction of punishment for wrong done. What was that penalty? It was the law of Moses, just as he says: "It was added because of transgression till the seed should come to whom the promise was made. Is the law then against the promises of God? God forbid." We pass along. "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster [under the law of Moses] for ye are all the children of God by faith in Christ Jesus." Now, let me place a pin right here at the risk of being tedious. In the 4th chapter, where he continues the subject, he emphasizes the thought, and in doing it he brings in the law of Moses and the gospel of Christ, as it was afterwards re-

vealed, and he says in relation to Sarah and her son Isaac, and Hagar and her son Ishmael, that Abraham is the parent of both children by the separate women. Now, notice how beautifully he puts that figure. He says: "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons, the one by a bondmaid [not by his wife] the other by a free woman. But he who was of the bondwoman was born after the flesh, but he of the free woman was by promise." See the difference? He is illustrating that the law of Christ is after the Spirit or the promise made unto Abraham, and that the law of Moses was after the flesh. Please note the idea he has in mind. And he says, "Which things are an allegory: for these are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

But Jerusalem which is above is free, which is the mother of us all."

"Now we, brethren, as Isaac was, are the children of promise [that is, we are under the gospel], but as then [just as it then was] he that was born after the flesh [that is Ishmael born of Hagar] persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So, then, brethren we are not children of the bondwoman, but of the free." We are not under the law of Moses, but under the covenant of promise that was revealed and confirmed unto Abraham through Jesus Christ by our Father in heaven. Now, a thought right here that will confirm these thoughts in your mind though you have perhaps never thought of it. I do not claim any originality about it, however, but I say it because it is suggested as forceful to my mind. God promised Abraham that his

seed should be as numerous as the sand on the sea shore, or the stars of heaven. Sarah was Abraham's wife at that time, but as the time passed along and she grew old, and conceived of the idea of helping to make the promise of God true, evidently she lacked faith in the promise having any fulfillment through her. She therefore gave her bondmaid to Abraham that seed unto her should be raised up by that means. Now, if Sarah had believed God fully, Ishmael would never have been born—did you ever think of that? If the people under the covenant, the gospel confirmed to Abraham in the person of Jesus Christ, had kept that, the law of Moses never would have been given. It was the child of unbelief, it was the offspring of disobedience, it was the penalty of transgression just as the Book says: Now, after Ishmael was born, God corrected Abraham's idea, that his seed should be counted in that line. He told him in plain words, what his promise long before had implied,

that his seed should be numbered through the issue of his legitimate wife. He told him that Sarah should bear a son. When Sarah heard this unmistakable announcement, she laughed, for she thought herself too old. She supposed she had already provided a way of fulfillment. Her former unbelief had led to this mistake, and she was even now unwilling to admit that she would yet become a mother. She never would have given her bondwoman over to Abraham as a means of securing offspring to her husband. It was the unbelief of Sarah that led her to introduce conditions that brought Ishmael's birth about. It was the unbelief and disobedience of the people to the covenant of Abraham, that led to the introduction of the law of Moses; they broke the law that was given. It was the offspring of disobedience, it was the child of unbelief, and God allowed these conditions to come, and he says, just as it happened before, so it happens again, that no sooner was the promise of

God fulfilled, and the real seed, Isaac, was born, God says to him, "In Ishmael, thy seed shall not be named, but in Isaac," for that is the child of promise. Paul says the same thing, that just as soon as the child of promise was born, then there was an uprising on the part of the bondwoman and her son to persecute Sarah and her child, and there was ill-will begotten there, and God says, "Cast out the bondwoman and her son." It is the child of unbelief. So when Jesus Christ was revealed in the covenant that was originally made unto Abraham, then those under the law of Moses began, just as Ishmael did, to persecute the child of promise, or the gospel, and those under it, and consequently the command of God, as in the former case, came to "Cast out the bondwoman" and abide under the law of the Spirit of life, the covenant, the gospel such as was confirmed unto Abraham in Jesus Christ. After Isaac's birth and the casting out of Hagar and Ishmael, God appeared

to Abraham and said, "Take now thy son, THINE ONLY SON, ISAAC, and offer him up," etc. Thus we see that Isaac alone was recognized as the only son contemplated. This thought holds good in the argument, God recognizes only the gospel as the original covenant by which blessing was to come to man. The other was but an inflicted penalty, because of this covenant having been transgressed.

Now, if you turn to the announcement made in the 10th chapter of Paul's letter to the Corinthians you have the sentiment there in regard to Moses. "Moreover, brethren, I would not have you ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual rock that followed them, and that rock was Christ." You see? Christ was preached, and in the deliverance that was be-

ing wrought for them by Moses, Christ was the guiding star. Christ was the figure in the burning bush, that called upon Moses and made manifest the power—that is, he was the inspiring agent and power there, and they failed to abide what was revealed and their disposition was to clamor for conditions under which they had been accustomed to live, and consequently, God took Moses up into Sinai and he gave him certain commandments there, statutory enactments, engraven on tables of stone, that they should perish as a consequence, if they did not abide certain rules governing the flesh. You notice the statement made in the 11th chapter of Paul's letter to the Hebrews, in regard to this man Moses. It says that "he chose 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." Thus you see, not only did he know Christ in his day, but it was a reproach to follow

Christ; but he esteemed the reproach of Christ greater riches than the treasures of Egypt; hence, he went forth at the bidding of Christ; and if you turn to the closing part of the 3d chapter of Hebrews and the commencement of the 4th, you have the announcement, that the children of Israel perished in the wilderness, during forty years of journeying, as a penalty because they believed not. Beginning at the 1st verse of the 4th chapter, he says: "Let us therefore fear, lest a promise being left us of entering into his rest any of you should seem to come short of it. For unto us was the gospel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it." Their carcasses fell in the wilderness. They would not follow Christ. They wanted something which their natural eyes could see. That which demanded the exercise of spiritual force and had in it spiritual prerogatives they were not contented with, hence, God took

them from under the spiritual and put them under carnal commandments. According to one statement, he gave them a law that related to the flesh and flesh only, and the penalties were so severe that a man could not, on the Sabbath day, pick up a stick, but he must be stoned to death. The man that wishes to live under the law of Moses is welcome to all that pertains to it.

Here are one or two statements made in the Book of Mormon in reference to this law: "The Lord saw that his people were a stiff-necked people and he appointed unto them a law, even the law of Moses, * * and yet they hardened their hearts and understood not that the law of Moses availeth nothing, except it were through the atonement of his blood."—Mosiah 1:14.

Again, Jesus said: "There were some among them who marveled and wondered what he would concerning the law of Moses; for they understood not the saying, that old things had passed away and all things had be-

come new. * * Behold I say unto you, that the law is fulfilled that was given unto Moses. Behold, I am he that gave that law, and I am he who covenanted with my people, Israel; therefore the law in me is fulfilled, for I have come to fulfill the law; therefore, it hath an end. * * But the law which was given unto Moses hath an end in me. Behold, I am the law and the light."—Page 451.

Is anything plainer than that? Dismiss the law, the school master, then. I will tell you one of the reasons why I introduce this from the Book of Mormon. Some of you may be strangers and know nothing of it. The reason for my calling attention to this to-day is this: there are people in this world who take the ground that because certain things were in vogue away back in earlier years, under the ceremonial law, they are therefore justifiable in us. The Apostle Paul, in writing to the Galatians, says, in the 3d chapter, 3d verse, to a class of people who

are about like these I am referring to, "Are ye so foolish, having begun in the Spirit [that is in Christ] are ye now made perfect by the flesh?" That is, the law of Moses. Is it possible after deliverance has been wrought by which you are ushered into the midst of privileges grander than were ever conceived of under the law of Moses, that you now seek to improve upon this perfect system by attaching to it some of the elements or features that were tolerated under the law of Moses?

We have tried to urge the people in this same line, but the object we have in presenting it this morning is to emphasize the thought that God, when introducing the gospel of Jesus Christ in these last days, knew just what he knew when he revealed the gospel unto Moses. He knew that a large portion of the people would not abide it. He gave in the days of Moses the law of carnal commandments and in the latter day he called the church to the Ohio and he says, "Because

of iniquity that will develop in secret chambers in process of time, I will give you a law." When they got to the Ohio He re-enacted a great portion of the Mosaic economy. Why do that, if it was not for the same reason? God foresaw their rebellion, and gave them a law that related to the flesh, and in these last days he foresaw that there would be a departure from the Spirit of the gospel, and therefore he provided a law, the character of which was similar to the Sinaitic code, and the history of the last fifty years has been a revelation, with wonderful emphasis, of the wisdom and foreknowledge of God. As the church of Jesus Christ today, our business is to not fall back upon those conditions that were tolerated there in speech or action in any way, but to lift the fullness of the golden truth, as it fell from the lips of the angel appointed of God to deliver it unto man in these last days, and with no disposition to trail the banner in the dust, call upon every man to hold it up and to submit neither in thought or word or deed to anything that squints in the direction of a compromise with it in any way.