

(SERMON SERIES.)

SUPPLEMENT TO THE SAINTS' HERALD.

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[Reported for the Herald by Belle B. Robinson.]

SERMON BY PRES. W. W. BLAIR,

DELIVERED AT THE

GENERAL CHURCH REUNION, LOGAN, IOWA, OCTOBER 5, 1892.

Subject, MAN INSPIRATIONAL.

AFTER reading the eighth chapter of Romans, the speaker said: I read thus far introductory to the remarks that may be offered this evening for the purpose of introducing thoughts in regard to the office work of the Holy Spirit in the work of redemption, and we have thought well to talk this evening upon the general subject of inspiration, presenting what to my mind is the teaching of all the sacred books and what is manifest to our observation when passing through this work of the church for the last forty-one years.

As a religious body we are regarded as fanatical in regard to spiritual concerns. It is held by the great masses of the Christian world to-day, those that claim to believe in the Holy Scriptures, that the Spirit of God after its ancient manifestations and operations is not to be expected in these days; that it was the design of God that it should be limited chiefly to the apostolic age and that it then should pass away in its extraordinary and supernatural manifestations. That is about the way they put it; but I do not know of any natural manifestation of the Holy Spirit as contradistinguished from that which is supernatural. As a religious body we believe and so teach, (and here is where the line of distinction has been drawn from the first,) that wherever the Gospel of Jesus Christ has been preached in its fullness and lived in faithfulness, there God will manifest himself after the ancient order, similar to what he did in the days of the patriarchs and the best days of Israel, when they were living in the favor of God; and in the best days of the early Christian church. We teach thus for the reason that we find the promises

of God in holy writ sustaining this view. We find not only the historical part of the Scriptures sustaining this, but the prophecies likewise pointing out the fact that God's Spirit was with them when they worked righteousness before him and that they would thus have the Spirit of the Almighty in a most extraordinary manner.

Deriving our authority from our sacred books, we entertain the idea that God has created man to be inspirational; that he is, really, an inspirational being; that he is susceptible of receiving the inspiration of the Almighty in a great variety of forms, not only impressionally and suggestively, but receiving inspiration by the direct manifestation of God's Spirit as revealed in his word, after a perfect manner. We believe that God has created man with reference to all this, and that if the human family comes short of these wondrous blessings it is for the reason that they fail to live up to their privileges and duties before the Most High. Now to-night, the Lord giving us aid, we propose to present to you some striking evidences of the fact that God has created man an inspirational being, and has designed from the very first that he would have communion with his creature, man, and that he would bless, guide, and teach him just in proportion to the dutifulness and faithfulness and the exigencies environing the individual.

We go away back to the very first periods of time and commence with the days of Noah. It is recorded in the sixth chapter of the book of Genesis that the Lord, when he viewed the workmanship of his hands abroad in all the land, saw there was iniquity, and comparatively little else; that

men's hearts had turned entirely away from the service of God and that they were following the ways of evil—following after what was contrary to the will of the Almighty. In view of this fact God said he would destroy the race of mankind from the earth, and he said, "My Spirit shall not always strive with man." Now the implication presented here is, that so long as man lived anywhere in the line of duty God's Spirit would still strive with him, and it is furthermore implied that there is a point in iniquity that the individual may reach where God's Spirit will no longer strive with him. Bear these facts in mind, my brethren and friends. We do not believe in total depravity after the manner of the world, after the manner which has been taught during the ages past, but we do believe in a species of total depravity to which a person can attain in this present world, and it is in mature life, in the time when the individual has so far departed from God and wrought iniquity to that extent that the Spirit of God withdraws from him entirely. I believe when he reaches that point and only then, he is totally depraved. God then withdraws his watchcare from him; he is then given up to the seductive influences of Satanic power.

"My Spirit shall not always strive with man." These words were uttered in view of the fact that God would presently dismantle the world by the flood, reserving to himself eight souls; namely: Noah and his wife, and Noah's three sons and their wives, who were saved in the ark. This statement is repeated in one of the sacred books given us in these latter days,—you will find it on page sixty-five of the Book of Doctrine and Covenants,—where, in the opening of this dispensation, the Lord reveals his purpose and his will with reference to the sons of men; and he there repeats that his Spirit will not always strive with man. And passing on to the history of Israel, the Lord says by the prophet Micah, "So long as my Spirit be with you, fear not." But why? It would seem by this that God's special watchcare would continue to be with them so long as his Spirit was found in the

midst of them; and so long as his Spirit was striving with them he would still have some degree of watchcare, some degree of guidance, and would bless them in a given degree at least, and that in proportion to their diligence and faithfulness before him. And when God charges Israel with apostasy, they having turned from his holy commandments, he reproves them in these words also, "they resisted the Holy Spirit;" "as your fathers did, so do ye." This seemed to be the crowning sin of Israel in the sight of God,—that they would resist the influences of his Holy Spirit and not permit themselves to be reproved, or guided, or impressed, or in any way educated and taught by it.

Now we believe as a religious body that God's Spirit moves at times upon all mankind. Personally I may go still further, for I believe that God's Spirit moves at times even upon the animal kingdom. Had we time tonight we might cite you instance upon instance where the infinite God has educated the lowly orders of his creation in wisdom and skill, and has communicated knowledge to them for their well-being. We take some of the humbler ones. I heard this evening of a very peculiar occurrence in the camp; viz., that parties having honey on these grounds and not careful in protecting it, in process of time the little busy bees came in and stole the honey and took it away. Now I do not say that God inspired even the bees to steal, but he has endowed them with skill and wisdom in proportion to their need in laying up food for their future use; and the skill and wisdom that is imparted to the little bee is just as grand as that that ever inspired the heart of an architect or an artist, a statesman or poet, in proportion to its wants and needs. The little bee as soon as it passes out upon its wing, not passing through experience, not benefited by personal observation, it begins at once its wonderful work of hunting the material necessary it should have; viz., the honey and the beebread and the wax, and it then goes to work and accomplishes a wondrous deal of beautiful and necessary work in its line, as

you are all aware of, you that are posted in husbandry to any degree. And pray tell me, where did that little insect get the rare wisdom, the foresight, the rare skill that it evinces in all its works? It is not the result of going to school, not the result of attending the academy or the university, but we apprehend that it is a species of inspiration that God has wrought in and upon it. And we may take the spider and the beaver and they evince an amount of forecast, an amount of skill and wisdom, of apparent knowledge that is truly astonishing. The beaver and bee do a great deal better than some men and women, for they will work in the summer and lay in store for time to come, and they will build with strength and solidity, and in some instances they will build with a great deal of finish,—absolute mechanical finish. Beavers fell trees and in the right place and time. Indeed they display an amount of wisdom and skill that is truly wonderful, and I do not presume for a moment they learn that from schools or anything of that kind. Why is it? They are the workmanship of God's hands. And what is this? To my mind it is the inspiration that the Almighty implanted in their natures, and they exhibit it in their work in life. Now if God does so much for the lowly orders of creation, why should he not do as much for man? He has also endowed man with rational powers.

I have seen an old sow go along a rail fence and find a hole to go in at, and I have seen her plan and reason in order to evade the dog and the boy, and to be sure and make safe the capture of the corn! And what is true of the sow is true likewise of the horse, the dog, and many other of the lower branches of the animal creation. We see abundant evidences then that there is a measure of reasoning power even in the lower orders of creation. But man stands at the head of all. God has given him dominion over all the workmanship of his hands, and has not only endowed him with reason, but has made him susceptible and capable of inspiration, and has qualified him to be taught, and guided, and led by the inspiration of the Almighty.

I know some of the Latter Day Saints have got the idea (and I believe some of our ministers have been a little afflicted with it too) that all the blessings of a spiritual nature that God has ever given or will give, are limited alone to the body of Latter Day Saints. Now if they would study the sacred books of God, they would know better. If they would observe what the testimony of the Latter Day Saints (many of them) has been from the beginning, they would know better; they would know that thousands who have come into the church have been inspired and taught by God through the operation of his Holy Spirit *before* they have entered within the limits of the church. And so it was with Joseph, the man that founded this latter day work; it was when he was not yet in the church that he received some of his most remarkable visions, that he had some of the most glorious revelations ever given in these latter days. Before he received baptism, before he received the holy priesthood, when his heart was set to do the will of God, he had visions of the Most High and was taught the will of God in many respects with regard to the times in which he lived and with reference to succeeding times. I have talked with many old Latter Day Saints, and what they said has been laid away in my own mind. I have had them tell me that when they belonged to certain denominations they knew that they had some measure of God's Spirit; that when they were in those associations they received extraordinary manifestations and were taught by the Spirit that the time was at hand when there would be given a far greater light, when the kingdom of God would be introduced, the Church of God organized. Such were their spiritual experiences before they came into the church, and we apprehend that this was something of what was meant by our blessed Lord when he said, "No man can come unto me except the Father draw him." And how is that done? Some tell us that it is only by the revealed word of God. We deny it. We claim they come by the revealed word of God, but it is especially and particularly by

the operation of God's Holy Spirit in connection with that word; that it is by the Spirit that the individual is drawn to gospel life and gospel obedience.

I go back to the book of Job, which says: "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." Job was not a Hebrew; he was probably an Arabian, possibly a Persian; but certain it is that he was not a Hebrew; yet he understood with regard to the inspiration of the Almighty and the testimonies of his Holy Spirit, and his operation upon the soul in teaching men the ways of life everlasting. There was a time when the Spirit seemed to be entirely withdrawn from Job, and we find him complaining in regard to it. It seems that God was determined to try him for your benefit and for mine, and for all succeeding generations from his time. In those times he cried out and said, "Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments." Now it was not a great while that Job remained in that condition. By and by the clouds passed away, the Holy Spirit came, and he rejoiced in that Spirit. He says, "I know that when he hath tried me, he will deliver me," or words to that effect.

Passing on to the time when Israel was being surrounded by the armies of Midian, and were in danger of being destroyed by the mighty host, the Lord sent Gideon and told him how to proceed in order to deliver Israel. The Lord blessed him and told him where to go and what to do, and as Gideon drew near to the tent of a Midianite soldier he heard people talking and one of them said to the other: I have had a strange dream; I have seen a barley loaf rolling down into the camp of the Midianites and smiting them and destroying them. Another soldier says to him, That means that Gideon will come down here with the army of Israel and will destroy us. Gideon encouraged by this, went back and buoyed the spirit of his little army and came and overcome and destroyed their enemies. Now who was it that had that dream and interpretation? They were Midianites, not Israelites,—they were heathen, if you please.

Passing on to another time, a theme is

presented that is frequently and joyfully dwelt upon by Latter Day Saints and their ministry. You will find it in the second chapter of the book of Daniel, where Nebuchadnezzar the king calls Daniel and tells him that he had had a remarkable dream, and demanded of Daniel and all the wise men that he should be told the dream and also the interpretation thereof, or he would destroy them; and in process of time Daniel told him that God had revealed to him something that would occur in the latter times, and he proceeded to tell him his dream and then give the interpretation of it. Who was this Nebuchadnezzar? He was not an Israelite; he was a heathen king. Well, what do we learn in this lesson? Simply that God may send his Spirit into the soul of a heathen king and inform him and reveal to him purposes that he has decreed and events of importance.

Had we time we might go back to the days of Abimelech and Pharaoh, kings of Egypt. The inspiration of the Almighty was given them. They did not thoroughly understand what was signified till explained. The Hebrew lad, Joseph, when he was introduced into the presence of Pharaoh, explained all in regard to his dreams; understanding was given as to the purposes of God and what should transpire with the king and the Egyptians.

We pass along a little farther and come to the days of Jesus of Nazareth. The time came that Jesus had to drink the bitter cup and was brought before the high priest, and afterwards before Pilate, and then to his doom upon the cross. You will find in the book of John that Caiaphas, the high priest that year, had prophesied that it was needful that one man should die for the nation. He did not say this of himself, mark you; the text tells us that he, being high priest that year, prophesied that such should be the case. Now Caiaphas belonged to a people that were rejected of God; he was a persecutor of the Christians; he was one that raised his hand against the Lord's anointed, and yet the infinite God put his Spirit upon him for the specific purpose that he should even prophesy of the crucifixion of Christ. □ I read in Josephus that at a certain time, Josephus having been taken captive by the Roman army, was brought into the presence of Vespasian, the chief general of that time; and after Vespasian had examined him at length, he concluded he would send him on to Rome and said, "I will send thee to Cæsar!" The inspiration of God was given Josephus and he at once prophesied and said to him, "Sir, thou art the Cæsar!" Well, that was strange news

to Vespaſian. In proceſs of time they heard from Rome. They did not then have railway or ſteamer, the telegraph or the telephone that bleſs our age, and about the ſwifteſt manner that news could be brought from Rome was by veſſels ſailing acroſs the Mediterranean Sea, and then coming to the preſence of Veſpaſian by dromedaries or camels, or fleetfooted horſes. Some little time paſſed away and lo, it was found that at the very time when Joſephus prophesied that Veſpaſian was Cæſar, the ſenate of Rome and the army had made him Cæſar.

We now come to another inſtance, and that is one you have often heard about, in regard to Pilate's wife. Pilate's wife was a heathen princeſs, yet the infinite God inſpired the heart of that woman and did it in a dream. You remember ſhe remonſtrated with Pilate and ſaid to him: "See to it that thou have nothing to do with that man Jeſus, for I have been greatly troubled in a dream concerning him to-day." What does all this mean, my friends? Theſe are Bible and hiſtorical teſtimonies gleaned from the paſt, and what does it ſignify? It ſignifies juſt what is contemplated in what I have quoted you in the ſixth chapter of Ge-neſis, which ſays that God's Spirit ſhall not always ſtrive with man, implying that God's Spirit, except in extreme conditions of ſin, will ſtrive with man and will teach and guide him to a degree.

I now come to another experience of this kind, having relation to this matter; namely, that God's Spirit moves at times upon thoſe that are outside of Iſrael, outside of the church, and even manifeſts the mind and will of God concerning them; and not only concerning the individuals themſelves, but concerning others alſo. I have here in my hand the Book of Mormon. We read in that book that the prophet Nephi looked down to theſe latter days, to the times of the Reformation and ſaw that the Spirit and power of God reſted upon one away over yonder on the oppoſite ſide of the Atlantic and moved that man to move out upon the wide waſte of waters and that he came finally and found the land of America. Well, we recognize a Columbus in this. Who was Columbus? He was a member of the Roman Catholic Church, and he was aided by the Romiſh king and queen of Spain to carry out his work of diſcovering America. He was a member, nominally at leaſt, of that church; and now, is it a fact that the infinite God moved upon the heart of that man and inſpired him to his work! Whoever will read the life of Columbus carefully will learn that he muſt have been moved by mighty impulſes when he preſſed his ſuit as he did before vari-

ous courts and ſurmounted all the difficulties that encountered him until he finally overcame. We read, for inſtance, of his embarking the ſecond time, and of the mutiny on board the ſhips, and how he plead with his people and interceded with them to hold on a little longer, and at laſt to continue on but a ſhort time farther, and that if he did not find land that he would then turn back. We have read all about that in hiſtory, and we have read that the night before the hour had arrived when he was to turn the prows of his veſſels homeward in caſe he did not diſcover land, a voice came from the top of the maſthead: "A light! a light!" And when the morning came, ſure enough, he diſcovered land,—what is now a portion of the Weſtern Hemisphere. We have read all about that, and in the name of common ſenſe how could that man have encountered the difficulties which he did, and ſurmounted them, if the hand of the infinite God had not been upon him? I have read of late that in the archives of Caſtile they have found records ſetting forth that a ſhort time before this diſcovery was made, when Columbus was appealing to God for aid and aſking his guidance, that an angel of God ſtood by him and told him to fear not, that he would give him the deſires of his heart; he ſhould diſcover the land that he ſought. Theſe are facts that have come to light within the laſt few years,—that is if they are facts. Now this Book of Mormon tells us that the Spirit and power of God reſted upon that man and as a reſult he opened up to the world a new continent, the Continent of America; North, and South, and Central. We would do well to lay theſe matters to heart and profit by the leſſon.

We are told ſtill more in this ſame direction that after the diſcovery of America by this man there were others of the Gentiles upon whom reſted the Spirit and power of God, and they came acroſs to this continent. Now I recognize in this the people that ſettled at Plymouth Rock, alſo the Huguenots that ſettled in Maryland and in North and South Carolina, and very many others of the early reformers that preſſed their way forward where they might worſhip God according to the dictates of their own conſcience and none to trouble them or make them afraid. There is a leſſon here; namely, that the Spirit and power of God was impelling and guiding and informing men in this wonderful work of peopling the land of America.

We read ſtill further in the Book of Mormon that when the time came that the Mother Country preſſed upon the Colonists to wreſt their natural rights and privileges from them, then the Spirit of

the Lord was upon the armies of America and gave them deliverance, and that civil and religious liberty was established here. Here is a matter of vast importance to us, friends. We read of our forefathers, of the trials through which they passed, the sacrifices they made, and all that sort of thing; and what but the Infinite One could have inspired them to these movements? The Book of Mormon tells us it was the Spirit of God, that the power of the Highest was upon them and guided the destinies of our country when a new nation was to be born into the world,—a nation that was to reflect the light of civil and religious liberty to the uttermost parts of the earth.

We again read this same Book of Mormon; it gives us some blessed information with regard to this Holy Spirit. I am not now talking about “the gift of the Holy Ghost” as it comes to and abides with a person after entering into the gospel covenant. You take the testimony of this Book of Mormon and it advises us that the Spirit of God is that that teaches a man to pray. Prayer is not a mere mouthing of words; prayer is the language of the heart, the desire of the soul; the earnest yearnings of the soul for such blessings as the soul desires, whatever the nature of those blessings may be. Now it is the Spirit of God that leads the heart of mankind to pray after that fashion; the Book of Mormon tells us this. It likewise tells us that “the Spirit of God leadeth to do good,” and that “Whatever spirit leads to do good and to pray, is of God.” Well, now, do you not discover, my friends, that when we get this view of the fatherhood of God and his watchcare over all the works of his hands it inspires us with holy reverence and with confidence in his justice, in his mercy, in his love, in his equity toward all the workmanship of his hands, and demonstrates the fact that he is no respecter of persons.

We read in this same Book of Mormon—in Moroni, the Book of Ether, and in the Second Book of Nephi—that it is declared that the Spirit of God, that Spirit that leads to do good, to do justly, to deal honestly and uprightly, and to walk humbly, that that is the Spirit of the living God. I rejoice in that kind of testimony. I know the world at large thinks we are very narrow, strait-waisted folks; but they will find we are as broad as the universe. We may go still a little further in talking about the inspiration that God gives to people that are not Latter Day Saints, but men and women who are seeking truth and to do good. We go to the Book of Doctrine and Covenants and we are told that God founded this nation of America

that man should have his moral agency according to the divine purpose before the world was made, and that God raised up and inspired men to form the Constitution of our country. “What! What! What!” says one, “Did God have anything to do with Tom Paine?” “Did he have anything to do with inspiring men noted for infidelity?” Why not, my dear friends, just as much as he did in inspiring the heart of Caiaphas who was ready to sign the death warrant of Jesus Christ if he could have done it. Why not inspire the heart of Paine to bring about his purposes just as quickly as he would the heart of Caiaphas, who was anti-Christ in his heart so far as his own will was concerned. Why not? We believe, as Latter Day Saints, that our government was founded by the special interposition of the Almighty, and that that great charter of human rights, the Constitution, was framed by wise men; that its authors were inspired of the Lord. You may take the great *Magna Charta* of England and it will not compare with the excellencies of the Constitution of the United States. The latter is a marvel of wisdom and simplicity, and is so regarded wherever it goes abroad among the civilized nations of the earth; and I remark in this connection that only the infinite God could have inspired men to be the authors of such a wondrously noble work as is that. Mark you; that is Latter Day Saint doctrine. You will find it right here in the Book of Doctrine and Covenants. When we come to read these things and ponder them well, it enlarges the heart and makes the bosom swell with gratitude to God in respect to his watchcare over his works, even though they do not belong to the Church of Jesus Christ of Latter Day Saints.

Let me invite your attention again to the fact that we have already stated; viz., that of the many tens of thousands who have united with this church, the inspiration of the Almighty was given them to a large degree before they ever entered the church. I remember it in my own case. I remember first going to hear the Latter Day Saints preach, mainly out of curiosity. Presently I became interested in their teachings and I saw therein a consistency I had never found elsewhere; that there was a good deal of fulfillment of prophecy, as they claimed. I could see that the prophecies declared certain things would transpire, and knew from history that such events did transpire; and in process of time I became deeply interested and, before I was actually aware of it, I was under conviction. I did not tell my life companion, nor my dear, good mother, no, not the dearest friend I had in the world

of any kind. It was a discussion going on in my own soul between me and my God. And it continued, and that conviction forced itself upon me until the supreme moment arrived when I said, "Give me the truth of God and I will abide the consequences!" When I fully concluded it was the truth of God, I went to the minister and told him I wanted to be baptized. Thus I was led into the narrow way. I attribute this measurably to the word of God, but more especially and particularly to the operation of God's Holy Spirit upon my brain and upon my affectional nature, leading me along and drawing me to Christ. I praise God for it. And this, mark you, was before I entered the church, before I became a Latter Day Saint; it was all done before I was baptized for the remission of my sins. I dare say I am voicing now the experience of many who are here to-night. Now we should be very careful as ministers and members and not say that God's Spirit does not move in any degree upon anyone outside of the church. Never say that, for if you do, you contradict God's word and the facts of ancient and modern history. You also contradict the experiences of thousands and tens of thousands who have united with this Church of God. Now I believe as a consequence, that all the best achievements of the human family, in any age of the world, will be found in the judgment very largely attributable to the inspiration of God's Spirit. I believe that under the Christian Reformation, beginning with the days of the Paulicians and Lollards, all the best work wrought by these reformers clear along down to this nineteenth century has been done under the inspiration of God's Holy Spirit. There has been in the past a mingling of light and darkness somewhat after the manner of the experience had by the man who had been born blind. Jesus stooped down and with his spittle and clay anointed the eyes of the man and he could see, but he could not see clearly; he could "see men as trees walking;" his vision was not clear. But mark you, he had the blessing of God in a degree; God gave it to him in a degree by the almighty touch of Jesus Christ our Lord. But when Jesus applied the anointing the second time, he saw clearly and perfectly. Well, that is what the religious world needs to-day; they need the second touch, that mighty touch of the Holy Spirit which will enable them to see clearly; and when they get that touch they will have the gift of the Holy Ghost. But, pray, do not deny their having had their eyes touched and blessed in some degree, so that they can see a little, if they do see confusedly upon

some points; rather recognize the little light they have, and in doing that you will bless them. But when you tell a man,—and he knows he has had a measure of light, a measure of heavenly joy,—when you tell that man that he is a poor, lost sinner in the worst sense of the term, when you talk to him in that way you are driving him away; but on the other hand, when you recognize the light and knowledge and blessings that he has and then tell him that there is more for him, to come forward and receive it in its fullness and in its simplicity as it is contained in God's blessed word,—that it is his safety and his duty to do it, the first thing you know he will say, "Yes, brother, I will do it; I can understand that I want more light, more spiritual experience than I have had; I want more joy, more satisfaction; I want more knowledge; I want more of the divine touch than I have ever had in the past." In that way you will lead such into the embrace of Christ's fold.

Did you ever think that there are a great many sheep outside the fold, and still they are sheep? Jesus Christ came to seek and to save the lost sheep of the house of Israel; and, mark you, they were sheep if they were lost. They were not goats; they were sheep, and he goes out and gathers in the sheep and brings them in. And how does he save them from the dangers that are without? How does he bring them to his Father's house? They come in by the door into the sheepfold, and then when they once get inside the sheepfold they can go in and out and find pasture. But when a sheep is out upon bleak mountains, wandering here and there, dazed and frightened and lost, do not tell him he is a goat, and not a sheep. Acknowledge it even though the wool may be a little dirty, and reckon him to be a sheep.

Again Jesus Christ tells us that the kingdom of God is likened to a net cast into the sea that gathers of every kind. Now they were the people of God in some sense of the term before they got inside of the net kingdom. Did you ever think of that? Jesus said it was to be so in the latter times, "the end of the world." So it applies directly to you and I, and to all God's people in these latter times this lesson applies with great force. He says, "The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away."

Some shy fish come up around the outside and peer in and see in there a gar, a

bad fish, and they say: "They'll never get me in that net!" Another dainty one will look in and see a big catfish in there, and another will see an actual devilfish in there, and will say, "You can't begin to get me in that net; I won't go into that kind of company at all!" But they overlook the fact that there are a great many more devilfish and garfish and bullpouts sailing around outside of the net than there are in it.

Now don't let anyone be so foolish hereafter and do that kind of work. I use this figure in order to illustrate the fact that God has noble souls, and will have them in the last days, in the form of sheep, and in the form of fish, that are abroad in the world at large outside the sheepfold and outside the net. Don't you doubt it, my friends. There are just as good fish, if you please, before they are caught in the net as they are afterwards. But it is necessary for them, if they want to be saved, to get inside of the net; and it is necessary for the sheep to get inside of the fold in order to their safety, their welfare, now and forever. Let us take a broad view of this matter then, and in looking out upon the world of the reformers, let us be willing to acknowledge that they lived up to the best light they had, and let us admit that this good is directly or indirectly the fruit of God's blessed Spirit moving over all the workmanship of his hands, over all the sons of men in every age of the world. And in proportion as you entertain this idea it will broaden your views; it will fill your heart with more love to mankind, even toward the willful and the wayward among the sons of men; it will give you a better conception of God, of his character and attributes; and you will be brought more in touch with God and with all that is grand and good and pure throughout the entire world, in every age of it.

I can look back to the days of the Wesley's, to the days of Peter Waldus, and Luther, and Jerome, and others, and I can readily believe that God's Spirit moved upon them to open up the way of the Reformation and to make possible civil and religious liberty, at least in some degree. I can believe that God moved upon the heart of John Robertson and his fellow pilgrims to move out in a frail bark, the Mayflower, and come to a land of savages, to a land of barbarians, that they might find an asylum where they could freely worship God according to the dictates of their conscience. I hope to meet John Wesley and Charles Wesley, with other faithful reformers, and all those other worthies, in that happy beyond, and I hope to be there better able

than here to accord them their due, their just meed of honor for the sacrifices and the great labor of love that they performed in their times. You know that these men saw and taught of the latter-day work and glory, and that evidently by the inspiration of God. Inspired by the Spirit of the Highest, Charles Wesley breaks out in song like this:—

"Almighty God of love,
Set up th' attracting sign,
And summon whom thou dost approve
For messengers Divine.

"From favored Abrah'ms seed
The new apostles choose,
In isles and continents to spread
The soul-reviving news."

On reading the journals of John Wesley we find that he, too, had such a touch of the divine power, and such light, that he reckoned that the church would never be what it should be until it had the spiritual gifts in its midst after the ancient order; for in his ninety-fourth sermon he declares that God took from the church those special gifts because the church had all turned heathen and had only a dead form left; and that that was the reason why they were lost.

Well, now, in conclusion may God bless these Latter Day Saints and bless these ministers,—bless us all that we may stand in the light, that we may teach in the light, and by every means that God has given us lead mankind up to the greater light until they shall with us rejoice in the restored gospel as predicted in sacred writ.

The Bible affords many evidences that God will have an inspirational people in these latter days, and that angels will minister to mankind. Turn and read the fourteenth, sixteenth, and eighteenth chapters of Revelation, also the second chapter of the prophet Joel, all revealing the fact that God will have an inspirational people in the latter times, including prophets and prophetesses.

Now in regard to the members of the church: it becomes their unspeakable privilege to have the Holy Spirit with them as a "gift," that it may "dwell in" them and constantly abide with them, and continue until they shall have finished their pilgrimage here, as "the gift" of God to the individual. But do not forget the further fact that we have stated, that God's Spirit moves in various measures and degrees upon all the workmanship of his hands elsewhere, except it be those who have sinned against light and truth and grieved the Holy Spirit so that it will no longer strive with them. May the Lord bless in Jesus' name. Amen.

(SERMON SERIES.)

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, NOVEMBER 12, 1892.

[Reported for the Herald by Belle B. Robinson.]

SERMON BY PRES. JOSEPH SMITH,

DELIVERED AT THE

GENERAL CHURCH REUNION, LOGAN, IOWA, OCTOBER 15, 1892.

Subject, **SERVICE AND ITS REWARD.**

I COULD have wished that some other had been chosen for this morning's service, but teaching that those of the ministry whose duty as well as privilege it is to stand before the people and address them touching gospel themes should always be willing to make an honest endeavor to fill the measure of their employment, I could not consistently refuse to make the effort. We have heard much discussion of gospel themes since we have been here, and it is to be presumed that the services from now until we shall separate will likewise be of this character; and while it may not be the province of your speaker during the hour to undertake a presentation or defense, or a varying of the pattern especially, there is no theme connected with the duty of man to his God, or respecting the condition of man here and hereafter, that is not so closely interwoven with all other themes in which man may be interested that have truth as their basis and support, no one special thought may be presented, but what has its relations, if we have the connecting links.

All truth should be at the service of the servants of Christ, and every truth, no matter whence its origin, or by whom it may be conveyed unto man, should be prized by the disciples of Christ whenever it shall be recognized as a truth; and all disciples should receive these apparently independent truths upon the statement that all truth emanates from God, and that every truth has intrinsic merit for those who love truth, and that sooner or later the interdependent relations

of each and every truth must be revealed unto the patient searcher, or to him to whom God in his infinite mercy may choose to reveal it.

One striking peculiarity of the work which we represent to-day is this: What are understood to be the fundamental principles of the doctrine, its chief, integral parts as formulated in the statement, has never yet been under revision, but the whole stands to-day as it was projected upon the world by individuals who claimed that they had received it by virtue of revelation from God. And while it is not practicable to examine at any great length any or all of these within the hour allotted your speaker this morning, it may be sufficient to mention one, two, or three which strikingly contradistinguish us as believers from many other followers of Christ, ostensibly, in our day. For instance: What is understood to be the return of the Jew to his fatherland, of which you have heard eloquently during this session, and of which you heard forcibly last evening, when it begun to be disseminated sixty years and better ago, it was met in derision from both the pulpit and the press, and the despised Jew, the favorite race of God according to the olden history, was held in what was supposed to be merited contempt and ignominy. But the return of the Jew according to prophecy of the old book was projected upon the world as a distinguishing feature that should mark the latter times. It was maintained earnestly, and to-day your speaker remembers that one of the most striking discourses he ever lis-

tened to as a boy was preached by Elder George J. Adams, whose name was mentioned by Elder Forscutt the other day, from the parable of the Prodigal Son, and at that time (1843 and 1844) the elders had not the evidences of practical fulfillment of the prophecy to cite as you men have to-day, and it required the exercise of faith on their part to insist upon its fulfillment, because that God had fulfilled his word otherwise, and that he must necessarily fulfill it in this regard or he would not be like himself. We have lived to be able to measure, as we do other things, by the actual balances of judgment based upon facts, what amount of regard should be paid to the idea of the return of the Jew.

Again. The second coming of Christ was a favorite theme of the early elders; and I have no doubt that I can feel now the influence of the Spirit that rests upon you old Latter Day Saints when you heard the early elders of the church proclaim from the stand the wondrous things that should transpire at the second coming of Christ, and I can appreciate with you to-day the wondrous calm that fell upon your intelligence, that stilled the wild tumult of your hearts touching the evil that was in the world, when the sense and overpowering consciousness that Jesus would come again to reign in righteousness was upon you. I can appreciate to-day that wondrous stability, that wondrous confidence that I know you feel when things are transpiring and prophecies are being uttered concerning the coming of the Son of God, that you have in the promise of his coming, and that you are assured of concerning the things that must and will take place before he does come; and while you have hope in his coming, while you rejoice in anticipation of that you shall realize when he does come, you know and confidently tell the world that he cannot come, that he will not come until the gospel of the Almighty, the everlasting gospel shall be preached as a witness unto the world.

So you say to these men who are predicting the coming of Christ, the end of the world in storm, in darkness, and destruction: "Prophecy on, gen-

tlemen; but when you bring the world to its end prior to the fulfillment of things that are written in the Old and New Testament Scriptures, you make your Prince a false prophet; and this you should not do."

It has been the fortune of the Reorganized Church while taking up the thread of argument, finding the lost connections that were broken by apostasy, to again herald forth the second coming of Christ before the world recognized and acknowledged it as being a true philosophy. And within the lifetime of the Reorganized Church as you now know it, a convocation of ministers, called in the United States, and assembled in Chicago, took the question under advisement, and by resolution largely supported by vote, declared that the second coming of Christ was not only a reasonable philosophy, but that it was a scriptural doctrine as well. Fifty years the church fought the world on this point, and finally won by virtue of that overruling Spirit that God has said should brood over the affairs of men, and the consistent and continued persistency of truth won from the world an acknowledgement that it was a true doctrine.

Sixty years ago the laying on of hands was an innovation upon religious thought as a religious doctrine. It was preached and practiced, and brought the church into contempt, and its ministers unto reviling, and they were hooted and ridiculed from the pulpit and from the press, and until long after my entrance into public life as a speaker and one who administered in the laying on of hands; but now you go where you will and you find faith in the laying on of hands as a tenet encroaching everywhere, finding it even in some of the later developments of what we call sectarian teaching; and you will have persons say: "Well, we don't differ very far from the Latter Day Saints in believing in the doctrine of laying on of hands." It has spread in different directions until a portion of the world has taken it up and the laying on of hands in various forms from faith cure unto personal magnetism in massage having its devotees, and being prac-

ticed everywhere, and people have quit laughing at the Latter Day Saints, and quit pointing at them in scorn because they believe in laying on of hands for the healing of the sick.

Now I state in this connection what I believe I am able to prove as a fact: Some years ago, while living in the town of Plano, Illinois, from which place we yesterday had an invitation to take our reunion there next year, there was an epidemic that raged for two years in succession, having its virulent form in the fall of the year. It was a kind of low fever, with nervous conditions attached, and within a belt some quarter of a mile wide and some two miles in extent through the little village and near country it raged at intervals. The elders of the church were called to administer to those who belonged to the church, and some were there who trusted entirely to the laying on of hands and the nursing of kind friends, their relatives and members of the church. Another class of patients had also in connection with the laying on of hands, the ministrations of physicians, the physicians and elders going alternately, and sometimes meeting together at the houses of those who were sick. Another class depended entirely upon physicians, and now and then there was a member of the church that preferred doctors to the elders. At the end of that two years, to illustrate it and show how the matter worked, I had a conversation with a Doctor Bennett, one of the Eclectic school of physicians; there were in the place two other classes, Homeopath, and what is called Allopath, or "regular," as they sometimes style themselves. In conversation with this Doctor Bennett, I asked him this question: "Doctor, suppose there was an epidemic here at Plano and there should be an equal division of those who were attacked by the disease, one portion of them equally should be given to your class, another to the class of Doctor Jenks, and another to the small pill men, and at the end of the epidemic you should be able to point to the greatest number of recoveries among those who were ministered to by your

school, what kind of an indorsement would you think it to be of the school of medicine itself?" He looked at me, a kind of light shone in his countenance, and he said: "Why, Elder, I would take it as one of the strongest indorsements that could be had; and I wish that such a thing could occur." I leaned back in my chair and said: "Doctor, you are aware that there has been a good deal of sickness in the last two years in this town?" "Yes." "And you know that a great number of those that were sick sent for the elders of the church represented by me, and that a number had both the physicians and the elders, and some had the physicians alone?" He said, "Yes," he knew that; he could not deny it, because frequently they had followed him from house to house, or he had followed them. "Now," I said, "Doctor, think along back, if you please, and you will discover that the greatest amount of recoveries among those who have been sick for the last two years has been among those who had the elders alone, and the second number of greatest recoveries has been among those who had the doctors and the elders, while those who only had the doctors have lost the greatest proportion of the patients. What do you think of that for an indorsement of our method of treating the sick?" He was an intelligent man, a bright, good, honest-minded man, and he had not courage to deny it, and he hadn't courage to admit it. But such was the fact.

Again: There has been sickness in the neighborhood where I now live and under circumstances which have developed considerable faith, and the same thing has repeated itself. I only mention it to show that having begun to teach it years ago, it has been persistently taught; it is not now an exclusive doctrine taught by us as a people, but that it has been acknowledged and is being acknowledged as a correct principle in the day in which we live, and we can but trace it to the influences of persistency, faith, and the concurrent testimony of the Spirit following the ministrations.

□ Now having gone thus far as a kind of prelude, I notice my text, and if I should

talk as long upon that as the introduction, of course you folks will get all you came for this morning. The text I have chosen is this: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" This text is taken from the writings of the ablest lawyer of New Testament times. I call him lawyer because he was, undoubtedly, in fact a three or four time LL. D. of the grand Sanhedrin, of the school, and versed in the Jewish philosophy, acknowledged himself to be very strict, and that he had lived in all good conscience unto God unto a certain time. When he was converted unto Christ, just as zealously as he had hitherto persecuted those that were Christians, he had advocated the Christian thought, turned around upon his methods of action, and began to teach that Jesus was the Christ, and to preach and to practice all that had by revelation been shown him to be the doctrine of Christ. In his philosophical treatment of the Christian philosophy, he writes to the Roman church upon the law, contrasts it with the work of grace, and in this contrast makes use of this language: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; [and then brings the matter at issue clearly before them] whether of sin unto death, or of obedience unto righteousness?" Now it so happens that there is no injunction authorized of either God or the Devil to do wrong; and did you ever think of it anywhere, that the Devil himself has never ventured to give a commandment unto man that they should do wrong? The chiefest that he has done has been to watch his opportunity and insiduously enter a protest against the commandment, "Thou shalt do right," and to do it by endeavoring to convince the human being that he can be safe in doing wrong because that he will not be punished for wrongdoing, for that which is sinful.

I sometimes present the thought in this way; and I am glad that the elders have not stolen my thunder and used my figure. I take off my hat in reverence to Adam because that when his wife sinned, transgressed, and it became necessary that she should go out of the garden, Adam did not want to be separated from her, and he sinned and went out with his wife; and I was told by a good sister in the church once that she thought I would have done just the same if I had been Adam. I do not know, but I think I can answer for the majority of the husbands, that you would anyway. But here is a thought,

you find it in the Book of Mormon; and if any of you have ever been disturbed about this peculiar condition existing in the garden of Eden and have been inclined to mourn because they transgressed, and have sometimes considered it might have been one of the essential things designed of God that both should sin, consider it just exactly as it is stated, that the woman was deceived, but the man was not; that he deliberately sinned, and that underlying it was evidently the idea that he must accept the condition and go out with Eve by transgression, or he must be separated from her and remain in the garden. The Book of Mormon says, if I get the connection right: "Adam sinned that man might be," and from this it has been considered by some of our philosophers that it was a preconceived thought in the mind of Divinity that Adam should sin. While I accept the idea of foreknowledge on the part of God, I do not accept the idea that all things that exist have been predestinated. This idea of transgression and the going out of the garden, especially upon the part of Adam, was a deliberate eating of the fruit given unto him, by which he was not deceived, and by which he sinned and went out of the garden; for if he had not, and the one had been out and the other within, you can readily understand that man would not have been. That is the common sense conclusion of the whole matter; no mystery and no philosophy about it. To use a homely expression, There would have been a bill of divorce against Eve, and they would not have been permitted to marry again. The law would not have let them. One would have been in the garden, the other out. It required transgression upon the part of one to get out; it would have required a good deal of obedience on the part of the other to get in. We are trying to get in.

Now having digressed in this particular, I return to the consideration of this text; and it teaches me this, that unto every one of us is given ability to choose, upon us is to be thrust sooner or later,—I ought not to use the word *thrust*, for that is an imposition,—unto every one of us is to be offered at some period of our existence an opportunity to obey, a law, a rule, a commandment, or a promise, by virtue of which we shall become entitled to life, unto the Spirit of life which shall produce for us eternal life; it shall be put into our consciousness in such a way, or be placed in such a way, that it will create in and for us the right, not only to enter into eternal life hereafter, but absolutely to become possessed of the Spirit of eternal life now, while we are in the flesh.

And I can easily see this morning that an extreme rendition of this view gives a shade of a reason for the idea that we have now expressed in many congregations: "Come now and be saved, just now." And by an extreme rendition of it individuals are found in places who rise up and say: "I am saved; I have eternal life." And if this extreme view obtains because there has not been a proper understanding of it upon consideration, we ought to deal very kindly with those people who are thus deceived.

We have the right, through obedience, to receive the Spirit of life, which, we are told, if it continue to abide in us, will quicken our mortal bodies. It could not abide in us unless by some means it should be placed in us, and being the Spirit of life, it never dies. One justifying thought in regard to the Spirit of life being given unto us now, is found in the statement made by the Savior to the believing Jew, found in the eighth chapter of John: "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." The freedom referred to is freedom from the law of sin and death. We think we have discussed this far enough to show that the statement made by the apostle that we are servants to whom we choose to obey, is true in the gospel philosophy. How is it in the life of the sinner? I use the word *sinner* now to symbolize all who may be said to be out of Christ. I read the other day (and you will pardon me for referring to it, but it will serve to illustrate this point) of a celebrated preacher of the present time who was telling of a man that had served a life with the world, the flesh, and the Devil; he had three wives: one of them represented the world; the other the flesh, and the other the Devil; so he had had his apprenticeship. I refer to this for this reason: There may be said to be three conditions in human life; one of them is the service in life, as a member of society as one of the great human race without reference to obligation to God, or without reference to fear of the Devil, making the things of this world only the end of their servitude, and entering into all the joys, the pleasures, the disabilities, and the sorrows incident to an existence upon the earth, without reference to Christ or God, and without fear of the Devil; that is the life of the flesh. In it there is an opportunity for increase, reknown, honor, finally death in repute among men. In it there is the opportunity to serve in the hovel, in the medium walk of life, or in extreme wealth, where it would seem some men might purchase

pleasure by the amount of their surroundings, and which from its constant failure to do so by no means justifies you or me in saying that we have reached the ideal of happiness.

There is another condition of outlawry to the well-being of society that makes a man serve himself, his instincts of selfishness unto self-enjoyment, unto the abuse of himself and his powers for good, unto the final subjection of everything that is good in man, unto the service and the pleasures of sin; and you can tell such an individual as that wherever you find him, after he has been only a short time in the servitude of sin; for the most of them who serve sin, Satan sees to it that he puts his mark upon them and they are known as his. Just as surely as the love of the flesh only puts its impression upon the countenance of the man and woman, and you can see it where you meet them if you become versed in reading human signs, so also you find this emblazonry of the servitude of sin—Satan in the countenance of his servitors wherever you may find them; and this is the service of the adversary.

There are other conditions which man may assume, which he has the right to assume, which he is enjoined here to assume; and that is, the service of God, in which he proves himself to be the friend of humanity, the friend of that which is good; and this service also puts its stamp upon the countenance of the individual and marks the servant of Christ as surely as does the service of the adversary or the service of the flesh. It is one of the characteristic marks of reward of him whom you serve; and if you elect to serve the flesh, do not complain if you receive the wages and have the mark put on you sooner or later. If you choose to disregard the service of the flesh and choose rather to engage in the service of the adversary, do not complain if he who is the author of sin puts his mark on you, takes care of you, and remembers you as the Devil is said to always remember his own. If you choose to engage in the service of God, you may also expect that he will put his mark upon you; and he has promised to do it in this New Testament philosophy, by putting his law into your minds; by the writing it upon your hearts; by allowing your names to be enrolled upon the entry book of the covenant of peace which he has intended to establish with man, that they might administer in inducting you into that covenant; and you will find that this servitude of God will put the mark of peace, of uprightness, of cheerful servitude to your fellow man and your God that shall show you to your fellow man every-

where as being one that loves the service of truth.

I once read an article taken from a leading New York paper in which a celebrated physician made the statement that he could tell the disease from which a man might be suffering who was a smoker, by his breath. One asked the question why it was that he chose this class designation—a smoker. He said that the use of tobacco in smoking made the prevailing disease of the individual prominent, and while passing them upon the street he could tell by the smell of their breath what they were being troubled with, and he used it frequently in making his diagnosis of a disease. Now if this individual was thus acute unto the sensation of that that was within which would finally produce death, and which made its mark upon the human being in such a way that he could discover it in such a style, what think you of the powers of evil and the powers of good essaying to mark these devotees, each of them, and to see that each thought which is within them shall be recognized by those by whom they are surrounded, and that each class of servitors shall be known as having yielded service unto them whom they chose to obey?

Digressing here a little; it still relates to the subject: I want to call your attention to this condition of this latter-day philosophy, that just as surely as the ministration of the gospel of the Son of God followed by the confirmation of the Holy Spirit sends blessings, contentment, peace, satisfaction, and joy upon those who obey unto righteousness, receiving the mark of their servitude in their hearts and in their lives, there comes in contradiction to these blessings upon this world and in our time just as certainly as it did distinguish the other and its existence in former times, the ministrations of the adversary known as the Devil. And while I have no fear of a personal devil, have never had; have never seen a hoof, nor a horn, nor a tail; never saw anything that I would recognize as a personal devil, yet I do recognize that in the Scriptures it is taught that there is such a personage, or such a power, and we have to engage in the conflict against him; and where there is the extreme manifestation of the love of God through obedience to Christ among his disciples, you can be assured that there will be ministrations of this evil spirit, and persons that are possessed or seem to be, will be found. I make this statement because that while we are rejoicing that the disciple has blessings, has a degree of enlightenment and a degree of peace, there are unfortunate individuals

whose power of self-possession, whose powers of motion, powers of brain and intellect are held, and held in strong subjugation, unto the power of evil, and sometimes we put forth an effort against the unseen force of the adversary with all the powers we have and do it involuntarily. At other times we meet this adversary face to face in those that are possessed, and by virtue of prayer and the authority of the Spirit are able to say, "Get ye hence," and they are removed. If the work called the work of Christ was to be followed by the ministration and visitation of the Holy Ghost only, you nor I, nor any others of the ministry would have any need to fear the encroachments of the adversary; but while we must preach the one, we must accept the conclusion of the other, and can no more deny the visitation of unseen spirits, cruel and wicked as they are, that enter into the tabernacles of men and take charge of them; we cannot deny them and must be content to meet them, though it sometimes puts us into apparently strong disadvantage before the world, who say: "Yes, you men believe in casting out devils; but why don't you cast this devil out?"

Let me tell you a little circumstance that transpired in my own lifetime and you will see something of what I mean. I was called in connection with two or three of the brethren,—Bro. Derry here was one of them,—in the town of Plano we were called one time to visit a woman and administer to her. She sent for us, and when we went there we found the sister (supposed to be a sister) lying upon the bed and she was full of the spirit of blasphemy. She talked "horrid," using a schoolgirl's term, but requested us to administer, and we did. She was uttering language that was very distressing, and I remember Bro. Derry standing in the door, and he said: "Woman, stop that." She stopped for an instant. We administered to her, and when we got out on the street and one of the brethren was talking about what a wonderful power the evil spirit had over her, I told them I thought she was drunk with whiskey and opium, and they thought I was a bad discerner of spirits; but I went down to the office and requested the wife of Bro. Isaac Sheen, who was a pretty good detective, to go up and discover what ailed the woman. She discovered that she had drank that day a little less than a half pint of gin well seasoned with opium. Now how many prayers do you think it would take to cast out such a devil as that? I never prayed for the Devil to get out of a

drunkard since that time to my knowledge. That woman was possessed of the spirit of blasphemy; she had deliberately opened the doors and windows of her soul and had invited the Devil in and he had taken possession, and when she found herself in possession, she was anxious that Christ should exercise his power and cast him out.

Now for the lesson, or moral. If you who are out of the church making no profession of servitude to God, will deliberately put yourselves into the possession of one that you know is a terrible master, do not complain if he leads you until he finally drives you down the steeps—against which you cannot climb—into everlasting degradation and final destruction. Do not complain. You have the power within yourselves as men to say: "I will not, though I may never accept Christ, never serve him; I will not put myself into the possession of an adversary against whom I can successfully contend, that he should take me down to destruction." And I class the servitude to strong drink, the servitude to passion of any kind, to pleasure, whether it be the card playing, the race track, the dancing or fast driving, or the keeping of illegitimate company of any kind or class,—I put them all together, and say that a man who will deliberately put himself into their service and continue there, must not complain that he shall finally be destroyed. He can surely see what the end must be or he is an unusually blind man. The tendencies of the times are such that the world itself is awakening to the consideration that men who thus deliberately put themselves into the keeping and charge of an enemy cannot be trusted, and they will not. Over in Germany they are even putting the women folks to keeping the switches of the railways because the men cannot be trusted to keep sober, and the railway companies will not risk the lives of their patrons in the hands of drunken men as switchmen.

□ Now for those who make profession of belief in Christ, there is safety only in keeping yourselves within the service of the man Christ Jesus whom you have chosen to obey; and the men who have not consented to serve Christ, if they will open the avenues of their souls unto the incoming of evil spirits, must not complain if the Master will not put forth any too serious effort to redeem them; and I now refer not only to the extreme adversary, but I refer to those little difficulties, those little things that we have attaching to us every day by which we destroy to a certain extent the integrity of our physical frames and subject ourselves unto these

petty annoyances of one kind or another that we might easily escape by using the things that God has given us in moderation, and by living within the purview of the kindly influence of our consciences, quickened by the indwelling of the Spirit of truth. Hence the philosophy announced by the lawyer of the New Testament times, Paul the apostle, in reference to persons being servants to whom they yield themselves servants to obey is true in the life of the Christian, in the life of the believer, in the life of the Saint.

One other thought; that is this: The powers of good and evil were coexistent in the garden; they were coexistent under the Mosaic economy; they were coexistent in the days of Christ. He came to fight against those unseen forces of the adversary, and when he left this world, having been crucified upon the cross, he went into the dark regions of the adversary and there fought him face to face; and as I remember hearing Elder Jason Briggs one time express it: "When he went into the confines of the dark regions of the damned, the adversary of souls rejoiced greatly, because he had in his keeping and subject to his rule the august Son of God, whom he knew had been commanded of the Father to fight against him and to destroy him if he could. 'Now,' says this adversary of souls, 'I have him in my keeping, and I will see to it that he shall be kept subject to me.' But Satan had taken captive one whom he could not hold, and in due time the Son of God came out of those dark regions, not only unhurt, but he came, with him bearing the keys of death and hell and the grave, and had power to say unto the adversary: 'Thus far thy dominion shall extend, but God hath appointed me to overcome; and I have become triumphant indeed and of a truth.'"

You and I to-day are living in a time when these powers of good and evil are co-existent, and we must be content to know that although one may be found upon the one hand and another upon the other, they will go with us and be around about us until we shall triumph in God, or we shall be overcome and go down to degradation and destruction. And I say unto you, all of you, whether in or out, or related to the church in any way, you can this day choose whom ye will serve, and as your servitude shall be, so shall be your reward; so shall you be known among men here; so shall you be known in the world which is to come. Now brethren, how is it?

I shall close this dissertation this morning in this wise: We are surrounded by the evidences that mark these times as being the latter times; we are surrounded by

the evidences both of the good and of the evil which characterize this as an age in which faith is fighting against unbelief; fighting for the mastery in the name of Jesus Christ upon the one hand and raising up against it in antagonism by virtue of all that man has attempted to prove and has failed by his own wisdom to discover; and hence because he does not believe that such and such things exist, therefore they do not. We can see that such a course as this is but a negative one and that it must ultimately fail and that truth shall triumph. Hence what in your judgment you would not tolerate in me as a member of the church militant, what you would not tolerate in me as a friend of humanity and of society, what you would think derogatory to the profession of Christianity, of devo-

tion to the truth and of the service of Christ, inconsistent in me, you refrain from that. What in your judgment marks your leading men as being worthy in God and in Christ, friends of humanity, servants of that which is good, that emulate, and stand steadfast in your integrity. And let me predict for you, whoever you may be, young man or young woman, middle-aged man or middle-aged woman, old man or old woman, if you will stand before God uncondemned in the day when the judgment shall sit, and find yourselves qualified to enter in and enjoy everlasting life, live now as if you felt yourselves worthy, and its emotions stirring within you, steadfastly striving to overcome the flesh and the Devil in the service of God.

TO THOSE WHO FAIL.

Courage, brave heart; nor in thy purpose falter;
Go on and win the fight at any cost.
Though sick and weary after heavy conflict,
Rejoice to know the battle is not lost.

The field is open still to those brave spirits
Who nobly struggle till the strife is done.
Through sun and storm, with courage all undaunted,
Working and waiting till the battle's won.

The fairest pearls are found in deepest waters,
The brightest jewels in the darkest mine;
And through the very blackest hour of midnight
The Star of Hope doth ever brightly shine.

Press on! press on! the path is steep and rugged,
And storm clouds almost hide Hope's light from view;
But you can pass where other feet have trodden;
A few more steps may bring you safely through.

The battle o'er, a victor crowned with honors;
By patient toil each difficulty past,
You then may see these days of bitter failure
But spurred you on to greater deeds at last.

—*Chambers' Journal.*

(SERMON SERIES.)

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, NOVEMBER 26, 1892.

[Reported for the Herald by E. Stafford.]

SERMON BY ELDER JOSEPH R. LAMBERT,

DELIVERED

AT LAMONI, IOWA, AUGUST 28, 1892.

Subject, FEAR OF GOD.

THE preacher read for the morning lesson the sixth chapter of Ephesians, from the first to the eighteenth verses inclusive. He then read for his text the fifteenth verse of the third chapter of 1 Peter: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

I understand from the apostle's words here, that when we undertake to do anything for the benefit of God's work, we should see to it that we are in a proper condition to perform that duty; hence when we give a reason to the people for our hope, we are to make the effort in meekness and in fear. And it seems to follow that unless these conditions obtain with the individual who makes the effort, there will be a failure in that work being done in a manner that will be acceptable to God. This condition of humility God requires on the part of his servants and his children, always, and in every part of the work intrusted to them. I do not understand by the word *fear*, as here used, that it means terror; and while I am aware that it does not come from the same original word, which is defined to mean *reverence*, and *respect*, yet I understand that

it is with the original tongue very much as it is with the English, in which words have different meanings, and the meaning must be largely understood by the connections in which they are used.

It does not seem reasonable, nor at all harmonious with the leading declarations of God's word, that I should be brought into a state of fear or terror when I serve God, or perform any duty in his service; for you will remember when the Master was asked, "Which is the great commandment in the law?" he answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind;" and when we do this, I cannot see any room for the fear which "hath torment." John informs us that "there is no fear in love; but perfect love casteth out fear." Hence we arrive at the only reasonable conclusion, that the word *fear*, as here used, represents the highest degree of reverence for God, with such an understanding of his goodness as will lead us to see and feel the exceeding sinfulness of transgressing his laws and breaking his commandments. This is the kind of fear that should move us in the service of God. Hence when we come to those who inquire the reason for the

hope that is within us, we are to give it to them in meekness and in fear; and all this is comprehended in what the wise man said (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. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Those children who have grown up to the years of maturity and understanding, those who have a good degree of intelligence, and love for goodness, and who are blessed with good parents, do they fear them with cringing terror? Certainly not, for they are loving and kind; but they see and understand that a transgression and disobedience of that which is given for their best good is exceeding sinful, and having that degree of reverence and regard for their parents, they fear to disobey that which is given for their good.

It does not require, I think, a great deal of reflection to convince us that here in this life there is a necessity for some standard by which to try our belief and our actions. If we are living here without any standard, it is not at all likely that we will rise much higher than ourselves. All concede, both those who are opposed to the Christian religion and those who believe in it, that man is made more or less imperfect; that we cannot find one who is absolutely perfect; hence if we follow any standard that has originated in the wisdom of man, we are following that which is more or less imperfect, and will never rise higher than the standard. It is true we may rise higher than ourselves, if we are so fortunate as to select for our guide a standard which has originated with higher and better individuals than we

are, and following the rules which they have given, and the example which they manifest in their works, we may rise as high as they have risen; but we cannot go beyond that, hence we can never become perfect. When we acknowledge the necessity of a standard, the inquiry at once arises, What has been presented to the world as the best standard? You will remember, many of you, that in speaking of an objection urged against Mr. R. G. Ingersoll's philosophy, he says: "If I do take away from you, I am creating sentiment in the hearts of the public; you move on the imagination. I would teach the people the principle of love." And he presents this as though it was something new; but it is not, for the very basis of the Christian religion is love. I ask those who are acquainted with the gospel record, if Mr. Ingersoll or any who believe as he does have ever met with a better expression of love than we have in the gospel? This principle of love lies at the very foundation of the gospel scheme: love to God, love to man; and it was the love of the Supreme Being that moved him to send Jesus Christ, that whosoever should believe on him should not perish, but have everlasting life.

We call your attention to Christ's exact words, as found in the New Testament, given in answer to one of the Pharisees who sought to entrap him in his speech; the twenty-second chapter of Matthew from the thirty-sixth to the fortieth verses, inclusive. Now, here the whole ground of duty is covered; and if we are anxious to learn what our duty is, we will find that these perfect words express all, in small compass; that is, we are to love God, and to love our neighbor. And if you ask what is meant by our neighbor, we have but to turn to the

words of the Master in the New Testament. He says it is the one that is in need, and whom we have the power to help in the time of distress and need. "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Where can we find a better and more emphatic expression of love than made here in these declarations by Him who stands at the head of the Christian system, and who must be recognized by Mr. Ingersoll and all others as the leading representative of Christianity? Hence what Mr. Ingersoll tells us, as we have noticed, with reference to the principle of love as superior to the Christian or gospel work, is of no force whatever.

In connection with this we call your attention to the statements made by John in writing to the saints—those who had obeyed the gospel—in his first epistle, third chapter, and fourteenth verse: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." John says, by implication, that there is a possibility of our obeying the ordinances, in form, and yet of not passing into that state of love in Christ Jesus; and he gives as a grand test, by which we may know that we have a proper standing before God, our love for the brethren. Now this love here spoken of in the gospel, cannot be received to the extent that it is enjoined, as I understand it, unless we are in possession of the Spirit of God; and by

obedience to the gospel we come in possession of that Spirit. Thus if we obey the gospel "*from the heart*," we are sure to receive this Spirit; and love to God and each other, is its leading fruit.

"We know that we have passed from death unto life, because we love *the brethren*," not our brethren. The Free Masons may love their brethren, the Odd Fellows theirs, etc.; but the brethren meant here are those that were spoken of on one occasion by the Savior. Jesus was told that his mother and his brethren desired to speak to him, and he said: "Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Those who do the will of God become the brethren of Christ, and "we know that we have passed from death unto life, because we love *the brethren*." So if Mr. Ingersoll should say concerning this love of God, that He is so far away that no good results can come from love to him, we reply, that we are not only taught to love God, but are taught to love each other; and John makes it so plain in his writings that if we love not our brother whom we have seen, we cannot love God whom we have not seen. Here is another test. And John also states that "whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." That is the kind of love taught in the gospel; and it reminds me again that the gospel standard is much higher than any with which we are acquainted, and the promises of the gospel are as great and grand in their character as the duties are important. This is

sustained all the way through the Bible, and we are led to conclude from the light of its pages that the blessings of the gospel are held out to the human family by the infinite God, and he says, You can have them freely if you will; but there are certain conditions by which they may be received, and upon no other conditions can they be secured; now choose for yourselves. And we are choosing. Some choose to go so far, and there they place their stakes and say, "I don't propose to go any farther," as though God would condescend to come to their conditions. Others think they can go a little farther, and still others not so far; and thus they think they can choose for themselves what they will believe and do. Well, we have better and more important work to do than to stop and quarrel with others because they do not go as far as we do. We know that God will do right; he will be the same just and merciful Father in eternity that he is here.

"Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This faith lies at the very foundation of Christian duty—faith in *God*; and when we come to examine the character of this faith that is required of us, we see revealed the correct standard by which we are to be governed. I am willing to admit that the Bible, as a record, is more or less imperfect, because, as a book, it is the work of man; but it contains the word of God; it reveals the gospel plan; it enjoins that which, if properly obeyed by us, will place us within reach of that which is absolutely perfect in its character—the Spirit of truth, which never leads into error, but leads and guides into truth. It will, says Jesus, "guide you into all truth." Hence,

when we follow this standard, it will lead us to God; it is the connecting link between God and man; it is that which is to prepare us for and bring us into perfect harmony with himself, and to qualify us for all that is in store for the pure and the good—those who love him and keep his commandments.

The word of the Lord gives us the double assurance that the Spirit will perfect us in Christ Jesus; but in order to obtain and retain this Spirit, we must obey the gospel and live in accordance with its precepts; for in no other way can we receive absolute perfection with God. The character of God, the Infinite Being, is made up of certain attributes, the leading ones of which are, justice, mercy, love, power, impartiality, and unchangeableness; and as he is an infinite being, we find each one of these attributes complete in itself. This is the kind of character in whom we are to believe. He is the object of our faith; he is able to accomplish his own work; he is able to fulfill all his promises; all power is in his hands in heaven and in earth. He is moved by the principle of love in all his dealings with the human family, in the administration of punishments as well as rewards. He is moved by this principle of love, for "God is love." He is impartial; he loves those who do his will in any age or in any part of the world, hence we can come to him with the promise that is made, without fear. Not because we are privileged in living in any certain land, or in any certain age of the world, for he is unchangeable as well as impartial, and his plan of saving mankind is the same in all ages. It was to serve for the benefit of all mankind; it was to place within their reach the glory and wonderful reward, which

God has promised to those who love and serve him faithfully to the end. We see from all the statements of the New Testament that there can be no change in the gospel plan because there is no change with God; and in Malachi 3: 6 it is declared, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." We can readily see that the gospel to-day, in all its powers, its ordinances, its commandments, its promises, its gifts, and blessings, and privileges, is the same as it was in the days of Jesus and the apostles; and it has become the duty of this people to *live* this gospel, and to preach it everywhere to those within and those without, in order that all who will may be made perfect in Christ Jesus, and not fail to receive the promised reward. I make this declaration with the understanding that faith, repentance, baptism, the laying on of hands, the resurrection of the dead, and eternal judgment, do not express all that there is in the gospel. There is much more made binding on those who obey the first principles of the gospel before they attain to the condition required to obtain the promised reward.

But notice for a moment the effects produced by faith in such a God as this. Having faith in his love, we will love him and each other: "God is love; and he that dwelleth in love dwelleth in God, and God in him." Having perfect faith in God's absolute justice, we will deal justly with each other; having faith in his purity as stated in the word, we will try to be pure—"Blessed are the pure in heart: for they shall see God." Having faith in all these different attributes of his character, as stated so plainly in his word, we will try to go in harmony with them, and hence we will become more and more like God, so that when

he appears we shall be like him, for we shall see him as he is. "Now," says the Apostle Paul, "we see through a glass, darkly;" in a day in which the gifts, powers, and blessings of the gospel of the kingdom were in full operation, notwithstanding this, he says we see through a glass, darkly; "but then"—that is, "when that which is perfect is come"—we shall see him "face to face; now I know in part; but then shall I know even as also I am known." This declaration is in complete harmony with a strong statement found in one of the latter-day revelations of Jesus Christ to his people, which says, "The day shall come when you shall comprehend even God." But if we fail to keep his commandments and neglect some of those things which we might regard as small, and fail to come up by degrees, fighting our way, overcoming evil with good, and living by all that the gospel standard requires, we will never attain to this divine knowledge, which is eternal life in its fullness.

This leads us to consider another principle in the gospel; viz., repentance. The gospel we teach is a gospel of repentance; and he who professes the Christian religion and fails to repent either does not understand his duty, or he is not willing to perform it; that is, he is not sincere in his profession. All the way through the New Testament we have this principle taught in a very emphatic way. John was the forerunner of Christ, and he preached in order to prepare the people to receive Jesus. And what did he preach? The gospel of repentance, saying, "Repent, for the kingdom of heaven is at hand." And when they came flocking to his baptism, and demanded to obey this ordinance, he turned to them and taught them that they must bring

forth fruits meet for repentance. We see the way they came to God, and when they came inquiring what they should do, they were taught practical repentance, that they should cease to do wrong and learn to do that which is right, as you will find in Luke. So he taught practically the principle of repentance.

Now, with regard to our peculiar ways, some of them the result of tradition, some of inheritance, some from one thing, and some from a great many things; I believe that the gospel is the power of God unto salvation, and that there is no excuse for any person saying, "Well, I cannot help this; it has become a part of my nature; and I have to do that way." I believe there is power in the gospel to overcome everything that is of an evil nature, and when it does not accomplish this in an individual, it is because he does not give the gospel room as he should; does not allow it to do its perfect work; does not have that faith and confidence in it that he should have; but when the transforming power of the Spirit of truth continues with an individual until he is prepared for the companionship of God and angels, and the spirits of just men made perfect, it delivers him from the bondage of death and enables him to overcome all that is sinful, all that is opposed to God and his truth; hence, when we come to God, we must repent.

We might notice other principles of the gospel but we do not design to keep you but a little while. We are to believe in the resurrection of the dead, and the doctrine of eternal judgment; and we are to submit ourselves in obedience to the ordinance of baptism, as one of the immutable ordinances of the gospel, and a part of that law of adoption by which we change our relationship to God, and

lose all affinity with the world, and become citizens of the kingdom of God— heirs of God, and joint heirs with Jesus Christ.

But after anyone yields obedience to these first principles, he is not to neglect them, and leave them in the sense of having nothing more to do with them, but is to go on unto perfection. Peter, when writing to the ancient saints, said: "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. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Now here are many important characteristics enjoined by the Apostle Peter, which we are to add to our faith; hence if we are living in perfect harmony with these important adjuncts, what kind of men and women will we be? what kind of examples will we set for those who are inquiring after the truth?

If those who are opposing the Christian religion, and are fighting against an empty theory, which is a most worthless thing, should see the practical workings of these principles in us, it will be the best way that we could still the objections that are urged against our religion, and it is the only way by which we can secure the favor of God; and as the same writer says: "So an abundant entrance shall be ministered unto you into the everlasting kingdom of our Lord and Savior Jesus Christ."

But this complete perfection which we so much desire will be enjoyed in a future state, and hence we have the principle of the resurrection of the dead, and the doctrine

of eternal judgment. Our spirits are to be transformed through belief of the truth and obedience to its requirements here, and in the day of God's power the body is to be redeemed from death; there will be a reunion of body and spirit in the resurrection, and the redeemed body will be like unto the most glorious body of our Lord Jesus Christ, and being prepared to live in the presence of God, to comprehend his life, his purity, and his blessings, we will be prepared to enter into and enjoy the rest promised to the people of God. Thus we see that the gospel reaches within the veil; it is adapted to all our surroundings in this life, and in obedience to its requirements we receive the approbation of God here, and in the future world the reward shall be ours to enjoy. This is the character of the gospel.

I was quite severely criticised—not to my face however—by a brother for preaching in this house that the rules of the gospel should enter into the life of every individual, the business man as well as every other individual; that we ought in all business transactions to act in accordance with the gospel of Jesus Christ; that it should be our standard of right. The brother said that a man would starve to death if he did that. Do you believe that, dear Saints? Is that the strength of

your faith? That is the trouble with a great many of us, we have too little confidence in the rules laid down in the gospel. If I am going to starve to death because of obedience to that which I have professed, then I will starve, and take my chances in the other world. But I do not believe that a man will starve in doing the will of God. You may get rich as fast as you would like, that is if your likes are in harmony with the will of God, and you may prosper as fast as you ought to prosper. We may not get rich in so short a time, but we can prosper while we are helping everybody else to prosper likewise. All men ought to take the principles of the gospel into their daily lives, and when they do this they are right before God; and if we would do this, I do not believe we would have as many wild declarations as we do from Robert G. Ingersoll and others. There would be but little room for them; there would be such an exhibition of practical Christianity as would prevent such statements as he and others sometimes make.

May God help us, so that our faith may be increased, and our love for God and each other; so that we may be enabled to accomplish the great work entrusted to us *according to his divine will.*

THE REASONABLENESS OF PRAYER.

TO RECOGNIZE God's existence is to necessitate prayer to him by all intelligent creatures, or a consciously living in sin and under condemnation of conscience, because they do not pray to him. It would be horrible to admit the existence of a Supreme Being, with power and wisdom to create, and believe that the creatures he thought of consequence and importance enough to bring into existence are not of enough consequence for him to pay any attention to in the troubles and trials consequent upon that existence. Surely such a statement is an impeachment of both the wisdom and goodness of God. It were far more sensible for those who deny the fitness and necessity of prayer to take the ground of the atheist and say plainly, "We do not pray, for there is no God to pray to;" for to deny prayer, is practically atheism.

So in the very constitution of man's being there is the highest reasonableness in prayer. And, if the position of man in his relation to the earth he inhabits is recognized and understood, there is no unreasonableness in a God-fearing man looking to God for help and deliverance under any and all circumstances, in all the vicissitudes of life. The earth was made for man. One has said, "There is nothing great in the world but man; and there is nothing great in man but his soul." With this in view, how absurd to talk about "fixed laws" and "unchangeable order," in a way to keep man in his trouble from God. □ It is all the twaddle of the conceit of man setting himself up to judge and limit his Maker. "To whom then will ye liken me, or shall I be equal? saith the Holy One." The Creator is greater than his creation; the lawgiver is supreme over all law. He created the earth, that it might be inhabited by man, and he governs the earth in subordination to the interests, the eternal and spiritual welfare of the race of immortal beings that are here being prepared for glory and immortality.

Laws, indeed, are fixed in their operation and results as subserving the highest good in the training and the disciplining of the race, giving them hope in their la-

bor and sure expectation of fruit from their toil. But as set in operation for *man's good*, so, in an exigency that may make necessary their suspension, to secure his deliverance from peril and bring man back to the recognition of the personal God, as above law, is it unreasonable to believe that God has power thus to suspend or overrule his own arrangements? A wise father will govern his children by rules as securing their best good. But he will retain in his power the suspending of those rules when special occasions arise, when the object for which they exist can be better secured by their suspension. Shall not the living God have the same right?

So much as to the reflections suggested by the dogmas of natural religion. They sustain in reason our faith in prayer. The basis, however, of our faith rests upon the unchanging and unchangeable revelation of God, and not upon man's philosophy. Jesus taught his disciples to pray, saying, "Our Father which art in heaven." As Christians, this is our authority for prayer. In the words, "OUR FATHER," our blessed Lord has given us the substance of all that can be said, as to *the privilege of prayer, what to pray for, and how to pray*. There can be no loftier exercise of soul ever given to created intelligence than to come into conscious contact with the living God, and be able to say, "*My Father*."

And surely, as my Father, with a loving father's heart, it must be his desire that I should tell him *all* my needs, *all* my sorrows, *all* my desires. And, so his word commands, "Be careful for nothing, but in *everything*, by prayer and supplication, with thanksgiving, let your requests be made known unto God." — Phil. 4: 6. Under this verse there is positively no exception of any request that may not be made known unto God. So there is true faith and right Christian philosophy in the remark, "If a pin was needful to my happiness and I could not find one, I would pray to God for it."—Introductory to "The Wonders of Prayer," by D. W. Whittle.

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, DECEMBER 10, 1892.

[Reported for the Herald by Belle B. Robinson.]

SERMON BY ELDER JOSEPH LUFF,

DELIVERED AT

INDEPENDENCE, MISSOURI, NOVEMBER 13, 1892.

Subject, REVELATION CONTINUOUS.

THE speaker read 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."

It is quite evident from this announcement, that is, when we take it as an authoritative utterance from God, that he intended what he said to stand for itself; that in order to accomplish his design whereunto it had been appointed, there was and would ever be no necessity for any change in it as to its character, by adding or subtracting. Yet while that is the evident intent of it, the passage has been made to do service against the end unto which it was ordained, by those who have not been able either from ignorance or design, to comprehend its real purpose.

As a body of religionists the Latter Day Saints have taken the position, and believe they were warranted in so doing by the testimony of the word, that as God commenced, so he would continue; that man would never have any occasion to point to the Almighty's work of the past and make reasonable use of it as against any subsequent work performed by him and thus reveal him in conflict with himself. And while this is correct, it is nevertheless evident from the fact already announced of this passage of scripture being used against the claim made by us in respect to continued revelation, that the Almighty understood from the beginning what the methods of men would be in subsequent time, and therefore he by inspiration authorized the wording of that which was given to man in such a way as to put it out of human power to reveal him in contradiction with himself.

One feature of our faith that seems to

be objectionable to the mind of the majority of religionists outside of our own society is found in the claim that God will reveal himself to man, and that the purpose served and the object in mind on his part in the years past when doing this kind of work would still continue to be the purpose in all subsequent time for doing like work, so that if human necessity was considered sufficient to make it fitting that God should open the heavens and from thence pour in upon human understanding an explanation of his design and in connection therewith furnish strength to help mortals out of the extremities into which their environments crowded them, that under like conditions in later years he would repeat himself. When we have made claim of necessity for continued revelation and manifestation of miraculous power in the world, we have been met with the objection on the part of some, that there is no real necessity for it. They have told us that there was a necessity in former time for the manifestation of divine power in such cases as the Bible refers to when Peter was instructed to catch a fish and from it take the money to pay the tribute required of them, and that it was necessary that God should reveal unto Paul certain things in regard to his ministerial work associated with the introduction of the gospel in earlier years, and a great many things then occurring were performed because of a special necessity, and that the necessities of to-day are not like unto them, hence a repetition of such manifestations would not be in order. And yet these very persons urging these objections fail to note that while in the letter of their objection they may be correct, yet the principle involved, the main thought that is contained in the objection as urged by them, furnishes to us strength for an argument against their position in this regard. If there is no necessity for a duplicating of these special manifestations referred to, as revealed in localities then,

not general in their import, it may be just possible that other conditions surrounding us locally or as individuals place us in just as extreme conditions or situations as these men were placed in; and if what was shown to them or done for them at that time will not meet our case, it is necessary for God to meet our case by something different. The strength of the argument is furnished from the very objection.

But before taking the general view of this subject that is warranted, let us make use of the Bible as a channel of instruction in regard to spiritual concerns. We believe that it in its teachings relates to the spiritual nature of man, and its object is to acquaint him with his relationship with God and to enable him to so deport himself that under all conditions of life he may give pleasure to the Almighty; and for his encouragement it gives him testimony that under certain conditions the Almighty was pleased to favor his obedient followers with revelations of his good will, of his pleasure, and in connection therewith to put himself on record in such a way as to warrant the belief ever afterwards among those who should read of these circumstances, that he would never change in this regard, and that all members of his family, be they born early or late, were of equal importance and worth in his sight, and that conditions or situations into which they were found, for which they were not in any sense responsible themselves, he would not allow to interfere with his general design in regard to his family; he would treat them all alike, the conditions of motive being equal. When, therefore, this statement comes to me in these words: "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." I cannot for a moment gather the idea that the Almighty wished to be understood that he would cease there and then from ever talking with the human race, or in other words, that they need never expect from that hour any revelation of his will to man; but that what he had given as contained in this communication to John upon Patmos he proposed should stand for itself, and that no man would have need to apologize for what it contained. And while there are people in the world to-day who would scorn the idea as I have stated it, of taking the stand and saying in so many words they had an apology to offer for something the Almighty had said or done, yet they proceed in a covert way to do the apologizing by trying to "doctor" what God has done; and that is the meanest kind of an apology. It is unfortunate on

the part of the Almighty either that he ever should have said some things that he did or, on the other hand, that he should have made selection of men in after years who did not understand what he did say and put them under the necessity of "tinkering" it so as to make it better adapted to the necessities of the age.

When we apply this text as it is given to the idea of continued revelation from God to man, we find that it in no sense interferes with that hope that the rest of the Scriptures gives birth to within the human soul; for while it declares that God requires that what he had uttered should stand upon its own merit without human interference and nothing should be added to it or taken from it by men, he has never made the statement nor in any way intimated that he himself as God would never proclaim unto the children of men what might seem necessary in the way of further information for the regulation of human affairs. There is no intimation of this kind; but, "if any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Another thought: A great many people when using this verse in order to base their objection to our claim for continued revelation, fail to discover that the very passage itself forms the strongest weapon against the very faiths they are advocating and which make necessary such an attack upon our own. For this reason, every man who says that revelation ceased at Patmos, whether he means to imply it or not, does state in fact that every creed that has been formulated since Patmos has been formulated without revelation from God. If revelation ceased at Patmos, then everything that has been done with reference to man or that has been formulated with reference to the spiritual necessities of man since then has been done without consultation with or warrant from God; and I care not whether you go back to the oldest creed formed this side of the revelation at Patmos, or the latest, every one of them must stand upon the admission which has been made by the objector who uses this text in that way—that it has been framed in the wisdom of men. Hence if God gave this Bible as a regulator of human life or as something to be conformed or subscribed to by mortals, it is mine by right, mine as a common heritage that belongs to me as a man, to take this text and make an investigation; and if I shall make the discovery that these men who forbid me believing that God shall add, after Patmos, anything to the volume of revelation that was then in possession of mortals, are advocating any of the creeds of the world, I turn to them and

say, "Sirs, in examining these creeds I take the liberty of making comparison with what is contained in the Bible, and I find that you have left out very much of what this Bible contains." I take one after another of these creeds, and in making the examination I discover that one has attached very much of importance to one feature, another has considered that feature unimportant and has eliminated it, and each creed has been formed in its turn with a view to remedying the defects or striking out the obnoxious features of the other; for if they believed that the creeds already in existence expressed their idea of religion, they never would have formulated another religion; and every creed that has been formed has been formed with the thought uppermost in the formulators' minds that existing ones needed some reform, that they did not compare fully in every respect with their idea or conception of the Bible intention. Therefore, as I take each of these in turn and make the comparison, I discover that one discards what another extols, one places a premium upon that which another discounts; but I have failed (and I represent a great many people who in their searching have failed) to discover any single formulation known as a creed upon this earth that embodies within it every feature or doctrine enunciated in the New Testament record,—no less, no more. Some of the most popular creeds of the day exclude baptism as an essential feature; another makes it the *summum bonum* of its theory and yet discards the "laying on of hands." Another teaches that the "resurrection of the dead" has been ordained for those who live on earth, but it has been appointed for a certain period in the wisdom of God when all that have ever lived shall rise, and that only one line shall be drawn somewhere between that vast host, and those standing on this side of the line shall go into a condition of being spoken of as one of "glory and peace," while the other shall be borne into a sphere where torture shall be endured by them forever and forever, without hope or thought of cessation. Just as these points are referred to for convenience' sake to-night, so we might name a host of others, and when we did so, make the discovery that the creeds fail to compare with the strict requirements of this book.

Now we turn to these men who have taken this text as a basis upon which to build their objection to the idea of continued revelation and then read the following: "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." Each of these individuals claim by heritage or by right some of the promises that are contained in this book, and yet they proceed to form creeds and ask men to subscribe to them when these creeds in themselves have rejected a great portion of what is embodied in this record; and this testimony of the word upon which they base their objection to the idea of new revelation clearly informs us that in doing this they rob themselves of the things contained by way of promise in the book of life and in the holy city and the things written in this book. I think it was well said by one writer that the word of God is a two-edged sword. In the use of it by those unacquainted with it or uninformed by the Spirit that furnished it to the world, it does more damage on the back cut than on the off cut, and very often men place themselves as pitiable objects before the world when they undertake to use God's word against God's church, when they undertake to use the past revelation of truth against existing and proclaimed truth in their day, and this is the spectacle that creed apologists and defenders present themselves in before the world at the present age, while they denounce men for believing that God will continue to reveal himself. Creedology reveals itself as a shallow, defective institution against which we are warranted in using the language of this text, "If any man shall take away," etc.

But one thought we have particularly in mind in bringing this to-night before us, not only to dwell upon this particular text, but to deal with the idea, the principle as it exists in itself, as to whether or not there is warrant for believing that God has so much respect for, feels as much consideration for, and will reveal as much respect and consideration for his servants in this age as in former time. Hence we refer to another of the objections urged against us, based upon the testimony of Paul to Timothy whom he upon one occasion called his son in the gospel: "From a child thou hast known the Scriptures, which are able to make thee wise unto salvation." The objector urges that if Timothy had known the Scriptures from childhood, and they made him wise unto salvation, then they were sufficient to make all other men, later born, wise unto salvation, and no new revelation is needed. When this statement is made by them they fail to notice that the very text they use containing Paul's writing to Timothy, forms a part of the New Testament itself, which never had been written in the days of Timothy's childhood—did

not have an existence; and if, therefore, it had no existence, and all that was in Timothy's possession was the Old Testament record, and that was sufficient to make him wise unto salvation, then the argument means that there is no need for the New Testament record to-day, and Christ's mission in the inspiring of it was an unnecessary one. So that the objection is in the nature of a good many others that are suicidal in themselves: it destroys itself; it takes away the very foundation upon which it rests; because if this fact is as I have stated it, then the man who urges this objection would have no New Testament from which to select his objection. If his argument was worth anything, he would not have a page from which to take his objection because it of necessity wipes out the entire New Testament record.

Another presents the statement that Paul had testified that God had given to them "all things that pertained unto life and godliness;" and if there had been given unto Paul or the rest "all things that pertained unto life and godliness," there was no necessity for any addition to what had been given, at any later period. When these people take that into consideration, they fail to notice that they have not got all that Paul possessed that pertained unto life and godliness. If we are not enjoying direct revelation from God. He walked and talked with God. He and his associates were ministered unto by the Spirit of God almost at every turn of their existence or their journeying. If we have not got that, then we have not all things that pertain unto life and godliness; and that same apostle made the statement that the letter itself killeth, but the Spirit giveth life; and if all that we have is this letter, we have that which says, "This shalt thou do, this shalt thou not do;" but it does not bring with it any life energy by which we shall be stimulated to do or refrain from doing. Paul and his conferees had the very things of which we only have their testimony. The gospel to them consisted not in "word only," but in power; and they not only lived in its enjoyment, but they had grace furnished them in abundant measure. One man on a certain occasion, when I was speaking on this subject of revelation in his hearing, told me I did not read far enough in the thirteenth chapter of Corinthians and that I should turn and read the eighth verse: "Whether there be prophecies they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." But I asked the individual that he should take a piece of his own advice and read a little farther than

the eighth verse: "For we know in part, and we prophesy in part. But when that which perfect is come, then that which is in part shall be done away." If we have not half what the Apostle Paul had, how much do we know? is the important thought. I called the attention of the individual to this fact, that there was a time when perfection should be reached, when men should be able to look upon the face of a perfect God, and when all the surroundings would bear the brand of perfection, and we should be able to look upon God face to face, as this word says: "Now I know in part; but then shall I know even as also I am known." "Now we see through a glass, darkly; but then face to face." And I asked the man if he believed "that which is perfect" had come. He said, "Yes. Here we have in the New Testament that which is perfect. Paul had only part of the record; they were not all prepared, not all combined or bound as we now have the records compiled in the New Testament; but," this man said, "we are so much better off now than the Apostle Paul was, because we have the record in its entirety; that which is perfect was to be the New Testament Scriptures." It was a strange presentation, but it seemed to me the help given of the Spirit was sufficient to meet even that exigency, and we did it in this way: "If a man should give to me a thousand dollars and I should write down upon paper that such a thing had been done,—that I had been made the owner of that thousand dollars by gift from such an individual, and I should hand that paper into the care of somebody else, I would then take the thousand dollars and use it to my advantage. By and by some other man would catch hold of the paper and he would read it; I did not have the perfect thing but he had it. I was in possession of the thousand dollars and could use it, but that man had the perfect thing, he had the record telling him of just what I possessed." He would not admit of that. I asked him, then, if the figure was not illustrative of the thought as herein contained, that if Paul was in possession, and his associates also, of all things that pertain unto life and godliness, and if unto them had been committed the Spirit by which they were enabled to certify to the correctness of these things, if the certificate they made could possibly be the perfect thing, while the blessings and the authority under which they made the certificate was not the genuine thing itself. It would never hold as an argument before intelligent people, for he was compelled to confess that all we had was the printed record in testimony that the Apostle Paul ever had what he claimed to

possess; and if the record we study is true, they were the possessors of something more, or something in addition to that which has been committed to us. It is rather a strange thought to force upon the human mind that a Savior, one that had declared it impossible for him to change his feelings to his children, to so ordain that unto some should be given the ladder or the steps by which they should ascend unto heaven to his own presence, and should at a certain time take away the ladder, and yet insist that those who were deprived of it should climb just as high and reach a condition of spiritual and moral excellence as great as those to whom it had been furnished. The Almighty designed the perfecting of the human race, and Paul says, when writing to the Ephesians, that he had given unto men apostles, prophets, evangelists, pastors, teachers, for the perfecting of the Saints; and to the Corinthians he writes, "when that which is perfect is come," then those things can be done away—the object will then have been reached; but so long as there remains a solitary son or daughter of Adam on the earth desiring perfection, the means ordained of God unto that end will be essential, and no effort on the part of man to interpret the Bible can make it mean any other thing than that an impartial God ordained that these means should continue. It would be the biggest revelation of monstrosity regarding God for any of his authorized representatives to state to me that he exacted of me as much as he did of others, and yet took out of my power the means of performing it; that he gave to them and withheld from me all the helps, and yet made one demand that all should rise to the same standard of excellence.

Now I take it for granted that the general promises of God as stated in this book hold good always, and that whatever my Father said to my older brother, and in saying it stated it was for the benefit or enlightenment of the family, holds good with me. I use a common illustration here that I have often used in the past. If an individual should come into this locality where there are a number of farmers or agriculturists, and should make the discovery that they were not raising more than about sixty bushels of corn to the acre, or not more than twenty-five bushels of wheat to the acre, and should ask the privilege of lecturing in the presence of a number of these farmers, and should tell them about a country where they raised a hundred and fifty bushels of corn to the acre, or seventy-five bushels of wheat, and gave a clear description of the place, of the character of the grain, and its ready

sale in the market and the convenience of the markets in that country, you would naturally take it for granted that that individual had some object in view in coming and representing such a community yonder and in testifying in this way. If some one should step up and ask you what this man's object was, you would say, "He wants to get the people to move out of this locality and colonize that place yonder;" and if this man should say, "If you doubt my word in regard to these things, I have some pamphlets which contain certain certificates, to this effect," and the people seize upon them, and when they retire to their homes they read carefully the contents and discover certificate after certificate there in support of what this man has stated in regard to this land, and return to the man the next evening of his lecture and inquire of him how this place is to be reached, and after awhile they make up their minds to sell out their interests here in Missouri and move forward to that land and settle there, and acting upon this determination they are soon found colonizing a portion of that country, they till the soil, sow the seed, cultivate carefully, and at the time when the harvest is ended they find themselves with nothing before them, more than they had in this country, and begin to wonder where the mistake could be, whether in them or in the man, and read that same pamphlet and think there must be some mistake, they say: "We are in the wrong, we don't understand the nature of the soil, of the climate, and what is required at our hands to secure such a harvest; but we will learn by a little experience," and they try it another year with about the same success, and suddenly the thought comes to them, "Why here are some people who have lived here twenty-five years." They examine and discover that these people gather no better harvest than they themselves have gathered. Now, do these people sit right down and content themselves in the joyful possession of land, such land as this that the book testifies of? Ah, no! The business of every man in buying a farm is to get a harvest from it that will satisfy his expectations. He moves from one country to better his conditions, by increasing the harvest or the reaping as a result of his toil. After they find by effort they can produce nothing greater than they could in this country, they seek for that man and ask him what his object was in representing the country in the way he did. He says it was to have them invest there. "We have invested, and discover that as a result of our toil there is nothing more to our advantage than there was there." He says, "Did you ex-

pect more?" "We certainly did." "On what ground did you expect it? The people I talked about—the book don't carefully state—lived over two hundred years ago when they raised corn and wheat in such abundance as that." "*Two hundred years ago?*" "Yes, sir." "Well, sir, did you suppose that there was any consolation for us, living in 1892 and possessing a farm that yielded such an abundant crop two hundred years ago?" What consolation is there to me in owning a foot of ground in this or any other country simply because of what it yielded a century or more ago? The abundance that made it a proverbially profitable acreage of the past was all consumed by the people of that age; and my family would sit down and read or listen to that lecturer, and my children with myself and wife might starve while they learned how other people fared so richly in the past. And don't you know that spiritual matters are to be represented by temporal and physical surroundings, and when a preacher comes before me and says that under certain conditions people reaped a spiritual harvest beyond anything that the people of to-day are enjoying, and he tells me that in the service of God such and such things were enjoyed by the faithful Saints, and in evidence of this puts this book before me, I read certificates from John, and Peter, and James, and Matthew, and Luke, and Mark, all declaring that in the service of God there was a harvest of spiritual felicity and divine fellowship enjoyed under certain conditions that was sufficient to satisfy the heart and more than answer the cravings of those who lived within the lines of righteousness, and as a consequence I am influenced to cut loose from these selfish inclinations and pursuits of the past and begin to serve God; and as a consequence of this man's advice, I unite with one of the popular churches of the day, pay my dues, and begin to cast about for the harvest in the proper time. I go upon my knees and I ask for help. I meet exigencies in this life such as this book said there must be, and in the meeting of these exigencies I must do without any of the help that these men had. I try it for one, for two, or perhaps for ten years, and then I go to the man and ask him, "Have I been deceived in regard to this?" And he tells me, "No; you must remember," he says, "that that spiritual harvest was enjoyed eighteen hundred years ago." What is the good of religion to me, if all these benefits were only to be enjoyed eighteen hundred years ago? My wife, my children, with their spirits and my soul may starve and perish while we read and while preachers preach and while men

read with regard to the spiritual wheat and other grain that was devoured by men who lived eighteen hundred years ago. There is a something associated with it that is so deceptive in itself as to place morals in the present age in a quandary from which they cannot possibly extricate themselves consistently, and that is the reason why infidelity stalks rampant in the churches; that is the reason why men around us to-day are rising up in the superiority of their intellect, and resenting the insult that men who have pretended to stand by the Bible in the past are offering to them when they demand they shall stand by certain things from which they cannot extract anything to sustain the spiritual man, or frame the character that they are expecting to develop. You take an individual, starving into your house; or if he comes starving for bread, famishing for drink, knocking at the door of some clergyman's house, he invites him in and seats him at the parlor table. I don't care how luxuriously that room is furnished or adorned; it matters not if the coverlet upon that table has ornamentation that shows a lavish expenditure of hundreds of dollars. The minister turns to the fourteenth chapter of Matthew and tells him to read there a statement about the Savior having fed several thousand people with five barley loaves and two small fishes, and the preacher stands and looks around at this man while he reads and expects him to grow fat. After the man has gotten through he says, "Now, sir, I have finished it." "How do you feel?" "I feel worse as the time goes on," he says. "I don't believe you can have read that, sir; read it out loud." And he begins right there at the first verse of that chapter and reads it along carefully until he almost faints as a result of the effort, and when he is done he sinks almost fainting to the floor, and the minister is surprised that he has not gathered strength and nutriment of body in consequence of reading in regard to this, and he lifts the man up and sits him in that chair again and says, "What is the matter? There is something wrong; there were five thousand people there fed with only five loaves and two small fishes. What is the reason that so many were nourished there by a miracle and you reading of that account gather no strength from it?" "Ah," he says, "the mistake is in your interpretation of the sense of it; bring the loaves and the fishes here, and I will get strong, too. Don't give them the loaves and fishes and expect me to grow fat on reading that they ate them. That won't do," he says.

So I take here the record, and I discover that God provided a bill of fare. Upon

the table is placed the viands that are named in that bill of fare. He furnished it to men in years ago, and he certified to them that he was unchangeable; not an impartial thought or feeling in regard to any of his children could find a residence within his Fatherly heart or nature. And he says, "Ho every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Make the proclamation universal, and when response is made to this and they gather round, they read the bill of fare, they read of the things that were had years ago, enjoyed by Peter, James, John, Matthew, and the rest of them of whom this Bible certifies; and as they sit around that same table that history warrants them in believing their older brethren eighteen hundred years ago gathered, they expect to be fed; but the very man that puts this Bible in their hands says, "You are fools or Mormons if you think you are going to be fed as they were fed. It is true that the table and the viands are there; the bill of fare was printed for you to feed on; the food was for them." Don't you know there are scores of men who have so mistaken their calling as to be using this book in that way to-day; they are expecting that I shall live upon the spiritual nourishment that these men consumed eighteen hundred years ago, and they are astonished at me because I am dissatisfied with any such misrepresentation of a God unchangeable and impartial.

There is in the age in which we live a demand made upon those who have sufficient intellect, strength, or will to think, to rise up in the assertion of that superior spiritual knowledge, and in the face of religious communities,—in the face of any church that dares place the name of Christ as a label upon it, and demand that it shall either furnish the food or else not complain of people starving upon the bill of fare. As Latter Day Saint ministers we use the warrant of the word and declare that unrighteousness in man forfeited the spiritual blessings once enjoyed. Apostasy from truth caused the loss; but upon our return to the law of Christ he opens the heavens and sends forth a stream of light, certifying to us that he is willing to answer all the demands of the spirit as in times past, and that if people were willing with holy feet to use the ladder on which their fathers climbed, he was willing to place it within their reach. He only took it away because they spurned it and sought to pollute it with their unholy feet. It follows that divine help belongs to us as it is our natural child heritage.

God furnished it in these latter days, and because he has done it Latter Day Saints are making the claim among the children of men that God proves himself unchangeable by revealing himself as he formerly did. God is renewing his covenant; he is making manifest his power; he is educating people by the same means as he did in earlier years.

The objection comes up upon the text that I have used to-night that "If any man shall add unto these things, God shall add unto him the plagues that are written in this book," and mark you, while they quote it just as it is there, what they mean is that if *God* shall add unto these things—that is the sense in which they apply it. But the language means if any *man* shall try to interfere with what God has done, God will not hold him excusable. Now if the Senate and the Congress of the United States should enact certain laws, and they should be published in pamphlet form and circulated among the people, and there should be a little clause appended saying that if any man should add to or take from them certain inflections by way of penalties should be visited upon them, you would not come to the conclusion that because they certified that no man should be allowed to do that, that therefore another Senate could not pass another law; but you would understand that the Senate and the House reserved the right to themselves to enact the laws, and that individuals, as individuals, must not do it, must not change or corrupt, or try to interpret them in a way to deviate from their original intent.

Those acquainted with history are aware that this Apostle John after returning from the Isle of Patmos, wrote his gospel and epistles, and thus if the human or ordinary interpretation of the times is the correct one, God inspired John to place himself under the very condemnation that the people are warned against; but the intent of it is simply that which the language itself contains or sets forth. If you turn to the first chapter of the book of Revelation you have it announced there that when the messenger told John he was about to show him things that were to come to pass, he added, "What thou seest write in a book;" so he kept on his work, writing notes as the revelations were given to him until he had completed, and then the messenger said: "Now, I want you to send these unto the seven churches, and I testify that unto every man that adds unto this book, God shall add unto him the plagues that are written in this book." No other book under the heavens but this one book of Revelation was referred to, which was never compiled

until hundreds of years afterwards as a part of what is now known as the New Testament record; hence when the gospel of Jesus Christ is proven in all its appointments, it needs no help from mortals in order to make it mean anything different; and instantly we undertake to enlarge upon it, or make it mean more or less than it declares, we will be furnished with an experience that will prove to us the folly of correcting Deity.

And so in all features in connection with this work, if we as individuals are prepared to live up to its contracts, if we will move in harmony or in rapport therewith, then we will be in the condition of safety that the brother mentioned this afternoon when he said, "By and by when we get before the judgment seat, if the Almighty should be inclined to find fault with us for something, we would turn to him and say, "Father, it was so written in the book and we have done as we were told; it is so written." That is the reason I have argued in the past that our safety is in resting upon what is declared there and in taking it as intended of the Almighty and resting upon the assurance that it gives, and allowing the Almighty to make good according to his own feeling, in the experience of all, that which he has promised. And if it seems to me that my experience is larger or broader; or God has been more generous in his abundant revelation to me than to some others, while he has left them to work problems out by earnestness of delving, he sanctifies them by one process of revelation and me by another. We should permit him to act his own part, that he may, by and by, when these different classes of men shall stand before him at the judgment day, be ready to defend himself for what he did or for what he did not; and every man who has kept the law and has received that unction that has been satisfactory or otherwise to him, shall be able to look in the face of that kindly, that generous, that benevolent Father, and say: "Father, my consolation and the strength of my claim I base upon the fact that I obeyed the law, I walked according to the command. If I did not enjoy as much in life as a consequence of it, my Father, my life was consecrated to your

service and you must answer to yourself for that."

Now the everlasting truth that has come to us as Latter Day Saints is worthy of all the sacrifice that we can possibly make, it is worthy at our hands of all the endurance that may be placed as a tax upon us, in the simple fact that an infinite God stands back of it and he has the right, for he possesses the wisdom, to so develop men that every man's character shall at least answer all the demands of not only the *letter* but the *spirit* of the law that was resident in him when he caused it to be written as it is.

May he help us to be consistent in our lives and in the putting into practice all the principles of right that are so briefly referred to in this word, so that at last when he shall look upon them who have heard us preach, he shall see there the legitimate results of a Christian administration of his own law, for the results of the exercise of which he himself must bear the responsibility. I don't feel half so safe in men's hands as in Christ's, though I have no reason to doubt any man's integrity that I have been associated with in the gospel work. While I feel that my human interest and all would be perfectly safe in their hands, yet I tell you I don't feel one tithe of the safety in any man's hands, as I feel to-night in the hands of the Eternal himself, from the simple fact that he does not look simply upon these outward acts. Down into the depths of that spirit and that heart that he has made resident within me he looks and understands the forces that work within me, whether they are honest or not. If he can look there, understand them, measure them for you, measure them for me, then it is for you and me not only to guard the expression or utterance of the lip, but to guard the heart centers from which the forces are sent forth in streams that touch the lip and reach the minds of others through that medium. The great purpose is that we shall have the heart pure and as a consequence of that the world shall be bettered by the influence of our labors and utterances wherever we may be found among the children of men.

SUPPLEMENT TO THE SAINTS' HERALD.

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LAMONI, IOWA, DECEMBER 24, 1892.

[Reported for the Herald by E. Stafford.]

SERMON BY ELDER E. L. KELLEY,

DELIVERED AT LAMONI, IOWA, JULY 17, 1892.

Subject, FRUITS AND BAPTISM OF THE HOLY SPIRIT.

IN the fifth chapter of the letter of Paul to the saints at Galatia, beginning at the twenty-second verse, we have this instruction with reference to the fruits of the Spirit: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." The word *Spirit* here refers to a particular, special thing. You will notice by examining your Bibles closely that it is capitalized. When it is so written in the Bible it refers usually to the Spirit of God. Whenever the spirit of man or the spirit of anything else is meant it is hardly ever begun with a capital letter; but in this instance it is capitalized, and refers to some particular Spirit; and the fruit of it is also some particular fruit,—“But the fruit of the Spirit is love, joy, peace,” etc., the fruit of something that exists, the word *spirit* having reference to a tangible substance, either as the Spirit of God, or the spirit of man. It is not the fruit of the air that is love, joy, and peace; it is not the fruit of the water that is love, joy, and peace; nor the fruit of the word that is love, joy, and peace; but it is the Spirit of God that produces such fruit. I call especial attention to this because sometimes individuals have misunderstood other passages of the Bible on account of the fact that they have failed to comprehend that there is a

principle independent and distinct from the outward nature of man here, or of animals. We find what is termed both the spirit of man and the Spirit of God, and that the Spirit of God moves actively upon the spirit of an individual. I gather this from the statement you will find recorded in the eighth chapter of the Roman letter, wherein the apostle says, “The Spirit beareth witness with our spirit;” the word *spirit* referring to us not being capitalized, and referring to something else distinct and separate from the human body; and it is clearly made manifest in the text; the spirit do not bear witness with the flesh; it does not bear witness with the outward tabernacle; it does not bear witness with that with which you and I come in contact relating to the works of the flesh; because the apostle gives us to understand in the same chapter and in the verses preceding our text, what the works of the flesh are, in contradistinction. I will mention what these works are, that you may know well that it is not the works of the flesh he is speaking of at all. “Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also

told you in time past, that they which do such things shall not inherit the kingdom of God."

I have sometimes heard it said that it was very difficult for people to tell whether or not one was influenced by the Spirit of God in this world, or whether he was influenced by the spirit of the evil one in the works of the flesh. I do not believe that this is the truth. By the Bible the landmarks, the features are so plain and distinct as laid down in the word that we may safely ascertain whether the influence and fruit is by the works of the Spirit or by the opposite power; our heavenly Father would not leave us to walk in darkness and blindness in reference to this. Some may at first thought term the outward manifestations such as tongues and prophecy as the fruits of the Spirit. These have little to do with the fruits of the Spirit except as they direct our minds in the way to hear the word of God, and thereby develop the fruits of the Spirit, in their application to the human heart. The impressions of the Spirit upon the heart is not as some suppose it would be—like the pouring of water into a vessel; the vessel is filled and that is all there is to it. The Spirit acts upon the individual and sanctifies him by directing him in the way of truth, opening his mind to the light of the gospel. It is not that men and women are simply under some influence or power, and that is all there is of it. Some think they have the Spirit of God, but care nothing for his word. Such are greatly mistaken, because that is not the Spirit of the religion of Jesus Christ. The Holy Spirit does not so come and take possession of an individual, and mold that individual independent of the word of God that must be planted in the heart. There must be something else besides the Spirit for the Spirit to operate upon, as made known in the language of Jesus in the fifteenth chapter of John. Jesus gives us to understand that it was his will and the will of his Father that his children should bring forth fruit. What fruit? The fruit of this Holy Spirit. But the Holy Spirit in order to bring forth fruit must have the seed to germinate, and by growth and

development, comes the fruit; first the plant, then the bud and blossom, and on until it attains the full, ripe fruit.

I want to show more fully that this is the idea that Jesus had, and will read a few verses from the fifteenth chapter of John. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot 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."

The idea that has gone abroad, that men and women may bring forth the fruits of the Spirit of God without knowing the word of God, is an incorrect one; because if we had the *Spirit* and did not have the *word* of God upon which the Spirit could act, development and knowledge in the divine life could not result. As the sun's rays act upon the seed that is planted in the earth, causing it to germinate and spring forth; so the Spirit shining in upon us from the Son of Righteousness quickens and blesses the word of life, and the divine ray develops the seed sown, the word of God, and the result is fruit unto eternal life.

The apostle gives to us another idea with reference to the Spirit and its fruits, to which I call your attention. In the fifth chapter of Ephesians, eighth and ninth verses, it reads: "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord." That

comprehends considerable. It brings to us all goodness, as you may find it in this world. Everywhere where you find any "goodness and truth" in this world, it is under the developing principle of the Spirit moving upon the human mind and heart: but the fruit of the Spirit in its highest form is "in all goodness and righteousness and truth," and is only attained by living in accordance with the works of righteousness contained in the law or gospel of Jesus Christ; for "therein is the righteousness of God revealed, from faith to faith;" and the individual having the fruits of the Spirit in its highest form cannot entertain in his heart hatred, variance, murder, or any of the works of the flesh before enumerated.

When Jesus in talking to his disciples was referring to the fruits that would emanate from the presence of the Holy Spirit, he said, in John 16: 7: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you;" and it seems that he saw the necessity of this Comforter coming, and himself going away. Sometimes men and women may think they can comprehend the word of God, all that pertains to it, if they had an instructor according to the wisdom of this world; but here was Peter, with the other disciples, and they had the best instructor that the world has ever known, and yet they did not comprehend fully the word of God. The Apostle Paul declares in his statement in First Corinthians, second chapter: "For what man knoweth the things of man, save the spirit of man that is in him? even so the things of God knoweth no man, but the Spirit of God." Then he goes on to illustrate that idea still further in the same chapter; he says: "Now we have received, not the spirit of the world [there is a difference between the spirit of this world and the Spirit that is of God], but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual [thus showing

that this Spirit which is of God is the Holy Ghost comparing spiritual things with spiritual]. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." There are some things that we may comprehend and understand fully, and these things are to be comprehended by reason of the spirit of man. We may reason, comprehend, and discern by the spirit of man; but there are other things that cannot be comprehended and understood by the spirit of man, in his rebellious state, and one of these things is declared in the third chapter of John in the Savior's remarks to Nicodemus, "Except a man be born again, he cannot see the kingdom of God."

How fully does Paul agree with this. Spiritual things cannot be discerned by the natural, but they are comprehended by the spiritual; or in his own language, "comparing spiritual things with spiritual." He teaches us that we should compare the spiritual with spiritual; that is, that we take that we have, which has come from God; and comparing that which claims to be spiritual that is brought before us we may readily discover its true nature, but without the new birth we cannot do this; hence the Savior gives us to understand that, "Except a man be born again, he cannot see the kingdom of God." Then the question is asked, "how can a man be born again?" and the same question was asked me by one of the celebrated attorneys of Kansas City only a few days ago, when conversing on this subject; he turned to me, and asked, "How can I be born again?" He did not know or at least realize that it was answered in the next verse. Jesus says: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And after being born again he is in a condition where he is able to discern spiritual things, or the things of the kingdom, more clearly than he could before.

A lively example of this occurs to my mind of which I will make mention. These disciples that Jesus had instructed from time in the law and

the prophets, seem to have been very ignorant with reference to some of the things taught, for after Jesus had instructed them in the things that had been revealed in the prophets, concerning his sufferings, death, and resurrection from the dead, they did not comprehend him. Why? Because that Holy Spirit had not come in that fullness that had been promised that it should come, but as recorded here in the language of John, "the Holy Spirit had not yet been given," had not been given then as a Comforter and guide; and unless the individual has this Holy Spirit as a Comforter and a guide, he cannot win the race in this warfare. Hence Jesus said to his disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." Jesus could not take the place of the Comforter in all its fullness, and perform its work. And when these disciples were instructed with reference to their mission in all the world, they were commanded to wait till they were endowed with power from on high. And what was that? They should receive the Spirit that was to be given "not many days hence." This Spirit is that of which the Savior spoke in the sixteenth chapter of John's Gospel: "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." In the fourteenth and fifteenth chapters of this same Gospel this Spirit is called the "Comforter, which is the Holy Ghost;" again, the "Comforter, even the Spirit of truth." And this Spirit of truth was to be with the disciples to guide them; it was to be able to guide them into all truth; and the fruits of this was to be love, joy, peace, all goodness, righteousness, and truth; and wherever you see this fruit manifest in the life of an individual, you may know that God's Holy Spirit has been working with him; you will not see a bad person if he has been so directed; but on the contrary, one who is good.

It is asserted by some that there has been no baptism of the Holy Spirit since the time that Peter was at the household of Cornelius; that the Bible contains account of only two instances of the baptism of the Holy Spirit.

If that is the truth and there has been no instance of such baptism since, it is no wonder that the world is in darkness; no wonder that we are groping in blindness, without the knowledge of the word of God and his kingdom. If it is a fact that there has been but two baptisms of the Holy Spirit, then those who were baptized are the only ones who have seen the kingdom of God,—been born again,—as this birth refers to the gift of the Holy Spirit.

Unless a man receives of this Holy Spirit he cannot receive—be heir to—the kingdom of God. You will find a record of this first claimed baptism in the Acts of the Apostles, second chapter. Peter standing up and teaching the people gathered there, says: "Therefore being by the right hand of God [referring to Christ] exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." This is called the baptism of the Holy Spirit, as it took place on the day of Pentecost; but why this is so accepted, and the reception of the Holy Spirit by others, as recorded in New Testament history, is not admitted to be a baptism, has always been a mystery to me.—I cannot see why special stress should be placed upon this circumstance, in preference to others. That it was the first outpouring of the Spirit—at that time—upon the disciples of Christ, the believers in Christ, is admitted. But there was a baptism of the Holy Spirit when John had immersed the Savior in the water of Jordan, and when the Spirit descended upon him "in the form of a dove" and rested upon him and he was *filled with the Holy Spirit*, and that Spirit carried him away in the mountains afterwards to be with God; was not that the baptism of the Holy Spirit, with Jesus, and just as remarkable as on the day of Pentecost? It was seen, too, as it seems to have been seen on the day of Pentecost. On Pentecost "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." There was, so far as the outward manifestation of the Spirit was concerned, no manifestation of the Spirit on Pentecost day distinct from the

circumstance of the baptism of Christ; or the outpouring of the Spirit at Ephesus—nineteenth chapter of Acts; they all spake with other tongues as the Spirit gave them utterance on Pentecost day, but there was nothing said about the gift of prophecy; and yet when the apostle laid his hands on those who had been converted, when he visited Ephesus, as recorded in the nineteenth chapter of Acts, the Holy Spirit was poured out upon them, "and they spake with tongues and prophesied." I will read with reference to the manifestations: "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

Which was the greater manifestation, my friends? At Ephesus there were at least a dozen men, and the number of women is not declared; but there were one dozen men, when Paul laid his hands on them, and the manifestations of the Spirit were in tongues and prophecy. We have but one manifestation, as it was recorded, on the day of Pentecost, that of tongues, the lesser gift; and singular as it may seem, some have selected this day of Pentecost, and the event at the house of Cornelius, as the only two instances in which this baptism of the Holy Spirit was given, and claim that there is not to be found another instance in the New Testament history. In the second chapter of the Acts of the Apostles it says, "they were all filled with the Holy Ghost." We will read to you the statement made in the fourth chapter of the Acts of the Apostles, thirty-first verse: "And when they had prayed, the place was shaken where they were assembled together; and they were all *filled with the Holy Ghost*, and they spake the word of God with boldness." It does not say that there was, as it were, a mighty rushing wind; but there must have been something similar, for the place was shaken, and it was absolutely *in power*, and they were *all filled with the Holy Ghost*," the very words used in description of the baptism on Pentecost, and they spake the word of God with boldness. This was a time too when there were more people gathered together than

on the day of Pentecost. Will you tell me it was not as much of a baptism as that on the day of Pentecost, when they spake the word of God with boldness and power? Will you tell me that the gift of tongues through this baptism was not manifest only on the day of Pentecost, when I have shown you to the contrary? The idea is so foreign to the truth in the Bible, that it seems to me every individual having the Bible in his possession ought to be able to disprove the assertion that there are only two instances recorded in the New Testament giving an account the baptism of the Holy Spirit.

Was not Paul baptized with the Holy Spirit? He was not present on the day of Pentecost, or at the house of Cornelius when Peter was there and the Holy Ghost given, yet he had the Spirit, so that he could be carried up to the third heaven. The Apostle Peter gave us to understand, with reference to the Spirit on Pentecost day, that this is that which had been promised. What had been promised? Jesus had promised these individuals that they should be baptized with the Comforter. Did Paul have the Comforter? When I examine the twelfth chapter of First Corinthians, with reference to how many individuals had been baptized with this Spirit in one body, I find it was everybody that had been brought into the church, after conversion through the preaching of the word. He says the Spirit was given to every man to profit withal. "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. For by one *Spirit* are we all *baptized* into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." The same word capitalized denoting intelligence and action of which we spoke in the beginning. It does not read that we are all made to drink into the water; it does not read that we were to drink into the air, or atmosphere, or anything of the kind. It is that we should drink into one Spirit, the Spirit of God, and so we are baptized by one Spirit. That baptism is clearly represented by the apostle with

reference to the saints at Ephesus, in the second chapter and last two verses of his letter to them. He says: "In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit," and this agrees with what the apostle says in the twelfth chapter of his Corinthian letter. So we are all baptized into one body by the Spirit of God, and they are fitly framed, united together by the medium of this Holy Spirit; and it is that Spirit which is termed the Holy Ghost in its manifestation at the house of Cornelius, and which was similar to that which was manifest on the day of Pentecost; and the apostle gives us to understand that it was the Holy Ghost, for "they spake in tongues, and glorified God." Then the speaking in tongues and glorifying God is one of the evidences that an individual has been baptized by the Holy Spirit.

The manner of receiving this Spirit is made known in the eighth chapter of the Acts of the Apostles, where it is recorded that Philip had been down to Samaria and preached, and baptized those that believed, who after baptism experienced great joy; but these individuals, although they had great rejoicing; and had received the Spirit of Christ unto repentance, yet had not received the Holy Ghost. When the Holy Ghost came, then there was another wonder made manifest, and it was brought about by the authority of God, through the laying on of the apostles' hands. It was not brought about in a secret, mysterious way, but in a clear, open manner, for there was an individual present when the apostles administered in the ordinance who, when he saw the power manifested and fact demonstrated, that through the laying on of the apostles' hands the Holy Ghost was given, offered them money that he might receive the same power they had. He knew there was something there; there was a power manifested that he could not understand, or comprehend. Indeed, those unconverted individuals on the day of Pentecost saw there was a power there, but they did not understand it. They said the disciples were

drunken with wine. But he that had partaken of that Spirit could understand it; he could say when he stood up, This is that Spirit which was spoken of 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." But right in the face of this, men will get up and say that none are to be baptized with the Holy Spirit except those individuals spoken of on the day of Pentecost and those at the house of Cornelius.

It may be possible that we conclude sometimes that there is no such thing as the baptism of the Holy Spirit because we do not recognize it in our faithless churches we have builded to ourselves. In the ninth chapter, and thirty-first verse of the Acts of the Apostles it reads: "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." So that it was not only on the day of Pentecost, and at the visit to Cornelius, that individuals were baptized by the Holy Spirit, but all the churches in Judea, Galilee, and Samaria were found walking in the fear of the Lord, and in the comfort of the Holy Ghost. What did Jesus say that this Comforter would do? It would comfort their hearts and guide them into all truth. And if those individuals were baptized on Pentecost day, when they were filled with the Holy Ghost, and afterwards brought forth the fruits of it as a result,—love, joy, peace, etc.,—they were blessed together, with those who were baptized at Galilee and Samaria and all those places spoken of in the New Testament, where they received the word, and were filled with the Holy Ghost, and were in possession of its fruits, having been baptized by it. And when that Spirit came at Galatia, at Samaria, Corinth, and Ephesus, it was the same that came on the day of Pentecost; and as all had received the same faith, they also received the "Comforter" that Jesus promised his disciples and those who believed on his work before he went away.

Paul in his letter to the Ephesians defines the fruit of the Spirit to be

“all goodness and righteousness and truth.” Jesus says, “When he is come, he will guide you into all truth.” This is the office work of the Spirit. It is not possible for anybody in this world to guide others in the things of God, no matter how high their attainments. It is absolutely the prerogative of the Spirit of God to guide one into the truth of God, so that when men have undertaken by the wisdom or education of this world to guide their fellow men in the things of God, ignoring the Spirit, they have made a mistake. Paul, in the first chapter of First Thessalonians, and fifth verse, says: “For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.” Here he shows that with the word of God came the life-giving influence of the Holy Spirit. The word is compared to good seed which a man sowed in his field. But a man might sow good seed in his field and unless it was properly cared for, and the sun should shine upon the earth and warm it, and it be watered by the rain and dew, it would not germinate and grow and produce fruit. You sow the seed and it falls into the earth; you expect a harvest; but if no sun should rise, no harvest would return from it, no fruit would be the result; it absolutely requires the sunlight that God has placed in the heavens to shine upon the earth containing the seed, in order that it may grow and bring forth fruit to perfection. So also it is with the word of God: sowed in the heart of man, it needs the sunlight of God’s Spirit to cause it to grow and bring forth fruit. Paul in writing to Titus, the first bishop of the Cretians, agrees with this: “But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.” “He saved us, by the washing of regeneration,” or as he says in Ephesians 5: 26, he cleansed us “by the washing of water by the word,” and then comes “the renewing of the Holy Ghost.” Here it is again; first the word of God that men and women

must receive and abide in, and afterwards the gift of the Holy Spirit. In writing to the saints at Ephesus, he says: “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise.” Again, we see it is the word of truth first, then also after they believed they were sealed with the Holy Spirit of promise.

Now the apostle writing to Titus gives the saints to understand that they were saved not by anything they had done themselves, but by “the washing of regeneration, and the renewing of the Holy Ghost which he says “he shed on us abundantly through Jesus Christ our Savior.” Did Jesus Christ shed forth the Holy Ghost on the day of Pentecost? Peter declares “he hath shed forth that which ye now see and hear,” and now Paul declares to Titus and the Cretians that the Holy Ghost “he hath shed on us abundantly through Jesus Christ our Savior,” and Paul was not at Pentecost. If one was a baptism of the Holy Ghost, so was the other. After the good seed, or word had been watered by the washing of regeneration, then the Holy Spirit shining in upon their spiritual natures caused the word to germinate and to bring forth fruit. If you take away the Holy Spirit how could the word grow? Again, let the Holy Spirit shine in on the human heart and no word be there; where is the fruit? If no seed is planted, how can there be any fruit? You might as well say that you could have a crop of wheat or corn without planting the seed. It is just as true that we can have a crop of wheat or corn without planting the seed, as that we can have the fruits of the Spirit without the word; and, *vice versa*, to plant the word and expect to receive the fruits of the Spirit, or bring forth the works of righteousness without the baptism of the Holy Ghost. Paul did not say when the gospel came to the Thessalonians that it came in the Holy Ghost only, but that it came in word, and in power, and in the Holy Ghost, and in much assurance; even so it came in like manner to the Ephesians, the Cretians, etc. Jesus says if you will let my word

abide in you, you will bring forth much fruit. When God speaks with reference to the fruits of the Spirit that all men may be partakers of it, he gives them to understand that these fruits of the Spirit are manifested by reason of obedience to the word of truth, and that the Spirit bears witness with our spirit that we are born of God. It does not bear witness with the flesh, but with the spirit that is in man. If there was no spirit in man, then it could not bear witness with our spirit. It is not with the breath either that the Spirit bears witness; it is with the spirit of the individual that this Spirit comes in contact and testifies to him that he is born of God. We may have a communication of one Spirit with another; Spirit answering to spirit, and not to the carnal things of the flesh. Hence it is as in the language of my text, we bear the fruits of the Spirit, which are, "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," etc.

Now, my friends, have you these fruits that are here spoken of manifest in your lives? Have you obeyed the word of truth, so as to have the Spirit to guide you into all truth? If so, it will be made manifest by the reflection of the fruits referred to in the text. Sometimes an individual will say, "I have been suffering a long time;" and I have known a good many persons in the church that have suffered, and they do not seem to have patience. Suffering long and longsuffering, or patience, are two things. Patience comes by reason of cultivation under that Spirit which God sends into the world for his children; but you will find some people in this world who do not seem to have any genuine fruits of the Spirit at all. I met with a lady in Independence who made this expression concerning the late affair between the Pinkerton men and the strikers at Homestead; that "The strikers ought to have killed every one of the Pinkerton men after they surrendered." I remarked, "No, they should not have killed them after they had surrendered." "Yes," said she, "they ought to have killed every one of them." "No, that would not be doing as you would have

others do to you." She said, "I could have killed every one of them." "What, after they had placed themselves under your protection?" "Yes," she replied. I asked her if she had ever attended a Latter Day Saint meeting—I almost knew she had not when she manifested such a spirit—the spirit that she had manifested fruits of was absolutely contrary to the Spirit of God. Jesus says, "No man can come to me, except the Father which hath sent me draw him." When I find an individual being drawn to Christ there is a disposition in him to follow the teaching of Christ. She was a member of a popular church, so she said, but she did not want to go to hear a Latter Day Saint preach,—she would not think of such a thing as that,—and yet she could state that she could kill men after they had surrendered and placed themselves under her protection. I only mention this in order that you may see the difference between the fruits of the true Spirit and the false. Our heavenly Father will draw those that desire to come to Christ. It may be in the way that Job speaks of, in the deep sleep, by dream or vision of the night, but that is not the baptism of the Holy Spirit—it is not the "Comforter" that Jesus spoke of, in that sense—but it is what will lead to it, if people will obey the prompting.

We have seen by the preaching of the apostles that baptism comes through obedience to the word of God, so that men and women cannot be baptized by this Holy Spirit without coming into harmony with the ways of life. Without understanding the word of God they do not have full confidence that they are in the way of life. It is not everybody, my friends, that are confident that they are right. When you get this confidence it is by reason of the baptism of God's Holy Spirit, and until you get that baptism you are not settled. God is only drawing you toward him, giving you to understand there is something more to receive. Then when you have received the baptism of this Holy Spirit as the Apostle John says, you need not that any man teach you, for "the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, JANUARY 7, 1893.

[Reported for the Herald by Belle B. Robinson.]

SERMON BY ELDER M. H. FORSCUTT,

DELIVERED AT THE

GENERAL CHURCH REUNION, LOGAN, IOWA, OCTOBER 8, 1892.

Subject, BAPTISM, ITS OBJECTS AND RESULTS.

I READ to-night the twenty-first verse of the first chapter of the second epistle of Peter:—

“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.”

It is perhaps wise that we consider the context as well as the text, or we shall not clearly and fully appreciate the verse I have chosen. I will read, therefore, from the fifteenth verse:—

“Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 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.”

This reading presents to us two very important features. One has been dwelt upon to a considerable extent since the opening of this reunion, and the other has been adverted to and somewhat dilated upon two or three times. The first fact that I wish to point out to-night is the fact that Jesus of Nazareth was the recognized Son of God; that his sonship was certified to by God the Father; that as a Son he was obedient in all things; that in the act of obedience by which he openly

demonstrated to the world his willingness to accept what God demanded and to do whatever God required, there came to him then, in the presence of those assembled, this direct testimony from heaven; not for his sake, for he already knew, but for the sake of the world, that they might believe on him. The voice of God was heard, a voice they knew not who listened to it, yet it was the voice of God to them as to him, when the Father in acknowledging him said: “This is my beloved Son in whom I am well pleased.” If we turn to that part of the Scriptures where the narration takes place that Peter here refers to, we find another clause, a short one added to “This is my beloved Son in whom I am well pleased;” it is, “Hear ye him.”

We have been taught to-day that baptism is essential to salvation. We were taught yesterday that that baptism which God enjoined as the “one baptism” of the new birth has the two successive steps known as birth of water and birth of the Spirit, and that these two births, when thus conjoined, constitute the one baptism in which we are born again. It will be noticed that Jesus had passed about thirty years of his life in privacy; and that during that thirty years, excepting perhaps that when about twelve years old, he was left behind at the city when his parents returned home. Then in conversing with learned men, doctors, lawyers, and others, he was enabled to convince them of the superiority of his understanding, to astonish them with his wisdom, his doctrine, and his words; but there was no other testimony from God concerning him; the testimony, then, was but a mental one,—a philosophical one,—such a one as many of us might receive if we heard a lad but twelve years old debating with and excelling the highest talent of the land assembled. It was wonderful, but that was all.

The Savior passes along for eighteen years more before there was any direct voice from heaven. At about thirty he awakens, perhaps, to the consideration that there is due from him a public acknowledgment before the people. We have heard the story so much repeated that I will state it briefly to-night: He went to his cousin, John the Baptist; John was baptizing then, and Jesus asked John to baptize him. John did not think himself worthy, and replied, "I have need to be baptized of thee, and comest thou to me?" The Savior replied: "Suffer it to be so now, for [you know the importance of that little adverb *thus*, "in this way," "after this manner," "by these means," "according to this form," "in and according to this method or plan"] *thus* it becometh us to fulfill all righteousness." Then John suffered him. That they went down "into" the water is very clear, because we read that they "came up out of" it. But when they came up out of the water, there seemed to be a conduit of light reaching from heaven to earth, and down through this streak of heavenly light came the voice sounding the words that we have already repeated twice, "This is my beloved Son in whom I am well pleased." For the first time since his birth of Mary did the God of heaven publicly own him—own him before the multitude. Now he declares him to be his Son; and, still further, declares himself well pleased with what he had done.

It is therefore quite pertinent, not only to the issue involved by his act and the requirements of the law, that we follow him, but also to and by all the facts surrounding it. If Jesus "thus" pleased God the Father, Jesus who needed no baptism that his individual sins might be remitted, how much more potent must *our* submission be, how much more necessary must it be. We are sinners, he was without guile; not even an improper word was allowed to escape his divine lips, and yet his utterances, "Father, I came to do thy will," and "Not my will, but thine be done," was equally the utterance of this the first public step of his life, as it was the express utterance when he was about to drink death's cup to its very dregs. I have thought sometimes when considering the Savior's life that I should be very much ashamed to declare to the people that I believe in Jesus, that I love Jesus, that I desire to be sanctified by the truth of Jesus, that I wish to become like Jesus, that I desire that the Father shall own me as he owned Jesus, if after these declarations should I ask one of his servants, "What must I do?" and he answer, "Repent, and be baptized in the name of Jesus

Christ for the remission of sins"—the apostolic answer—and I should demur, and query, "Of what good is baptism? of what use is your water? of what efficacy is or can this act be?" Or should, cavilling, say, "I want no water; I want the Spirit and the blood alone." I repeat, I should be ashamed to make such answers with the history of the action of Christ before me so plainly recorded as I have read it to-night. Nor must we forget one other fact: When conversing with some who seemed rather disposed, and yet, in some sense, indisposed to follow him entirely, Jesus taught them that except a man should take up his cross and follow him, he could not be his disciple; that where he, Jesus, should be, that man could not come.

I turn now from this consideration to notice the one that more particularly attracts my attention to-night. Jesus was the promised Son of God. We have heard him spoken of in two discourses, one of them very eloquent indeed, as the Messiah, the Redeemer of Israel, the One whose mission became the key that unlocked the mystery of all the ages, and from whom radiated the light and the truth to every age and in every dispensation of the world's history. And if it be really true that Jesus was the Day Star, the object of prophetic utterance, and they all looked forward to him indeed, then his own statement was verily true,—you remember it,—"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Again: "Had ye believed Moses, ye would have believed me: for he wrote of me." This our brother in his eloquent line of thought, has proved to be correct. Jesus was the object of prophecy from the first of the great line of Jewish prophets down to John the Baptist, his annunciator, he who was appointed to prepare the way of the Lord, as the messenger before his face, the one too, to whom he meekly submitted himself as a subject for God's grace; for so far as his manhood was concerned, this was necessary. Perhaps to meet the objection that otherwise would arise in your mind, I had better first state it. It may occur to you thus: "If you people are right, you Latter Day Saints, [and this applies also to the Disciple Church and perhaps to some others,] if you are right in teaching that baptism in water is 'for the remission of sins,' of what use was it to administer baptism to Jesus Christ, seeing that he had not sinned? Or perhaps some of you may have accepted the argument, or rather the suggestion of a previous speaker who, without making a lengthy argument, presented the thought, that whereas Jesus

took upon himself our sins, although he had no personal sins to answer for, he yet did by the act of baptism (provided as the remedy which God had prepared for sin's remission) fulfill the law. He had to do it for our sins, because he had assumed them. I merely refer to this because it has been urged by a brother. It was not, however, urged very strongly; it was a suggestion; as such I received it, and as such I hand it you to-night.

We safely venture one step further, for this is certainly correct. We are told in the divine record that "he took not on himself the nature of angels," but he took upon him our nature. Made a "little lower than the angels," he was in all points (think of this, O, what a volume of meaning!) he was "in all points tempted like as we are, yet without sin." And may I ask a question here without waiting for the answer? Do you think that the body which was made in all points like unto the body of other men of righteous parentage is that body, that Jesus which really ascended to heaven after the resurrection? You answer me, "Most assuredly." If the divine law, "Except a man be born of water and of the Spirit, he *cannot* enter into the kingdom of heaven" be true, and if it be true that when Jesus arose again he *did* enter into the kingdom of God, into the very kingdom of heaven where God himself rules and reigns, how could Jesus take his body there, for as it was made in all points like unto ours, although without sin, it was the body of a man, and unless he had first brought that body into complete subjection to the divine law and the divine will that himself had taught, it could not enter there. It is not always a question of the *actual* and absolute remission of the sins of the individual; for if it were, then we *must not* baptize until we are assured that the applicant *has sinned*, has broken some commandment of God. I heard a brother speak from this stand something that pleased me very much once during this reunion. It was, in effect, as follows: "I believe that to some of us it is natural to believe this glorious truth; my good old father and my good old mother loved this truth; they love it still; and," said the brother, "if there be any good in me, I derive it from them; in other words, I came honestly by my love of this glorious faith of Christ Jesus. I took it with my first nourishment; I heard it with the first hearing of a mother's voice; I was indoctrinated into it by the first prayers that left my father's lips as I knelt by him at the family altar; it was infused into me by the best songs I heard sung; and the first time my sister's playing on the organ had any effect on me,

it was when her accompaniment was to one of the blessed songs of Zion."

How many others like him! Is it not true that God has more than hinted to us the effects of union with each other, and consequent heredity concerning that subject we are interdicted from preaching about? I refer to the "gathering." Is it not evident when we read either the ancient Scriptures or the modern revelations, that one purpose which God had in view at the time the gathering was commanded, was to place his people together where they might not be subjected to all the annoyances and evils and temptations that association with the wicked engenders? that our children being freed from the contaminating influences of association with the wicked, whose seductive wiles, lusts, and sinfulness destroy, might grow up plants of righteousness and become plants of renown? And should this be so, then think of what shall spring from or grow out of it in the future. If our children are so instructed by us that when they reach the age of eight years they shall desire admission into the Church of Christ by baptism, it will encourage us. But did you ever hear or did you ever deem it possible that an elder shall first ask the child candidate, "My boy, how old are you?" and fail in his purpose? Listen: "I am eight years old, sir, to-day." "What are you going to be baptized for?" "The remission of my sins." "What sins have you committed?" And if the little fellow stop to think, and if he testify as I have heard parents testify, and as I am sure, in one or two cases at least, they were justified in testifying, "I never knew this boy to disobey me;" "this girl has never lied to me; when she did things that she knew I disliked, and I asked who had done them, she stepped forward with the frankness of true native candor, 'Papa, I did that.'" It perhaps may be, "I knew it was wrong, but I did not stop then to think of it;" or, "I did not know it was wrong." Now *what* shall we say to this child? Shall it be, "If you have not broken God's commandments, you *cannot be baptized*, because baptism is *for* the remission of sins"? Did you ever think of such an argument? No, No! I merely refer to it to indicate that while the preaching of the gospel to the *lost* sons and daughters of men is a *remedial* means in God's hand by which the downcast may be uplifted, by which those who are sunk through the weight of sin beneath themselves may rise to their own natural level, and higher, and higher, and higher still, until instead of being merely men and women after the fashion of this world they shall have been transformed into the likeness of Jesus, our ever blessed

type, the aspiration of every heart of the adult convert that loves God and his Christ, is this; and I am sure that if this be so with the once defiled ones, it is in a tenfold sense more strongly so with respect to the children that God has given to us, if we have studiously sought to develop their better natures.

Perhaps I have already said sufficient and more than sufficient upon this head; but there is still a question, and it is to me a very pertinent one, "In *whom* are these children blessed and in *whom* are we blessed by the gospel?" You answer that we are blessed in Christ Jesus. Are we not told by the best exponents of this gospel that the doctrines of Christ are indoctrinated into us, and we are thereby made children of God, or children of Abraham, heirs and co-heirs with *his* descendants, and that all the blessings of the Abrahamic covenant of promise and glory are ours with them? If, then, we be Christ's, we are Abraham's, for *in him* God has said all the nations of the earth shall be blessed; and if in Abraham, how shall we become the sons and daughters of Abraham? God has provided the means in what we call the gospel of his Son.

A brother who spoke here last week in referring to this matter said, "All the blessings of the covenant are spiritual." The people have mistaken the divine thought, and have imagined that while all the blessings of the Abrahamic covenant were literal and naturally appertaining to the earth, those under Christ are the higher and better, through which we are to become the inheritors of the spiritual blessings of the covenant. Now do you know that while I agree with that brother most fully, most completely, I question whether I should agree with all the conclusions of those who heard him; for to my mind the promise is twofold, and all through God's law and its divine unfoldment, its twofold character is plainly taught. I must not take too much time, but refer you to it briefly. We go back to the history of God's revelation of that wonderful code of laws that has since been so widely adopted as to form the basis of the most advanced governments of the world. The man of God, the one concerning whom God said "With him will I speak face to face," or "with him will I speak mouth to mouth," "face to face as a man speaketh unto his friend" was its giver. The Lord said: "If there be a prophet among you, I, the Lord, will make myself known to him in a vision. My servant Moses is not so." In the revelations given in our times this is reaffirmed, and the same thought in the New Testament is, that Moses as a servant was

faithful in all things, even as Jesus as the Son was faithful also in all things. The thought which I desire you to adopt in your own minds is the conclusion that it is an incorporated truth of the gospel that God in the law and Christ in the gospel are not at variance, and as a truth that you embrace it. I turn to the last book of the New Testament and read there that which fills me with hope, the hope that comprises the grand choral service to be held by and by,—not that of one hundred singers with a few instruments,—but one that shall consist of all the redeemed of the world from all the ages. Notice, this shall not be a song of temporalities, exclusively, nor shall it be a song of spiritualities, exclusively, but it shall embrace the high, spiritual, and ever-enduring qualities of that which belongeth to Christ; and it shall also embrace all the promises of this world that belong to Abraham; hence it is called the "Song of Moses *and* the Lamb."

Our brother that sits with us to-night, the one whom we recognize as the Bishop of this church, has his specific line of service, of ministration, and of duty. You and I who have studied this matter have given praise to God that in this wonderful dispensation of the fullness of times he has so beautifully conjoined these divine laws of the past and the future as that every man can become spiritual on the lines of thought and development possible to him, and under Christ can become spiritual like Jesus his Lord; while in the things of *this* earth he can be like Abraham, and by paying tithes of all he possesses, by dedicating them to the Lord God of heaven, the God of the whole earth, he does the works of Abraham, and the poor and the needy and all who are in distress may be cared for.

I saw a number smile at meeting to-day, and since the meeting have heard several refer to the speaker of the afternoon who, while he amused us, yet gave us some solid comfort and made us feel happy in the thought that the promise of Jesus attending the great commission was a promise pertaining to the *now* as well as to the *hereafter*; and when we were told by him that he should not have very much confidence in one who had promised to him that certain things should be had to-day or to-morrow and next week, while other things were deferred to some remote future, if he should so treat us as that we never received the things promised to-day or to-morrow, but still encouraged or tried to encourage by saying, "Though you do not get those of to-day, still hope on, hope on; those of eternity you will certainly receive when eternity comes." The brother says he could not have faith in one

who promised *thus*; nor can you. O, blessed be God; blessed be the Lord God of Israel; my heart says—and I know yours will respond—he hath remembered his people, he hath restored his covenant; he hath given us who remain on the earth a church in which are found the blessings promised, the promises fulfilled, the gifts prophesied of, the enjoyments grounded upon the groundwork of the past! He is also revealing the doctrines and means by which a still higher, a more noble, and a grander and more glorious manhood and womanhood may be reached when we shall attain to the full measure of the stature of Christ Jesus our Lord.

I remember talking with some gentlemen a few years ago at Sandwich—I presume Bishop Rogers will remember the circumstance—who had come there to advertise that in about two or three months from that date the end of the world would come. These men were earnest men. They had sold their farms; had divided their property; had said: “For the remaining two or three months our families will require so much per month; that much we will lay by, but all the rest that our property brings will we donate to the God of the whole earth that tracts may be printed and they and books be distributed to the people warning them that the coming of the Lord is nigh at hand, right at our doors.” Sr. Banta gave me permission to invite them to her house. They came up there to take tea with us. We had a long conversation about the subject of the advent and I said: “Gentlemen, you really must believe what you teach, if I understand you aright. Have you sold all you had?” “We have, sir,” answered they, “and we are as certain that the Lord Jesus will come in a few days, a few weeks, before three months at the farthest, as we are that we are talking to you.” I asked these gentlemen, “Have you considered what God has promised in order to prepare the way for his Son’s return?” and unfortunately, they thought, I brought up God’s promises to Abraham. “O, my dear sir, the Abrahamic covenant is all ended, all done away in Christ.” Ah, no! God has said concerning the ordinances of heaven, “If those ordinances depart from before me,” that is, if the sun can refuse to shine and the moon withhold her light, and if the stars no more appear, “then the seed of Israel also shall cease;” “then will I cast away the seed of Jacob, and David my servant,” and Israel whom he had chosen. Or, again, “Can a woman forget her sucking child? . . . Yea, they may forget, yet will I not forget thee.” “Israel, mine own; I will remember him, I will redeem him. I will bring him from the

north, from the south, from the east, and from the west; and I will plant him in the land I gave to his fathers.” Not one word of God’s promises can fail, and all these things, in substance, hath God promised. Those gentlemen tried to spiritualize these promises away as is customary. I told them I did not wish to deprive them, argumentatively, of any privilege or blessing or joy that springs from the thought of spiritualization, but we wanted the real word of God to abide, and to be received *just as it was given*, its promises to be hoped for, and all the blessings we can receive in addition we will be thankful for. They said they believed they represented the Church of Christ that was waiting his second advent. “Gentlemen, what is the organization of your church?” The answer was not a very clear one; it was only this, that they had a congregation wherever they could effect an organization. I inquired whether they had considered the question that the land of Palestine had to be redeemed according to prophecy; and whether they had also considered other wonderful prophecies of God’s word concerning Christ’s coming, and the relationship of our times to those prophecies. They thought they had. Time has proved their error, and to their loss. O, Latter Day Saints, there is no possibility of a mistake with us, if we allow the word to decide for us; it is so plain, so clear, so positive; there is no avoiding the conclusion that God hath declared himself, and he will fulfill his word to the letter!

I had intended to-night to give you some of these prophetic utterances, but I shall not have time; I will briefly refer you to one or two of the simplest. For instance; God told Israel, in substance, through Moses his prophet, “If ye shall keep the commandments and statutes which I have given you this day, then will I be with you; ye shall be my people, and I will be your God; the heavens shall send forth their rains, and the earth shall yield its increase, and all nations shall call you blessed. The reaper shall overtake the sower, so quickly shall your land yield; so prospered shall you be that the world will say, This is the nation which the Lord hath blessed.” But conversely, and in substance (read carefully Lev. 26th chapter), “If you neglect to keep the commandments and covenants I have given you, then the heavens shall be as brass and the earth as iron; ye shall plow but reap not. Your enemies shall be upon you and you will be scattered, yet in my wrath will I remember mercy.” One feature of this I thought to have enlarged upon, I can but very briefly notice: “I will chastise you seven times for your sins.”

By one system of interpretation we complete this prophecy from the time that that condemnation and prophecy commenced its fulfillment. This was in the year 721 B. C. when Shalmaneser, king of Assyria, came and besieged Samaria, and after three years and a half took it and led the ten tribes away. Now the Lord had said to them through Moses, "I will chastise you seven times for your sins." Three hundred and sixty five days is one year, a day as we have often heard is a prophetic year; seven times three hundred and sixty-five is twenty-five hundred and fifty-five. Now if you reckon seven times before Christ and bring your twenty-five hundred and fifty-five prophetic years down, what is the result? By taking Archbishop Usher's computation, his chronological tables, 721 B. C. from 2,555 years would give us A. D. 1834. But as we are told by the learned and as in the very margin of our Bibles at the commencement of our era it is shown that the year Anno Domini should be four years earlier than the date here given, we subtract four from 1834, and it leaves 1830 as the end of the seven-times punishment, or if we add the seven times of Israel's curse (2,555) to the year of their having been taken captive, A. M. 3,283, we have 5,838 A. M. from which subtract from Adam to Christ 4,004 and you have just 1834, of the Christian era, as a result of your simple figures. Take off here also the four years of the error of chronology, and in the year 1830 comes the end of the trials and tribulations of Israel and the commencement of the redemption of God's promises to them. This, too, is the divinely appointed year of God's work.

To illustrate, we turn to Isaiah twenty-eighth chapter, and we read there a very pertinent inquiry: "Whom shall he teach knowledge, and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breast." In other words, using the figurative language of the East, it shall be those who are not developed after the fashion of this world. Our brother on the other day quoted Zechariah, who testifies that he heard one angel conversing with another concerning the rebuilding of Jerusalem. Zechariah saw a man with a measuring line in his hand; Ezekiel saw one with a measuring line and a reed in his hand; both prophets saw the same man or angel. Zechariah heard one angel say to another, "Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." What is to happen? A young man is to be notified of something. One angel shall be sent to testify to an-

other. The young man shall be told that the day of Israel's redemption is come. This shall be after the seven times of affliction; and if we take the four years of Archbishop Usher's error from the seven prophetic times, it leaves us exactly the very year when the book that heralds Israel's redemption came out. In the very next chapter (Isaiah twenty-ninth) the description of the people is given thus: "They are drunken." Who? The people; they are spiritually drunk. "They are drunken, but not with wine; they stagger, but not with strong drink." What is the matter? "For the Lord hath poured out upon you the spirit of deep sleep." No more prophets among you. "And the vision of all is become unto you as the words of a book that is sealed, [the words of] which men deliver to one that is learned." You remember the whole story, that when the learned man should not be able to answer, the Lord would say, "Forasmuch as this people draw near me with their mouth, and with their lips honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

What is this work called? In the twenty-eight chapter it is said, "the Lord shall rise up as in mount Perazim, . . . that he may do his work, his strange work; and bring to pass his act, his strange act." In the twenty-ninth chapter it is called "a marvelous work," by which the wisdom of the wise shall perish, and the understanding of the prudent shall be hid. The time is also indicated by Isaiah 29: 17 where we learn it will commence when "it is yet a very little while, and Lebanon [Palestine] shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest." Mark carefully, it shall be but "a very little while" before Palestine is restored. God shall commence this wonderful work; a young man shall have a message from an angel; and when the young man receives that message, — the angelic ministry, — Palestine shall be barren. What are the facts? When the Palmyra Seer presented to us the book what did we find without and within? Without, that that year, that very year, the end of the twenty-five hundred and fifty-five years, or the end of seven times occurred, the very end to the year, remember. Within, we open that book and in substance read, that when this book shall go forth the Lord shall begin his work among his people Israel. I

do not give you the exact words but the thought; viz., that the work of the Father shall commence, by which he proposes to redeem his people and to gather them from all parts of the earth whither they have been driven during the "times" of their dispersion.

Brother Lambert has given some good help in his excellent paper; and among other things we have the testimonies which have come more recently from Palestine, as published both in the *Herald* and the *Independent Patriot* (Brother Lambert's paper) in addition. We have heard from a brother here, during this convention, that there are seventy-five thousand Jews now in the city that represents their old home. Only a few years since (it is less than twenty years ago) ministers laughed at our foolish fancy that the Jews should be redeemed and placed in their own land. A few weeks after a lecture of mine on Israel's return, a Chicago paper contained the letter of a Jew, in which he said, "The idea of our going back to Jerusalem! It is not the desire of Israel. The patriotism of the American Jew is to make America our home, our Palestine." Ah, thus spake the modern Jew and thus indorses the American Gentile on one hand; but contrariwise thus spake the Lord and the angel, "They shall return," and thus spake also (and prophetically) the heaven-ordained "young man," and *now* like doves to the windows they are gathering home; and O, blessed, blessed, ever-blessed thought, every word of the prophecy is true and is being fulfilled to the letter.

When I was in England on my mission, I preached in London in a temperance room one Sunday morning on Israel's redemption, when at the close of my discourse a tall, portly-looking gentleman crowded to the front; and as he came, quite a number of the people followed close after him. I thought that indicated discussion, but of course, did not know. The gentleman came forward, and reaching out his hand, said, "Your name is Forscutt, is it not?" "Yes sir." I, sir, have been to Palestine; I have lived in Palestine." I felt a little strange. (Were you ever in that condition? I had been telling what the Lord was going to do to Palestine, how God was redeeming that land and had said that the latter and the former rains *had* been restored as at first.) Now I listened while he said: "I was there before either the latter or the former rains were restored. I was living there *when they were* restored. I did not leave there until Palestine *had become* the most fruitful land mine eyes had ever seen." "Your name sir, please?" "George J. Adams." I asked, "Are you the one that

went out from here soon after the Prophet Joseph Smith's death?" "Yes sir," he said. "I believed, though I was disappointed in that work after the death of the prophet and patriarch. I lost faith, and yet I believed that the prophecies concerning this work must be fulfilled. My hope turned toward Jerusalem, and when I had influenced others, we went there." "Well, sir," I said, supposing I had known you, or had asked you to follow me this morning with a speech, what part of my discourse concerning Palestine would you have contradicted?" "None of it, sir. I not only would have indorsed what you said, but would have added to it. You not only have not stretched the truth, you have not told half of it."

After this, I met Professor Fowler and wife at Birmingham, and not only had the pleasure of listening to a lecture of the Professor's that confirmed all prophecy involved by the arguments of to-day, but some ladies, mutual friends of Mrs. Fowler and your speaker, sent me a note to meet the Professor at their house where personal testimony led to the confirmation of divine truth. I asked him, "Would you oblige me by giving one lecture on Palestine, its past and its present?" He said, "I will, sir, with pleasure." And I had the great satisfaction of hearing Professor Fowler (formerly of the firm of Fowler and Wells) publicly defend ancient prophecy. I cannot give you his words, but in effect he said: "The first time I went to Palestine I went as a Bible believer; but as I looked around upon its arid surface, its sterile fields, its bleak mountain sides, its rocky defiles, and lightly covered steppes; and as I looked at the quantity of *debris* on the side hills that possessed value, my faith was shaken. I thought of its exportations; I longed to test the famed Eschol grapes, the finest in the world's history that earth could grow. I failed to find them, and as I looked around me everywhere, I said, 'While I do not wish to disbelieve the Bible, I *cannot* look upon this land as it *now* appears, and believe that there ever lived upon it so numerous a people as the Bible represents to have lived there.'" As I listened, I waited; and I wondered. Perhaps in ten minutes the Professor came back; he had taken us over that country, had showed us Italy and many other places, for he was a fine descriptive speaker; but finally he took us again to Palestine. "This time," he said, "we will treat of our second visit to the Holy Land. As we reached the mount whence we could best view the mountains, valleys, and fields around Jerusalem, I said to my companion, 'What think you of this?' 'O, Professor, this is the grandest

sight I have ever seen. Where, now, is your unbelief?" I replied, "It is gone." Mrs. Fowler sat beside him, and I looked at her confirmatory smile, as nodding, she spake out, "It is true." "The second time I looked upon the chosen country," the Professor said, "its richness surpassed belief. Oh, how rich its vegetation! If I were simply to tell you to-night the weight of its grapes per bunch you could not believe me, unless prepared by previous testimony."

It is certainly true that God has fulfilled his promises and more than restored to Palestine its former, fruitful heritage. What say you? This word of God is true. And now, my friends, I ask in conclusion, have I any skeptics here? If I have, permit me to say to you, if you will take this blessed book (the Bible) and will carefully examine it—examine it in the light of history—take side by side with it that other peculiar book called "The Book of Mormon" and side by side with this book another called the "Book of Doctrine and Covenants," and will meet with me, I will spend a day with you if you like, or my brethren would do the same, I will guarantee something (and I feel perfectly safe in making the guarantee), and that is, that there is not a single prediction in this book that the time for the fulfillment of which has come and evidences are available, but what we will demonstrate as having taken place, as taking place, or as one the preparations for which are now going on. It is so exact that it astonishes me all the way through. It is wonderful! wonderful! Note any suitable part. The great power that shall come from the north, for instance. Why, look at Russia now, see what she is doing; what are her orders, her bills, her ukases, her extraditions, her policy against God's Israel? Think of the poverty of the suffering of Russian Israel. "He shall come down from the north and his people with him." Ezekiel foretells us of his work, and through him the Lord says in marginal reading of 39: 2: "I will draw him back with a hook of six teeth." Think of it, skeptic, near six hundred years before Christ the allied army of nations unborn are prefigured: England, France, Sardinia, Greece, Egypt, join with Turkey to repel the Russian chief prince of Meshech

(Moscow) and Tubal (Tobolsk). The hook of six teeth, led by the English army, when about to go out there with the expectation that they would quickly subdue Russia and bring back the honor and the renown they expected, a youth in prophecy said: "It will not be fulfilled; they will die, hundreds of them; not by the sword points, nor by the bullets of the enemy, but by disease and even by want. The ships that take out the large amount of support for them will sail in vain; for, otherwise, those in charge will fail to make connection, and hundreds and hundreds of the army shall perish for lack of food."

To return and repeat: "I will put a hook of six teeth in his jaws;" they were Turkey, one; England, two; France, three; Sardinia, four; Egypt, five, and that other little power that has since come into notoriety, Greece, six. God showed to the prophet four horns, and he said: "These are the horns which have scattered Judah, Israel and Jerusalem;" and then he showed him four carpenters, and said: "These are come to fray them, to cast out the horns of the Gentiles which lighted up their horn over the land of Judah;" that is, they are the carpenters that shall rebuild God's house. The Queen of the Isles that sits upon England's throne, made one of Israel's sons to be her prime minister. It was ordained that Israel's sons shall re-ascend, and blessed be the land that first gave the ascendancy, and their full rights and privileges, those inhering and that belong to them. Those that bless Israel, God will bless. England has done nobly in this matter. The Eastern Question involves Israel and Israel's helper, and in the blessed nation of free America shall be the support she will need, when that prince of Meshech from the north comes. But when the great giant shall make his *last* great effort for eastern and world-wide supremacy, the Prince of Princes shall strike the final blow for his people, and an earth rejoice in Israel's redemption and join in the great chorus, "Israel is free!" That is right at our doors, my friends. Come and examine this blessed book and this blessed testimony, and you will find if you will do so calmly and prayerfully, that God is on our side. May he help you by his Spirit to receive and follow, to embrace and abide his truth, in Jesus' name. Amen.

(SERMON SERIES.)

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, JANUARY 21, 1893.

[Reported for the Herald by Belle B. Robinson.]

SERMON BY PRES. W. W. BLAIR,

DELIVERED AT THE

GENERAL CHURCH REUNION, LOGAN, IOWA, OCTOBER 16, 1892.

Subject, THE FUTURE STATE.

AFTER reading the forty-ninth Psalm the speaker said: "Man that is in honor and understandeth not, is like the beasts that perish." It is in regard to obtaining an understanding in respect to the purposes of God with regard to our creation, the pilgrimage through which we are passing in this world, his will, and his administrations and purposes with regard to the future of man, including what relates to the intermediate state, the resurrection state, and the celestial glory, that I now undertake to speak. Here is a basis so broad that we shall not think to cover it with anything like a careful analysis, a thorough discussion, in the one hour that is allotted us this morning, but shall simply present some important facts that tend to bless for the life that now is and that which is to come.

As a religious body we believe that God designed and decreed the creation of man before the foundation of our earth was laid; that he foresaw the vicissitudes through which man would pass in this life; that he provided means for man's present happiness and welfare, also for the religious service that man should render unto him in this life, and provided likewise the way and means by which to make men happy in all its fullness in the life that lies beyond the grave.

Furthermore, we believe that God has made no mistakes in his works; that wherever mistakes are found they are traceable to man—to the perversity of the human heart, or to the lack of understanding on the part of man. We believe still further, that all the race of mankind, (and we would to God that all mankind everywhere could hear it,) with the exception of one class—and they we believe will be few in number—will be benefited and blessed by virtue of having been brought into this world and passing through the experiences of earth life. And we furthermore believe that man will be benefited

and blessed in proportion to his diligence and faithfulness to the principles of truth and righteousness as manifest in his own conscience, in the light of God's word, in the strivings of the Spirit, and in the revelations of truth environing the pathway of his life.

We are aware that is a broad view, that it is widely different from that of our fathers in days past and gone, but the prophet has declared that the time would come when people would say, "Our fathers have inherited lies, and vanities, and things wherein there is no profit." What we want is truth, the truth ordained of God; for that it is that blesses, makes anew, and saves the sons of men both in the life that now is and in the life to come.

It would seem in reading the history of the past, and observing as we may at the present, that God has implanted in the human soul a longing after life, and an intuitive belief, a perception if you please, that there is a life that lies beyond the grave; and at the same time he has impressed upon the souls of the sons of men in all ages of the world that their future condition will depend largely upon the conduct and character exhibited by them in this present life. This becomes a mighty means, a mighty incentive, a mighty uplifting force in leading men from the ways of error and evil into the ways of truth and righteousness. And had we time to trace the history of the past in detail we would discover that mankind everywhere, in every period of the world, have given evidence of their belief in a future life. The ruins of Babylon and Nineveh that have been but recently exhumed, open their stony lips and speak out in no uncertain words telling the sons of men that that people, who were skilled in the arts and sciences in a very remarkable degree, believed in the future life. Their hieroglyphics and other sculpturings

are of such a character that no one can mistake the fact that they believed in the life that lies beyond the grave. And when we come to holy writ, the clearest evidences abound in the Bible that God's people believed in the life that lies beyond this present one. When good old Jacob found, after he had spent a hundred and twenty years of pilgrimage, that he was about to pass away, he said: "I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebecca his wife; and there I buried Leah." You discover from this what was the sentiment of that inspired patriarch when death should have done its worst for him in this life, that it would simply remove him to the estate of his fathers.

But now when we come to America, we learn from the traditions we have of the nations who once inhabited this continent, and likewise from the archaeological discoveries now becoming apparent, that the peoples who once inhabited North, South, and Central America believed, as with one common consent, that God had ordained that man should live beyond the grave. They likewise believed in the resurrection of the dead, of which we shall speak at length in due time. I mention this in order to refresh the minds of my hearers in regard to what God has inspired in the human soul in all the ages past, whether it be with the enlightened and civilized nations, or with the barbarous ones, implanting within them the innate consciousness that there is a life that lies beyond the grave, and that there are conditions of being which lie beyond that shall be determined by our conduct in this present life.

We believe as a religious body that mankind will be raised into conditions in the future life that shall be suitable to their deserts according to the judgment of a just God. And as a consequence, when we come to the resurrection of the dead, we find that mankind is to be raised as the great apostle of the Gentiles teaches, that, "As in Adam all die, even so in Christ shall all be made alive; but every man in *his own order*: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and

power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Then there shall be no more death. The story of a future life is taught in the Holy Scriptures from Genesis to Revelation, and great emphasis is given everywhere in God's word to this fact, that the Lord God will judge and reward mankind as *their works* shall be.

I am aware the time has been in past ages of confusion and mysticism that have preceded us, and that it largely obtains to-day, that it is by faith and *faith alone*, that man is to become reconciled and recommended to God. We do not believe the doctrine! We believe it a reproach on the Almighty! On the contrary, when we examine God's word both with reference to the world that is without, and those that are within the fold, God judges and rewards them according as *their works* shall be, and this even to a large degree in this present world. Here is one instance that I may cite that will serve to illustrate this: There was a man down at Cæsarea, one of the worthy ones of earth, a noble man in fact if not by title. That man feared God with all his house; he prayed to God always; he gave much alms to the poor; and yet, mark you, he was a heathen man. He was neither Jew nor Christian, and the probabilities are that he had no faith concerning salvation in Jesus Christ. An honorable man of the Roman army, a centurion of the band called the Italian Band, and so important were his prayers, his almsgiving, and his upright life, that he charmed the very angel of God down out of paradise. And the angel said to him: "Thy prayers and thine alms are come up for a memorial before God." He was a heathen man, made no profession of the Christian religion, neither to the Jewish doctrine; yet God was watchful over him and recognized his prayers and his kindly deeds among the sons of men. Note well this testimony, taken from holy writ, establishing the fact that God's watchcare is over all his work, whether they be Christian, Jew, or Heathen, and that he proposes to reward every man according as his works shall be. The angel said to Cornelius: "Now send men to Joppa, and call for one Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do." He was not in a saved condition fully, although God loved and honored and blessed him and sent his angel to tell him where he should go in order to find the truth in its fullness, that which should bring ultimate and complete redemption to him. I remark again, we as a religious

body believe that God will judge and reward the entire human family according as their works shall be. And furthermore, there will be no man, no woman, no child that has ever breathed the breath of life but what will have been benefited by the experiences of the life through which they pass, in some degree at least, except it be they who have attained to the knowledge of the truth and have maliciously and willfully and persistently resisted the light of God. For such there is no redemption in the world that now is, nor in the world to come. Remember what Jesus taught in this regard, and what the apostles taught in their day. For such we are not to pray. It was said of Judas Iscariot, by the Master, "Good were it for that man if he had never been born," and the easy implication is, that it were better for all other than the class that Judas represents to have lived. What a comforting thought this is when compared with the dogmas, of which we heard in some small degree last night; viz., that all who are not privileged to hear of Christ in this world, and those who make no profession of religion in Jesus Christ, have all gone down to the seething sea of fire to suffer in agony, pain, and darkness, throughout the endless ages of eternity! What a contrast between the two! Which one is it that reflects the love, the wisdom, the care of God and his enduring mercy? In holy writ we are told that in proportion as man lives near to the commandments of the Almighty, as he walks near to the light of God, he shall be blessed in it; and that this appertains to the man outside as well as to him that is in the fold. But when man comes into the narrow way, into the gospel church and fold, the very sunburst of heaven will light up his pathway and lead him onward and forward until he shall be saved in all the fullness of celestial glory, and be made one with Jesus Christ in dominion, in power, in majesty, and in glory. Such are the teachings of holy writ. Wonderful promises! all-glorious scheme! If this were simply a matter that had been proffered by the sons of men, we would think it impossible that men could ever attain it. But God is able to make us partakers of that salvation and glory and dominion.

We learn furthermore, in God's word, that when man shall have passed through this world's experience and enters the silent waters of death, if he is a righteous man he will pass into the paradise of God, into the condition that was known to the Jews as "Abraham's bosom," as you will learn by consulting Josephus, the Jewish historian, who says that that condition is one of peace, of restfulness, and a comparative degree of glory and honor. There

man attains to further knowledge of God and moves forward in the way of progression that shall fit him for still higher conditions in the resurrection of the dead and celestial glory. You remember that when the penitent thief was perishing with Jesus upon the cross on Calvary he said: "Lord, remember me when thou comest into thy kingdom," Jesus answered him and said, "To-day shalt thou be with me in paradise." The word *paradise* signifies a condition of safety, of purity, of rest, of peace; a condition of blessedness. That was the meaning of the word in the times when Jesus used it, and this may be further seen where Paul says: "I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for man to utter."—2 Cor. 12: 2-4.

Now that individual must have been righteous and holy in order to enter into paradise bodily, or by his spirit simply. It signifies this, nevertheless, that it is a condition of light, of blessedness, of honor, in the way of salvation. And in the Revelation of St. John Jesus said: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." It was there then; and you discover that this was an honor, it was a blessing in the form of a reward for diligence and faithfulness in enduring unto the end in Christ Jesus our Lord. We believe that when the righteous dies, he passes into that better state, the intermediate state. The little child that goes to school enters first into the primary department, passes through that, encountering a great many trials and disappointments, and by and by if faithful, he steps forward and goes into the intermediate department. So it is when the righteous pass from this present life; they enter into that better condition, that higher degree of being where there will be greater manifestations of God's glory in knowledge and power and blessedness than man can attain to in this present world. And it is in view of this, without a doubt, that Paul wrote to the Philippians as he did, saying he had "a desire to depart, and to be with Christ, which is far better." He yet had a desire to labor in the interests of the church and comfort the tried and troubled saints of his time, but he knew by his experiences, and by the revelations of God, that just beyond the Jordan of death there were better conditions for him, more choice con-

ditions for him than he could possibly attain in this present world.

Now we believe, on the other hand, in regard to those that are not righteous; we believe all will be blessed by this passage into the beyond,—benefited and blessed,—and enter into conditions of happiness and progression, unless it should be the incorrigibly wicked. There are a great many wicked, and they need discipline for their own good, for the good of society, and for the vindication of God's government. When those that are not righteous in the sight of God pass away, they enter into varied conditions, and they are conditions of discipline; they are under the chastening hand of an all-wise God, and that for the very purpose of bringing them to an acceptance of truth and righteousness; for the punishments of God in the world to come, as they are in this present world, are administered with reference to man's reformation, to recover him from the evils of his ways and bring him to the standard of truth and righteousness and obedience to the government of God. All along from the days of Abraham until the days of John upon the isle of Patmos you may see this. I may give you one instance: We read of an individual named Jonah who was sent on a mission, and he substituted his own wisdom for the commandment of God and turned aside to go into another city. The vessel on which he was going was storm-tossed, the sailors aboard that vessel were troubled in their hearts, and they cast lots to learn if they could what the cause of this trouble was, and they found that it was with Jonah. They tossed him over the vessel's side, and God had prepared a great fish which swallowed him. Now, my dear friends, Christ indorsed that story about Jonah, and likewise repeated it as a symbol of what he would pass through in death and in the resurrection. Now we come to the purposes of God in respect to Jonah's experiences in being thus swallowed by the fish. Afterwards, in writing his book, Jonah says: "I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice."

And what does this signify? The word *hell* as we find it in King James' Translation is usually *sheol* in the Hebrew, and signifies the state of the departed. "From the belly of hell cried I, and thou, Lord, heardest me." From this we may learn something of the designs and purposes of God's punishment. Jonah repented of his evil course and resolved to keep the commandment of God, and in due time he was delivered from hell, and he then went on his way and proclaimed the word of God. From this we discover what is true in all

holy writ, that God punishes the sons of men in order to reform them and recover them from the error of their ways, and teach them obedience to his commandments. And we teach what the Holy Scriptures teach in regard to those that go down to hell, that it is for their punishment and reformation that they may be chastened and brought under the government of God, and that when that is effected they will be made sharers of some degree of glory according to the mercy and just judgment of God.

Paul declares in 1 Corinthians 15: 41, 42, that in the resurrection of the dead "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." And that glory, mark you, that is symbolized by the stars, is just as varied as the light emitted by the starry world on the brow of night. You see this idea agrees precisely with the fact of God's judging and rewarding all mankind according as their works shall be. They that come to Christ according to his gospel and embrace it in its fullness and power, live in harmony with the best light they have and *retain* the Holy Spirit, they are made "heirs of God, and joint heirs with Jesus Christ;" that is, equal heirs with Christ Jesus our Lord, inheritors of all things that the Father hath; so that whether it be "the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." That same apostle tells us about the wondrous glory for which the Saints were striving in his day. He lacked language to depict the beautiful glory, the majesty and the dominion of that blessed state, but he tells us something of its exalted excellence when he says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for those that love him. But God hath revealed them unto us by his Spirit." Man can never conceive the grandeur, and purity, and refinement, and the glory and dominion that is prepared by God for those who love him and keep his commandments. This condition, we understand, pertains to that celestial glory to be given those who, having been buried with Jesus Christ by baptism into death, rise into newness of life and receive "the gift" of the Holy Spirit, serve God in righteousness, and continue to *retain* that Holy Spirit down to the end of their days. It appertains also to innocent children, likewise in some degree to those who have lived to the very best light they have had, and like the worthy ones in the past in the heathen world have

sought to shed what light and truth and blessedness they could upon their fellow man and thus glorify God.

I remember reading in the writings of the Seer where he said that upon one occasion when he was seeking God by prayer, the heavens were opened and he saw the burning gates through which the children of God will pass into celestial glory, and he saw his Brother Alvin there, one that in this life had never obeyed nor heard the perfect gospel. There he saw others likewise who had not obeyed the gospel in its fullness in this life; and the voice of the Spirit came to him saying, "All those who have died without a knowledge of this gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts." How just! how gracious! how grand! How blessed is this presentation of the far-reaching plan of redemption in Jesus Christ our Lord! We believe this, my dear friends, and we teach it.

I now want to speak in regard to the condition of mankind as it shall be accomplished in the resurrection of the dead. In these days very little is taught in regard to the resurrection of the dead, and yet the Bible abounds with it; it was one of the most distinguishing features of Christ's doctrine, and it was the consummation of his work,—the resurrection of the dead and his ascension on high. You all recognize this fact when I suggest it to you. But in the lapse of time, when apostasy had fallen upon the church and darkness had pervaded the minds of men everywhere, this glorious doctrine of the resurrection of the dead was dropped, went into disuse, and the pagan idea of man passing on into the spirit state and forever remaining there,—that became the prevailing sentiment of what was then called the Christian world. And hence, in the revival of God's work in these latter days, it was and is proper and right that there be a revival of that doctrine and every distinctive feature of it; for there is none more prominent than that which relates to the resurrection of the dead.

Philosophers may tell you that there can be no resurrection of the dead; skeptics will tell you the same; and faint-hearted Christians may tell you that there can be no literal resurrection of the dead. There are a great many of that kind of Christians who will change and pervert the word of God in order that it shall not teach the

literal resurrection of the dead. But yet it stands here revealed in God's blessed word, as plain as language can make it, that there shall be a resurrection of all the dead. "Why"—as Paul said to King Agrippa and others—"Why should it be thought a thing incredible that God should raise the dead?" You know that you live to-day, and is it a greater stretch of the power of the infinite God that you should live again than that you live to-day? You know you have a conscious existence, separate and distinct, the exercise of your powers, while you exist by the power of God. Again I remark, it is no greater stretch of divine power that man should live again than that he lives to-day! But where are the evidences of it? If we look into nature there are a great many things that suggest that a man may live again. As springtime and summer, clad in beauty and excellence, succeed the winter with all its rigors and its desolation, this in itself is a symbol in some degree of the race of mankind living again. Again when we see the progress made in the material world as well as the spiritual, that of itself is suggestive of man's living again, and living in conditions that are far beyond and superior to what he now enjoys. Nothing in nature, I remark, when you consider it aright, amounts to an evidence against the literal resurrection of the dead or that man shall live again. And when we come to God's word,—and that is the final arbiter in respect to this matter,—when we come to that the testimony is clear and conclusive that, if a man die he shall live again. This is just as true as the voice of God by the prophets; just as true as the voice of God by Jesus Christ; just as true as the teaching of the Holy Spirit by God's servants and apostles. And all this is confirmed by the testimony which God by His Holy Spirit communicates to all those who receive the gospel and live it faithfully. It is true in God's word that, "as in Adam all die, even so in Christ shall all be made alive; but every man in his own order." Jesus said when here on earth, as you will find 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." The testimony of Jesus, and of Paul, are identical in regard to this matter. You discover that *all* that die shall live again.

We turn back now to the Prophet Isaiah, chapter twenty-six, where God says to Israel by the mouth of that prophet: "Thy dead men shall live, together with my dead body shall they arise. 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." Mark you, here is a prophecy that reaches the entire race of mankind, from the most righteous and noble personage that ever graced the footstool of God, to the humblest, and, indeed, to the vilest and the worst! All men shall come forth from their graves to be judged according as their works shall be. And passing on, we find the same sentiment taught in the Revelation of St. John; for in the 20th chapter of that book we see that they that are in Christ Jesus will rise at the beginning of the thousand years' reign: "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." "But the rest of the dead lived not again until the thousand years were finished. This is the *first* resurrection;" that is, in point of time and in point of rank likewise.

After the thousand years are ended, and "a little season," then comes another resurrection; then comes the time when "all they that are in their graves shall come forth;" "death and hell" (hades) shall deliver up their dead, and they shall be "judged every man according to their works." That is the last resurrection; and at that time when the judgment shall sit, they whose names are not "written in the book of life," and are therefore heirs of life and immortality in some degree,—they are to be "cast into the lake of fire" which "is the second death." That class we understand to be those who have had an opportunity and have attained to the knowledge of the truth, and maliciously and persistently rejected that truth and rebelled against the government of God. For such there is no redemption, either in this world or in the world to come, as Jesus, and Paul, and others teach us.

How will the resurrection of the dead affect us? Paul says, in discoursing upon this, that our bodies in death are laid down in corruption, in weakness, and mortality, and that on the other hand they will rise in incorruption, are raised immortal; and that whereas they go to the grave a natural body, they will be raised a spiritual body. Such are the teachings of holy writ.

We now go back to the days of Jesus for a precedent that shall govern us in the further consideration of this matter. We learn that when Jesus was crucified in fulfillment of prophecy and of his own words, after he had laid in the grave for three days and three nights, he took his body from the tomb. We read that on the morning of the third day an angel of God descended from on high, robed in

white, whose appearance was terrible, and "at whose presence the keepers fell back as dead men." The angel rolled the rock away from the mouth of Joseph's tomb, and Jesus, clad in immortality and eternal life, the pledge and the pattern of the righteous dead, came forth. Mary and others of the women saw him, afterwards the eleven apostles, and after that a great many of the saints saw him; and Paul tells us that "above five hundred brethren at once" saw Jesus,—saw the risen Savior. I think it very probable that these were five hundred ministers, but that does not matter. Here was a great cloud of witnesses, added to the apostles, concerning Jesus having risen from the dead. How truly did Jesus say "I am the resurrection and the life." Blessed thought! Christ Jesus has purchased eternal redemption for man, and has given assurance to the race in that he arose from the dead, that he will raise all the sons of men in their own order, that they may be judged and rewarded according as their works shall be. Blessed assurance!

We now take the person of Jesus Christ. He exhibits himself in the midst of his disciples. He was in the form, just the same form he always had before; and when his disciples,—probably in a rather dimly lighted room at night,—when they saw Jesus some distance from them in the room, they were affrighted, and supposed he was a spirit. Does not this teach us that those disciples who were with Jesus Christ over three years thought that a spirit was in the same form as man? They thought he was a spirit, and Jesus knew it, and he said to them, "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." What, then, in regard to this precedent? What in regard to this pattern of the resurrection of the dead? This man Jesus stands the pledge, the assurance, and the wonderful and all-glorious pattern! How with him? In the resurrection of the dead he had a body of "flesh and bones." "Handle me, and see." He said to Thomas, "reach hither thy hand, and thrust it into my side; and be not faithless, but believing." Afterwards he ate "broiled fish and honey-comb" with some of his disciples, and likewise ate with the two disciples that were journeying from Emmaus.

Passing on to the time when Peter took the gospel to the Gentiles, he preached unto them the resurrection of the dead through Jesus Christ, and declared that Jesus was raised from the dead in fulfillment of prophecy, and said: "Us who did eat and drink with him after he arose from the dead." How literal! How real! To

me, my dear friends, the resurrection of the dead is just as literal, just as real as that we exist corporeally and distinctly to-day. And, thank God it is, if we are found faithful, in a far more advanced condition than we can ever attain in this present world of mortality.

This life is where we are being educated and developed, where we are being chastened and tried, where we learn in regard to the government of God and the dispensations of the Most High. This is a state of humiliation, and holy writ declares that for this resurrection of the dead man was created: "He that hath wrought us for the selfsame thing is God." Christ Jesus is the pattern and the pledge of the resurrection of the dead; he ministered in his resurrected body in the midst of his disciples, went out and in among them for forty days, and finally took them out upon Bethany and there, when he was giving them his parting words, his last counsels while with them here personally on earth, a cloud of light and glory came down out of heaven and the glorious chariot bore him away into the heavens! I am not surprised that the apostles were filled with wonder and astonishment at the blessed vision, seeing Jesus pass up into the heavens above. They had been with him through all his wonderful ministry; they had seen his power; they had partaken of his love; they had seen the marvelous display of God's wisdom in him as no mortal had ever exhibited before; they had seen him in his resurrected condition after he had suffered the ignominy of the cross; they had been with him forty days and forty nights receiving words of knowledge and wisdom from him, and now when he passed into the heavens, it is no wonder they gazed in astonishment. Two angels stood by them in shining raiment and said to them: "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." Blessed thought, always the hope of God's people in every age of the world, that Jesus will come in glory! When he comes he will be crowned, and will take the empire of the world and reign King of kings, and Lord of lords. He ascended into heaven bodily, with the same body he took from the grasp of death, the same that laid three days in Joseph's new tomb. There is the pattern, and it applies directly to us. It is a testimony of the fact that the resurrection of the dead shall be literal, real, and tangible; that we as separate entities and conscious persons will be thus brought into being again, just as much so as we are conscious beings to-day.

Afterwards Jesus appeared, but it was in glory,—he had ascended to his Father and been glorified. A young man, very zealous for the Jewish faith,—reared at the feet of Gamaliel, one of the most celebrated doctors of the law,—honest and zealous, but believing Jesus was an impostor, was going hither and thither in various towns and cities persecuting the Christians. He finally went down to a neighboring city, and as he drew near to that city, suddenly, about noonday, a light shined round about him and Saul was smitten to the earth by the glory of that light, and a voice said to him: "Saul, Saul, why persecutest thou me?" (he was persecuting Jesus when persecuting the Christians,) and Saul cried out, "Who art thou, Lord?" "I am Jesus of Nazareth whom thou persecutest," was the answer. And Saul, trembling and astonished, said, "Lord, what wilt thou have me to do?" And the Lord said, "Arise, and go into the city, and it shall be told thee what thou must do." He went, and after he had reached the city, Ananias came to the house where Saul was, 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 9:1-18. And Saul arose and was baptized and washed away his sins, that he might as an obedient child of God, call on the name of the Lord (Acts 22: 16). Notwithstanding he had been marvelously blessed in his conversion, until baptized he was still out of the ark of safety; he was not a member of the family of God. Saul had this vision of Jesus Christ in his glory, and that glory was so splendid, so powerful, that its light smote him with blindness!

Again, we go to the Revelation: John was upon the isle of Patmos. We read in the first chapter where John says he was "in the Spirit on the Lord's day;" he heard a voice behind him, and turning to see who it was speaking, there he saw a wonderful vision, in it the "seven golden candlesticks" as was had under the Mosaic economy in the tabernacle and temple. He saw a personage standing in the midst of the golden candlesticks, and he says he was "like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters; . . . and his countenance was as the sun shineth in his strength." And who was this? It was Jesus; the risen, the glorified

Jesus! And how does this apply to you, my dear friends? How does it apply to Latter Day Saints? It should be hailed with joy by anyone who has confidence in Jesus Christ as the Savior, for Paul says he "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." God has the power; Christ has the power; heaven has pledged that our vile bodies, if we are found in Christ Jesus, shall be fashioned like unto Christ's. What a blessed thought! O, what a beautiful vision flashes in upon the soul as we contemplate the glory of the redeemed! Think of it! Millions, and millions, and myriads of redeemed ones clothed with celestial bodies, radiant with light; bodies pure, powerful, and as literal and real as the bodies we bear now, and "fashioned" like unto Christ Jesus' glorious body! Christ is able to do this; God is able to do it. Do not doubt it, my dear friends.

If you examine the works of nature,—as we sometimes do,—and reason from what we see to that that is unseen, we can very readily gather arguments and proofs that will support us largely in the grounds we occupy. I take, for instance, a little seed not larger than a grain of sand; I plant it in the earth, and under favoring conditions of light and heat and moisture, it germinates and sends off a little stem, and by and by a little stalk; and presently it branches out, its branches spread, then come the leaves, and in due time there come the buds, and by and by the buds burst and the flowers appear, fragrant and rich and beautiful in their development. It is the work of the infinite God. Under the fostering care of the Almighty, under the laws of germination, the little seed grows and develops and expands until finally an object of beauty and excellency is presented to us in the open flower. The white lily with all its purity, and the brilliant "lily of the valley" all spring up and develop from those very lowly and insignificant conditions. And if God does so much for the plant of the field, pray tell me what he may not do for the human soul,—that soul that hungers and yearns and longs for and sometimes sacrifices even life itself in order that it may attain to life everlasting! Is not God able to satisfy this longing, and to give to man the object of these inborn yearnings?

Yes, thank God; the power is with the Almighty, and we should never distrust him. God is able under the gospel economy, under "the law of the Spirit of life in Christ Jesus," to transform and fashion these vile bodies that they shall be as glorious, as all-powerful, and as blessed as the body of Jesus Christ our Lord.

I beg of you, my hearers, in the name of Jesus Christ, to be reconciled to God through Jesus. I beseech you to embrace the gospel and to live it faithfully. And you that have made the profession of Jesus Christ, I exhort you in his name to not let this great salvation slip. What would be your condition in eternity,—and eternity knows no end,—to look back upon life here, its opportunities and privileges, and think upon the invitations extended to you to love God and keep his commandments that you might attain unto all this blessedness and joy, and yet find yourselves without them, and yourselves short of them,—to find that you have forever let them slip! And what is to be done? We answer you in the language of Jesus Christ, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Heaven has ordained these conditions. Paul in the 6th chapter of his letter to the Romans says: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." "We are buried with him by baptism into death." As Jesus was buried in the tomb, in the midst of his enemies, so man must be "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." We go down into the cold waves and receive baptism according to the example and appointment made by Jesus Christ, thus showing by our obedience our fidelity to God and our faith in the redemptive plan. There is another condition and this you will find mentioned by Saint Paul in the 3th chapter of his letter to the Romans where he says: "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."

May God bless you and inspire your hearts to walk in his ways and secure life everlasting and the fullness of celestial glory, in Jesus' name. Amen.

(SERMON SERIES.)

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, FEBRUARY 4, 1893.

[Reported for the Herald by E. Stafford.]

SERMON BY ELDER JOSEPH SNIVELY,

DELIVERED AT LAMONI, IOWA, JULY 10, 1892.

Subject, **GOD'S WORD OUR GUIDE.**

THE preacher read a portion of the twelfth chapter of Romans, commencing at the ninth verse: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer, distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

This is a portion of Scripture that I wish to use as the basis of what few

remarks I may be permitted to make to you people this morning. If I have liberty I will try to interest you, and if I have not liberty it will not be my fault. I want to say that if I did not verily believe with all my heart that this was God's divine word and that the great God of heaven so inspired men to give this record to the children of men, I would not occupy this stand this morning. And my reasons, some of them at least, are these: In my limited experience among men, those professing to be the followers of Jesus Christ, those claiming to be ministers of the word, seem to be at variance with the doctrine contained therein, both in teaching and in their demeanor. The spirit that seems to characterize the religious world to-day seems to be so foreign to God's word, to God's pattern, that I must confess, had it not been for the goodness of God in making manifest his divine will and word, in a measure, to me, I would be lost. Yes, I would be in darkness, so far as seeking to worship God in any sense of the word is concerned. I could not do it. I am thankful, then, that the rays of divine light have entered in upon my soul, and revealed to me to a certain extent that God's word is true; that he has a people seeking in their weakness to worship him in Spirit and in truth.

It seems to my mind, this morning, that there are two necessary things that we as a people and as a church should observe, and should be better acquainted with. The first is diligence in becoming acquainted with the word of God (and when I say the word of God I mean all that God has given to the sons of men), for this reason: I learn that the Lord doeth nothing among men save for their good, for their benefit, and that wherever we find in all the field of research the word of God and occupy in that word, we know that God has preserved it for our good, and it will benefit us individually and collectively. It cuts no special figure where we find that word, what name the volume of the book might be that contains the word of God. The next is, that we should try, if possible, to live in harmony with the lesson I have read this morning; and we know that if any man or woman will follow the instruction herein given, it will better their condition. It would make a heaven on earth for all mankind; it would better the condition of all mankind everywhere, because it teaches them to do unto others as they would wish others to do unto them: and to your speaker's mind this is the highest type of God's revelation to man. Jesus when here upon earth uttered that language. There is nothing more sublime than that, "To do unto others as we would have others do to us;" and the lesson we have contains some grand truths. It teaches us to ever keep a spirit of humility; it teaches us to not place ourselves in the front to be seen, and known, and noticed of men; but it teaches to prefer our brethren and sisters and all the race of God who are seeking to imitate the character of the blessed Redeemer, in honor, before ourselves. And a person in possession of the Spirit that gave

utterance to these lines will be patient with an individual, no matter how he may oppose the truth that is presented to him; he will cultivate also, and seek to be possessed of that spirit of humility that characterized the person of Christ when he was here among men, as the great Master-teacher of the race.

I am satisfied of this fact, that there can be no man or woman too well acquainted with God's word; and if you are not satisfied of it this Sabbath morning there may be some of you who will live to see the day that you will be satisfied. A lack of this has been the cause of great distress and trouble among the people of God. We have the history of the past to prove this. If there had been better heed paid to the word of God in the very beginning of this latter-day work, by the people of God, there would not have been that amount of darkness, and deception that has been practiced among them, which has caused the most cruel treatment that ever befell the children of men. It was because they came to the conclusion that because an angel had come and God had spoken, and had called men to lead his people, and all that was necessary was to hold a membership in the church,—it was because of this that they were in a condition to be led hither and thither by the cunning craftiness of men, until their souls were led to wretchedness and misery, whereas, if they had been better acquainted with the word of God they would have been better posted in this latter-day work; they would have been better qualified to occupy the position of judges in the matter, to have seen whether the teachings of those men who were leading the sons and daughters of the kingdom of God hither and thither were in harmony with the word of God or no, and they would

thus have been kept from the deception practiced upon them. The prophet declares that the life of man is only a span from the cradle to the grave, and that death is certain, while life is uncertain; hence the necessity of becoming better acquainted with the rule that God hath laid down for the salvation of the sons and daughters of men.

This carelessness and indifference of the religious world to-day is one of the reasons why the people are taught by the precepts of men instead of by the commandments of God. The first time I went to tell the people this latter-day work was of God, I went into a house, and in talking with the man of the house concerning this work, he said: "Young man, that is your business to become acquainted with the word of God. I have no opportunity to do so. I pay the minister to come once or twice on the Sabbath to tell me what I should do. My time is occupied with the things of this life." You can readily see that that man was in a condition to be deceived.

We as a people who have entered into the church and kingdom of God through the ordinances of the gospel, and who through the mercy of God have received the Holy Spirit in our souls whereby we are able to cry, Abba, Father, become careless and indifferent concerning our duties in studying the Scriptures. Paul taught Timothy to study the Scriptures, and made the statement that he had studied them from his youth, and that they were able to make him wise unto salvation. I presume there are none under the sound of my voice but who desire to be wise unto salvation. God knows I desire it. It is through this spirit of carelessness in not becoming acquainted with the standard works of the church that we are liable to be deceived by spirit manifestation;

but we are able to test it by the good word of God, as the Prophet Isaiah declared: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." That does not apply to the religious world alone; but it reaches your case and mine, in the church. Manifestations in the church should also be tried by the good word of God, and if they are not in harmony with that word, there is no light in the man or woman that utters the gift. Were it not for the revealed word and the privilege of becoming acquainted with that word we would all, more or less, be deceived by spirit operation and manifestation.

There is a quotation found in the Book of Doctrine and Covenants. I have not the book here, but you will find it on page 163. There was a time, in the first organization of the church, when the ministry sent out to preach the gospel of Jesus Christ to the world was authorized to tell those who heard that word and complied with the ordinances thereof that God would send forth his Spirit, whereby they would be able to know, individually, whether that work was of God or not. And these men in a few years after entering upon their ministry became deceived by spirit manifestations. They did not understand them, and the Lord asked these ministers if when he sent them to preach the gospel by the Spirit of truth they preached by that Spirit or in some other way, and said if they preached it in some other way, it was not of God. We will find, truly, that there is only one way to preach Jesus Christ to the world, and that is to preach him in Spirit and in truth; no other way will perfect you and me in the great hereafter. If the works that we build on that grand foundation of Christ are not of material that will

endure the day in which it is to be tried by fire, surely our works are lost, and all our labors in this life will be fruitless. We ought to be careful that on that grand and glorious foundation we build gold, silver, and precious stones; not wood, hay, or stubble.

Again my experience with the religious world is this: Had not God in his infinite wisdom and goodness given this pattern as we find on page 168 of the Book of Covenants, no man could be able to judge his fellow man of the spirit of which he is in possession; because if outward-appearing principles, of piety, etc., were the only tests for distinguishing the spirits of which men were in possession, we would still be without a sure foundation. Bless you, the religious world of the nineteenth century outwardly possesses a great amount of piety, and would, if that was the test, be in possession of the Spirit of God. But here is the pattern God has given: "Wherefore he that prayeth, whose spirit is contrite, the same is accepted of me, if he obey mine ordinances." That is the test. And thus it may seem, to all outward appearance, that a man's spirit is contrite; yet if that man will not obey the ordinances of God, you may know that he is not of God.

Again he says: "He that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances." So we may know that he who obeys the ordinances of the house of God is in possession of the Spirit of God. Surely this is a grand, good test. This outward piety of the Christian is not a test, outside of obedience to God's commands. So you can readily see that there is a great demand made upon the children of men. Yes, the children of the kingdom of God should become acquainted with these grand utterances that were given by inspiration to this church. The individual who so accepts these ordinances, no matter how weak he may feel, though he may occupy the stand and tremble under the responsibility that rests upon him, under the influence of the Spirit of God shall be made strong. God will give him power by which he will be able to present these glorious

principles of his heavenly kingdom to the world, and these grand utterances found in that record, the Book of Covenants. This pattern is given to all the ministry; to the First Presidency, to the elders, and members of the church of God under the whole heavens. How sweeping that is; everything that comes outside of this pattern we are under no obligation to accept, but may know such is not of God.

The few weeks that I have been away from here seeking opportunities to present these truths in Decatur and other counties surrounding, and in some places where there has never yet been any preaching done, I have had good attendance, especially in one place. The first evening I occupied the stand I had quite a congregation of Christian brethren, some Baptists, some Methodists. I asked them what they desired me to present to them. "I am here in your midst as a defender of what I understand to be the principles of life and salvation. What do you desire that I present to you? my own ideas, as an individual, of the gospel of the heavens and the joy and happiness that should be hereafter? or shall I present to you the word of God, which ought to be the man of our counsel?" They all gave their ready consent to hear from the word of God. I must confess that on the first evening, when I presented the principles of faith and repentance, I had the interest of everybody; but when I dropped those two first principles, I could see now and then a head drop a little; but while I could see a few heads drop, I could see others lift up their heads when we dwelt upon the fact that the Lamb of God was buried by baptism in the river Jordan, and taught that doctrine in his day to the people, and his chosen messengers after him taught the same. The next day, when we were out on the street, (Bro. Shakespeare was with me,) we could hardly go on the street anywhere without hearing some talk about that discourse of mine. It was splendid doctrine. But the next evening when speaking on the following ordinance, "the laying on of hands" for the bestowal of the Holy Spirit and the blessing of little children, show-

ing that good old Simeon—the servant of God who prayed that he might not be permitted to see death until he had seen the Lord's Christ—went into the temple and took up that babe of Bethlehem, and lifting his eyes to heaven, said: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation;" and that Jesus Christ received the blessing of God under the hand of this worthy prophet, and that Jesus taught the same in his ministry, and his disciples after him, those Christian brethren there assembled could not endure that; it was too much for them, and those who could endure baptism, could not endure the ordinance of the laying on of hands. I had the congregation hanging their heads; that was no place for me. I discovered a very few whose souls in their judgment was with the work, but popular opinion was against them, and they dared not come out and show their colors. Before God and man I pity that people. I am satisfied I have overcome one thing if I never overcome another—because God in his goodness has given me a greater pity for humanity than I used to have.

I see in this free land of America that religion has become such that it has covered the land; and it is no more like it used to be when we inquired one of another, "What church do you belong to?" and the answer was, "O to the big church," meaning the world. There is no such thing now. That day is past and gone; the people are very religious, and belong to the churches of the land. The very thought that only about fifty miles from here a man after getting the opportunity of presenting the word of God, and while he was in the attempt to do so the whole building and roof was bombarded, sounding to him almost like Sherman's cannon during the Rebellion, is truly astonishing. In that little town with five churches with spires pointing heavenward, the very thought that a man, a preacher, should come in their midst and get permission to speak in the town hall, and could not declare that Jesus is the Christ, without the building being bombarded with brickbats—it made me feel that bigotry and intolerance were not yet dead; that

there were a few men of that class remaining among the children of men. There came into that meeting two ministers, who walked up the aisle near to the stand I occupied, who appeared to measure me, size me up, turned their backs upon me, and had not been out five minutes when the bombarding commenced—men who were hired to preach to that people. I do not say these ministers had anything to do with it; I do not say they encouraged the bombarders; but it did look a little like it when they came in and sized me up, and without stopping to hear what I had to say, immediately went out, and then the shower of brickbats upon the house commenced. I sought in another place the privilege to preach in the park that was used for public speaking on various occasions, and for celebrations. While asking the committee for the privilege, a gentleman who was writing at a short distance from me said: "No sir, you cannot have our church to preach in." I said to him: "Wait till I ask you for your church; I am asking these gentlemen for the park." I had the idea that he thought I was possibly inquiring if there was a church that I could get to preach in. It appeared to me that this gentleman was representing himself as one of the leading officers of the church (Campbellite). He said: "I would not object to you, if you preached the gospel—if you preached God's word." I said to him: "My dear man, I used to belong to the same church you belong to, and I know all that you do, and have learned a good deal more; I have accepted all that you ever accepted of the word of God and a great deal more than you have received." "Why didn't you stay there then?" "Because the good Master said, 'Teach them to observe all things whatsoever I have commanded you,' and I found your people were not doing that." "You don't accept all the principles of the gospel." "Tell me all that you believe," I replied. "I believe in faith, in repentance, and in baptism for the remission of sins." "My dear sir, I believe in that, and I don't stop there, but go on to the next principle, which you ignore, and that is the 'laying on of hands,' for the reception of the

Holy Spirit, that follows baptism.”
 “There is no such thing in the Bible.”
 “Have you ever read your Bible?”
 “Yes sir, hundreds of times; and there is no such declaration in the Bible.”
 “My good man, are you an honest Christian? Let us turn and read, and see if we do not find it here.”

Do you know that that man was so dishonest, spiritually, that he would not stop to hear it read, declaring as he went away from me that there was no such scripture as that in the book?

I do not know whether you people can see it or not, but it seems to me that dishonesty is growing more and more in the hearts of the people, and deception is following in the wake of deception, socially, religiously, and politically, and the time is close at your door when there will be no safety outside of living that godly life that God requires of his people everywhere. It is the only safety that we can see. Let me read to you—I want to help you people, and I would like if the Saints everywhere would become acquainted with this book (Book of Mormon) as well as the Bible. It is not often when I occupy the stand that I take any time to read; but let me read to you a little from the Book of Mormon in order that we may see the condition the world is in. You will find it on page 496, commencing at paragraph 3. “And it shall come in a day when the blood of the saints shall cry unto the Lord, because of secret combinations and the works of darkness; yea, it shall come in a day when the power of God shall be denied, and churches become defiled, and shall be lifted up in the pride of their hearts; yea, even in a day when leaders of churches, and teachers, in the pride of their hearts, even to the envying of them who belong to their churches; yea, it shall come in a day when there shall be heard of fires, and tempests, and vapors of smoke in foreign lands; and there shall also be heard of wars and rumors of wars, and earthquakes in divers places; yea, it shall come in a day when there shall be great pollutions upon the face of the earth; there shall be murders and robbing, and lying and deceivings, and whoredoms, and all manner of abominations, when there shall be many who will say,

Do this, or do that, and it mattereth not, for the Lord will uphold such at the last day. But wo unto such, for they are in the gall of bitterness, and in the bonds of iniquity.”

Now you can readily see that in the day and age in which we live this work was to be established among the children of men, such was to be the condition of the nation of America, this boasted land of freedom, that these secret works of darkness were to transpire, from time to time, when this work came forth. Not only is this so, but another quotation in the Book of Mormon declares that when God would favor the Gentiles he would set up his church and kingdom among them,—I refer to it without taking time to read it,—that when the babe of Bethlehem came to Israel they rejected him, and because of this the kingdom was given to the Gentiles, and they accepted the Savior; that in the last days God would establish his truth among the Gentiles, and on this continent too; and he says that if the Gentiles would accept the gospel (that is, these Gentiles who came from the mother country to this land, and who were highly favored of God in coming) in the latter days they should be a blessed people, walking in the covenants of God; but he says that if they become lifted up in the pride of their hearts, and the imagination of their hearts are evil continually, and they refuse to obey his gospel and to become identified with the house of Israel, then should the remnant of the house of Jacob that has been persecuted and smitten, and become a hiss and a byword, and driven from their lands by the hands of the Gentiles until they are scattered in the far western mountains—then if this shall be the condition of the Gentiles when God shall restore his work of salvation among them, then shall the remnant of the house of Jacob be in the midst of them, as a lion among the beasts of the forest, that devours and tramples under feet, and that class of people that had rebelled against God’s truth shall be cut off from the people. I do not believe that God has authorized me, when I am called to preach before the people, to cry peace and safety; yet I believe that we should

use the gift of wisdom, and not boast of faith, nor of mighty works; but I do believe that God requires at my hands, brethren, to raise up a warning voice to the effect that we are living in a critical time—a time in which God is going to try men and women to the very center, to see whether we are what we profess to be, the children of the kingdom.

There has been a time since I came into the church when I have been careless and indifferent, and have wasted the time; but though I am weak and ignorant, whenever I have undertaken to preach, God's Spirit has blessed me. I never knew him to fail me when I stood up in defense of this work. I have seen brethren do well temporally; their children clad well; their wives were well clad, while I was in the very depths of poverty. I have sought by my daily labor to place my family in a condition that they should have a goodly share of this world's goods. I have got too old to seek for honor or fame in this world. I do want to prepare myself to overcome my evil habits, to learn to imitate the example of Jesus, that I may receive the promise that is given those who faithfully labor in this latter-day work; and I hope to obtain it. I have no time to look around at this brother or that brother, to watch how they are living; if I do so, I will fall short myself. I have come to this conclusion: I have got to run the great race for eternal life, and have to run it patiently, and my eye must be fixed upon Jesus Christ, the author and finisher of my faith. I am going to keep my eye upon God, centered upon him alone. I find that if this people with whom I have cast my lot is not the people of God, there is no such people to be found upon this earth. I never had so vivid, so forcible an impression in my life than I have of late of the statement made by Joseph the Martyr, when he declared in his history, when those heavenly personages appeared unto him in his first attempt to pray, that he inquired of those messengers which of all the churches was right, that he could know which of them to join. The answer was that all of the churches were an abomina-

tion in his sight. That is not to say that every man and woman who are outside of the Latter Day Saints Church are an abomination in God's sight; he made no such statement; it was that the creeds of these churches were an abomination in the sight of God. Individuals are found in these churches who are trying according to the best light they have to serve the Lord faithfully. If it were not so, we would have hard work in preaching the gospel in the world. I have not seen it so forcibly before, as in the last month while away from Lamoni; I came back with the conviction that so far as religion is concerned the world instead of growing better is growing worse and worse, as the Apostle Paul declared iniquity should grow worse and worse until the earth would be fully ripened and prepared for the vengeance of God that shall be poured out upon the wicked world. The religious world instead of taking the word of God as the man of their counsel, so far as prophets are concerned, take the position that Jesus Christ was the last prophet that ever graced the footstool of God, that he closed up the prophetic era and was the last prophet that should ever enter the world. Long after that the word of God declares in the twenty-first chapter of Acts, that after Jesus Christ ascended to the Father there was living a prophet, and yet they declare that Jesus Christ was the last prophet. Here was a man by the name of Agabus who took the girdle of Paul and bound his own hands and feet, and said: "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."

The Scriptures say that if a thing prophesied does not follow, you may know that God has not spoken; but if the thing does follow, then you may know that the man hath not spoken presumptuously. The church at Jerusalem sent Judas and Silas on a mission to the Gentiles, (this Judas was supposed to be the brother of Christ, not the one that betrayed him; he had transgressed and departed this life long before that,) and they were prophets of God, and were sent to the

Gentiles to teach the decision of the conference held at Jerusalem, and to read to them the epistle of James the servant of God. (Acts 15.) So here are two more prophets. And Jesus, in the eleventh chapter of Luke declared: "Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute." In another place he says: "Behold I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city." John the Revelator while upon the isle of Patmos declared that the day would come, when Israel is gathered back to the land of their fathers, that there should be two living witnesses called prophets of God, and they should prophesy three years and a half, in the latter days, just prior to the coming of Christ. Here are two more prophets spoken of that were to prophesy after Christ. The religious world takes the position that revelation closed with the apostles of Christ, and that the apostles as well as revelation, were only designed of God to remain in the church for the full establishment of the work of God and his Christ in the Christian era, and that it never entered into the design of God that a succession of apostles and prophets and present revelation should characterize the church and kingdom of Christ after that. Then what have they left from that time to the present? They have only left the transactions of those apostles as they come secondhanded. If revelation has ceased, how do men and women know that they are accepted of God as his children? If there is nothing left of what composed the church of Jesus Christ, how can men become his fol-

lowers, and be identified with his church? Such is inconsistent and unreasonable to teach to the sons and daughters of men. So it does not matter which horn of the dilemma they take, it is as the Book of Mormon declares, they build up churches by the wisdom of man and not by the power and wisdom of God. Their teaching is by the wisdom of man, and not by the revelation of God to the race.

No wonder the religious world is in the condition it is to-day, without the Spirit of God to guide, except that portion promised to lighten every man that cometh into the world. I do not want to be rich and highly esteemed among the men of the world; but I do want to enjoy the Spirit of God that will enable me to hold out these glorious truths to the children of men, that they too may enjoy the liberty of this latter-day work. I am, by the grace of God, in this great work. If it had not been for that, God knows what would have become of me, had not his mighty arm sustained me in my short life here upon the earth. And I hope and pray that he will sustain me still, and enable me to preach to my fellow men to prepare them for that glorious day when the light of God will shine upon this poor benighted earth.

May God help you to keep the commandments that have been revealed to us in the Book of Doctrine and Covenants. Take the Holy Scriptures for the man of your counsel, then take the Holy Spirit for your guide, and it will guide you into all truth. Having first learned the truth in God's word, then having learned to obey that word, the Spirit of God is to guide into all truth. May the Spirit of God guide you.

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, FEBRUARY 18, 1893.

[Reported for the Herald by Gomer R. Wells.]

SYNOPSIS OF A SERMON BY ELDER JAMES MCKIERNAN,

DELIVERED AT THE

GENERAL CHURCH REUNION, LOGAN, IOWA, OCTOBER 5, 1892.

Subject, CHRIST'S PREPARATORY WORK.

THE speaker read for a lesson Psalms 119: 129-142; the text was Isaiah 40: 10: "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him."

The reason why this scripture is cited is because the religious portion of humanity of this age is largely considering the question of the second coming of Christ. Judging from the unanimity on this question, there is no escaping the conclusion that we are living in the time of the end. But there is a vast difference of opinion respecting the manner and time of that coming, especially of the "work before him."

It must appear plain to every Bible reader that this work is a preparatory one, the great crowning work of the ages. From the necessities and nature of the work there must be the movements of divinity in it, either openly or covertly. That it involves the welfare of humanity, I need not argue, hence a proper understanding of its nature is important. We cannot be exhaustive but must condense and be brief.

"His arm shall rule for him." Looking over history we learn how his "arm" ruled in the past. He brought the children of Israel from Egyptian bondage by a "stretched out arm." In what way? By the power of his Spirit, through his servants,

and by angelic administration. Are we to presume that when "his arm shall rule for him" and a work be done prior to his second coming, that the language has a different meaning than centuries before in Egypt? The actions of God in the past are a criterion for the future, if he shall act like himself; and since the world at large claims that God does not any more reveal himself, we have no other criterion; then the one cited must be accepted.

Since his work is to be before him and the reward with him, it is certain that it is a work of the last days. Jeremiah 30: 23, 24: "Behold, the whirlwind of the Lord goeth forth with fury. . . . The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart: in the latter days ye shall consider it." We cannot conceive of considering a matter without having a direct connection with it, without doing something. But shall this work be done, and by private interpretation of the Scriptures, and by man's wisdom? The term *consider* implies a faithful seeking for conclusions, of light on the prophecies and teachings of holy writ. Not only this, but it is to be considered "perfectly" as seen in Jeremiah, 23d chapter. If so, the world will know the results of this consideration or research. If a proper consideration is

had, then it will call the people back to the old paths, to the apostolic standard, to the "everlasting gospel," that is unchangeable in all its principles and powers.

In Romans 9:28 the apostle says the Lord will "finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." It is to be short in comparison with the work of past dispensations. If cut short "in righteousness," we look for that by which it is to be accomplished. In Romans 1:16 Paul declares that in the gospel is the righteousness of God revealed, hence the preaching of the gospel is a part of that preparatory work of his second coming. Again, it is to be a work of gathering. When Christ came before, it was a work of scattering, and households were divided because of it; but in this culminating work, the "dispensation of the fullness of times," he will "gather together in one all things in Christ, both which are in heaven, and which are on earth."—Eph. 1:10. Hence it certainly demands the earnest consideration of all men.

How is this to be accomplished? He will make a "new covenant" (Heb. 8:8), a better one; one through which an increase of knowledge is to come. Looking over the past and failing to find a fulfillment of this, we conclude that it is in the future, probably near at hand. No one but God can accomplish it, for it is to be written in their minds. It is to be done at a time "when the fullness of the Gentiles be come in." Israel was to be scattered, in a condition of blindness, and Jerusalem trodden down "until" that time (Luke 21 and Rom. 11:25), when a "deliverer" shall be sent. We believe this is literal and is having its fulfillment; and Latter Day Saints are the only ones who thus consider it. What is a "deliverer?" Allowing scripture to in-

terpret scripture, we have in Acts 7:35 the statement that Moses was sent to Israel "to be a ruler and a deliverer by the hand of the angel." We conclude that in the preparatory work of the second coming, when a deliverer will be sent, that an angel will attend him to instruct in that work. This thought is further sustained by Amos 3:7: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

Now, it is declared in the text that there shall be a work before the second coming of Christ. Shall we presume from these scriptural precedents that God will have nothing to do with it, but suffer the world to come to the end without warning or preparation? We think not. Here is another thought: In addition to what we reason out ourselves, we have a more "sure word of prophecy, whereunto ye do well that ye take heed." This "sure word" is found in Revelation 14:6. The Revelator was shown "things which must be hereafter" (Revelation 4:1), and among those things he saw an "angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." This is the same period of time spoken of in our text and in Daniel twelfth chapter. Isaiah says his reward will be with him, which implies the "hour" of judgment of Revelation 14:6, or, if "judgment" is to mean physical disturbance, we have it located in the "latter days," as the "whirlwind of the Lord." (See Jeremiah 30:23, 24.)

In agreement with Revelation 14:6, 7, is Matthew 24:14, which states that one of the signs of the second advent

will be the preaching of the gospel to every nation. The Savior promised that in the eventide of the world's history it shall be light. We claim that eventide has come; the preparatory work has begun; the angel has flown; for the Scriptures declares it and the signs of the times confirm it.

This work comprehends not only eternal salvation, but also temporal salvation. It saves from the whirlwinds, scourges, famines, etc., and in order to accomplish this a gathering is necessitated and promised. "His arm shall rule for him," and his work will be before him. Jesus would have gathered his people when here before,

but they would not, and in consequence their house was left to them desolate, and they were to see him no more until they should say, "Blessed is he that cometh in the name of the Lord." Some one is to come "in the name of the Lord,"—a Deliverer,—who is to bring glad tidings of the preparatory work of the second coming. When we make the claim that we are engaged in a work of universal importance to man we present no cunningly devised fable.

Let us strive to learn our duty and be prepared for the reward which he will bring with him.

[Reported for the Herald by Belle B. Robinson.]

SERMON BY ELDER CHARLES DERRY,

DELIVERED AT THE

GENERAL CHURCH REUNION, LOGAN, IOWA, OCTOBER 7, 1892.

Subject, NOT ASHAMED OF THE GOSPEL.

I TAKE for my text this morning one that has before been used here during these sessions, the sixteenth verse of the first chapter of Paul's letter to the Romans: "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."

I have no special desire to address you this morning, but since called upon thought I would also tell you that I was not ashamed of the gospel of Christ. Paul took great satisfaction in telling the people that he was not ashamed of it. In that day and age of the world, however, there were

a great many things that stood in opposition to the gospel of Christ and rendered it a hard matter for a man to stand up and declare in the face of all the world that he was not ashamed of that gospel. Jesus Christ was a subject of derision and contempt, a stumbling-stone and a rock of offense unto all people, and any man that dared to then stand up and declare to the world that he was not ashamed of that person called Jesus Christ, had more than common courage. He must have had a perfect confidence and trust, yea, and a knowledge of the divinity of that being, and of the divinity of the gospel which that being brought into the world. Nothing less than this could have enabled him to so confess his love for and his determined adher-

ence to Jesus Christ and his gospel.

In looking over the past years of my life, I find that on last Monday I was just forty-five years old in that gospel. Forty-five years ago that day, according to the number of the days I felt it my duty to confess the Lord Jesus Christ and to obey his gospel. It was a good deal in those times like it was with Paul. It required at least some evidence on my part to enable me to make that confession. I never should have stood out from the rest of the world and obeyed any form of doctrine that I had not the utmost confidence in; never have acknowledged any being as my Redeemer if I had not had the satisfaction in my soul that he was my Redeemer. I had heard the way of life; I had heard that word despised, treated with contempt, denied. I had seen the people that confessed that same Jesus Christ and his gospel treated with contempt. I had heard their names cast out as evil, denounced as the basest of all people, and the doctrines they taught spoken of as being from the regions of the damned rather than from the throne of glory. I had heard ministers who claimed to be ministers of the same gospel of Christ, that is, claimed to be ministers of the gospel of the same Christ, denounce this doctrine, denounce that gospel which I had now received. I had heard and seen all this, and satisfied in my own mind that it was of God, that Jesus Christ still lived, that his gospel was unchanged and unchangeable, I went down into the waters of baptism to put the matter to a test; that is, as Jesus Christ has invited us to do: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." I was satisfied that it was of God or I should never have gone down into the waters of baptism; but I must put my faith to

the test, I must put my courage to the test and show that I loved that truth, that I loved that gospel, and by so doing I should receive something more than a mere confidence, something more than a mere faith; I should receive knowledge of God's acceptance and of the truth and divinity of his gospel.

That hour will never be erased from my mind, though a thousand years should roll over this head, or a thousand eternities; I shall always remember when I was buried beneath the liquid wave; and when I arose from that liquid wave my heart was filled with joy, with gladness, and this tongue spake the praises of my God and my Redeemer; and from that hour to this I have never seen any reason why I should be ashamed of the gospel of the Lord Jesus Christ. I have seen and heard the whole world with all its wisdom, with all its power, with all its intelligence arrayed against that gospel, as Christ has revealed it in these last days, as he declared it when he was here upon the earth and inspired his apostles to go forth and teach it; but all the opposition that have ever seen brought to bear against it from press or from pulpit has only had the tendency to strengthen me in the truth of that gospel, to strengthen me in the confidence of that gospel, to bring additional knowledge to my mind of the power of that gospel. Why? Because when in contact with error, and when error brought its mighty engines to bear upon it, there was a chance for me to see it tested and tried, and see whether it would bear the opposition of the world, the opposition of the powers of darkness, and if it would not endure that, it was of no use to me, it was of no benefit to me. I had not started out to follow a myth; I had started out to follow something that was real, that was tan-

gible, something that was divine, and if this would not bear the test, I had no use for it; and let me tell you, I have never seen the moment in my life from the time I went down into the waters of baptism until the present one when if any man should have made but the smallest hole, as it were, in the truths of God, I would have laid that truth down, I would have said I had no use for the same. If any man had possessed the power to have convinced me in any degree that there was falsity, that there was error there, that would have been laid aside; I would not and could not have afforded to spend my life in an error and for an error. Eternal life is what I want; eternal life is the grand object of my life here to-day, and that alone. Any system, no matter where it professes to come from, if it professes to come from heaven or whether it originates among men, any system that will not guarantee unto me that eternal life, I have no use for; I do not want it. I do not want to waste my time with it, and hence I never saw the moment in my life when if any man could have convinced my soul that this doctrine which I held forth as the doctrine of Christ was not the gospel of Christ, then I would have laid it down forever; but I thank God that although the strongest tests humanity could possibly bring to bear have been brought to bear, the strongest tests that the dark machinations of hell could bring against it have been brought to bear against it, it stands the test, and I thank God it has never been perforated yet; I thank God it has never been caused to shake or tremble; I thank God for this; and for that reason I am not ashamed of the gospel of Christ, I know it is the power of God unto salvation to everyone that believeth. That is the reason I am here to-day; that is the reason I

dare stand before you to-day and stand before the whole world and tell them that I am not ashamed of the gospel of Christ.

But I did not intend to sermonize, and I shall not either, but here is this declaration: "It is the power of God unto salvation to everyone that believeth," no matter who he is, Jew or Gentile, bond or free, black or white; no matter what name he is called by to-day, no matter what his condition or circumstance, all that is required of him is to believe in that gospel, that Jesus, that Christ, the Son of the living God.

But what is it to believe? If I am to take the grand example that is given all through the sacred writings of those who believed, if I am to take the example of the Son of God for instance, (and no grander example can be presented,) we find that believing in God implies accepting, receiving, doing, living in accordance with that gospel; and there, and there only is the true and living faith; there, and there only is the true believer to be found, the one that accepts, that receives, that makes that gospel his, that makes it the gauge of his life, the rule of his conduct, that bows in obedience to the will of God. For me to tell you that I believe in the gospel of Jesus Christ and will not obey it, would be to tell you nonsense, folly, sin, shame. The gospel means something; it is something more than "glad tidings," and yet it is all of that. It has something for you and me to do, something for you and me to obey; it is the means of our salvation, but we have got to take our part, perform our part in those means. God in the heavens has performed his part, and he asks us to perform our part; and just as we believe that gospel, we shall be found performing that part, our part, and then God will do his part. There

will be no mistake with him; no mistake but what he will be faithful unto his part if we are faithful unto ours.

Then when we talk about believing it embodies every duty that God has enjoined upon humanity; it embodies every precept, every command, every ordinance which God has been pleased to reveal for the salvation of the sons and daughters of men. And when we contemplate the character of God, that he is infinite in his love, infinite in his wisdom, infinite in his knowledge, infinite in his mercy, we can certainly see that a Being like that would never lay any duties upon humanity that were not essential to be performed; that he would give no commands that were not essential for our salvation; that he would lay no burden upon us that we could not possibly bear. No, friends, he would reveal nothing to us that was not essential for our well-being, a Being who is filled with love, who is infinite in all those glorious attributes that constitute him God, will reveal nothing, will command nothing, will ordain nothing that is not essential for our well-being.

Hence the true believer in God, in Christ, and in his gospel recognizes the fact that every ordinance, every command which God has been pleased to give is essential to our individual salvation, and that without that obedience we have no claim to be classed among the true believers in Christ Jesus. It is the power of God unto salvation to every one that believeth; that believes when he hears that gospel, and renders obedience unto its first principles; and who does not stop there, does not rest himself there content, but realizes then that he has just entered upon the race for eternal life, has just put on the armor for the great warfare; he realizes then that he must go on to conquer, he must go on in every duty which God has enjoined, or which God shall enjoin upon the children of men for their salvation. That is the true believer in Christ Jesus, and not the man or the woman that enters into covenant with God to serve him because of his faith in his word and when he has made that covenant there stands still and performs no part of the great covenant he has

undertaken to perform, to fulfill. We must go on from one degree of grace to another, from one truth unto another, that we may be enabled to obey all the commands and will of God unto the salvation of our souls.

But here is a feature that I sometimes think even Latter Day Saints forget and a blessing that they sometimes look over and are not sure whether they have received it or not. Jesus, when he gave his command to his disciples to go forth and preach the gospel to every creature, made this promise, and it is one of the grandest promises that hang out from the mercy seat of God: "He that believeth and is baptized shall be saved." Now in what sense are we to be saved? In every sense if you please; but there is a sense here that is applicable right at the moment of our obedience unto his perfect will. What have we gone down into the water for? Repenting of our sins, we went to be baptized for the remission of our sins. If our sins are forgiven, if they are blotted out from the book of remembrance, are we not saved therefrom? are we not saved from all their damning consequences that would have fallen upon us had we continued in our sins? Should not every child of God realize that his sins being forgiven, he is saved therefrom, saved from all the consequences thereof, and his name written in the Lamb's book of life? The seal of the Holy Spirit of God being given him, to assure him that those sins are forgiven, is not this then an evidence that we shall receive the great and eternal salvation when we have received this remission of our sins, when our sins are blotted out, when they are no longer remembered against us? I sometimes hear Latter Day Saints saying: "I do not know that I am saved." They seem as though they have not comprehended the beauty and power of the gospel of Jesus Christ. Let me tell you, friends, and I tell you in the name of the Lord Jesus Christ, that there is no man, no woman, no child that has understood the truths of the gospel and has gone down into the waters of baptism repenting of his sins and with a full faith in the Lord Jesus Christ, but what

has received a remission of his sins, if God is true to his eternal promise. He cannot lie; he "is not a man that he should lie, nor the son of man that he should repent" of his covenant to mankind. Our sins are forgiven when we go down into the waters of baptism in obedience unto his divine will.

Let me draw the line here, if you please. It is not the mere formal obedience, not the mere outward profession of obedience; it is the real, the sincere obedience of the whole heart, of the whole being, the giving of ourselves to God in all that it means, of our spirit and body being devoted to his service, putting off the sins of the flesh and putting on the new man, which is Christ Jesus. I tell you, friends, the gospel is the power of God unto salvation unto all such.

But that gospel also secures to us an everlasting salvation, but that everlasting salvation shall come when our work is done, when our warfare is accomplished, when our race is run, when we have filled the measure of our creation and are prepared to return to our God in peace and in joy. That salvation will be everlasting; there shall be no more tempting demon; there shall be no more of that which wounds and injures and mars mankind and separates between him and his God. It will not only be salvation from our past sins, but that eternal salvation, inasmuch as we continue to believe in him, and to do his righteous will in all things.

But we are taught that it is to the Jew first and also to the Greek; as we have expressed it before, to all mankind of every shade, of every color, of every clime, and of every condition: "For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Friends, a gospel that does not reveal the righteousness of God from faith to faith, is not the gospel of Christ; a gospel that denies the revealing power of the gospel of Christ, is not the gospel of Christ. It has no part or lot with it. I care not how sincere men may appear, I care not how much they pray, I care not how much they give of their alms to spread what they term the gospel, to the

world; if their system or gospel that they teach denies the revealing power of God to man to-day as well as in the days that are past, it is not the gospel of the Lord Jesus Christ. The gospel of the Lord Jesus Christ is a revealing gospel; it reveals the righteousness of God from faith to faith. What is the righteousness of God? It is the law of God, the precepts of the Lord God, his commands which he reveals for the guidance of the children of men, and the great and grand and glorious character of that being, God, and of his Son, Jesus Christ, revealed unto us in his righteousness, in his gospel.

The righteousness of God is the truth of God made known to man, revealed from faith to faith. How do we understand this? We came into the church as children; we were mere children. The little boy and little girl go to school and there they begin to learn their primary lessons, and they go on from one degree of knowledge to another just as their little minds are prepared to receive the lessons placed before them, or which are taught them. And so it is with the child of God; we come in, as it were, like the lisping infant; we are comparatively ignorant of God and his truth; we learn step by step; every act of obedience that we perform entitles us to a greater degree of that key of knowledge, of that wisdom that comes from on high. No man can obey the commandments of God in any degree but he will receive in proportion to his obedience that heavenly blessing, that light and knowledge that will assure him of his acceptance with his God and make him better acquainted with the righteousness of God. He will see new duties opening out before him and fresh beauty arising before his eyes, and he will be enabled to rejoice in God. From faith to faith the righteousness of God is revealed; as we grow from one degree of faith unto another, so we are enabled to comprehend more of the righteousness of our God. Why? Because the gospel embodies the gift of the Holy Spirit of God. That Holy Ghost, the Comforter, that is talked of here so much and so grandly is the teacher sent from God, as the inspirer of the human soul, as the being or power that opens

the heavens, as it were, to our view, that unlocks the treasury of heavenly knowledge and brings them to our understandings; hence we find many rising here upon these grounds and telling how the Holy Spirit of God has unsealed, as it were, before their eyes, the heavenly world, and has shown them many of the things of God, much of the light and righteousness of God, just as they increase from one degree of faith unto another, until eventually the whole of the glory of God will burst upon the view. John said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Yes, we shall be enabled to see him as he is, but we have got to be prepared for that glorious sight. To-day in our crude natures we would not be able to endure it; we could not behold his presence, to say nothing of dwelling in his presence. We have got to be purified, fitted, and prepared; and it is by this continual revealment of the gospel of Christ, of the righteousness of God to our souls from faith to faith, that we are to be prepared to enter into and enjoy the blessedness of that glory—to gaze upon God and upon his Son Jesus Christ, clad in all the glory that God and Christ can possibly be clothed with.

Friends, the gospel of the Lord Jesus Christ is worth living for, and it is worth dying for. I thank God to-day that I can tell you without any reservation of mind, that I am not ashamed of that gospel of Christ. I can look back upon the times when there were men that went out to preach the gospel and we were told that they were not very well dressed. I shall not tell you just the style in which they state they were clothed. These men, however, though their hands might have been rough and their clothing may not have been of the finest texture,—these men realized that the gospel was the

power of God unto salvation. They were men that dared to brave the storm, that dared to take their valises and their lives in their hands and go and preach the gospel without purse or scrip, asking no man, no church to open their way, but praying to God the Eternal Father that he would open their way. These are the men that have built up the kingdom of God thus far under the hands of the Almighty God, and they have been the men who have established righteousness in the earth under the hands of the Almighty God; and if these younger men that are coming in shall be so grand and so noble and stand for the truth of God, we shall be glad and shall give glory unto his name. Friends, let me tell you, these men were not ashamed of the gospel of Christ. Their outward appearance may have been rough, their language may have been uncouth, but God was with them, and God helped and blessed, and hence we see what we see to-day; and I am thankful for what I see.

I did not intend to sermonize, nor will I, but will bring my remarks short, and tell you that I am not ashamed of the gospel of Christ; that I know "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." O, I have had great comfort in those words of Paul! I have tried to make them mine, and they are mine; I have a right to them if I tread the track of Paul, if I, like him, am faithful to my mission and to my work, then I have a right to use the same language, inasmuch as I can use that language honestly before God.

May his peace and blessing be with us and help us to comprehend his truth, to live for his blessings, that we may enjoy them here and in the effulgence of glory hereafter, is my prayer in Christ's name. Amen.

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, MARCH 4, 1893.

[Reported for the Herald by Belle B. Robinson.]

SERMON BY ELDER J. R. LAMBERT,

DELIVERED AT THE

GENERAL CHURCH REUNION, LOGAN, IOWA, OCTOBER 9, 1892.

Subject, PRESENT REVELATION.

I WILL call attention to Hebrews 13: 8 as a starting point for what I may be able to offer: "Jesus Christ the same yesterday, and to-day, and for ever." I have concluded to spend the morning hour in presenting what time and ability may permit on the subject of present revelation, its importance and necessity. The remark was dropped by one of the speakers since the reunion began, that all revelation from God, which to us is now ancient, was once modern; that is, that whenever God gave a revelation of his will to his people, at that time it was modern revelation. And glancing over the history of the past as we have it recorded here in the Bible, which covers a period of more than four thousand years, we discover that the professed believers in God have been divided into two classes, so far as their belief concerning this doctrine is concerned; one class has always believed in present or modern revelation, the other class has not. The first class because of its condition has always been found prepared to accept the work which God performed in its midst, while the second class has been found wholly unprepared and has rejected that work. You will remember after ages had elapsed and Jesus came in fulfillment of the predictions of the prophets, that among the professed believers in God, those who claimed to have a very high regard for the Scriptures, this sentiment obtained: "We know that God spake unto Moses: as for this fellow, we know not from whence he is." They acknowledged that revelation had been given in the past, but they denied that revelation was given in their day.

In close connection with this thought, upon which we shall not dwell, we call

your attention to that great leading injunction of the Christian religion, "Have faith in God." The apostle says: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." In order to have faith in God we must have some knowledge of his divine character. That character is made up of certain attributes which are perfect. Among these attributes we find justice, knowledge, love, impartiality, and unchangeability; and an intelligent belief in these attributes of the divine character, in connection with the others, compels us to believe in the doctrine of present revelation from God to his people. It is not a difficult task, it should not be a difficult one for all who profess to believe in the Christian religion, for all who claim to have confidence in the sacredness of the truths recorded in the Bible, to determine that the doctrine of revelation in all that long period of time, four thousand years, was a blessing to the people of God. It is not difficult for us to see, when we read the sacred record, the wonderful blessings that were enjoyed by God's people in different ages of the past because of the operation of this principle and manifestation of divine power and light among those who believed in God. It is not difficult for us to see not only that those who were chosen to do a leading work as ministers for God were blessed because of this, but that every member of his church, every one who tried to follow him, and who accepted this doctrine, was also blessed because of these manifestations of God to his people in his own appointed way. If, then, such blessings resulted to the people of God because of a belief in these principles, because they

placed themselves in a proper position to receive from him according to his promise, and because he gladly (as he always does) responded to this desire and this effort upon their part by giving, how can God withhold the same from his people to-day and at the same time remain just, loving, impartial, and unchangeable in his character?

According to the statement of the Bible we are encouraged to believe that God will do great things for those who exercise faith in him and render obedience to his will, and I have thought it a little curious sometimes that men from the pulpit claiming to be ministers of Jesus Christ should seemingly feel it to be their especial duty to tell the people continually what God would not do for them. I have thought that it was the prerogative and leading duty of a minister to tell the people what God would do for them, to make an effort always to increase the faith of the people in God rather than to diminish it, and yet it is very apparent that wherever our faith has been preached, wherever it is preached to-day, there is a leading effort made from the clergy to convince the people that God will not do this, God will not do that, a great many things that the Infinite One will not do for his people, while we are striving to tell them what God *will* do and furnish the proof from the sacred record.

We call your attention to a few declarations of the word which teach these principles in a general way. First, Matthew 4: 4, the words of Jesus Christ: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This is a very comprehensive statement. When we come to read the Bible with a fair degree of intelligence and care we discover that it contains a very brief account of the dealings of God with his people in the days of the past; we discover more than this: that a large number of records, books, for aught we know equally as inspired as those which we have, have been lost. This is conceded on every hand, that books mentioned in the Old Testament and in the New Testament have been lost, and so far as we know they are beyond our recovery. The question

then arises, How shall we live by every word that proceedeth out of the mouth of God? Again we discover from reading the record which we have that there are two general classes of commandments or revelations given of God to his people. One is of an unchangeable character and of universal application. Such is the character of the gospel always; but in order that this gospel work may be carried out under different circumstances, when the surroundings are peculiar, in different ages of the world, in different parts of the world, it has become necessary that God should give revelations suited to these conditions and peculiarities for the carrying out of the unchangeable work represented in the gospel of Jesus Christ. These revelations, while of local application, were nevertheless divine in their character, and the people to whom they were given were always required to live by them. Now the text which we have just quoted necessitates upon our part a living in compliance with the commandment; that is, to live by every word proceeding from the mouth of God; and as many of these local commandments which we have recorded here in the Bible cannot be reduced to practice by us, we cannot take them for our guide, and the argument is that a like class of commandments and revelations will be given in the day and age in which we live, if God is performing his work, and by them we will be required to live as well as by every commandment and promise and provision found in the gospel plan.

God commanded Noah to build an ark, and for a purpose; that commandment is not binding on us. God commanded Saul of Tarsus to arise and go into the city of Damascus, after he had received light from heaven. When we receive light from God we are not required to arise and go into that city; it was one of those local commandments. But when we make an application of the text in its present tense, the one in which it was given, it is not that man shall live by every word which God has given in the past, but that man shall live by every word that proceedeth out of the mouth of God. We cannot live by

every word which God has given in the past unless he furnishes us with much of that word; and as much has been lost that we know of, and how much that we know not of we cannot tell, it would necessitate in this sense revelation from him to us before we could keep the commandment.

We find in the seventeenth chapter of the Acts of the Apostles that the Apostle Paul was journeying at one time and he came to Athens. There he discovered that the people were in ignorance concerning the true God. They were the learned people of the age; they had speculated and philosophized with reference to the character and existence of God, and the end of their learned speculations was the building of an altar and the writing of an inscription on that altar "TO THE UNKNOWN GOD." The Apostle stood in the midst of Mars' Hill and embraced his first opportunity to correct this error, and he informed them that the God who made the world and all things therein, needed not to be worshiped with men's hands, as though he needed anything, "seeing he giveth to all life, and breath, and all things." And then follows this wonderful statement: "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Now we learn from this last statement that God had a purpose in creating man. He designed that man should live on the earth; that he should become acquainted with his Creator by feeling after him and finding him. This applies to the people in all parts of the world and in all ages of the world alike. We have all descended from one common parentage, according to this declaration, and are all required to fulfill the design of our Creator by feeling after him and finding him. Well, how shall we find him? Can we find God without any communication from him to us? Some one may inform me that God has communicated his will to his people and now we have it here in the Bible. Very true; but can we derive

from that record which of itself is nothing more than dead matter, (though very valuable when taken in its proper use,) can we derive that knowledge that will place us in possession of eternal life? "The letter killeth, but the Spirit giveth life." From the sacred history itself we discover that there never was a people who found God except by direct revelation from him to them, except through a communication from God to his people in the very age in which they lived on the earth. No exception to this is found in the divine record for over four thousand years.

In connection with this, then, we call your attention to a statement made by the Savior, found in Matthew 11: 25-27. It seems from the reading of this verse that the conditions among the people in that age were very much as we believe them to be to-day: those who were called the wise and the prudent were not, as a rule, inclined to accept the word of God; not because they could not, but because they would not place themselves in proper position and bring themselves into proper conditions before him to receive according to his promise. The Savior regretted this, but he felt very grateful that God's work would not be hindered, and that although the wise and prudent of the age should fail to accept it, others would, and in their hands the work would move on and God's purposes would be accomplished: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Now after this plain statement, showing that Jesus Christ received by manifestation of the Divine Being, his Father, all the light and knowledge and blessings which were in his possession, he also informs us that no man can know the Father except the Son, and he to whom the Son will reveal him. There

is no exception to this rule, and it proves that some kind of a divine manifestation is designed in the gospel plan for every child of God in every age of the world. After calling our attention to this grand provision which is grasped by faith and is a legitimate result of faith in God, the Savior says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Here is the comprehensive view of the subject as presented by the great Teacher, the Son of God; after informing us with regard to this important principle of communication from God to his people, as we find it provided for in the gospel plan, he then encourages all under these conditions to come unto him.

I have been searching for a number of years, after certain objections have been urged in print and from the pulpit, to find out where that dividing line is drawn with reference to these gospel privileges and blessings, so as to cut off one portion of believers, but up to this time I have failed to find it in the teaching of God's Son or any one of his authorized servants. Whenever these things are spoken of they are made to apply to the people of God alike under like conditions wherever they are found and whenever they are found. In Matthew 7: 7-11, we have the teachings of the same author: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask him?" Everyone that asketh receiveth; and then he illustrates by showing how much better our heavenly Father is than an earthly parent, and that a good earthly parent would not give a stone to his

son for bread, nor would he give him a scorpion when he asked for meat. He then calls attention to the lesson which he sought to impress on their minds; viz., that God is more willing to give good gifts to them that ask him than an earthly parent is to give gifts to his children. No exception is made to the age in which they live; but if they ask God in any day, not excepting our own, they are encouraged to believe that he will give. We say, then, "Have faith in God." And we will content ourselves with the cry so long as God binds upon us the necessity and the duty of preaching the gospel to the people—we will content ourselves with crying unto them, "Have faith in God;" believe in him; in all the promises, provisions, and blessings vouchsafed in the gospel plan; and we will let others, who think it to be their duty, care for that other part, that God will not do this now, and God will not give you those things in this age of the world. The commission to preach the gospel to the nations of the earth does not comprehend any such teaching as that. That it does comprehend that we should not believe a lie, anything that is false or erroneous in its character we readily concede, and we are now as we have been in the past, only asking the people to believe in God and his truth, his word, and his gospel, and all that God has done and promised to do for his people; that is all. The carrying on of God's work, that is, the building up of his church among the nations of the earth, and also the individual development of every member in that church, requires us to believe in this principle.

We have heard from this stand during this series of meetings a number of discourses illustrative of the character of that work, and in this connection we shall have to call your attention to some of the same evidences. Now that God has provided that his church should be built up among men and that the gospel should be preached to the people is clear. In Romans, tenth chapter, the apostle reasons upon the matter like this: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" "Faith," then, says the apostle, "cometh by hearing, and hearing by the word of God." From these declarations we learn that God has designed to have an authorized ministry on the earth, that this ministry is to preach the gospel, and that through the hearing of this gospel people are to believe and be saved.

Now the work of building up the kingdom of God is represented in different ways. We have it represented by a number of parables. We call your attention to one recorded in Matthew 13: 31, 32: "Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Now here is a parable illustrative of the kingdom of heaven. When that little mustard seed is planted in the earth a certain law begins to operate upon it, and that law is unchangeable in its character. The seed germinates; it continues to grow until the time of maturity; then we have a mustard tree in which the fowls of the air find a place to lodge. The same law that causes the germination of that seed and the growth of that mustard tree in its incipiency, continues to operate until the tree is grown and until it is complete in itself. So it operates constantly throughout the ages in the building up of the kingdom of God. The same principle operates, the same law governs from its incipient stages until the time when it shall become a great mountain and fill the whole earth; and if revelation was necessary in the beginning of that work, then it is necessary from time to time until that work is completed; and we are not privileged to say when God shall not speak to his people; we are not privileged to say when it is not necessary that he should speak. God has given us no such privileges; none

such are recorded here in the good book.

We might call your attention in connection with this to the parable of the householder, presented by our brother one week ago, recorded in Matthew 20: 1-16. You will discover it is illustrative of the kingdom of heaven; that it represents that the householder went out at different periods within the day to send laborers into his vineyard; that he went out very early in the morning, then about the third hour, then at the sixth and ninth hours, and lastly at the eleventh hour, just before the close of the day; and after the work of this eleventh hour was completed, then came the time of rewards, when all that had labored in these different periods represented by different hours should receive that which God had promised for those who would faithfully labor in his vineyard. Now as it was necessary for God—the householder representing God—to send out the laborers in the first hour, so it was necessary for him to send them out in every subsequent time, not excepting the eleventh hour; the same principle governs. And if the gospel is to be preached to all the inhabitants of the earth by authority from God, and we are to have authority to preach it, to administer its divine ordinances, you can easily see the necessity of God communicating something to his people, revealing his will unto them, and calling whomsoever he will into different positions in his church that the work may be accomplished according to his will, that it may be done properly and authoritatively.

In 1 Corinthians 12: 27, 28, Paul gives us some information concerning the organization of the Church of God. By the way, please notice that this epistle was addressed, first "unto the church of God which is at Corinth;" second, "to them that are sanctified in Christ Jesus, called to be saints;" third, to "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Are we included in that number? To all of these the apostle says: "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, second-

arily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." Here are officers divinely commissioned; here are gifts and blessings by divine appointment placed in God's church. Now it must be admitted by everyone that if we can determine what purpose God had in view in thus organizing his church and placing these things things in it, that they are in force, that they are needed until the accomplishment of that purpose. It is an easy matter to assume that God placed them there for a little while and then they were to cease because no longer needed; but what does the word of God say concerning the matter? That is what we are anxious to know. We pass along to the fourth chapter of Ephesians and there we learn that when Christ ascended up on high he led captivity captive and gave gifts unto men; and leaving out the parenthetical clause which in no-wise affects the sense, we read that "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." What for Paul? to establish the Christian religion and then they should be done away because they are no longer needed? Such a thing is not hinted at in the whole book. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till [notice this little adverb *till*] we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." All this harmonizes with the parables of Jesus, and shows the unchangeable character of his work.

Now we need the same edification to-day that they did then. We need the same help from God; we need the same divine light and life in order that we may accomplish his work and be prepared to enter into his rest and enjoy that which he has promised to those who shall become lively

stones in the great spiritual house. All this is implied, plainly implied if not stated, in the language of Jesus found in the fifteenth chapter of John where he says, "I am the vine, ye are the branches." Not that each church was a branch, but speaking to the disciples, he said, "Ye are the branches." Each individual disciple was a branch; each individual member of the Church of God is a branch of the true vine. The life of these branches is the sap that runs through the vine and the branches, and by virtue of the operation of this wonderful life the branches are enabled to bear fruit. Jesus said, "Without me ye can do nothing." They could not bear fruit of themselves; the branches need to be in the vine: "Abide in me, and I in you;" that is the lesson which he presents; and this same relation to Jesus Christ on the part of the church is needed in all ages of the world. If it is not, then we may just as well wipe out all these things, so far as doctrine is concerned; they become a matter of history for our curiosity alone.

In the second chapter of Daniel we have a record of a very peculiar dream had by Nebuchadnezzar. Daniel, a man of God, was called to tell this dream and give the interpretation thereof. Beginning at the thirty-first verse we read: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible." He then proceeds to show that the image's head was of fine gold, the arms and breast of silver, the body of brass, and then comes the iron; and finally iron and clay, the feet and toes of the image. He says: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Now we have before us the dream. We have here a description of successive kingdoms that should be erected down to the Roman empire, represented by the iron part, and finally we have ten governments growing out of the Roman empire, represented by the feet and toes of the image, part of iron and part of clay; and the man of God says, "Thou sawest till a stone was cut out without hands." Here is plainly implied a change; some other power directly intervenes here, and another kind of government is started among the children of men, and the final result of this work is to be a government represented

by a mountain that shall fill the whole earth. But it has a little beginning like the mustard seed. Now we ask, what is the interpretation of this stone cut out without hands? Daniel plainly interprets the clay, the iron, the silver, the brass, and the gold. Now what is the interpretation of this little stone cut out without hands? The forty-fourth 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 forever." Here, then, is an interpretation of the little stone cut out without hands. It is a work of the Divine Being, very small apparently in the beginning, but it begins to roll and finally it shall fill the whole earth. The God of heaven—in the days of these governments succeeding the Roman empire—shall set up his kingdom, and it shall stand forever—the last dispensation of the fullness of times. Now the power which cut out that little stone is the power by which the stone moves; it continues to move by that same power and in harmony with the divine laws operating in the case until the work is completed. Where, then, shall we say that the doctrine of revelation ceases? Where shall we say that the manifestations of divine power as had in the beginning are stayed?

With reference to individual development, God has provided in the gospel that which is suited to the varied conditions and needs of each individual member of his church; and while there are some more excellent gifts, yet all the gifts and blessings provided are necessary that there may be no schism in the body, but that each one may develop, acting upon his agency in harmony with his ability and capacity to receive blessings and help from God in order to attain unto that which God has promised.

We turn to I Corinthians, chapter thirteen, and there we find the Apostle Paul saying that there are some things which are partial in their character: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there shall be knowledge, it shall vanish away." Now that the apostle meant by their vanishing away that they should be succeeded by a completeness, by that which is complete and perfect in its character, is evident, for he says: "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." Will knowledge be done away? Knowledge in part shall be done

away by receiving a fullness of knowledge; that is the only way in which knowledge will be done away; and the same is true of every perfect principle; and that which is not perfect in its character and peculiar adaptability to our present needs continues until the great day of perfection, and then and not until then it shall be done away by divine appointment; and when that which is perfect is come, then that which is in part shall be done away. "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." Paul is contrasting the great day of perfection, which is to come, with the day of imperfection in which he lived; and notwithstanding he and his brethren were in the enjoyment of all the spiritual blessings and powers from God which he enumerates in the twelfth chapter, he says: "Now we see through a glass darkly, but then [when that which is perfect is come] face to face; now I know in part; but then shall I know even as also I am known." When we have this perfect knowledge, when we see clearly but not through a glass darkly, we may argue that those prophesyings and speaking in tongues and all that which is in part will be done away because no longer needed. These things are adapted to the needs of the children of God, and they are to continue, and we are to receive such help, light, knowledge, and blessings from God, by virtue of the principle of revelation from him to his people, as needed in the different stages of development and progression until the work is completed in the sense in which we use it.

We do not affirm by any means that simply by prophesying and speaking the word of the Lord to the people that this development is to be had; but we claim this: that God has provided for the building up of his church in a general way, and has provided for the needs of each individual, and in order that this great work may be accomplished the different officers in the church must receive from him that which is needed to fulfill the duties of their calling according to the gifts and callings of God unto them according to the work which they are called to do; and through their instrumentality, and by virtue of obedience upon the part of every member of the church and the exercise of faith in God, all are to receive from him according to their needs.

Turn to the fourteenth chapter of John and this seems to be made quite plain; sixteenth and seventeenth verses: "And

I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Here is a great provision of the gospel, that they should receive the Spirit as an abiding Comforter: "He dwelleth with you, and shall be in you;" the "world cannot receive" him, but if you love me and keep my commandments, "I will pray the Father," and this Comforter shall come and he will "abide with you forever." God has ordained that this Spirit (and that implies every gift, and blessing, and power that results from the operation of this Spirit upon the members of the church) shall continue with the people of God.

Beginning with the twenty-first verse of the same chapter we read to the end of the twenty-sixth: "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." It seems that Jesus took particular pains in the wisdom of God to so frame his language as to exclude entirely the idea that these things were confined to what we call the apostolic age. Here he speaks in the third person, not in the second, of the individual who shall receive these manifestations from God. Now is it the duty of a minister of the gospel to teach that this is true to-day, and tell the people to have faith in God? or is it his duty to tell them that it is done away, the order is changed, and say to the Infinite One, "Thus far shalt thou come and no farther?" Which is the duty of the minister of the gospel? and in which case does he represent God, the Infinite Being? We continue to read: "Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Why did not Judas say unto him, "Lord, how is it that thou wilt manifest thyself unto us and not to the people after our day? why is it that you will not manifest yourself this way to the people of God in all succeeding ages? How does this come? Judas knew better than that, although he needed to be taught. Jesus accepts the question as a correct one and proceeds to explain: "Jesus answered and said unto 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. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy

Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." If there is one thing that is comforting and assuring in the Christian economy it is this, that the gospel is so broad that provisions are found therein for the needs of every minister, of every member of the church of God. We read in the Acts of the Apostles that when those whom Jesus ordained and sent out commenced their work at that time to the whole world, God was with them, and there were added unto the church daily such as should be saved. Those who were to be saved in the economy of God found their place in the church of God; and now we find in that church gospel provisions that each one shall receive that which is necessary for the accomplishment of the work which he is called to do, that which is necessary for his or her development in the divine light in order that he or she may be prepared to enter in and enjoy what God has promised in the world which is to come.

In harmony with these statements and evidences we read in 1 Corinthians, first chapter, that "no man can say that Jesus is the Lord but by the Holy Ghost." It is this Spirit, then, that is so much needed by the people of God, and when they are in possession of this Spirit they are in possession of the Spirit of revelation. It is by this Spirit that we are able to testify that Jesus is the Christ, the Son of the living God, and John the Revelator says, "The testimony of Jesus is the spirit of prophecy;" it is a Spirit of prophecy and revelation, and we attach importance not so much to some of the gifts and blessings resulting from this Spirit as to the Spirit itself. When that Spirit is with us, then the power and light and blessings of God are with us, and there is revelation from God whenever he sees that revelation is needed; and in the Spirit of revelation and wisdom—divine wisdom—we are to live and move and act and accomplish the work that he has given us to do, to his glory. And thus we discover that moving on in this way we receive from God that which will enable us to enjoy those great spiritual blessings had in store for all who love him and keep his commandments. We must be so transformed and changed in some way as to be brought in rapport with God; brought nearer to him, brought in harmony with his divine will; and by the exercise of faith, and by proper living we are to continue in that way, receiving grace for grace, blessing after blessing, such manifestations of the divine Being as he shall see fit, and go on until the work is completed and we are prepared to enter in and enjoy the rewards promised.

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, MARCH 18, 1893.

[Reported for the Herald by E. Stafford.]

SERMON BY ELDER R. M. ELVIN,

DELIVERED AT LAMONI, IOWA, AUGUST 7, 1892.

Subject, **JESUS CHRIST UNCHANGEABLE.**

THE speaker read the text, "Jesus Christ the same yesterday, and to-day, and forever." Latter Day Saints are trying to have the world believe that the gospel they are preaching is the same unchangeable plan of redemption that has been taught since Adam, and that there is but one gospel, but one plan of salvation; one God, one Christ, and one Holy Spirit; one baptism, one hope of our calling. The very first thing that attracted my attention in hearing the gospel preached by these people was the unanimity that I found among all those that taught it. No matter from what part of the world the ministers had come, they all agreed in their teaching; and we are desirous in what we have to present that it should be understood by those who hear it, that we believe God is an unchangeable being; that he is eternal; that Jesus Christ is his veritable Son; that there is no other name given under heaven whereby man can be saved but that of Christ.

We believe the human family is alike in its wants and necessities, and that what it required to save a man in any past age of the world, it will require now; whatever of blessing, whatever of theory, whatever of light or revelation that any people or peoples of the past were able to obtain by faith, it is now possible for men to receive through faith; and we believe with the Apostle Peter when he said: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him [God], and worketh righteousness, is accepted with him." Now we believe this, we teach it; and we teach it so strongly that we tell the people that wherever righteousness is found, wherever faith is found, God will bless, God will give light, and strength, and

comfort to those who are working righteousness and exercising faith in him. And this we believe, that there are hundreds and thousands in the world whose ears have not been saluted with the blessings of the gospel as we understand it, who have received but a degree of light and comfort that the gospel brings. We believe and teach that it is true, that Jesus Christ is the light that lighteth every man that cometh into the world. There are no limits placed upon this, but every man must be saluted by the light, else he cannot be condemned by the light. We still teach that statement made just prior to the flood, that God's Spirit "shall not always strive with man;" we believe it to be true now as then. It will lead him to the truth, will knock at the door of his intelligence for acceptance, and if he will receive it there will be given unto him, as the Scriptures declare, line upon line and precept upon precept, here a little and there a little.

It will be our effort this morning to try and show that we are consistent with our profession, and that what we have received as revelations agree in themselves, and with what are found in the Scriptures. While Jesus was here he taught many things in parables. In Matthew 13: 33 is one that we desire to read as a basis to our remarks: "Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." In the comments of men upon the parables of Christ we find but very little said about this one. Mr. Trench in his book on parables has the least to say upon this one than upon any other of the parables put forth by Christ. We believe it is just as important as any

spoken by the Savior, and it signifies something to us. But let us try, if we possibly can, to learn something from it. The kingdom is the church; it is so represented; and in that church or kingdom you will find that which is represented by three measures of meal. We ask, Where can we find these three measures of meal?

I present for your consideration the Bible, the Book of Mormon, and the Book of Doctrine and Covenants; those three books, and say to you that those three books contain the word of God. The word of God is the means of our sanctification. Jesus prayed to his Father, "Sanctify them through thy truth, thy word is truth." If these three books containing the word of God are harmonious, and teach the same thing, we have there the representation of the three measures of meal; for God gave this word as contained in these three books; he gave it by the ministration of his Holy Spirit, which is represented by the leaven, which leavens the entire lump. And I have purposed to show to you that the teaching of these three books is harmonious, and their work must be the same.

Now be it understood that while the Latter Day Saints are tenaciously, faithfully, and continuously urging upon mankind the observance of the word of God, they do so with the understanding and with the Spirit. In the fourteenth chapter and fifteenth verse of St. John, Jesus makes the statement, "If you love me, keep my commandments." The keeping of the commandments of Jesus Christ is the evidence of our love toward God; and the neglect of any commandment that has emanated from heaven is an evidence that we lack confidence in and love toward our heavenly Father. Again, turn to the statement of the Apostle Paul to the Corinthian saints. He there makes the statement, "The letter killeth, but the Spirit giveth life." Now, while we are urging the necessity of the observance of the word, we also urge the necessity of obtaining the Spirit; for this word came by the gift of God to man through the ministration of angels and the Holy Spirit. The letter itself, or the word, will kill; and the religious

world only having the word, it is no wonder we have the antagonism and confusion found in Christendom at the present time: it has been without the Spirit, and the consequence to it has been that it is divided in doctrine, in church government. It is unable to meet in unison, unable to fraternize together with the same understanding. It cannot comply with the injunction found in the fourth chapter of Ephesians, to endeavor "to keep the unity of the Spirit in the bond of peace," and the reason is, while it has received the letter or word, it has not had the Spirit; it has been left to its own wisdom; has been left to place its own interpretation upon the word, and it has reached the same conclusion that Martin Luther reached when he found certain things in the Scriptures that did not agree with his understanding; he concluded that it must be wrong because it did not agree with him. But if he had had the Spirit that, as we believe, every man who undertakes to preach the gospel ought to have and by which the Scriptures was written, he would have had a correct understanding of that which was written. I remember going to hear Prof. O. S. Fowler, at an expense of fifty cents, and it was the best investment for amusement I ever made. You see men with badges on the left lappet of their vests, on which are letters. To the initiated these mean one thing, to the uninitiated another. In a book published by Mr. Fowler were many words italicized, as we find in the common Bible, and when he read one of those words and told us the meaning, the book became of double interest to me, and thus I learned something that was very essential for me to know. Is it not possible that the world has been reading the Bible and has not had the gift by which it could understand the true intent and meaning of that word. If the Spirit makes alive, it is necessary that we should obtain the Spirit; and if these three books contain the word of God given to the world and are identical in their teaching of the plan of salvation, the sooner the world understands that the better. I was talking with a gentleman yesterday, and he said to me, "Your explanation of the Scriptures

seems the most reasonable of any I have heard, and is that which will reach the understanding of the people, give them to understand that God is the Father of the race, that he is interested in one as much as another, in the salvation of the race; and for this cause has sent the gospel to the earth." That is what we wish the people to learn; that the gospel was not sent for a few. The Latter Day Saints are not satisfied with their number; that is, they are not satisfied to sit down in contentment and enjoy, alone, the religion they have received, because they are conscious that there are untold millions whose souls are in darkness; that there has been a spiritual dearth throughout the world and, consequently, a spiritual revival is necessary.

It may be true that you have entertained a different understanding of this parable than what your speaker has; namely, that it represents the three books as the three measures of meal, and the Holy Spirit as the leaven that leavens the entire lump. We ask that you shall examine for yourselves; do not turn away when light is presented to you. One of our brethren went to a gentleman who was a great lover of history, and it was represented to him that the Book of Mormon was one of the greatest historical books pertaining to the first settlement of America; and when our brother presented the Book of Mormon to him for his consideration, he put his hands behind his back, refusing to take it. If there are any here so blind to their interests, we beg of them that they listen to what Paul says: "Prove all things; hold fast that which is good." If there is any good in this Book of Mormon we ask them to examine it, and to hold fast that which is good which they have received. On page one hundred and eight we find this instruction concerning the gospel of Jesus Christ: "Wherefore, my beloved brethren, can we follow Jesus, save we shall be willing to keep the commandments of the Father? And the Father said, Repent ye, repent ye, and be baptized in the name of my beloved Son. And also, the voice of the Son came unto me, saying, He that is baptized in my

name, to him will the Father give the Holy Ghost, like unto me: wherefore, follow me, and do the things which ye have seen me do. Wherefore, my beloved brethren, I know that if ye shall follow the Son with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that you are willing to take upon you the name of Christ, by baptism: yea, by following your Lord and your Savior down into the water, according to his word; behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel."

On the one hundred and ninth page, the closing paragraph, it states: "And now behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven, whereby man can be saved in the kingdom of God. And now behold, this is the doctrine of Christ, and the only and true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end."

There is the teaching that we find in the Book of Mormon, or at least the teaching of one of those men whose history we find recorded in the Book of Mormon. Do you not discover that this is in harmony with what we find in the Scriptures? If it is, why should it not be true? If God is no respecter of persons, but in every land and every clime he that fears him and works righteousness is accepted with him, and persons are baptized in the name of the Father, and of the Son, and of the Holy Ghost in order to be accepted with him, why should it be thought a strange thing that those baptized by the elders of this church, should prove accepted of God, when we find our brethren of the different churches teaching that any member of their church (they do not restrict it to the minister, but a person baptized by any *member* of their church) is accepted of God? It is so understood and taught by a large portion of the religious world, that baptism is an essential feature, and that under certain circumstances, if necessity arises,

the administration of any individual will prove acceptable, whether performed by male or female. Now that principle is taught and widely taught, but the elders of this church teach that men to have the right to administer in this sacred ordinance must be called, ordained, qualified, and endowed with the Holy Spirit that their work may prove beneficial to the individual and accepted of God. This book from which I have just read teaches that this is the doctrine of Christ, and the only true doctrine acknowledged of God.

Now turn to the statement of Jesus recorded in Mark to see whether or not we are in harmony with what is stated there; beginning at the fifteenth verse of the sixteenth chapter. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; 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.

This is the great preaching commission, given by Jesus Christ to his disciples just prior to his ascension, also after his resurrection. What individual has the right, who has the authority to separate what is contained in that commission, in the face of the declaration revealed to us in the Scriptures. "What therefore God hath joined together, let no man put asunder"? Here he hath joined together with the preaching of the gospel the requirement and promises. "He that believeth and is baptized shall be saved. . . . And these signs shall follow them that believe;" and then enumerates the signs. But we are told that these signs were just for the apostles. O, how strange, that this language should be so misleading; that they are ready to accept a part of the statement the Savior made, that whosoever is baptized shall be saved, but separate and reject the remainder! These apostles had been baptized before these words were spoken to them;

they were authorized to go and preach the gospel and baptize everyone that came unto them confessing their sins; and the promise to those who thus came repentant before God confessing their sins was, that upon receiving baptism they should receive the gift of the Holy Spirit; "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;" this is the instruction contained in the Scriptures. The Bible is professed to be accepted by all the different churches in Christendom, and yet when we read from the Bible this statement of Jesus, we are told that it had reference only to the apostles. But how could it have reference to them only when it is stated that he that believeth and is baptized shall be saved, and these signs shall follow them that believe? These men clothed upon with the authority of heaven to go and represent the kingdom of God among men must have understood that after individuals had rendered obedience to this ordinance of baptism according to the instruction of Jesus in the commission, they were authorized to tell them that they were entitled to the various signs promised to follow the believer; they were entitled to the gift of the Holy Spirit, which manifests itself in the various gifts and manifestations revealed in the Scriptures; and the believer is the one that is to receive these gifts.

I found one man who had taken a very peculiar position with reference to this text under consideration, and that was, "If that scripture be true as preached by the Latter Day Saints, then every believer must receive all the spiritual gifts and all the signs here spoken of. Every believer must have the gift of knowledge, of understanding, of faith; the gift of unknown tongues, of interpretation of tongues; the gift of prophecy, the discerning of spirits; the gift of performing miracles; they must be able to take up serpents, drink deadly poison, etc." How strange that is, when Paul while instructing the saints concerning the ministrations of these gifts says that God giveth to every man severally as he will; to one a certain gift, and to another another gift. We found at

one place where we were preaching, a man who, to prove that the faith of the Latter Day Saints was not true, came forward and took from his pocket a small bottle; there was about an ounce of poison in it. He said: "If there is a Latter Day Saint who believes that if they take any deadly thing it will not hurt them, let them come forward and take a dose of this strychnine; and if it does not hurt them, I will believe in their teaching." If that had been the test of the doctrine of Jesus Christ, if that had been made the test by which individuals were to ascertain whether or not a man was a true believer, it would have been incorporated in the Scriptures, and we would have been told to preach the Bible and teach that these signs shall follow them that believe, also to take with us a bottle of strychnine in order to take it on all occasions to make true believers. If God had authorized us to take poison with us for that purpose, then we might have believed that the method this man proposed was a correct one; but if a man tells me to take strychnine, he stands in the same position as if he took a revolver and told me if I would not believe his doctrine he would shoot me. A man has the same right to carry a revolver and force men to accept his doctrine as to take strychnine and tell men to take it in order to prove their doctrine true; and such is subject to arrest for threatening the lives of those whom he thus approaches. Members of this church have had poison administered to them and have survived. It is written of one of the elders of this church that poison was given him when he did not know it, and the effect was of such a character that a portion of his hair came off, he was so thoroughly overcome; and after God had preserved him, one of the brethren who was with him was prostrated, though he was compelled to leave the brother and continue his journey; but both survived. I believe there are those here who have been subjected to the same treatment, but God has preserved their lives.

The Book of Mormon makes the same profession as the Bible; it teaches the same truths; it teaches about this Holy Spirit, and that this

Spirit is the source from which spiritual manifestations are given, from which the gifts of the gospel are to be received. On page four hundred and seventy-two of the Book of Mormon we have another statement concerning the gospel of Jesus Christ: "Now this is the commandment; Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. Verily, verily I say unto you, this is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do, that shall ye also do; for that which ye have seen me do, even that shall ye do; therefore if ye do these things blessed are ye, for ye shall be lifted up at the last day."

These words were spoken to the twelve apostles whom Jesus Christ personally selected from among the Nephites; and they in their preaching found those who were tenacious over the doctrine they were preaching, and he came in their midst and made inquiry concerning these things that caused division among the people. And Jesus Christ appeared unto them the second time, and gave them instructions that were so plain and explicit that they could not err therein; and we are here told that whatever Jesus Christ taught them to do, the church to-day is to do; whatever Christ done while here in the flesh ministering at Jerusalem, the church wherever it is found and whenever it is found will follow in the footsteps of Jesus Christ. Whatever doctrine Christ taught, whatever ordinances he practiced, they will practice; whatever spiritual blessings were obtained under his administration they may obtain by reason of having the light of the Holy Spirit, the source of the power that the God of heaven bestows upon those who serve him, that they may attain to eternal life and stand as heirs of God and joint heirs with Jesus Christ.

I have presented the word of God from two of these books, and will now present a little from the third one, that you may see that we are absolutely in harmony with all of these

books. The instruction that Jesus Christ gave to us on page one hundred and twenty-four Book of Doctrine and Covenants I will read: "Thou didst baptize by water unto repentance, but they received not the Holy Ghost; but now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old. And it shall come to pass, that there shall be a great work in the land among the Gentiles, for their folly and their abominations shall be made manifest, in the eyes of all people; for I am God, and mine arm is not shortened, and I will show miracles, signs, and wonders, unto all those who believe on my name. And whoso shall ask it in my name, in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk; and the time speedily cometh that great things are to be shown forth unto the children of men; but without faith shall not anything be shown forth except desolations upon Babylon, the same which has made all nations drink of the wine of the wrath of her fornication. And there are none that doeth good except those who are ready to receive the fullness of my gospel, which I have sent forth unto this generation."

Please take notice that the one to whom these words were spoken was Mr. Sidney Rigdon, who was a Baptist, subsequently a Disciple minister, (of the church known now as the Christians,) for whom he had for some time been preaching in the northern part of Ohio. His home was in Mentor, and he had converted hundreds, perhaps thousands to the faith of the Christian Church. Elders P. P. Pratt and O. Cowdery presented to him a copy of the Book of Mormon, and he examined that book and afterwards received the doctrine they were preaching, and was baptized and became one of the leading ministers of the Church of Jesus Christ of Latter Day Saints. After he had entered into the work this revelation was given; and in speaking of the work that he had done before, it said that he had

been like John the Baptist, preaching faith, repentance, and baptism by water; but now he was to receive the right, after he had become a member of the Latter Day Saints, that he should preach faith, repentance, baptism by water, and the reception of the Holy Ghost by the laying on of hands; and that these signs should follow the preaching of the word. It is over sixty years since Mr. Rigdon and his associates commenced to preach that doctrine, and it has spread out and has found disciples among nearly every nation of the earth; and wherever it has been preached there have been men and women who have been prepared to say by the gift of God's Spirit that the doctrine they have embraced is true. It matters not whether this gospel be preached in Maine or in California, in Minnesota or Florida; whether in England or Wales, in Canada or Australia; wherever it is preached, and in whatever language it is preached, the same doctrine that is taught from this stand is taught by the representatives of this church; and the results are the same with those individuals who accept the preaching, go down in the waters of baptism, and there receive, by reason of the reception of God's Holy Spirit the remission of their sins; they are prepared to say, and to say understandingly and conscientiously, "I know that my Redeemer liveth; I know that the truth that has been manifested to me by the gift of God's Spirit is the truth of heaven, and by continuing therein I have the promise of a crown that fadeth not away." And now, having been born of that "one Spirit" into the "one body," we then have entered into a oneness in Christ and have proved the language of our text to be true, "Jesus Christ the same yesterday, and to-day, and forever."

In a public discussion with an individual of another church I made to him a proposition, that if he would take this question, "What must I do to be saved?" and write to any individual representing this faith, whether in the distant East of this country, or in California, or in Minnesota, or down in the Southern States—write to any of our ministers in Australia or in

England, when the answers came back they would all be alike. The reason why I made that proposition is this: The ministers of that church are not bound by each other's statements. You take the writings of Mr. Alexander Campbell, and then take those of other ministers of that church, and compare them, and find a contradiction between them, and tell them of it, they very soon say, "I am not bound by what that man has stated." When an elder of this church states before me what a man must do to be saved, I am bound by his statement if he teaches by this record, the Bible. When Brother Alexander H. Smith is asked in Utah the question, "What must I do to be saved?" his answer as to what is for them to do to receive salvation, I am bound by, as long as he represents the church, and not himself, or any other man. No man has the right to represent his own notions when standing before the people to represent the church. Robert G. Ingersoll delivered a lecture in Chicago a short time ago from the text, "What must I do to be saved?" In the audience was a newspaper reporter who wrote out that text and sent it to all the ministers there to be answered by them, and when he received their answers no two agreed. When you take the question, "What must I do to be saved?" you can send not only to a few, but to any number of the representatives of this church, and their answers will agree. What must be done is this: We must comply with the word, and we must obtain the Spirit of God; for Jesus Christ is the same yesterday, and to-day, and forever; and though all men should prove to be liars, we cannot afford, as has been said from this stand, that Christ should be proved to be untrue. His work and his words must be true, and we must subscribe to them.

In closing my conversation to you I have one passage of Scripture that I wish to present; it is in the Inspired Translation; it is not found in the old Bible; it is in the sixth chapter of Genesis beginning at the sixty-second

verse: "Even so ye must be born again, into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin; and enjoy the words of eternal life in this world, and eternal life in the world to come; even immortal glory. For by the water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified. Therefore it is given to abide in you, the record of heaven, the Comforter, the peaceable things of immortal glory, the truth of all things, that which quickeneth all things, which maketh alive all things, that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment. And now, behold, I say unto you, This is the plan of salvation unto all men, through the blood of mine Only Begotten, who shall come in the meridian of time."

There can be no clearer, no purer, no higher testimony of the gospel of Jesus Christ than that which I have just read to you from the Inspired Translation, and from all these four books that I have read from in your hearing this morning. There is the word of God given by the Spirit of truth. The living God is the author of these revelations, and we promise to man life and salvation on the terms herein contained. We do it solemnly, we do it understandingly; we do it expecting to meet the promise that we make at the bar of God. We read here the promise to men in the name of Jesus Christ, that if they will repent of their sins with a true heart, with the intention of doing that which is right; if they will accept of these truths, go down into the waters of baptism, there obtaining a remission of their sins, and have the hands of elders of this church laid upon them, they shall receive the gift of the Holy Ghost. I know that it is true by my personal experience; and I wish to say to you in conclusion that I am ready to testify that Jesus Christ is the same yesterday, and to-day, and forever.

RELATIVE PERFECTION.

THERE is a relative, as well as a more general, perfection in man, which must not be lost sight of in examining the question of his proper vocation in life. There is required of him, not only a culture of his whole being as a man, but also a diligent and faithful adaptation of certain of his powers to the particular circumstances in which he is placed. Life's purpose is only adequately accomplished in discharging both these claims; and, indeed, the more limited service is a necessary condition of the general development. You find yourself, then, occupying a given position in the world. It has its appointed duties, its special opportunities of usefulness, trials also, difficulties and temptations of its own. Take your lot as it is assigned you, without murmuring. Make the best of it; and, if in the eyes of men it seems unhonored and unenviable, ennoble it by your own spirit, and work your way through it, by character and honest industry, to something better and happier. If, on the other hand, you find it accord with your inclination, and open before you a fair prospect of worldly advancement, be assured there is nothing irreligious in honorably aiming at success and eminence in it, and still less in openly avowing that such is your object. Every pursuit which conduces to the welfare of the world has its appropriate honor attending it; and a genuine virtue is developed by enthusiasm for what is highest in our own line of action. You may treat life as a problem, which has to be wrought out to a successful result, with certain moral conditions attached to it. Do not, because it looks difficult, timorously shrink from attempting the solution; but work through every part of it, whether you get the whole result or not, without violating one of its moral conditions. Draw the utmost from it that will yield for temporal prosperity, for

social weight and position, for honor, usefulness, mental culture, and refined enjoyment, consistently with the strictest integrity, with health and the exercise of the affections, with a remembrance of the end of life and a cheerful submission to the divine will. Whatever your vocation in life, —whether you labor with the head or with the hand; whether you write books, or manufacture cloth; whether your ships cross every sea, or your whole stock in trade is contained within the four walls of your humble shop; whether you sit on the bench of justice, or earn your honest wages from week to week, —honor your work as assigned you by God, who regards not its subject-matter, but the spirit in which it is performed; and, as in his sight, with a loyal and devoted heart, strive to be outdone by no one in the completeness and efficiency of its execution.

This is the healthy view of our human world. Contentment, comfort, abundance, depend on its wide diffusion. It would put everyone in his proper place, and fit him with his proper task. It would let none be idle, and leave none in want. It would abolish useless privilege, and bring all under the constraint of wholesome duty. This view reconciles earth and heaven. While we are in the world, it makes us, in the best of senses, friends with the world, but not less fitted for heaven when we pass away. It is also the honest and sincere view. Thousands who disown it act upon it; and none more so, and with a keener eye even to selfish advancement, than some who put forth an exclusive claim to the religious character. Such is the course of action which contributes to relative perfection, by linking our individual lives through specific duties with the general well-being of the world.

JOHN JAMES TAYLER.

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, APRIL 1, 1893.

[Reported for the Herald by Belle B. Robinson.]

SERMON BY ELDER JOSEPH LUFF,

DELIVERED AT

THE GENERAL CHURCH REUNION, LOGAN, IOWA, OCTOBER, 16, 1892.

Subject, THE WAY CALLED HERESY.

"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. And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men."—Acts 24: 14-16.

The Apostle Paul, when he uttered the words I have selected, was in rather a peculiar position. He stood before Felix to answer to charges that had been laid against him; and when we consider the nature of those charges and the profession of the individuals urging them, we find, by making comparison with the condition of affairs existing at the present time, that history now being made will show, when written, that it is but a repetition of itself. The persons who laid charges against the Apostle Paul should have been the first to have sustained or upheld him in the work he sought to perform, yet you find him making a frank confession of heresy, if he was to be judged according to their traditions, in these words: "This I confess unto thee, that after the way which they [mine accusers] call heresy, so worship I the God of my fathers." And in giving a brief definition of the character of the heresy to which he plead guilty, he said: "I believe all things which are written in the law and in the prophets." The people preferring and urging the charges against him had already announced themselves as believers in the law and in the prophets, and yet when the Apostle appeared in their midst bringing the record containing these things which they professed to so sacredly revere, they found fault with him, not because he professed to believe in their Scriptures, but because he did not believe them their way.

There were then, as now, at least two ways of believing the Scriptures; one was an acceptance of them in the light of such interpretation as the priests might place upon them Sabbath after Sabbath, without any particular reference to the details of the law or of the prophets; the other, that of first opening the book, taking no man's word for what it contained, reading carefully what was found within it, page after page, making application of what was found revealed therein in governing the individual life and develop-

ing the individual character, and so far as might be possible, furnishing a living illustration to the world of the potency of that which was claimed as divine in association with it. This second manner of believing the Scriptures they were unacquainted with; and when the Apostle Paul came as a believer after this order, he so clearly and directly came in contact with anything they had been accustomed to, that they were led at the very outset to pronounce him a heretic; and yet we find him defining his heresy by declaring himself a believer in all things that were written in the law and in the prophets, substantially inviting them, or, in other words, challenging them to bring from out the law or the prophets that they themselves had placed before him and asked that he should acknowledge, anything that by legitimate construction or application could be made to tell to any degree against him or the attitude he had assumed and was there seeking to maintain.

Further explaining himself before Felix, he adds: "And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." Now the apostle meant, as I understand him, that their law and the prophets had been furnished in the wisdom of God for the education of the human conscience. He had made reference in detail to their contents, and had made the discovery that certain things with which he had not thoroughly acquainted himself in time past were true. Instantly his conscience under the new education, made an appeal to him. That appeal required of him, in answering it faithfully, that he should apply within his life, that he should turn to good account within himself the force of the divine testimony therein borne. The difference, therefore, between him and those who were his accusers on the day referred to in my text was, that he found himself in answering to that conscience under the necessity of "exercising" himself daily in carrying out that law, instead of simply making the announcement, as they had done, that mentally he assented to its truth.

It may appear a little strange to some of you if I make the announcement this afternoon that as a servant of Jesus Christ I find myself in very much the same attitude as the Apostle Paul. He brought no new Scriptures to them, but pointed to those already fur-

nished him by them; and like those who had preceded him, he had required of them that they search the Scriptures, for in them, as the Savior said, they believed they had eternal life, and they were they that testified of Christ, and by a judgment properly rendered thereon or therefrom he was willing to abide. I bring no other Bible to you this afternoon than that edition, a copy of which rests on your center tables at home. Taking a copy of it in my hand, I find all the representation that I need as a minister of the faith of the church of which I stand a member and a representative to-day; yet, as in the Apostle's day, I find myself surrounded by a people, some of whom, before I was born, engaged in the work of publishing and asking the world to believe the Bible. It dropped as a consequence into my hands. I look, as the apostle had done, to find what is recorded in it, and discovering what I have been looking for, I begin to proclaim its contents and make the announcement that to enjoy such benefits as flow from a belief therein is the common privilege of the brotherhood of man, the children of God everywhere. But no sooner have I made this announcement than the very individuals who placed this Bible in my hand and asked that I should believe its contents, call upon me to give a reason and a defense for believing what is in it. That is the anomaly of the situation; for I solemnly aver this afternoon that I have subscribed to no branch of philosophy, no point of doctrine that I am aware of, that has not its authority and sanction in this word. And while here this afternoon, my purpose will not be to strike out on any new line, branch out in any direction that has not been canvassed by the speakers on the platform the last two weeks, but to try and call your attention to a few of the reasons why I believe some of the things that they have proclaimed.

For five years, beginning when but eighteen years of age, I preached in one of the most popular churches in the city of Toronto, in Upper Canada. I was as honest at that time as I claim to be now. My heart's chief desire was to glorify God, but all I knew in regard to the will of God was what was conveyed to me by the church of which I was a member. When in my twenty-second year a little pamphlet or tract reached me, having come by mail a distance of one hundred and twenty miles, the nearest point where any Latter Day Saint lived. I read carefully what was upon its face, setting forth as it purported to do, the principles of the doctrine of Christ. The instant I read that pamphlet or leaflet I made the discovery that there was something in it that was materially different from the doctrine I had been subscribing to, and for a time I paid no particular attention to it because of that. The thought had never yet entered my head that anything in the line of religion could be right that was contrary to what my mother had taught me. Another letter came a month or two afterward, and another leaflet, and upon examining it the fact was made clear to my mind that possibly there might be some good in another church, even though its doctrines were in some sense antagonistic to those of the church I was in.

After reading the two leaflets carefully, I noticed first, particularly, that every point of doctrine enunciated therein had appended to it a reference. I then, according to the references given, made appeal to the New Testament Scriptures and in consequence of so doing the conclusion was forced upon my mind that not only what was set forth in these leaflets differed materially from the faith I had been subscribing to as an individual, but it agreed in all its particulars with the New Testament; and you know what the other conclusion naturally was—that my former faith could not therefore be in agreement with the New Testament. Of course this was in a measure painful to me. All the associations I had formed in life clustered around the religious institution I was connected with; parent, relatives, friends, and means of prosperity; everything upon which to base a calculation looking to benefits in this life clustered around my identity with that church. After awhile, as a result of continued investigation, one thing forced itself upon my mind, and it was this; that in order to be true to God and to my conscience, the latter newly educated by the word of God as contained in the New Testament Scriptures, I must step out of the religious organization where all my hopes had been centered. I could not "exercise myself, to have always a conscience void of offence toward God, and toward men," by remaining there.

Without detailing my proceedings subsequent to that time, you have one main result of that investigation in the fact of my being found here to-day representing the Church of Jesus Christ of Latter Day Saints; and the point I call your attention to is this, that there has been in consequence of this change no renunciation of any truth that ever came to me through the medium of the other and more popular religious organization. There is, in my appearing before you to-day, the evidence (if I may interpret it fairly) in demonstration of the fact, that, according to my judgment, the Church of Jesus Christ of Latter Day Saints as it has an existence upon the earth to-day, gives a clearer, more direct exposition of the divine purpose, holds out to man the force which shall more directly bring about in human character the possibilities of humanity, and extend to man the means by which he may be brought into closer relationship and more direct contact with the Christ, than any other institution I know of under the heavens. That is the reason I am where I am.

Now for some of the points in detail. I was taught yonder that it was necessary for me to believe in Jesus. After I left the church of my boyhood, the minister in charge of the circuit, and with whom I had been associated in Toronto City, visited me, and said he regretted very much the step I had taken, and felt extremely sorry for me. I appealed to him, saying, "Brother, will you please give me some reason for that?" He said, "To think that you would cut loose from the old ship, and allow yourself to drift away, God only knows where." "But," said I, "sir, thank God, God does know where." After he had ventilated his feeling somewhat, I

said to him, "Brother, I want to know why you are sorry. Do you think I am in danger?" "Yes sir, I do." "Well, I will ask you a question or two. Do you believe, brother, just what you have been preaching for years in my hearing, and what I when associated with you preached for years; viz., that if a man will simply believe with all his heart that Jesus is the Christ, the Savior of the world, he will be saved, and that is all that is needful unto salvation?" He answered, "Yes; I do believe that or I would not preach it." I turned to him then and said: "Sir, have you any reason, because of what you have seen in me in the last week or two for believing that I no longer believe with all my heart that Jesus Christ is the Savior of the world?" "No," said he, "I don't know that I have any reason for such thought as that." "Then, sir, I certify to you, and hope you will give me credit for truth and honesty, that I have at least a dozen times more reason for believing that Jesus is the world's Savior than I ever had when I was associated with you. Will not that faith still abiding in my heart stand me as much in hand and as much to my credit outside of the church that you are in as it would if I still remained within? Have you a monopoly upon faith? Have you a particular right by which you hold it and under which you exempt all other people from the benefit of that faith?" "No sir," he said. "Now sir," I said, "I turn to the Bible and read: 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' I find further, that Jesus authorized his ministers to teach not only that men should believe, but that they should be baptized. Accepting the statement as correct, and Jesus Christ as being the best representative of the philosophy he came to announce to the world, I have moved forward and been obedient; I have received baptism by immersion at the hands of one who has been called, as he believes, in these last days to officiate in this rite. Now sir, you have often told me that by what is found in this book we are to be judged in the last days, and this book requires this ordinance at my hands. Will you please tell me, sir, whether or not you believe that Jesus Christ will damn Joseph Luff because he has been baptized according to the scriptural requirement, if Joseph Luff still believes with all his heart that Jesus is the Christ and the only Savior of the world?" He said, "No, I don't think he will condemn you for being baptized." "Sir," I said, (and here I referred to two or three passages of Scripture setting forth the laying on of hands for the gift of the Holy Spirit,) "according to my understanding of this scriptural requirement, I have permitted the minister who baptized me, in association with others, to place his hands upon my head and confirm me a member of the Church of Christ; and I am of the opinion, sir, that I have received the Holy Ghost. Now sir, if the Scriptures are to judge me at the last day, and I am seeking to regulate my life by them now, and I have received the laying on of hands because they teach it, please tell me, will God Almighty and Jesus Christ damn me simply because I allowed these men to place their hands

upon my head, notwithstanding I still believe with all my heart that Jesus Christ is the only Savior of the world?" He said, "No sir." I said, "There are a great many strange things being taught in this world; you believe in a kind of semi-divinity of some books such as 'The Prince of the House of David,' and others, and you say that the acceptance of the idea that there was inspiration associated with them does not, in your way of thinking, discount the Scriptures for a moment. 'Now sir,'" I said, 'I have been led to believe that there is a degree of inspiration (both as to its origin, contents, and bringing forth) in the Book of Mormon. I believe that Joseph Smith, who was instrumental in producing that work, was directed by the counsel of God. Do you suppose that if I still believe that Jesus is the only Savior of the world, that God will damn me because, as an honest man, I accepted what in my heart I was compelled to believe upon the evidence that came to me? Will he condemn me because I believe Joseph Smith was an inspired man, because I believe there was an authority of inspiration about the Book of Mormon, if I still believe that Jesus Christ is the only Savior of the world?' He said, "No sir, I don't think he will; the salvation work depends simply upon your belief in Jesus Christ." "Then," said I, "instead of your being sorry for me, it seems to me it is my turn to express sorrow for you. If, as you have virtually admitted, the Bible teaches the laying on of hands, and the doctrine of baptism for the remission of sins, and you don't teach them in your church, I am in the safer position of the two. Now I believe them, you do not. You say God will not damn me for these extra points in my faith if I still believe that Jesus is the Christ. Hence, according to your idea, your church doctrine, I am saved anyhow because I believe with all my heart that Jesus is the Christ, the Savior of the world. Now, if in the day of accounts the great God shall bring up this record, as he said he would, and judge me by the things that Jesus Christ said when he was upon the earth, and I find that he said baptism should be observed,—and I find that he taught and practiced the laying on of hands,—will you in that day be as safe as me? Will you please carry out the thought that you have now in your mind, that I as a believer in Jesus Christ, the only Savior of the world, cannot be condemned for obeying what Jesus has commanded in this Bible? Your doctrine being true, I am saved; but supposing mine be true, will you please tell me where you will stand in the light of this new revelation to you in that day—not new in the sense of their being unrevealed of God before, but new in the sense of your having been unwilling in life to open the book and read it, and 'exercise' yourself to have always a conscience void of offence toward God, and toward men,' by observing it?" I said to him, "Sir, it is *my* place to be sorry, and I am sorry for *you*. If your doctrine is right, I am saved; and if mine is right, I am saved; but if mine should eventually prove to be right and yours to be wrong, you are on the unsafe side."

I am a believer in Jesus Christ to-day so far

as theory is concerned, because the announcement is here made that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" further, because of the announcement made, "He that heareth my word, and believeth on him that sent me, hath everlasting life." I believe it is necessary because it is stated that "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." If I turn to you and ask you why you admit this feature of my faith as a point in your doctrinal theory, you will tell me as I have told you, "Because the Scriptures teach it." Here, then, we agree.

I pass on to the next feature and say I believe in the necessity for repentance, because turning to the Scriptures I find language of this kind in the twentieth chapter of Acts, that in times past God had winked at their ignorance, but now he commands "all men everywhere to repent;" again, because Jesus authorized his servants to declare that men should "repent and believe the gospel." And when I have moved this far forward you tell me you are still at a perfect agreement with me. I then ask why, when Latter Day Saints approach the subject of baptism as being essential unto salvation equally with faith and with repentance, you are unwilling to shake hands with us and still move forward? Is it because there is no scripture to support it? Is it because the book is not equally plain in regard to its necessity? If the language of Christ is worth anything, it is worth everything where he stated to Nicodemus, as recorded in the third chapter of John, "Except a man be born of water and of the Spirit, he cannot [now you write it down, he cannot,—he CANNOT] enter into the kingdom of God." It matters but little how many men may rise up in this or in subsequent generations and say he can; God has uttered it, "he cannot;" and let me tell you, if I take your advice as a righteous people, I am compelled to allow God and Christ to be true, though by so doing I prove every man to be a liar. That is the advice I got from you, and paying heed to this advice I find myself under the necessity of antagonizing some features of faith that are cherished in the world the instant I apply it to this portion of Scripture. I would like this afternoon, if I was expert in that direction, to just draw a line across a blackboard and point out to you some of the reasons why I believe that baptism is necessary to salvation. I want to give you some reasons why I find myself committed to the idea that baptism is necessary to salvation. I write (or Brother Gomer Wells will write for me) clear across the top of the blackboard, in large letters, the word *Baptism*. Then draw a line under it. Next, form two columns under it by drawing a vertical line down the center of the board. As a subheading, at the top of the first column write, *For the Remission of Sins*. At the top of the other column write, *Not for the Remission of Sins*. Now, under the first column heading write the names of witnesses, as I shall give them to you, who testify as to baptism being necessary. I shall call your attention as I go along, to places in the Scrip-

tures where I find them: In the first chapter of the record of St. Luke there is an account furnished in regard to the birth of John the Baptist. Associated therewith and preceding it, of the visitation of an angel to Zacharias. This Zacharias was serving his course in the priest's office and was visited by an angel who told him that his wife should give birth to a son, told him the name of that son should be John, and what the nature of his work should be. Zacharias had some doubts in his mind because of the age of his companion, and he expressed that doubt in the hearing of the angel and asked a sign. The angel said his power of speech should be taken from him until the fulfillment of that which had been declared, and from that very hour Zacharias remained dumb until the accomplishment of what was there declared. In due time the child was born. On the eighth day, as was the custom, the people gathered together to name the child. While in conversation they agreed among themselves to call him Zacharias, but when the mother of the child heard of it she said, No; "his name shall be called John." They asked why she named him thus, as none of her kindred had a name that sounded like it. Instantly they referred to Zacharias, who had come in, and made signs to him. He learned what they wanted, and, not being able to speak, called for a writing desk and wrote, "His name is John;" and they were all surprised. However, the child was so named, and right in connection with that work the Spirit of the Lord rested upon Zacharias, and turning to the child he said: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins." Now, I did not put that in the Bible. I take another translation and I read, "By baptism for the remission of sins." I do this simply to call your attention to what John did by way of bringing remission of sins to the people, and you will all agree that he baptized them in water for the remission of sins, hence either translation will do. Zacharias declared that John's mission work was to bring to the people means for the remission of sins, and John afterwards did it by baptism. Now, is there any man or woman in the tent who will not give me the right to have the letters written down, *Z-a-c-h-a-r-i-a-s*, as a witness testifying to the doctrine of baptism for the remission of sins?

I turn to the testimony of Luke, beginning at the first chapter, and read: "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things." Now he stated he had had a "perfect knowledge" from the beginning. What does he testify? Right in the third chapter he testifies that John came "preaching the baptism of repent-

ance for the remission of sins." Luke said he had a perfect knowledge, and was an eyewitness of these things from the beginning. Will you have any objection to my authorizing the brother to mark down the name of Luke, as a competent eyewitness certifying to the fact that John preached and practiced baptism for the remission of sins?

I will turn now to what is recorded in this third chapter of Luke, also in the first chapter of Mark, and the third chapter of Matthew, certifying in each place that John came into the region of country about Judea and "did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Will anyone object to my asking the brother to write down the name of John the Baptist as a competent witness, bearing testimony in teaching and practice that baptism is for the remission of sins?

I turn to the ninth, twenty-second, and twenty-sixth chapters of Acts, and in each of these places I find an account of the journey of a man named Saul to the city of Damascus, carrying with him letters of authority, on the strength of which he was going to persecute the members of the infant Christian Church. He was visited on the way by Christ; a light shone upon him, and destroyed his power of natural sight for the time being. A voice from heaven called him and asked him why he had been persecuting him. Saul answered, "Who art thou, Lord?" and Jesus said, "I am Jesus of Nazareth whom thou persecutest;" "it is hard for thee to kick against the pricks." Then the question from Saul's lips was, "Lord, what wilt thou have me to do?" Hear the answer: "Arise, and go into the city, and it shall be told thee what thou must do." Hastening on as fast as he could upon this direction to the city, he is visited by a man named Ananias. This man had been authorized to come to him, and to tell him what he should do; to give him instruction according to Christ's command, what he *must* do to be saved. This Ananias said to him, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Ananias, instructed of God, a special messenger or apostle, if you will; I ask the brother to write his name down as one authorized of God in this direction, testifying that baptism is to wash away sin.

Now I turn to the second chapter of the Acts and when turning there I find a brief account of what occurred and what has been made memorable as the day of Pentecost. A multitude of people witnessed the manifestation of strange power that they did not know how to account for, and afterward (by explanation of the apostles) they had learned that Jesus was the Christ, they asked the question, "Men and brethren, what shall we do?" For answer to that question you turn to the fourteenth verse, and from that read on to the end of the chapter, and you have this announcement, that Peter and the rest of the eleven rose up and testified that they should repent and be baptized, every one of them, in the name of Jesus Christ, for the remission of sins. Hence I ask the brother to please write the name of Peter and the rest of the eleven

as testifying on Pentecost that baptism was for the remission of sins.

Are there enough? For fear some of you will think this is not sufficient of competent authority, I will ask you to consider further. Answer, if you can, who authorized these men on the day of Pentecost to say that baptism was for the remission of sins? Remember that Jesus had told them to wait in Jerusalem and not go forth until they were endowed with power from on high. They waited, and on this memorable day "there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting," and "cloven tongues like as of fire . . . sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Thirteen places are there enumerated from whence people had come and in their own language, under the authority of the Divine Spirit, moving upon men who were filled with it, they heard that baptism was for the remission of sins; the Holy Spirit moved upon the speakers to testify of this. These men were thus authorized and thus acted. Will you have any objection to my asking this brother to write down "The Holy Ghost" as a witness that baptism is for the remission of sins?

I ask you, Who sent that Holy Ghost? Jesus says, "If I depart, I will send him unto you;" and, "He shall take of mine, and shall shew it unto you." I ask you, Who sent Ananias to Saul in the city of Damascus? Who sent him? When he came to Saul he put his hands upon him and said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me," etc. Jesus told him to tell Saul to be baptized to wash away his sins. Please write down the name of "Jesus Christ" there as teaching and authorizing men to teach that baptism is for the remission of sins.

I again ask you a question: When Jesus had himself submitted to this rite or ordinance at the hands of John in the river of Jordan, whose voice was it that rent the atmosphere, pealing forth from the heavens and saying, "This is my beloved Son, in whom I am well pleased"? Who was it that uttered those words? It was the eternal Father. With what was he pleased? He was pleased with the fact that his Son, Jesus Christ, had not considered himself above submission to the ordinance for the remission of sins that he himself had sent John to preach and practice. Next I ask, Who sent John to baptize for the remission of sins? He said, when speaking of Christ, "He that sent me to baptize with water said unto me," etc. The book says, "There was a man sent from God, whose name was John." If God sent him to do that work; if God, honoring the appointment of Jesus Christ, afterward sent the Spirit on the day of Pentecost; if Jesus spoke the truth when he says, This Holy Ghost when it comes shall take of the things of God and show them unto you; then baptism for the remission of sins was one of the things to be shown unto them of God that was shown on the day of Pentecost. If the Pharisees and lawyers rejected God's counsel by refusing John's baptism (see Luke

7: 30), then God must have counselled it. Will you object to my asking the brother to write down, Jehovah, the eternal God, authorizing the doctrine and practice of baptism for the remission of sins?

Now, I ask you to consider that from the Bible I have the authority for having written here, Zacharias, and Luke, and John the Baptist, and Ananias, and Peter, and the rest of the eleven, the Holy Ghost, Jesus Christ, and Jehovah. When I get above and stand before the judgment seat I will be perfectly willing to take any one or all of these names as authority for the testimony that affected my life and the counsel under which I acted when I was baptized for the remission of sins.

Next column now: Baptism *not* for the remission of sins. Somebody please give me the name of a man who is willing to put his name there, as against the others? Let us hear from him. Put D. D. to it, if you want to; put L. L. D. at the end; put all you want to in order to make it sound important or give it the tone of authority. Name any man that you ever heard of that you will be willing to place there and whom you will be ready to accept as your backer at the day of judgment when you have to meet all these testimonies to the contrary. Please name the first man. Why, if one won't do, name two, or I will take three. I will ask the brother to assist me to fill out that column and we will turn the board over and fill up the other side, and then if that is not enough, we will get another board down, and if that is not enough, we will try and get a canvas as big as the tent and fill it with names, if it is possible, and if that won't do, we will try and get a canvas that will wrap up the universe, and fill that with names, and then tell me which you had rather have in the day of judgment for your backing. Look now again at this array of witnesses and decide for eternity:—

BAPTISM.

FOR THE REMISSION OF SINS.	NOT FOR THE REMISSION OF SINS.
Zacharias.	
Luke.	
John the Baptist.	
Ananias.	
Peter and the rest of the eleven.	
The Holy Spirit.	
Jesus Christ.	
Jehovah, the Eternal God.	

I am figuring in religion for the eternal years; for friendship with Christ, who said, "Ye are my friends, if ye do whatsoever I command you." I simply ask of you, then, as honest men and women, will you not then strike hands with me to-day and say,—whatever your own judgment may be as to what you ought to do,—"I believe that man, according to his own way of presenting that matter, had every reason for making the change that he did make, when dropping out of the church that would not allow him to accept these witnesses instead of their clergy,

and entering into a church that did allow it; and not only that, but everything that those inspired men had said he had a right to believe?" If you will admit this, will you think of the words of my text and of the fact that I am, like the Apostle Paul, compelled to stand under the brand of heresy in this world simply because I believe "all things which are written in the law and in the prophets" and I am exercising myself daily "to have always a conscience void of offense toward God, and toward men"? This question is too serious to be trifled with.

I had thought to present another idea here; this passage that others have called your attention to, about the signs following those that believe, and the other passages of Scripture that bear witness of strange things that your ears have been unaccustomed to hearing but which have all been in that Bible before it came to us. We are of the opinion that whatever God authorized as gospel privileges for humanity at one period, he has designed for all periods when human necessity demands the same; and if these passages of Scripture came with divine authority, we have the right as messengers appointed of the Master to ask you not only to consider them, but to ascribe honor and glory to God by subscribing to them in practice.

When I came through Canada they refused to take one of our American dollars for a dollar's worth of goods that I bought, and I called their attention to the fact that on its face was "one dollar." They said it was at a discount there. I remembered that I was under a different government there; but if I had come back to the United States and somebody had refused to accept that dollar for a hundred cents' worth of goods, I would have been surprised. "But," you ask, "what does this signify in this argument?" It signifies just this; that if I was to go into what was proclaimed by the infidels as a hellfire club where they were traducing or denouncing all Scripture doctrine, and I wanted to put some scripture before them, I would expect of course that they would seek to discount it, and that very heavily; but when I come into a building that has its steeple pointing up to heaven and on the front of it the words, "This is the Lord's house," that it is under his government, I expect that when I offer a dollar or that which has on its face the representation of that value, they will honor it for all its face calls for; but, unfortunately, they will not, and I am compelled to reach the conclusion that they are not under the divine government, or else the old government uttered false coin: it was not worth all it was claimed to be worth. When I go into these places and they will not allow me to use this coin, or they seek to discount it, I feel that I am under a different government from that which Jesus Christ brought into existence. Of course it is but natural that such will discount it if they want to. But it bears the image and superscription of Christ notwithstanding, and he will honor it here and hereafter, and honor those who honored it.

I come again to the thought that God was interested in man in early years, and that he expressed his interest by making provisions

of the character I have referred to; and I have no reason to-day for believing that God has ever gone out of the original business that engaged his attention; I have no reason for believing that angels have changed their business; for believing that the Holy Ghost is engaged in any other enterprise than that in which it embarked centuries ago; and consequently when these thoughts come to my mind I must naturally enough believe that the Almighty, who is declared to be unchangeable and impartial, if he remains in the same business and has the same kind of people to deal with, will magnify, under all circumstances, that which was issued by him—will make it honorable in the estimation and in the opinion of all obedient men. As a consequence I take this record, believe it as it is, subscribe to it in my life, and thus exercise myself to "have always a conscience void of offense toward God, and toward men."

Whatever conclusions you may reach as to the correctness of my premises and arguments, there is not a man or woman who will go away with the conclusion that Bro. Luff was not free in his speech, to say the least. Now suppose some of you with this thought in your mind would hear that I was going off into Missouri, or Dakota, or some other State, and that you were anxious that your friends there should hear me as you had heard me; you would write them and give them some kind of an account of what you had heard here, and they would accept your counsel, and appear at the schoolhouse; but they hear nothing such as you claim to have heard here. Before leaving this place I announce to you that I would be back here in five years and I would still remain the same man in every respect, and I return at the end of five years, and instead of stepping up nimbly as I did here to-day, some one should march me up here, and I would stand as a piece of statuary, not a word out of me. You came and began to ply me with questions, urge me to answer about some things that are engaging your thought and your attention; but I remain without a movement of hand, or feet, or features in any shape. By and by, by some extraordinary pressure, I am induced to wink an eye, or to shake a fist, or to stamp my feet, or to make some kind of a gesture that is a little strange in itself. One man here would say, "I know what he meant;" he would turn around and explain to the people just what I meant. Another man over there would begin, and another somewhere else, and there would be any amount of interpretations of these strange movements on the part of this piece of statuary before you. Now, though you might divide on all these points of interpretation, there is one thing you would be agreed upon, and that is, that Elder Luff had changed, and very materially, too. Before he was talkative, now he is dumb; before he was willing to express his feelings, now there is nothing but a gesture here, and only a movement there, that nobody can do any better than guess at.

I want you in this connection to think of the important fact that in the years gone by when God was in the business of saving men, when angels were connected with him in the work,

and he talked with men, he gave visions, revelations, and instructions to men, upon the sole condition that they would observe this law that I have been calling your attention to; and he said he would always remain the same, unchangeable, impartial Jehovah; and we hear of him eighteen hundred years later. Does he talk like he used to? O no! If anybody says that God talks now, set him down as a Mormon or a fool. Does he give any visions now by the intervention of his Spirit? Ah no! Nobody claims that but fanatics or maniacs. What is there then about him by which we shall identify this God with the God of the former times? One of the poets has written, and people keep quoting it frequently in regard to the poor Indian,—

"Like the evanescent dream
Of the sunlight's fading beam—
Like all things that soon decay
Pass the Indian tribes away."

They say of these Indians that they only "see God in storms and hear him in the winds;" but what I want to get at is, where the Christian, who is pitying the Indian, sees God or hears him? Where? Is it in the thunder-storm? Does he have any better right to interpret God in these gestures or movements than the Indian has? I want to know where is the difference between the Indian who is pitied and the one who pities him? If God Almighty gives nothing to-day, as he formerly gave it, it is a serious question; and I sum it up in this way: Just as it would be hard for you to believe that I had not changed if I had acted in the way I have represented, so it ought to be hard for you to believe that the great God who for four thousand years never stopped talking when there was an occasion for him to talk, never stopped communicating his will where there was a church or proper members of the church ready to receive that will is now dumb, but still remains the unchangeable God. I want to know how you can escape the conclusion that the Almighty who talked for about four thousand years has changed if he talks no more? Latter Day Saints are denounced and pronounced heretics because they believe he is the God of revelation to-day, that "I AM" hath sent us unto you.

I leave this matter, therefore, with this declaration, that while in the kindness of God I was favored of him so long as I walked in the light that came to me through the medium of another church, while I received blessing upon blessing until I could willingly have knelt and worn my garments threadbare in begging that God would grant similar favor to the rest of the children of men; yet I say to you to-day, that notwithstanding all that, if all the experience I ever had in the entire tale of these years was told, it would not be worth a comparison with a single month or week of such experience as has come to me since I have accepted the truth on the testimony of these men who have written to you, and such as has come to me to make glad this heart and certify to me of my acceptance with God and his Son, Jesus Christ.

Whatever there may be about us that is strange to you, let me tell you that our sole object in bearing testimony of this kind is to

emphasize within your mind the important thought that salvation for man to-day means all that it ever meant, and that every son and daughter of Adam who feels disposed in heart to subscribe to what was enjoined eighteen hundred years ago, may live eighteen hundred years ago so far as the experiences of that day are concerned; that is, may have a repetition of them in that day in which we live and rejoice therein. Our united testimony as a church is in this direction; and some day when we get above, we want to have ourselves so adjusted, our characters so developed, so that if there was a disposition on the part of the Ruler to condemn us, he would not be able to turn to anything in the law, or the prophets, or in the New Testament scriptures to fix that condemnation; and that in order to condemn us he would have to climb over his own word and get it behind him to do that kind of work. We propose to be in harmony with the law, with the testimony given in that day, and then if the Almighty can afford, by and by, to turn his back upon the law that he gave to govern us, that is his business; but we do not feel safe to-day in taking chances upon any such speculation as that.

May God help you as he has helped others to do what is your duty; and those of you who are halting in regard to this matter, those of you who have thought within your minds in the last few days that perhaps you would go forth and receive of this ordinance of baptism and enter into fellowship with this people, make up your minds that you will have to

bear the brand of "heretic" if you do, and bear it at the hands of the very ones who should be first to support you, because you stand with the word of God, and that your name will be cast out as evil. Prepare to go forward willing to sacrifice personal influence and earthly interests, and if you are prepared to take this risk, we are prepared to say to you on the authority of the great God who caused it to be recorded in this word and authorized us to supplement it by our testimony, that God will be in you, and by virtue of that manifestation of himself in you, will certify to you as to your safety; and so long as you remain in that condition, you will never have occasion to regret the step forward you took when you were initiated into his church and kingdom on earth.

I urge upon you to accept of the truth. I may not be permitted again to address you, and may not be permitted again to see you until I, with you, have to answer before the bar of the Eternal, and these witnesses that we have called your attention to shall confront me; but I leave my testimony with you that these men spoke the truth, and that they had abundant reason for knowing that which they bore witness of to you. You have, therefore, the testimony of those who are dead, and of those who are living; and we tell you that it will stand you in hand as honest, faithful men and women to accept it, to submit the matter to test, and learn for yourselves. May God give you courage.

A RHYME OF THOMAS THE DOUBTER.

When the Master had finished the story
Of the sower and the seed,
And had shown his disciples the lesson
Of rock and wayside and weed,

Then up spoke Thomas the Doubter,
And his brow was heavy with thought—
We had seen a darker problem
In the lesson that was taught.

"Master," said Thomas the Doubter,
"When the seed sown is the word,
I can see the meaning right plainly
Of the parable we have heard.

"But, Master, say that the sower
Were God and the seed were men,
And some of them fell by the wayside,
What were the lesson, then?"

"For I see men daily, my brothers,
Like the seed of which you spoke,

And among the thorns fall many,
And the thorns spring up and choke.

"And some of them, good Master,
Fall where the soil is scant,
And perish there for the absence
Of the life for which they pant.

"It is easy," said Thomas the Doubter,
"For those on good soil cast,
For they have their joy of living
And the harvest at the last.

"But those who fall by the wayside,
In thorns and on stony ground,
Are they like the seed-grain scattered
By a careless hand around?"

But the Master was silent and mournful,
And his brow was furrowed with thought,
And there lay on his soul a burden
Which Thomas the Doubter had wrought.

(SERMON SERIES.)

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, APRIL 15, 1893.

[Reported for the Herald by E. Stafford.]

SERMON BY PRESIDENT JOSEPH SMITH,

DELIVERED AT LAMONI, IOWA, NOVEMBER, 13, 1892.

Subject, INDIVIDUALITY IN OBEDIENCE.

It has been a long time since I had the pleasure of addressing those who gather in this chapel to hear discourses on themes connected with the gospel, and I feel a great deal like a stranger before a strange congregation. It will be in that sense almost that I shall address you. The text, if it be needful to take one, will be found in 1 Corinthians tenth chapter and twenty-third verse: "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not." One of the reasons why I have chosen this text is this: The world (and I use the word *world* to signify the people that are in it) have fallen into strange ways, and there is an infinite variety of opinions or conceptions of things on almost all subjects; and no one may safely predict what may be the ruling thought that will be in any given direction for any length of time. And upon the subject of religion there has always been, there is now, and probably always will be, a great variety of opinions; and there will be a great deal of sentiment held and expressed in regard to all phases of it.

I know of no way in which I may settle the question of my duty to God and to man satisfactorily to myself and with benefit to others except by canvassing, so far as I may, what interest I may have in it and what may be required of me; and when I have decided that question I have decided,

and probably for others approximately, as to what is my duty and every other man's duty in the premises. The opinion seems to prevail (I have no objection to it specially) that men are under the necessity of obedience when they shall become so fully convinced that they cannot think otherwise than that which leads them to obedience. Possibly the only fault I can find with this proposition this morning, or at least that I feel to now find with it, is this: that from the amount that has been written, the amount that is being said, the wondrous variety of conclusions expressed in regard to it and its claims, there should seem to be, to those accepting this opinion, no other way by which individuals can be brought to that condition than that they have to be forced to obedience. But so long as we concede that religion has its basis in the human desire, in the human inclination, and its works are right in the human heart instead of in the mental regions only, I do not know as we can come to any distinct conclusion as to who or what shall exercise the power to compel our action in the premises. I do not propose that my individuality, my will, or volition, shall ever be brought into subjection to anything that shall dominate to the extent that I have no choice either in regard to the conclusions of my mind, or to the expression of what my conclusions may be. I remember how my heart revolted when I heard some

years ago of the singular dominating power of President Young among and over those who were his associates. It is related of him that on one occasion Elder Orson Hyde, one of the Twelve, was preaching in his presence; and like a good many others who think they must address the congregation as though it was a town meeting, he addressed his speech to President Young, turning toward him and seeming to be preaching at him, in the sense that a good many speakers are in the habit of doing. It enraged President Young, and he stopped him, saying, "Hold on, Brother Orson." (He was wearing at the time a broad-brimmed hat; he took his hat off and told a man in the congregation to go down to the end of the hall and put it on a chair, and when he had done so Elder Young said) "Orson, you preach at that hat." And Brother Orson did so. I remember that I thought that if I had been Elder Orson Hyde I would have taken my own hat and would have gone out of that hall. But, of course, being with the rest of his brethren under such domination, they had become like unto slaves; and the idea of salvation under such a rule, it seems to me, would be a mistake, and freedom a mistake also.

Now I read in the Scriptures that the Savior says in reference to the truth, that if any man should have it he should be "free indeed." And my conception of freedom is, privilege; and I use a strong term here, because I made a distinction between right and privilege. A man has the privilege to do wrong, but no right to do wrong; a man has the liberty to do wrong, but no right to do wrong; and my conception of liberty or privilege is to determine for myself, and subject myself to a measure rather than to be compelled by outside influences or that which may propose to dominate me. My idea of liberty and right in this

sense is to me an enlarged one, and opens up an extensive field, and it is that no man has the right to dominate over another as to what he should think, or speak, or do; but having the liberty to examine what is presented before him, should have the privilege to think about it, and the liberty to make up his mind for himself in regard to it; and having done that, to speak of it, and to make the best use of it he can. But having this right, if a man is guided by human wisdom alone, he may be led astray; and we find a great deal of unrest in the world that warrants this conclusion, especially on the subject of religion, one thinking this doctrine is right, another thinking an opposite one is right, etc.; and so constituted are we that when we think that a thing is right the most of us make the assertion that it is right.

When I say that I believe a thing is so, I have gone to the extent of my privilege, not having the right to say that this or that is right, unless there is something or some power which is over and above me that has decided what is the standard of right in the premise, and I bring myself in subjection to it. When I have done that I can conceive of what the work is, and give my credence to it; I am not the author of it, but become subject to it by choice. And in the question of religion there is no organized body extant on the face of the earth—I believe I speak advisedly so far as history is concerned—that can trace its authority back to Jesus Christ in the line of perfect succession; and there are some men who have gone so far as to say that there are no human organizations among men, called churches, that are of divine origin. One of the ablest ministers in the East conceded that church organizations were something like your town organizations—nothing divine about them, they being all of

human origin, established for the purpose of supplying human necessity; and that while they served that purpose they were acceptable to man and to God. Your speaker is not inclined to accept that idea, unless it be said that there is no religion only that which is due to human origin. And if that be true, then obedience to the law of God for citizenship in the kingdom of God is a mistake, and all things so far as God is concerned would be lawful to me; that is to say, if there be nothing in conflict to God, then everything which I have the power to do is lawful for me to do—there is no law against it. But the Apostle Paul said that there was a law against sin; and under its operation he found that sin had revived, and he had died. What did he die to? He did not die to human necessity, to the wants of the flesh, nor did he die to the obligations of the law of the land where he dwelt. He was the same physically as he was before, but in him sin revived when the command, the law of God came; and we understand that the consciousness of sin revived, and he died—was dead in sin; but through obedience to the law of righteousness he became dead to sin, and was made alive in righteousness; was made a free man in Christ Jesus.

I have always thought that the Apostle Paul was a wonderful character; and one of the most wonderful qualifications in his character was that he made a close examination of all things around him, and was very zealous in the performance of that which he thought was his duty, what he thought was right. When he had decided, he marched forward without reference to what anybody else might say in regard to him, and proposed to be judged of God, and of him only. And what did he do under such a condition as this? He did what

every man ought to do. "But, Brother Smith, the Apostle Paul had something to move him on that you and I have not," says one. I admit, in a sense, that that is true; but do you not know that when the apostle had heard the voice, unless he had consented that it was the Lord, unless he had subjected his intellect to the thought that it was the Lord that spoke to him, he never would have gone down to the street "called Straight" to inquire for Ananias, the servant of Christ, whom he was instructed would tell him what to do to be saved. Paul was educated in and was imbued thoroughly with the Jewish philosophy, and he would have said, "This is not God's voice; there is no such thing as a Christ; he is an imposter;" and he would have gone on his way, and would not have ceased to persecute the Christians. But when he was arrested in his career he stopped; when he saw this vision and learned that it was not his duty to persecute the saints he cried, "Who art thou Lord?" "I am Jesus whom thou persecutest," was the reply; and when this had come to him, the difficulty arose with him, "What shall I do?" All things were lawful to him then; he had gone down with writs in his pocket to serve them on persons, agreeably to the Jewish law. I am thankful that we have not now the same political power joined with the same religious intolerance, although we have some who would make good Puritans, and would persecute the Quakers and others if it were in their power. I presume Paul's mind had been worried before that, and when he became satisfied in his own mind in regard to the matter, his anxiety was to know what he should do. I believe that the apostle thought, and thought with a great deal of intelligence. Now he says, "This man whom I have despised is the Christ;

he it is that was to come, the Messiah; I will go and do that which he tells me to do; I will bring myself into subjection to the law proclaimed by him. Did he wait to consult his brethren of the council as to what he should do? No, he did not; he immediately began to preach Jesus, to prove out of the Scriptures that he was the Messiah. It was a wonderful thing; I have thought about it a great many times, —I think about it now,—the readiness with which he went forth, and the indefatigable integrity and zeal which that servant of Christ manifested in the service of his Master are simply admirable.

The question that it leaves me to solve is this: that if there be a superior Intelligence that rules in the heavens above and in the earth, how may I bring my intelligence into service with his? I have said that I ought not to wait to be compelled to do my duty. We have in the Book of Doctrine and Covenants a teaching handed down to us which says that he that waiteth to be commanded in all things is a slothful servant. You are aware that to escape this charge a man must bring himself to be a living sacrifice, which is his reasonable duty. When I was a boy my idea of a sacrifice was that it was something slain which was offered upon an earthly altar; and I thought the Apostle Paul's was something of that character when he asked, "Who shall deliver me from the body of this death?" I have heard an explanation of this in this wise; that malefactors had something bound to them, a dead body of some kind, and they were obliged to carry it with them until its decay was completed. But the apostle's statement is, "a living sacrifice," which is a "reasonable service." To me the idea of a dead sacrifice pleasing the living God is a great mistake. It may have been the case in ancient

times that when a man did that which was wrong that he had to bring to the altar a propitiatory offering and do sacrifice for that wrong. If a man has transgressed several of the ordinances of the town of Lamoni, the officer puts his hand upon him and brings him around to the justice of the peace; and when tried they fine him and exact a penalty. If he transgress again, they do not bring all the charges at once, but try him upon each specific charge, and then when he is tried on another they may assess a fine as a penalty, or confine him in jail for the one crime; they cannot measure all the crimes and assess the extreme punishment at once. They were a little wiser under the Mosaic economy; they measured each crime, and for one required a dove, for another a heifer, according to the greatness of the crime; and for specific ones they stoned a man to death. We have grown more tender-hearted, and do not take a man's life; but we put him in the penitentiary, and take care of and suffer nothing to annoy or to hurt him. We do not do here as they did in those olden times.

All things being lawful unto Paul, all are equally as lawful unto me, under the same circumstances. Why? Because all things that are lawful tend to edify, and the expediency of which is of that importance that it aids, strengthens, and builds up in a mental or philosophical sense. But the word *expediency*, letting me have the interpretation of it for the purpose of this morning's discourse, is of a broader significance than that, and signifies that which takes hold of what is good and true, and enables us to obtain a knowledge of it, and when we have learned what it is to appropriate it, and make good use of it. When we make inquiry as to what things are lawful, there are many things that are lawful, so far as the absolute law of

the State is concerned, but are not expedient for me, for the reason that I have made up my mind to live by the better covenant, the higher law. It was very lawful for me to vote for Mr. Harrison, but it has proved to be very inexpedient. [This remark producing a smile on the faces of the congregation, the speaker said: "I want to wake these folks up; people go to sleep under religion who will be wide awake under politics."]

I examine this question with the thought that I have a soul at stake; not that my soul has ever yet been condemned, but that having a consciousness of something that is higher and better, if I do not reach out after it voluntarily but abide till it descends upon me, then I am under this strange condemnation. I call it condemnation because of that which brings to me that which is of a blessed character, and I am condemned because I have waited till I was compelled or forced into obligations to that which is good. Now a brother that I met, not a great many years ago, (there was a little discussion took place in this room, yes, a little discussion,)—the brother was endeavoring to show that the religion which was instituted by the "Palmyra Seer" was of such a character that it was faulty in its nature, instituted by a man of blood, and had a revengeful characteristic in it; and as an offset to this statement, though it was not proved, it was stated that Jesus Christ would come, "taking vengeance on them that know not God." If God decides that which is right, we must take into consideration that he has the right to command; and he has said that if we wait to be compelled in order to serve him, or to make up our minds to the obedience of his law, then we are under condemnation. There is no merit attaching to people who are compelled

to obey. If there is a reward, what is the reward to be given for?

I admit, that so far as intoxicating drinks are concerned, my body is free from any influences of that kind; I enjoy physical freedom from them because my flesh is free from the effects of alcohol; but is there any moral excellence attaching to me for that? I say no. My brother here may have served his appetite for alcohol until he had become a perfect slave to it, subject to all the misery and woe consequent thereto; but he becomes satisfied that this condition must be removed, and he ceases to serve his appetite in this direction until his flesh becomes free from the taint and influence of stimulants of any kind. Unto him attaches a great degree of moral excellence because he has overcome and brought himself under subjection to the law; but while I have received physical freedom from that which comes upon the flesh, without any effort of mine, he also has come under that condition through strenuous effort to overcome an evil appetite, and moral excellence is accredited to him, but none to me.

This idea we present in illustration of the obedience that is required to the gospel that is imposed by Jesus Christ, by reason of which we may bring ourselves to a condition of relationship with him. God does not now require any human sacrifices like Abraham was commanded to perform in the offering of Isaac, neither does he ask any services that are unlawful or inexpedient. From the fact that when the Apostle Paul says all things are lawful to him but not expedient, he simply means that he brought himself to the expediency of the law, and did that which was expedient and also lawful, and let that which was unlawful go; and nothing that was inexpedient could be lawful to him under that

condition of mind. In this sense we bring ourselves into subjection to the law of Christ.

This morning we have had an exhibition of the laying on of hands for the reception of the Holy Spirit. I knew the individual who has been baptized, before confirmation. I have known her for years, and it must be by her own understanding that she has reached the conclusion to render obedience to the law of God. And did she wait to be compelled? O no! She brought herself into subjection unto the law of the Spirit of life, and is entitled to the reward, entitled to the service, and all that the service brings. How is it with the rest of us? How shall it be when the time comes when it is said in the Scriptures that "every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father"? I think if I am to wait till my child is compelled to obey me by absolute punishment, that the obedience so obtained brings reward, I don't feel to reward him if his obedience is at the end of the rod. I think that the glory that shall attach to the Christian is greater to him that voluntarily brings himself unto the law of Christ than to him that waits till he is compelled or forced to give glory to God because of his universal power brought to bear upon mankind. I for one think that willing service is the most acceptable in my religious warfare. I remember that a reverend gentleman speaking to me in regard to my religious belief said, "Mr. Smith, I wonder that an intelligent man can believe as you do." I said, "Sir, do you know what I believe? Did you ever hear me preach? Did you ever have any man representing me to tell you what I believed?" I said, "How do you know?" He said, "I heard one of your elders speak once." "Well,

what did he say?" "Why, I heard him give a dissertation upon the resurrection." "So, then," I said, "because you heard one of the elders of the church discuss the doctrine of the resurrection, and never heard me say anything about what our people believe, you receive that as a reason why you say you wonder that I believe as I do, do you? You don't know what I believe." Here is a sample of how the Latter Day Saints are judged by many concerning their belief; he expressed his astonishment that an intelligent man as I appeared to be should believe what I did, and he did not know what I believed. He had formed his belief from the general idea entertained by the religious world.

It has been said by some that when a man brings himself into obligation to the church, he puts himself into servitude, and he becomes a slave. I never experienced anything of that kind. It has never been expressed to me, in any sense in any obligation to God, that I was a slave. When I have been striving to put forth an effort in the service of Christ I have felt the greatest liberty. I have felt that all that was true in the universe was mine to use; and along with that there was the assurance, the absolute assurance, that no truth, wherever it might be found, would conflict with the truth I had received or would ever receive; that every truth came from God, whence all truth emanates; and that there never can be any single truth that can be brought together with any other truth but what they will agree, and this by reason of its being a part of one grand chain of truth, every separate part of which will agree with every other when the connecting link is found. No one man or set of men upon the earth are in possession of all truth; but the day may come when we shall become con-

scious that that which is not discovered by man will be revealed, and all the truths will be linked together in one unspeakable whole; and for that reason the apostle could urge, "All things are lawful unto me."

These truths that we as a people teach were taught by the ancient saints, by Christ and his apostles; and he has given us the right to use them. And it is a fortunate circumstance that we have never been obliged to take back one single truth, neither from the Holy Scriptures nor from the revealed truths given direct to us as a people. This being the case, I can say to you in confidence, whoever you may be, Lay hold on the promises in the Scriptures by reason of which you may feel able and willing to bring yourselves into relation with that divine truth developed by Jesus Christ, your Lord and Master, and go up the shining way; and the light of God shall shine down before you to show you how to go onward and upward, unto the effulgence of the perfect day.

I remember one time,—I have told it to some of you, most of you may have heard it,—that a gentleman by the name of Wright, (his wife was one of the best friends that mother had in Nauvoo,) the old lady, his wife, used to come down to our meetings where we held them, from 1861 to 1864, and the old gentleman was very much put out about it, so he undertook to ridicule her out of it. He said he had dreamed a dream—his house stood where he could look down the slope to

the river, one of the most beautiful sites on the banks of the river. He said that in his dream he looked down to the foot of Main street, and saw a great multitude of people assembled together. After awhile he saw two persons wade out into the river, and in a little while he saw a ladder that had its top in the sky and its foot down in the water. He saw a person, a fleshy woman, try to climb the ladder, and said that he saw that I was boosting her. This was not the peculiar part of the dream. He said he saw these people standing in the water, and they looked like ordinary people; but as they climbed the ladder they began to change, and their clothing began to be white, and when they reached the top their clothing shone like the sunlight in its brightness. I got hold of the dream, and one time when I found him present in the meeting I told about a man who dreamed a dream and related how that he said that he saw a ladder, like unto Jacob's, whose foot rested in the water and the top in the sky; "And" I said, "that is the gospel ladder; for its foot is in the water, and all those who attempt to climb that ladder must first go through the waters of baptism before they can climb to heaven." And as they climb up that ladder their clothing shall shine, their obedience to God shall make their clothing shine pure and white, which is "the righteousness of saints," which we are counseled to buy and forsake it not.

KEEP OUT OF DEBT.

ELDERS in the field, representative men, should bear in mind that not only are the spiritual and intellectual standing and honor of the church intrusted to them, but the moral and material or financial standing and honor are also confided to them.

The church is to them who are without what the representative men make it to be; and if by any chance an elder is a good preacher, an apparently devoted and spiritual-minded man in his public discourses and professions, and is a careless, indifferent man in his care of private or public finances, the cause he represents is largely measured by his course in temporal affairs, to the disparagement of his professions and his public speech.

If he is a persistent borrower of moneys which he fails to repay, for any cause unexplained, or unexplainable; a continuous beggar for personal favors, gifts of moneys or goods, by actual request, or innuendo, no matter how small or how great the value of the thing asked for, he will sooner, or later find that he is not well received, or an unfavorable reputation will follow him everywhere.

The Saints are a peculiar people, sensitive in regard to personal affairs, and jealous almost to a fault of the reputation of the traveling and presiding ministers. Many have great pride in a brilliant, taking talker; but the most favor a careful, painstaking, consistent man, one whose life out of the pulpit commends him both to them within and without. An elder who borrows money carelessly, or recklessly, and fails to make payment, or to give satisfactory reason for his failure to pay; who spends money foolishly or recklessly for personal gratification, ease, or pleasure, impressing himself upon the people as one who does not care for either his own good financial standing, or that of the church, soon creates among the people a sentiment which clearly prevents him from reaching them to any good purpose.

An elder, who by careful observation,

learns how to take advantage of favorable opportunities to reach the attention of the people; and who will conduct himself properly both in and out of the pulpit when he has so attracted attention will impress himself upon them as being a man who is honest in his religious convictions and has a regard for his fellow men something like the "Savior's love for man." Such a man is not only considerate and wise in his pulpit discourses, but is also considerate of the personal courtesies and social amenities which in conduct commend a man to the favorable attention of those among whom his labors lie.

Debt is a burden for either minister or layman, and should be strenuously, positively avoided. A healthy German proverb is opposite, "Spend less than you earn; and you will always have enough and to spare." A thrifty man will of his daily income always put aside something to a reserve fund, however small that income may be. A great many of us brethren are not wise in this particular. Let us take a new warning from the portentous tokens of impending trouble in the commercial, monetary, and political world, and be ready when the crash comes. If any are in debt, get out as soon as possible; and where it is impossible to get out fully, do so as far as can be, and then make satisfactory terms with creditors for the remainder. Times will be so hard that if a man shall be made to pay by an enforced sale of what property he may have, he will be compelled to bear heavy sacrifices in values.

Traveling and presiding officers of the church are all admonished that one of the problems in human destiny which it is hoped the gospel will help man to solve, is the economic one of how a man shall maintain himself and help to sustain others less able or less fortunate than himself. One of the business maxims by which this can be done is, Keep out of debt; or if in debt, get out as soon as possible, and then keep out.

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, APRIL 29, 1893.

[Reported for the Herald by Belle B. Robinson.]

SERMON BY ELDER M. H. FORSCUTT,

DELIVERED AT

THE GENERAL CHURCH REUNION, LOGAN, IOWA, OCTOBER, 11, 1892.

Subject, **RESPONSIBILITY TO GOD AND TO FELLOW MAN.**

AFTER reading for a Scripture lesson the first twenty-five verses of the second chapter of Romans, the speaker said:—

To-night, I very earnestly and very sincerely ask the prayers of the congregation. There is one peculiarity that marks the Latter Day Saints, and their ministry in particular, with which our friends of other churches are perhaps not quite so familiar as we are; and that peculiarity is their trust in God. I know of no man,—I make no exception,—I know of no one who in sincerity loves and serves his God, and who in earnestness and with full devotedness of soul seeks also to save men, but he rests his hope and trust for help in his God alone. Even the strongest man in the Church of God,—and especially when he arises before an inspirational people such as this to instruct them,—feels that God, and God alone, can be his support, and their proper instructor. I distinctly feel thus to-night; hence, if God has a word for you, I trust that your prayers will avail with him that that word may be given.

In reading this lesson many times before to-night, and also to-night, has my mind been touched by the seemingly ever-present consciousness of the writer, that the only true God whom he served was the God alike of the Greek and of the Jew; the God of the Patriarchal age as well as of the age of the Jewish Covenant; and, we add, the God of the Christian Church likewise, and of the church of "the dispensation of the fullness of times." The utterances made by the prophets of God in former ages need, perhaps, some explanation, or would so need

did we apply them all to the present age or to the present dispensation. We recognize in them proofs that the government of the Almighty was manifested through his ministry in each age, and unto all of these varying and varied dispensations. We recognize, too, the movings of the One Spirit that has so adapted life's lessons and the lessons given by the Father of light to the needs of his children, according to their ability to apprehend them, or to comprehend the divine purposes for which he gave them and deemed them fitted, as those that were best suited to their several conditions.

One of our brethren, during these services, has very aptly represented, by some direct personalities, the doctrine that we are not individually responsible for the age in which we are born, nor for the circumstances under which we were born, nor for the nationality into which we were born; hence, the patriotism that I heard of last night was, in the one that then spoke to you, equally as honorable to him as an American, as the patriotism of your speaker of to-night once would have been, had he then advocated the claims of that little island which it is generally deemed patriotic, to the mind of an American, to condemn, at least under many circumstances. But to-night I am neither the advocate of Americanism nor of Anglicism, of Judaism nor of Gentilism, but, as a cosmopolitan, I am the advocate, and trust in God that I may ever be, of the gospel of the glorious and universal kingdom whose laws shall be adapted to every clime and people,—that kingdom which our God has promised he

will establish when the Lord Jesus Christ, the King of kings and Lord of lords will rule over all the earth and make his people one, although they were originally of every nation, kindred, tribe, and tongue.

I recognize in the appointments of the Almighty to his people, in various ages, the wisdom that marks divinity, —a wisdom as far transcending the highest and best wisdom of man as light can transcend and surpass darkness. I recognize that wisdom in every appointment of Divine Providence which is referred to in this precious book, the Bible, and in the Book of Mormon also. There are the ever-present and clear evidences of a loving Father's hand, the hand behind which is the all-wise mind of Omnipotence, that which both comprehended and provided for every condition that could possibly arise in man, during his progress, or that should arise in the realm of matter to test his powers of endurance, or to prove his worth. That which was once the concealed past, is now the revealed present; as in the present now lies concealed the provision for the unborn future. This is as true of nations and of people, as of any other results of primal creation; for the responsibility of men and nations must be measured by the responsibilities and actualities of their time.

And as I thus view this question, I praise God that I recognize Americans in this assembly; for they are those who, above all people, being the most highly blessed under the heavens, should be the most zealously engaged in the Lord's work. This is a nation that God is forming from out of all others, and yet making it distinct from all. Here, even in this church, I have met with people from seventeen different nations; but the gospel makes them one. Before me now are Britains, Germans, Swedes, Danes, Norwegians, and, perhaps, Icelanders; yet,—hear it friends,—if they are Saints indeed, they are one,—one in a closer sense than oneness is found with any other people, whether Americans or foreigners. They are all impressed with the warm and gracious influence of divine love. They are God's Zion; they are one. If they talk about nationality, and

God's Spirit be with them, the word takes on a broader and deeper meaning with them than with others; they think of that nationality that shall obtain when the Lord Christ shall come; his people be one, and he their royal Head.

These are now, by naturalization, made one people, the people of one nation. They are all Americans; the people of all people whom I most love on the face of all the earth; for we are one in Christ. National as well as individual differences still show themselves, however, through this outer garment of naturalization; and will do until under the regenerative government of our Lord old distinctions shall be submerged in the new forms of life that shall occupy and perfect humanity under the Prince of Peace, our Prince. Then all the differences which I have referred to, or which are referred to in the lesson of to-night, shall be known only as marks of the hand and prints of the feet that shall have left their impress on the passage way of humanity upwards to the higher goal than that of to-day, which they will then have reached.

When the apostle wrote this epistle to the Romans they were recognized socially, as the most cultured people under heaven. They had the strongest government, and a wise and good government it was, so far as human wisdom goes; it was, in all probability, the best government on earth at that time. This fact was doubtless present to the consciousness of Paul when he wrote them that excellent exegesis of law, its effect and variety, which is found in our lesson of to-night. The doctrine of moral responsibility which it involves is the basic doctrine of the Latter Day Saints, the one on which they predicate their ideas of future judgment. Notice the broad and generous platform of the Saints. It is found in the apostles' queries. Paul asks, Art thou a Jew? And hast thou the law? Then shouldst thou abide by its provisions; for by it thou shalt be judged. The rule to you and to all men is, By that which thou didst have shalt thou be judged, not by that thou hadst not. Art thou a Gentile? Didst thou do the things which are written in the law, though

thou knewest it not? Thy reward shall be great. Thou that honorest the law which was written in thine own conscience, thou shalt be judged by that conscience. Likewise to the sinner. He, too, shall be judged according to that which he had, be he Jew or Gentile, and by that which was possible to him; but he that was tempted and submitted not, but subdued sin, he shall receive the conqueror's reward. He shall indeed be blessed and honored of God in the day of final accounts.

There are people in this world—though I hope that none of this class are in my congregation to-night, yet they exist—who set down stakes for others, and drive them so deeply as to make them seem like fixtures. They have imagined to themselves that *their rendering* of the law is the law itself; and to that rendering, as to a stake, they would have everybody tethered like a horse to a hitching post. Pardon these expressions; but they would narrow the law to one question, one point, and would give all the strength of their judgment to that point so that it should be firm, and having driven down their one stake, and called it "the law," they would have everybody else bind their judgment to that one stake. It does not appear to me that Divine Providence designed that the races and peoples of the world should all be held responsible to any *one law*, or code of laws, except such as seem to be written in the constitution and nature of man. Nor can I believe that in the judgment day any law will have bearing in any case unless that law had been recognizable to those under trial; it must have been either present with them, or possible to them, before they could, in harmony with justice, be judged by it. I cannot conceive of divine justice on other grounds than that God should demand of man that which is possible to him, and only that.

I have looked at this work of God as presented to us in the last days; and sometimes, especially in earlier days, my mind has been lost in wonder as I have noted the prophetic conditions under which God had founded it, conditions and prophecies which it so accurately filled as to make intelligent

denial very difficult. Briefly, let us notice that beginning: Away in the backwoods of New York, where but few opportunities for education were then possible, was chiefly reared to manhood the young man whom God had chosen to do his strange work. Last night you listened to an eloquent description of the patriotic joy and gratitude the speaker felt towards God for the blessedness of citizenship and the privileges of education accorded in the promised land; but to that young man no such opportunities came as now come to our children. The great future that awaited the people who should flock around and follow his standard, as yet then unraised, was no clearer to him than was the future of this great country to the Pilgrim Fathers when their feet first pressed its soil. But as they did, so did he:—they and he trusted in God. Although not comprehending what God purposed to accomplish through him, that young man went as the almighty Father led him; and ever, when he so walked, was he hastening his own preparation for his work. That work has opened up new avenues of thought and activity, and propounded new questions to the learned, the wise, and the more advanced thinking minds of the age;—great religious questions which they could not solve. Indeed, many of those questions are unsolved to-day, and will remain so until the light of divine inspiration shall shed its halo upon them.

I noticed one evening,—you may have noticed it also,—that while one speaker hesitated to apply the prophecy of Zechariah to Joseph Smith, others of the speakers do so apply it. The words referred to (Zechariah 2: 1-5) clearly indicate that before Jerusalem's restoration an angelic messenger should be commissioned to announce it thus: "I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth and another angel went out to meet him, and said unto him, Run, speak

to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."

Tell this young man, we may broadly render it, that the world has been looking with earnestness for centuries upon the promise variously given, that Jerusalem shall again be builded. Tell this young man, too, that he is God's appointed messenger to herald to the world that the time has arrived for Israel's return. When he inquires, Lord which way shall I go? Which church shall I join? To the record of which people shall I affix my signature as a member? Answer him, Join thou none of them. If he say, Why, Lord, is it not impossible that I shall pass along through life and be a follower of the Lord Jesus Christ and yet join no Christian Church? answer him again, Join thyself to none of them. There is a work reserved for thee, a great work, to be done by thee in the future, if thou art but faithful; remember, however, that God will demand of thee great humility and continued faithfulness. Observe thou what he commands, and in his own time and in his own way he will bring to pass a work through thee that will make the wisdom of the wise to perish, and the understanding of the prudent to be hid. Look thou unto the word of God given centuries upon centuries ago; read and study what is there written.

Let us supplement that young man's confession for his reply, and it will show the facts: Lord, I have received a very poor education. I understand little or nothing of the geography of the lands I read about in thy word. I understand not the grammar of the words, nor the history of the prophecies I read there. I know not how to apply the doctrines of thy word, nor how to lay before the world thy purposes, nor thy designs. I cannot mark the bounds which I suppose thou wouldst have me describe, the points which thou wouldst require me to attract others' notice to. This is to me a strange and new work; a spiritual and historical journey I have not traveled.

We might supply what would serve as a response, from several historic facts and revelations, but will only suggest what facts supply: I know what thy deficiencies are; but walk thou as I shall daily command thee. Day by day I will unfold my plans and purposes concerning thee; and as sufficient unto the day will be the good thereof to thee, my grace shall suffice to guide thee.

The young man started in his new life, believing God who had told him that if he would rest himself there, he should not fail. If there should arise danger through personal ambition, honor from men, or the promise of worldly emolument, an effective antidote was very early administered; for, coupled with the promise that if faithful he should accomplish God's work and triumph over his worldly enemies, it was also said, "*even if you should be slain.*" He was, comparatively, but a boy when the hope of ultimate triumph and eternal life were thus associated with the thought of martyrdom.

I remember well the first time I heard God's promise of life to him, and conquest over his enemies, quoted by an enemy of the faith to prove that Joseph Smith was a false prophet; "for," said the lecturer, "instead of triumphing over his enemies, they slew him." I recall the fact that it confused my mind then, for according to the law of evidence, I could not rebut the statement. I did not then know of the proviso intimating death, and the lecturer did not read that clause. It reminds me now of the error in judgment committed by Satan in his movement against Jesus, and of the prevision of Jesus in his prophetic announcement, "Now is the judgment of this world; now shall the prince of this world be cast out." Interpreted by the light of events, it would read, In casting me out of this world and thus opening hades to me will the very work be done through which I shall secure my great triumph. Satan, seemingly, will destroy me, and temporarily conquer me; but his seeming conquest shall be my victory. Unless I go to his dominion where he holds the power I cannot wrestle with him so that the result will be final. If I conquer him not there, he will still be

chief there, and still hold the keys of death and hell. Let his forces, therefore, be loosened; let them be employed now as he will; let them strike me down here. *Then*, single handed and alone, when my body is laid away in the tomb, in spirit I will go where he is. *There* I will meet him. There he shall be made to bow before the majesty he has spurned. There, with all his accessories as aids, shall he fail. There will I prove what is the strength of the divine forces that will sustain me. There, though he be supported by all the evil which in the nether world, moves at his behest, even there, in his *own dominion*, will I wrest from him the very keys of his trinal kingdom of death, grave, and hell, and will reduce him to complete subjection.

Although not one sentence of the foregoing, as I have delivered it, may have been spoken by the Savior at that time, yet the Holy Spirit had indicated these events *before* the time, and through Peter and John, *since* the time of the Savior's ascension. Long years before he came the Holy Spirit had indicated the divine purpose, and divinely inspired ones had written concerning this conflict, as notified on a previous occasion by one of our speakers. "O glorious victory!" we surely join our brother in exclaiming.

Without stopping now to consider the question of princely or of individual rights in the matter, the rights of the Prince of Life, or the rights of the Prince of Death, we recognize the prophecies and the facts. Christ, the victor of a previous conflict, had subsequently said, "O death, I will be thy plagues; O grave, I will be thy destruction." He now holds the keys, and hence can redeem his word when he will.

The inspired poet also, in Psalm twenty-four had penned the challenge our Prince should utter to hell's chieftain. He had given it, too, in the swelling tones with which a victorious general would summon a castle's gate. The imperative command admitted no delay: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." From this on to final conquest, by "the Lord, strong and

mighty, the Lord, mighty in battle," who shall rule o'er all his foes, Christ, who is our leader, has been the world's victor, and will be hell's final victor, too.

I have sometimes thought about these battles of the past, as we read of them in the Psalms and the Apocalypse; especially that one described in the Book of Revelation, where we learn that, as a result of the first great conflict, Satan, and the one third part of the heavenly host that served under him, were cast down to the earth, and to the under world. There Satan held paramount sway, down to the time of the Savior's mission. There at his death period, the second conflict, so briefly but graphically described in Psalms, took place, and with the result we have already adverted to. The "everlasting gates" may have stood resistless against all others, may have closed and defied earth's mighties, but not against the King of glory could they avail.

When I was but a little boy, I heard a sermon which impressed me very strongly; the more so, perhaps, because of a picture that I saw about that time. Passing one day up the streets of Stamford, I stopped where several others had stopped, to view a large duplex painting of heaven and hell, which they were examining and commenting upon. On one side, the left, was a representation of the flames of hell rising from out a deep pit that was red and white with the glare of heat and fire. Niches were cut in the sides of this pit on which stood demons, each demon holding a three-tined fork in his hand. A short distance from the pit sat some fearful one on a dais, before whom, it appeared, each victim was taken for sentence; for, when brought from him, the victim was caught upon a demon's trident, one of those at the top, and by him cast down; there he was caught on another trident, and was cast still lower, and so on down, and still down until the fiery flames swallowed him out of sight. We could not doubt but that this represented Satan, the fiery abyss, the demons, and mortals, such as were condemned to be cast into the pit. It was a terrible picture. The pit belching forth its flames of lurid

fire; the Prince of Hell on his throne; his satellites seeming to delight in giving torment; the poor stricken victims; all, all made their lasting impress upon my undeveloped mind. Under this fearful view were the words, "Forever and Forever." All this was on the left side of the picture; for I have just said the picture was duplex. On the right side, angels clothed in beautiful flowing robes spotless and white, were represented in a double conduit passage between heaven and earth. This passage-way was a channel of soft and mellow light. On one side of it angels were conducting or carrying the redeemed to heaven; on the other, angels were making graceful descents supposedly to fetch and convey others, the sanctified ones, to heaven in glory and in triumph. I have seen other illustrations of heaven and hell, some that this represents fairly, but others were quite different. The sermon which I heard, and which I refer to, and which to my young mind seemed to shut out all possible hope of heaven from me,—the doctrine of that sermon, coupled with the "forever and forever" of this picture, enstamped this vision of hell with terror upon my memory, and compelled the inquiry, "Whither am I going?" Although I doubted the truth of the sermon, it taught me that all sin was punishable with hell fire, eternal in duration. There was no small sin; fire, eternal hell fire, was the only punishment for sin of any kind or of any seeming degree.

Trivial sins were especially noticed. I inquired at home and was answered, "If you commit sin, don't call it *trivial*; there is no such thing as trivial sin. If any sin be unpardoned before you die, eternal damnation will be your fate, as surely as though every sin in the whole catalogue of crimes had been committed by you." I took the same question that I had before taken home to my dear old father,—a deacon in what you call the Hardshell Baptist Church, but that church answers to the name of "Peculiar Baptist,"—I took that question to my Sunday school teacher and asked him, "Teacher, what think you of the doctrine?" He, too, answered, "Why, my boy, assuredly it is true. As your father taught you, if you go to your mother's dresser, and take but a pin from her pincushion without first having her permission to do so, and especially if she has forbidden you to take it, you have stolen from your mother, and it is as wrong to steal from your mother as from a stranger. You have committed a sin, one your mother may never condemn you for, but he who never slumbers nor sleeps will per-

mit no sin, however trivial it may seem, to go unpunished. If, therefore, you do not repent and obtain pardon before death, you will have to meet it in eternity." My dear father and my teacher believed this with all the intensity of their strong natures. Often have I listened to his trembling tones and witnessed his falling tears when my father, in prayer, or simply in asking the divine blessing on a prepared meal, would be overwhelmed with sense of sin, and tell the Lord, "Lord, if thou hadst dealt justly by us, we should not be here; for thou wouldst have cut us off, and sent us to hell long ago."

I have heard the minister in his church and ministers of other churches use a similar phrase scores of times, and I thought they accused God of injustice, though I did not believe they so designed. One day, therefore, while studying about it at home, my father and I being engaged in some duty side by side, I hinted my thoughts. Unable to reach his thoughts through his belief otherwise, I repeated his words finally, and asked him why he charged the Lord with injustice, and what he had done that was so fearfully bad. "My boy, I sin all the time," he answered. Wishing to know what he regarded so vitally wrong, I named several matters without avail; until, finally and in despair, I said, "Father, have you stolen anything?" "I am ashamed of you, Mark, asking such a question," he replied. I was ashamed too; but I persisted until I had so irritated him, as to make him threaten to whip me, unless I desisted. I explained to him that I could not believe him to be wicked, and that as sin is transgression of law, I had but tried to have him designate the law he had broken, and learn what he could have done that would justify God in sending to hell one whom I thought of as the very pattern of excellence and goodness, at least as I had known him. Except in occasional anger, I could think of nothing wrong in my father then; nor now, with enlarged experience, can I think otherwise than that an erroneous doctrine had led him to an erroneous habit of self-condemnation without justifying cause. Many indeed sit in judgment upon others, even condemning in others what they allow in themselves; and this Paul condemns by the Spirit of the divine Master. One fact, however, I would emphasize; men make demands of us where God makes none, and yet themselves readily do what God has imperatively forbidden. We must be more careful in judgment, and ever remember that he *only* who is without sin should cast the first stone.

I was taught in early life that on the Sabbath day I must not do a single thing

that could be done on the day previous. I think again of my dear good father, and I wish I was morally as strong as he was, although I think he carried some things to an extreme, yet conscience ruled him. While I was clerking in a store, and on one Saturday night, it was after eleven o'clock, though not quite twelve, when I reached home. I could not clean my shoes before twelve I knew well, and as the inflexible rule of the house was, "No work must be done on Father's Sabbath day," I looked at the clock, and as I thought of another rule, "No work must be done after twelve o'clock on Saturday night," I concluded that I wouldn't hurt father's feelings by cleaning my shoes then. He had retired, and I might awaken him; hence, I thought, I would arise early on Sunday morning, and have them done before he arose. I arose when I thought it would be early enough, and had one shoe blackened very nicely, when down came father. Sternly he said, "What do you mean, sir." I was already with, "I had not time to clean my shoes last night, father, so"—interrupting me, he said, "Put those brushes away;" and I had to put them away, and commence the day with one shoe polished and the other dirty. My father was perfectly consistent in this, for he believed it was wrong to do a single thing that could be avoided on the Lord's day; and he was true to his faith.

I have found some people, who, in talk, were as strict in some points as father was; but they would allow in themselves what they would not in others. I have found others very strict in their demands on points that God did not express himself imperatively or very determinedly upon while on other points that God positively forbade, men felt perfectly free to do just as though God had not spoken. These are all inconsistent. Now, to-night, as I try to impress this thought on my own mind, I trust it will reach yours also. Let us never, under any circumstances, forbid in another what we do ourselves, neither in spirit nor in fact. Before we judge, let us carefully consider the question, and answer it, "What would I do in the premises? If I would not be condemned in doing that, why should I forbid my brother? Let me be very careful how I either justify or condemn." The apostles' arguments, in Romans and in James, prove that our consciences are, to a very great degree, our guides in matters where there is not specific law; for if our consciences condemn us not, then will not God, who is greater than our consciences. But there are points that must not be considered at all on this line, and these are the points of positive law, on which come the applica-

tion of God's own direct statements, "Thou shalt," and "Thou shalt not."

As I look upon this vast audience to-night, I feel impelled to ask, How many of us believe that when God has spoken, our judgment should at once be at rest, and forever remain subject to his decision? Our brethren have taught us that whatever God hath commanded, we should obey. Some have gone farther than this, indeed, I have heard one or two sisters go further still, and testify that whether God had commanded or not, if he had but intimated that such and such things were pleasing to him, his people were bound by them. There is a principle involved in this that is worthy of consideration. If we love God, we *will* keep his commandments. That this is involved, is quite evident. Doing what God says thou shalt do, and avoiding what God says thou shalt *not* do, is involved in faithful service; but some minds are very much more advanced in light, and in thought, and in spirituality of character, than others are; and these wait not to be commanded. Theirs is the service of the law of love rather than of duty; the Christ character is formed in them, and shines out in acts of loving devotion.

O, that the light of God's Spirit might so shine within us as that in the hours of outward darkness there might be inward light, and that away from human ears and human eyes, and though away from all possibility of discovery by mortal, there may be such union with the Divine Mind as that there, in the secret chamber and in the secret closet, or wherever we may be, our lives and thoughts shall be so closely, and sweetly, and lovingly in harmony with the Divine Mind that God may dwell richly within us to work out his own good pleasure, and transform us in the Spirit of our mind into his perfect likeness! I recognize one important feature taught to me in my early days; namely, "Think ever of this, my boy, 'Thou, God, seest me.'" The consciousness of this fact should keep us ever on guard, and make us consistent, at least.

I have lived, in my travels, among the people of the Church of God, and among those outside of it,—among those of such varieties, and such inconsistencies of life and character, that I have sometimes wondered that such extremes could exist. I have in memory now one place where I stayed,—and I hardly ever attended church with the brother of that house,—but I heard him speak during prayer service, and sometimes offer a prayer, too, the two of ten or fifteen, and sometimes up to twenty-five minutes duration; in short, he would occupy one fourth of the time one

hundred persons had for service; but he laid his religious coat by at home. A five minutes prayer or testimony is all one should offer, *unless especially blessed*, in such service. I have wondered whether some consider that others have any rights in such places; they certainly take up others' time, and thus rob them of their privileges.

I once made my home for a time at a brother's house, who was publicly very zealous but who neglected God at home;—no morning prayer, no family prayer before retiring, unless others or I were there. I have tested him, and sometimes asked him on returning from service, as he let me in, "Did you have family prayers?" "No," he answered, "we waited for you; you did not come, and we retired." Yet that man would preach about service and duty, and take up from ten to twenty minutes of more consistent members' time. I knew that of his life, which made his exhortations painful to me; others, also, were distressed by them.

Where is the consistency of such men? Respecting prayer, permit me to say that I have found so many neglect the commandment of God that we "remember our prayers in the season thereof," that I have wondered greatly thereat. To talk with his father, is the obedient child's solace and joy. Some have said, "I would like to attend to this duty, but I know not how to manage it." Why, what hinders? My children are too small to stay up for evening prayer. I answer, "It can be done." I happen to know what was the practice of a man now on this stand, on this question. When his children were small, he adopted this rule: Directly after they had supper, and he came in at six o'clock, he called his family around, and had his prayer and reading with them then, so that they might among the first lessons of life learn to obey God and observe this his divine law. This brother prayed with them at breakfast time also, and followed that practice all through life with those children while he was home with them. The result is, that man has the evidence from one of these children testifying to him in writing to-day, and in answer to his letter in which he had written, "Now that you are married and away from the home altar, I hope you still remember God," the answer, "Papa, I don't think we have ever neg-

lected our prayers to God, either sister or I, either morning or evening since, and as you taught us when we were children. And we both pray for our dear papa's success." They are both married women now, the one answering his letter for both, testify that they remember their God. Latter Day Saints, our lives should be lives of holiness and of consistency, not in the church and public departments alone, where human eyes see us; but before our God, before our children, before those whom we employ, before those whom we labor for, and before all men. The Latter Day Saint whose religion does not sanctify him in the eyes of his employers, or in the eyes of his servants, if he has any, and in the eyes of his wife and his children, has yet to learn the essential characteristics of the religion of Jesus Christ in their fullness and in their purity. If there is one desire that more earnestly impresses itself on my mind than any in reference to this subject, it is this feeling: "Lord, give me grace so to live, give me power so to think, and speak, and act, as that I may be able to again meet every thought, every word, every deed, and every person whom I shall have associated with in this life,—meet all before thy throne, and without shame or fear."

This work of ours is not to be propagated by the preaching of the gospel alone. No, no! I have the pleasure of knowing Latter Day Saints and, thank God, some of this audience to-night, who have told me that their conversion was attributable to the purity of life and the home character of some whom they knew. O, what a blessed thought this is! When a minister goes to a place to present the gospel, and the people meet or answer him with, "I am not fully satisfied as to some of the doctrines you preach, but I have lived with this or that family or man, and their purity of life, their continued service to God, so superior to the life and conduct of other religious professors was it, that it has shown me that there is such a thing as pure Christianity in the world." Saints, if we have not this spirit, if we have not this sort of Christianity, there is something lacking in us. I pray God, therefore, that more and still more of that Divine Spirit may be given to us, that shall make us like the dear and blessed Master in all things.

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, MAY 13, 1893.

[Reported for the HERALD by E. Stafford.]

SERMON BY ELDER H. A. STEBBINS,

DELIVERED AT

LAMONI, IOWA, FEBRUARY 12, 1893,

AT THE FUNERAL OF BRO. G. W. WILLIAMS.

AFTER reading 2 Corinthians 4: 16-18, and 5: 1-11, the brother spoke as follows: A few days ago a lad of fifteen years was taken from our midst, a little before that went an infant of days, and to-day we come to pay our last respects to the mortal remains of one who had arrived at the age of three-score and ten, or nearly that, who has like some others before him, been summoned immediately away, the spirit departing from the body suddenly. George W. Williams was born on May 17, 1823, in Jefferson county, New York, and he died February 10, 1893, near Lamoni, Iowa; thus being nearly seventy years of age. In 1843 he was married to Miss Lauralia Palmatier, by whom eight children were born to him, four of whom are yet living. Some time after her death, namely, on February 28, 1864, he married Miss Mary E. McHarness, and to them also were born eight children, four sons and four daughters, all of whom are living. Thus after twenty-nine years of companionship their union has been suddenly severed, and it cannot be else than a stroke, a severe blow to the one who remains as the widow, and the mother of these children.

Bro. Williams came of a long-lived race, his mother having died in 1888 at the age of one hundred years, and two of his brothers and three of his sisters still survive him; but he had an attack of la grippe this winter, resulting in spells of faintness and rapid heart action, and, evidently, a sudden and more severe attack came while he was on his journey homeward, and took his life away, for he was found

lying upon his load of wood, dead, his team still traveling on. For one of his age he had continued to perform much hard labor and was out this winter more than he should have been, considering his condition of health as well as his years. He was baptized into the Church of Christ on August 28, 1870, in Lawrence, Van Buren County, Michigan, by Bro. E. C. Briggs, and, so far as is known to me, he continued in his faith in God, in Christ, and in the gospel.

For my text I take the eighth and ninth verses of the second chapter of Genesis, as found in the Inspired Revision, as follows:—

“And I, the Lord God, formed man from the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul, the first flesh upon the earth. Nevertheless, all things were before created, and spiritually were they created and made, according to my word.”

Thus is outlined, in a few brief words, what is spoken of as the creation of man; a statement that the outer man was formed of the dust of the earth, and that God placed within him the element of life, and that then man became a *living soul*; nevertheless all things were created spiritually before. And it is upon this strong ground, as we understand it to be, that we are based, as regards our *origin*, and also as to our hope and expectation concerning the results of this life and the finality of that eternal life beyond. The above declaration, which is found less complete in the King James' Translation, is strengthened and made more sure by

the statements of Moses, of Paul, and of other inspired teachers as to the fatherhood of God. Paul declares as follows:—

“Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence. Shall we not much rather be in subjection to the Father of spirits and live?”

And Moses, in the time of the rebellion of Korah, Dathan, and Abiram, offered a prayer unto the Almighty in which he said, “Thou God of the spirits of all flesh.” It is a pleasing thought to me that man had indeed a prior existence, and that this existence of the spirit of man will continue, both while it inhabits this tenement of clay, and after it departs from it; that the intelligent entity that now dwells within our bodies will also continue hereafter to be conscious and intelligent.

During a conversation, that took place some years ago, a gentleman who was not a member of any church said, in the discussion of this point, that he would prefer to exist, even if he needed to be punished to reform and correct him, rather than that he should cease to exist, or become a non-entity, having no place in the universe of God; and we are glad to say that this is in accord with the law and order of God’s creation, for, as Jesus said, he is the God of the living; all live to him, all are known unto him, none are blotted out. Yes, it is a welcome thought, and one in accord with God’s word, that man must be reformed and corrected from evil ways, whether in this life or in the spirit state; but it is neither pleasing nor a fact that man, that the spirit of man, will be snuffed out like the flame of a candle. Rather, in accordance with the divine implanting within us, does the intelligence with which we were created demand (as God wills) that we be corrected for our wrongdoings, and, by necessary methods provided of God, be brought to righteousness, if we will give heed.

We find many statements in the Scriptures which fully warrant us in the belief that man is a duality; that the intelligences which look out of our eyes, out of these “windows of the

soul,” are indeed beings that have and will have separate existence from the outward man; that the power which sets these hands in motion, which moves these feet upon the earth, which governs the body to make all necessary efforts for the common good of both body and its tenant, which is so intelligent here, so capable of comprehension and of instruction, which is so irrepressible in the pursuit of knowledge under all circumstances, and so able to act in wisdom, in truth, in purity, in honor, in righteousness, and in the true dignity of life, is indeed the intelligent spirit which God made, and which does not cease to exist when the mortal part decays. No, but it enters into a state and condition where it comprehends still more, still greater things than was possible while it was tenanted in a mortal and dying body. It fills our hearts with gladness, yes with joy, that such a comprehension of God’s word has been opened to us by his Spirit, whereby we may understand the word of truth that was written in times past, and by that Spirit be able to say, like one of old, “I know that my Redeemer liveth.”

The earthly substance, the mortal body, as we read here, was formed of the dust of the earth, and within it was placed the life, as stated by Job, “There is a spirit in man, and the inspiration of the Almighty giveth them understanding.” The outer man, made of the dust of the earth, is subject to decay and death, and, like the one before us to-day, this mortal part has to be carried and deposited in the dust, in the earth, because that part is of the earth. But the spirit, the tenant that God sent from above, goes back to the Creator, and, if worthy, into better conditions, as Paul gloried in declaring, as follows:—

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.”—2 Cor. 5:1.

Here it is shown that if this earthly tabernacle is destroyed, yet God has prepared a dwellingplace for the spirit; and everywhere that Paul speaks of this change of the spirit’s

dwelling, he declares that the one over there is superior to the earthly one, more excellent than the mortal tenement of perishable clay. He speaks plainly of that residence which is prepared above for the spirit of man to dwell in, and in Philipians 1: 23, 24, says that personally he desires to depart thither, but that it was more needful for the church that he continue "to abide in the flesh."

The same idea of a conscious existence when separated from the body is expressed by him in 2 Corinthians 12: 3, 4, where he says that a certain man, who, whether in the body or out of the body, he could not tell, was caught up into paradise, and there heard things that were unlawful for him to utter upon earth. Though not permitted to speak fully of those things that he saw and heard, yet he plainly shows that his spirit in that state had superior privileges and there received knowledge of heavenly things, such as he had not been permitted to receive while tenanted in the body on earth; also that the real man, the sentient, intelligent entity that was caught up, whether his body went along with that spirit was a matter of no special importance, for it was the spirit that saw, heard, comprehended, and remembered, and that came back to earth and still held in memory what he saw and heard. So likewise the Lord has shown to other individuals some wonderful glimpses of the life beyond, so that we have not only the testimonies of Paul and other ancient worthies, but we have the living testimonies of men and women of our time who have had like experiences. I have myself known several most worthy and reliable men and women, who have solemnly testified that in times of prostration, when they were nigh unto death, yes, when there was no apparent life in the body, that the spirit was taken away to view the city of the great King, and that great and eternal truths were unfolded to them, and promises made that were afterwards fulfilled.

As one instance, I well remember one dear old sister in Plano, Illinois, whose funeral sermon I preached some fifteen years ago; Sr. Heroine Randall,

known to some of you in her time. Her testimony I wrote down from her own lips, which was, that while young, soon after her marriage, while a member of the Baptist Church, she was stricken with a consuming fever, and, to all appearance, she died, so that her friends began preparations for her funeral. She related to others as well as to me, that at that time her spirit departed from her body and rose above it, and that she looked down and saw her husband and friends weeping over it. Then a personage of beauty received her into his charge and conducted her beyond the confines of earth, even she realized to a great distance, until they came without the walls of a beautiful city, one that shone in splendor. The gates were open, and she looked within and saw its glory, and the throng of bright ones, a company of life, activity, and intelligence. As she gazed upon the glorious scene she desired to enter, but her guide said that she could not go in, that she was not yet prepared to enter there. When she asked him why she was not, he answered: "You have not yet received and obeyed the gospel in its fullness, but if you return to the earth, to your mortal body, the time will come when you shall have opportunity to hear the gospel of Christ preached in its completeness, and if you accept it and live faithful to the commandments, you will have right to enter into the city that you have seen." He then conducted her away to earth again, and she entered the room where her body was lying, and her spirit entered into it. Then her astonished friends saw her move, and her eyes open, and she spoke and said that they should not weep, for she would get well and remain with them. And very soon she received strength and speedily recovered from her sickness.

This occurred in the State of New York, before the year 1830, or thereabout, and a few years later the elders of the latter-day work came into that neighborhood, preaching Christ's gospel restored with its full doctrines and blessings. For a time she would not attend the meetings, but finally

went; and when she heard the plan of salvation unfolded as preached in New Testament times, when she considered its evidences, the words of her heavenly guide came to her memory, and as she listened more her heart was filled with the divine Spirit, and she realized that the truth was being preached. So she obeyed it, and all who knew her can truthfully say that she lived faithfully and reverently, and that she bore as clear a testimony, sustained by as able arguments as very many of the elders can state in giving reasons "for the hope that is within them," when called to answer. And she continued ever in the hope of the promise made her by the bright attendant when her spirit was "caught away" to see the city of God and be instructed. Of course she thought that she had received the gospel in full, the perfect law, when she was in the Baptist society, but the Lord showed her that something was lacking which was to come, and which did come as has been promised her.

I can also relate testimony of those who, because of their sins, were shown the state and process of punishment to which their spirits would be subjected in the prison house, a place of darkness where they must be corrected severely if they repented not, but lack of time prevents from relating these things. However the Scriptures abound in proof in support of the statement made in our text, that God made man in the beginning mortal, and that he placed the spirit of man within the body, and thus he became a living soul. That which is spoken of Christ in the second chapter of Hebrews helps to establish this fact. It reads as follows:—

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren."—Heb. 2: 14-17.

This shows that both he and his brethren had an existence prior to their dwelling in the body, and that he might in all things be "like unto his brethren," there was given unto him a body, as written of in Hebrews, as follows: "Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me."—Heb. 10: 5.

We may here ask the question, What is the benefit of our having to pass through this mortal experience, and enduring toil, sorrow, pain, and death? We can but reply that evidently there is something greater and better to be wrought out through the wisdom of God, else he would not have subjected man to this trial of mortality and of suffering. It must be that some great end was to be accomplished by the uniting of the spirit and the body together. For, if nothing was to be gained by Christ and his brethren through this humiliation, then he would not have come to earth to take a body. But the word says that he "by the suffering of death" obtained "glory and honor;" yet Doctor Talmage declares that he will spend the first fifty million years in heaven to find out the wonderful reason "why Christ left the ivory palaces above for the crucifixion agonies of earth," in learning why he did not stay in heaven and as well accomplish the salvation of men from there, is Doctor Talmage's idea.

Now he said that because he failed to realize that the Savior came to accomplish for himself and his brethren a greater good, a greater glory than they could otherwise have obtained, and to do this it was essential that he should inhabit a body here on earth, that he, "by the grace of God, should taste of death for every man," and that, for the suffering of death "that he, himself," should also obtain "glory and honor" as well as his brethren, as stated in Hebrews 2: 9-11 by Paul. Even those who shall prove themselves worthy of that glory will not comprehend its completeness till they shall come unto it, one that our Lord wrought out for himself and for man, which will by and by be made manifest and apparent to his people.

Now it is evident that there is a spirit belonging to each individual body; and each entity has its own body, as this man had his, just as took place in the creation declared in our text; and when the spirit that was resident in this man before us shall again receive a tabernacle (to be an immortal one), then will be fulfilled Paul's statement that God will give "to every seed his own body."—1 Cor. 15: 38. This is illustrated by the history of the raising of the daughter of the ruler (Luke 8: 54), when Christ, taking her by the hand, said, "Maid arise; and her spirit came again." That which came to give her life was not a breath of air, not a portion of the wind that swept down the valley, nor was it any spirit; but it was her spirit that came again, and she arose.

Now each spirit, each individual entity has its own characteristics, and they are far from being alike in all persons. Each of us have peculiarities of disposition and of general character; and I believe that our several mental and intellectual abilities and characteristics will remain with us whether we are in the body or out of it, except, of course, as we shall, by the help of God, overcome all evil and selfish tendencies, and put all our powers in subjection to righteousness and truth, and therefore be permitted to enter into higher conditions both in the spirit state and in the resurrection; but the same spirit, the same qualifications (only intensified), the same things that distinguish us from each other, will do so there, without the human frailties remaining. And it may be that the future state will give to me and to you a condition of life for which we are best fitted and adapted, perhaps those very similar to the condition of duty we are fitted for here. The life beyond will be one of usefulness and of progression in the places we occupy there; and, in proportion to our progress in wisdom and in truth, so shall we be better prepared to enter a higher course beyond. It is a grand thought, and one that ought to inspire every man and every woman, and especially the hearts of the young, to endeavor to make all

the progress that they can in this life, in order to be best qualified for the next one, according to your capacities and opportunities for good. In this way you may take up the life over there under the most favorable circumstances for yourselves, both spiritually and intellectually; hence by filling the mind and memory with a good store of knowledge of worthy and divine truths, by possessing the graces of character and virtues of heart, and by using all your powers to the best limit here, by avoiding the vain, the worldly, and the useless waste of time, of memory, or of other good things, you will become well prepared, and will take up on the other side the eternal conditions that God shall give according to your fitness. The Savior said that, to those who attained to doing the best service with life and its powers, it shall be spoken, "Thou hast been faithful over a few things; I will make thee ruler over many things."

This word itself is enough to prompt every child of God to strive to advance in all trustworthiness, in virtue, in honor of character, and in intelligence, no matter what may be the opposing powers. Certainly fathers and mothers wish their sons to grow up manly, brave, honest, and noble, and their daughters to be virtuous and lovely; and both to have integrity and righteousness, truth and purity in the heart; but, believe me, this life is but the beginning of the building; scarcely more than the foundation is laid in this life, and that work is not closed by death. Indeed, the superstructure thus begun will be carried onward and upward in that world of knowledge and glory which God has designed for all that shall prepare themselves for it; and Christ will say to such, "Because thou hast been faithful in a little, have thou authority over ten cities, or over five cities."

This shows that it is not God's purpose simply to keep man out of torment, or from punishment; for the divine idea appears to be grander than that. The Lord wishes man to be first exalted in virtue, in true knowledge, in powers of usefulness and intelligence; and when he is thus made ready, God will exalt him in honor, in

glory, and in dominion, as intended in his creation. This thought and motive is so much superior to that of fear, that when the preacher calls upon men to prepare to die we think it would be better to say, "Prepare to live," to turn their hearts to love virtue, and truth, and God, and their fellows, and to find how good and happy man can be in living for these things. Then the fear of death would be past, and they could say with Paul, "If we live, we live unto God; if we die, we die unto him; so whether we live or whether we die we are the Lord's." Isaiah wrote, "With my spirit within me will I seek thee early, and thus we see that the ancients understood the purpose of God in placing man upon the earth, even to seek the path of righteousness, and by his free agency making choice of that which will bring him to eternal happiness and everlasting reward.

Not through fear of punishment should we render service to God, but because we love his righteous government, because we believe that man was made in his Creator's likeness, the crowning piece of his workmanship; but "little lower than the angels," and intended for righteous dominion when he shall rise unto the dignity of his calling and become fitted for the exaltation and happiness that are born of knowledge and virtue. And when we shall have overcome, when the Son of God shall present his own to the Father, it will be because they have passed through the experiences and the trials of this life, and, by the grace of God have attained unto righteousness, and in Christ shall be fulfilled the promise of eternal life. Notwithstanding the power of death and Satan the time will come when Christ and his people will have the earth in subjection, in all righteousness and peace; when man shall have entered into the fullness of that which God has designed for him. Therefore I rejoice in thinking, that while there will be no wall about heaven, that the only wall will be our integrity and free agency, exercised both to will and to do right. It will not any more be the fear of punishment and misery as it is to-day that shall cause men to do

righteously, but because the path of duty is the path of safety and of happiness, and the world must learn that the opposite course is contrary to the well-being of man; contrary to his peace and happiness, contrary to the highest and grandest purposes of God concerning him. The incentives to do good are many, and the Scriptures abound with encouragement to those that love the truth, and that seek to press forward and to make themselves worthy for their Creator's service and their Savior's society when he comes again upon the redeemed and purified earth.

Death is but a separation. The wise man says that there is no man that hath power over the spirit to retain it in the day of death; therefore, when man reaches that extreme condition, his members being weakened by disease, his frame seized with fever, or his body sorely wounded, then his time has come, the spirit will no longer remain in the stricken body, but departs and returns to God who gave it.

This man who lies before us was alone when his spirit took its flight from the body, as he was journeying homeward; but when found his face looked calm and peaceful as if his end was peace. And we are called to mourn his departure, but we are satisfied that he has entered into a place or condition of happiness, and that in the resurrection the Lord will give to him whatever he is worthy of. I am satisfied that except to those who have sinned against the light and knowledge of God's Spirit, the life beyond is one of rest, and peace, and comfort; and that God is very gracious and kind, and very merciful, and that he will provide everything according to his loving purpose and according to man's fitness to receive of good.

Jesus said unto Peter, "Thou canst not follow me now, but thou shalt follow me afterwards;" and to the Father he prayed, "I will that these should be with me where I am, that they may behold my glory." These words were spoken concerning the spirit state. But the resurrection of the dead will bring to pass the union of body and spirit, and God shall give to every

seed its own body. The seed, the spirit of life,—that which belongs to this man,—shall be given its own body, and this man shall rise again. The Savior said that the hour was to come when all who are in their graves shall hear his voice, and shall live, and it is clear that they will be raised to conditions and glories according to their preparation in this life, for that which is to come. As the sun, the moon, and the stars differ in glory, so also is the resurrection of the dead.

Let us then meditate upon this important subject, and duly prepare ourselves, so far as possible, that even if our call shall come as suddenly as this man's did we may be ready. There is no need that man should fear death, if he is prepared. It is only like the weary laborer going across the field to his home, when his day's work is done, to sleep in order that he may be strengthened for the labors of to-morrow. It will be like that with us if we are as well prepared to enter the rest as is the tired man to go homeward when the night comes, for they that are ready, that are prepared to live, are prepared to die, and when the night comes they can fold their arms and lie down, conscious that while the body sleeps, the spirit passes through the door into the joys beyond. It is written, "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

To the wife who is called to mourn, I can only try to say such words as may

do good. If I fail it is mortal so to do. But I realize that she has borne many burdens, and that she has labored faithfully and uncomplainingly, and that these burdens still remain upon her now that she is left alone in charge of her children. May God give you patience, and may the guidance of his Spirit help you to perform the work that is laid upon you as a mother. May his Spirit bless you, cheer you, and guide you in the way of life and peace. May it indeed be a well of water springing up unto everlasting life, that you may drink and be satisfied in the mercies of God. And, you sons and daughters, I would charge you to be very faithful to your mother, and to be patient, and careful, and diligent to perform what you can to lessen her labors. Neglect her not, be faithful to her interests, watch over her to do her all the good you can. Be also patient and kindly toward each other. Turn from everything that is vain, hurtful, and foolish, and do that which shall be a help and strength to you in your coming years, and in your preparation for the life which is to come. I charge you to be faithful in these things.

Sister Williams, you have the sympathies of this congregation in this your trial, your bereavement. May God give you strength and judgment necessary for all your responsibilities, so that you may continue to do your part as faithfully as you have in the past, until you shall be called hence to rest. May God bless you all. Amen.

AT LAST.

THERE is something grand in the idea of being taken out of the busy scenes of human life when in the midst of the useful and busy pursuits which engage the occupation of the powers of body, mind, and heart. The slow decay of creeping old age, the wasting of the flesh from the ravages of insidious disease, the rapid sinking from malignant epidemic, or the cessation of existence from any form of self-murder, are all more or less abhorrent; but the soldier who falls in his place in the line of life's battle, where his warfare has been ardent, vigorous, and long, leaves no memories to color or shade the noble qualities which qualified him for the field of his activities.

One other form of meeting the grim reaper in the harvest field of time is to be compared with the sudden and

complete stopping of the wonderful sentient machinery of life in the flesh, and that the one represented in the Bible where it is said of the patriarch that "he gathered up his feet into the bed, . . . and was gathered unto his people." At the end of a long and eventful life, with his heart at rest concerning the welfare of those he was leaving, his work done, his strength spent, his human desires all satiated, he turned his face toward the sunlight from the other land on which were waiting the hosts of his people in glistening robes and shining feet to welcome him, and with the courage animating him that moved his valiant heart when he wrestled with the angel, went in sublime confidence to meet them. Happy death; glorious life change.

AT LAST.

When on my day of life the night is falling,
And, in the winds from sunned spaces
blown,
I hear far voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O love divine, O Helper ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting,
Earth, sky, home's picture, days of shade
and shine,
And kindly faces to my own uplifting
The love which answered mine.

I have but thee, O Father! Let thy Spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm, I merit,
Nor street of shining gold.

Suffice it if, my good and ill unreckoned,
And both forgiven through thy abounding
grace,
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among thy many mansions,
Some sheltering shade where sin and striving
cease,
And flows forever through heaven's green
expansions
The river of thy peace.

There from the music round about me stealing,
I fain would learn the new and holy song,
And find at last beneath thy trees of healing,
The life for which I long.

—JOHN GREENLEAF WHITTIER.

(SERMON SERIES.)

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, MAY 27, 1893.

[Reported for the HERALD by E. Stafford.]

ADDRESS BY PRES. W. W. BLAIR,

DELIVERED AT THE DECATUR DISTRICT SUNDAY SCHOOL ASSOCIATION,

LAMONI, IOWA, FEBRUARY 26, 1893,

Subject, SOCIAL PURITY.

THE speaker said: We read as a lesson for the hour the teachings of Jesus as found in the fifth chapter of St. Matthew. We may notice, before reading, the remarkable coincidence that when God sent Moses to deliver the children of Israel out of the land of bondage and bring them into the land of Canaan in order to raise them up a righteous, holy people, the very first and most important thing he did, when Israel came to the borders of Canaan, was to give them the law of ten commandments, upon the mount, which appertained more directly to the moral life of the individual; and, that when Jesus was baptized and had passed through the temptation in the wilderness and was about to enter upon his ministerial work and establish the gospel dispensation, he, too, went up into a mountain and there delivered the principles or morality which constitute the basis of the Christian religion. It is noteworthy that these two prominent Bible characters should have laid the foundation for the moral conduct and character of the people right in the very first work they did, and upon a mount. (The preacher read chapter five of Matthew, commencing, "And seeing the multitude he went up into a mountain; and when he was set, his disciples came unto him," etc., after which he said):—

I have been requested to make some

remarks this morning on the subject of social purity, and were I to close right now and here, I have given you the foundation from whence you may derive the most important lessons touching this vital and all-important question. Social purity, as I understand it, is a very broad, far-reaching, and somewhat intricate subject. It signifies pure society, in contradistinction to impure society; pure associations, in contradistinction to impure associations. It reaches out and touches every department of society; the sick and the poor, the learned and the unlearned, the old and the young; and wherever there are sentient beings, it touches them, and has its influence there. This question reaches the entire body politic, so to speak, of the human race; and for one to undertake to exhaust the subject in one discourse, would be absolutely vain, and to attempt to present one half of its salient points would result in failure. It involves the heart and the life of the individual and the masses. If the heart be pure, as a consequence that which proceeds out of it—the conduct of the individual—will be pure also; for as are the impulses of the heart, so will be the deeds of the individual. The heart's desire is simply the mainspring; thence come the impulses that lead a man out in word and deed. If there was not another word said in

regard to this subject, these instructions of our Lord should guide us to social purity.

What a wonderful work is this! Every rational being ought to ponder it well, consider it thoroughly, and seek to bring himself into harmony with its requirements. For when this is done, such will be the moral conduct of the individual, whether child or adult, whether male or female, that his life will be ordered in the ways of purity and righteousness. As the heart is, so is the life and conduct of the individual. This appertains to the child as soon as it begins to develop sufficiently to understand the affairs of life and can reason in regard to them. It will follow on to manhood, and to womanhood, and so on to old age.

In the Sunday school, in the home associations, in all the affairs of men, these lofty sentiments, these divine teachings of Christ should be emphasized and constantly presented until they have had their perfect work, which perhaps may not be until our feet shall have touched the dark Jordan of death.

Social purity is a subject that should always be with us; it should be written as frontlets upon our brows; it should be written on the doorposts; instructors should teach it to their pupils, and parents should teach it to their offspring. Persons in all the various affairs of life should teach and practice pure morals and constantly seek purity of heart. There is no place where this work can be done more successfully than in the schoolroom, whether it be a Sunday school or the day school.

Upright and pure-minded teachers are indispensable. The individual not moral, is not socially pure in conduct, and should not have anything to do with the training of children, never ought to go inside of a schoolroom and undertake to establish discipline and carry forward the work of teaching. It would be like sending a person diseased with smallpox, or other foul contagion, into a community free from such evils. Childhood is the most susceptible, impressionable period in all the life of the individual; children

are more receptive than are older persons. They are apt to take in the moral atmosphere about them, just as readily and thoroughly as the physical atmosphere. It is a great evil I repeat, for teachers to be employed in instructing and forming the character of children, whose character is not in harmony with social purity. There is impurity, in a social way, even in a look, or gesture, even as in a word or deed. All this goes to make up the character of the teacher. Where you find one assiduously engaged in reaching the judgment and the moral nature of the child, whose own life is largely in harmony with the teachings of Jesus Christ, you will find a good work being done, whether it be, as I have remarked, in the day school, college, or in the Sunday school.

We pass on to notice briefly the affairs of home. Every home should be so established and builded that it shall be just as near a heaven as any place on earth can be. As a consequence, here should be moral purity in every high sense of the term, and, I may assume, in the broadest sense of the term. The state of all society is dependent upon and commences with the home circle. Its influences sweep out into all departments of society. What an individual is in respect to purity of morals at home, so will his or her influence be in the state of society at large. When an individual is pure in home affairs, in everything that pertains to home associations, he will carry that influence out into society and it will be as a rich perfume, and will be inhaled by those by whom he is surrounded; it will carry with it life, and health, and moral strength to those with whom he associates. Social purity is a very important thing; the perpetuation of the love of husband and wife is dependent upon this. If this were strictly adhered to, there would be no cause for divorces. Keep the heart pure and you will have the conduct of husband and wife pure. The influence of such individuals accomplishes great good. Such an individual is a light to the world; as Jesus says, he is like that beautiful tower of light,

the Pharos of ancient Alexandria, to lighten the mariner safe into harbor. The influence of an individual's conduct who is thoroughly committed to purity of heart and life will be felt in the home, and especially in families where there are small children; for as are the parents, so, largely, will be the children. It is true that the children may have good examples at home, the moral atmosphere there be all that is desired, and yet outside of that home they may come in contact with evil and imbibe the evil, but that does not signify; for the first duty of parents is to so fill their position in the home society that the children will inhale constantly the high moral influence, the goodly social influences that shall develop them into men and women prepared to resist the evil which they may meet outside of home. It is very important, I remark again, that in the home the father and mother should be careful as to their conduct, their words, their manners, lest evil corrupt the family. Evils that find root in the family, and abide in the hearts of the children, will afterwards develop; you will see the fruit of it by and by, if you do not right here. It will surely manifest itself in process of time.

There are a great many reasons why the children should be looked after. The welfare of the home is dependent upon it. So is every class of society that comes in contact with those home influences. They are very far-reaching and go out everywhere, directly or indirectly, to the vast body of society at large. There is a great deal of responsibility resting upon us individually as regards the home life, in respect to home purity,—pure associations. You will pardon me, I am sure, for adverting again to the influence of teachers in respect to this question of social purity, for they have a very important and onerous duty laid upon them. They should by all means, so far as lies in their power, without being obtrusive, learn the habits and the very thoughts and purposes of their pupils; learn them as best they may, and take prompt and efficient steps to correct the evils they may find lurking there. Sometimes

just a few words, a little chiding without any other chastening; that may suffice to start the child to thinking of the evil of his ways and work a really practical reform. That child will rise up in after years and call you blessed, and well he may.

We heard it here last evening—and we have heard it elsewhere—that children start off in habits, little by little, that in themselves are impure, that tend to corruption, that tend to impair their moral, intellectual, and physical natures. That statement will commend itself to the understanding of every one who has arrived at the years of accountability and who has eyes and ears to observe what is passing. The teacher, whether it be in the Sunday school or elsewhere should learn—so far as practicable, and without being obtrusive—the character and moral make-up of the children with which he has to do, and where he sees there are evils, be prompt and energetic, yet tender and loving in seeking to remove the blemish in due time, that these evils be not further developed in the by and by. You know that in the case of the fruit before it develops, frequently an insect deposits an egg where the fruit is expected to grow; and that by and by that egg develops into a worm. The result is the fruit is harmed so that, possibly, it may drop from its limb prematurely, or, if it retains its hold you will find on cutting open the fruit that it is damaged more or less, and in many cases is worthless. Now, if the insect could be kept away, and the fruit develop according to the laws of nature—the laws of God—you will have beautiful, healthy, fine fruit, will you not? To be sure you will. The teacher and parents should watch over the children, and see that these evil traits and imperfections are not planted in the heart and life of the little ones. They should look after it, watch, and so prevent the evil. It is a great deal easier to prevent evil than to root it out after it has a strong foothold.

Now in respect to these Sunday school teachers, (and manifestly there are a great many here,) my advice to them is, to study the character and conduct of the children under their

charge, and where they discover blemishes as to word and act, in any respect, seek to overcome that in good time, and plant instead thereof the principles of right doing. For this will bless the child; it will bless the one that teaches it, it will bless the parents of that child. It blesses the society in which that child may be reared; it blesses society at large, and the child becomes an honor to God and to all ranks of the human family.

This question is of the highest importance to every individual. You take the business man; he is one that should exhibit in his conduct the excellence of social purity. I do not care what that man's business is, whether it be farming, setting type at the case, writing editorials, or whether he stands behind the counter with his yardstick, or is an accountant, architect, engineer, builder, or any other,—in whatever situation, from the humblest to the highest, in any department of business, this question of social purity is a matter of importance to him. It should be studied; it should be carried into effect in all associations, in civil as well as in social government. All should maintain social purity in thought, in word, and in every department of conduct. Men should carry it with them in whatever position they are called to fill, in whatever department of business they may be engaged.

This applies to the minister as well as to his flock. The person called to the pulpit, his life should be plain, simple, and pure. His entire character should be pure; his speech should be pure; his deeds likewise should be pure. Everything appertaining to him as an individual and as a minister should likewise be pure. He will have a hard battle to fight with the evils that are in the world, as well as those in himself. There is, as the apostle says, "a law in" our "members, warring against the law of" our "mind," and "bringing" us "in subjection to the law of sin and death." The minister is more responsible than the members of his flock. Some are more tempted by evil than are the members of the flock; that has been so always. David, the shepherd king, the sweet

singer of Israel,—and he was a most wonderful man, a man of noble and elevated aspirations that reached to the very heavens; a man that could penetrate the various avenues of the affairs of life and seemed to comprehend and understand them clearly; a man of rare qualities in some respects,—and yet he was encompassed with evil; he was moved by impulses that caused him to err in many respects and caused him to sin after a grievous manner. And as much may be said in regard to other prominent persons. And let me suggest right here, my dear friends, that in all the days of your life you never knew a prominent man, you never knew a prominent woman,—you will never know them until the coming of Jesus Christ, until mortality is swallowed up of life,—you never knew a man or woman of character but what were moved and impelled by powerful impulses at times. And these that have made their mark in society have had their aspirations and ambitions; they have their temptations and trials. In many respects they are very susceptible. You will never find persons who have made their mark in life by mighty efforts but what are possessed of mighty aspirations and exalted ambitions, and are possessed of powerful impulses and strong passions. Hence it is not surprising that that class of men entering into pulpit services should be found having a great battle in life, a great battle with "number one;" right in their own hearts, in their own conduct.

I go back to my boyhood days; born in Western New York and reared mainly in the western regions of Illinois, without the privilege of Sabbath schools; once in awhile a wandering preacher would come along. Our schoolhouses were very small buildings; we had seats made out of split logs; the desks were of a very rude character, made up of frames to which were nailed rough boards of native lumber; such were our schoolhouses with their wide and open fireplaces built of stones and sticks, and having a hole cut through the roof out of which passed a rude stick chimney. The preachers had to go forth, and

the lecturers likewise, in these early times, to these rude houses, coarse as they were. As I remarked we were in those times without Sunday schools. Each boy and girl "grew up," just about like Topsy.

It was common in those early times to have whiskey, but the whiskey was not as bad then as now; it did not "kill at forty rods." Some preachers drank it; even some of the women drank it. It was considered good for the ague; and it was good for fever; it was good when one got very wet, to help him dry out; it was good when he got very cold to warm him up. There was scarcely anything but what whisky was good for. I was reared among a people of that class; I had an appetite, naturally, for strong drink. Some people say they cannot use it because "it is nasty." Well, it may be for them; but from my childhood I have had an appetite for strong drink. I quit it away back about 1850; I saw it was a curse; I saw its ravages; I put my foot on it, so far as using it myself, and it has been there ever since. That is the only way for you, for me, and for all to do to rid it out of society. I cannot say but what those early impulses, those early habits, affect my appetite now. I will not say but what they tempt to wrongdoing now.

Again, there are times when I feel hot indignation at the evil actions of some. It is hard at times to restrain my temper from resenting such doings. There are times when I feel evil impulses rising within that require the greatest of patient effort and the grace of God to counteract them.

When I came preaching, in 1859, to where Pleasanton now is, a couple of men came to me on the road near Bro. Morey's home, between sundown and dark, and inquired if I was a minister, and had come from Nauvoo. I told them I was a minister and came from near Chicago. They asked if I was the one that was baptizing that day at Trembley's Mill, and being answered in the affirmative they commenced cursing and threatening what they would do with me,—they were sent out from "Nine Eagles" (now Pleasanton), and they declared I could not remain; that

no Mormons should remain there. The old Adam rose within me, and the first impulse was to violently resent the insult. I knew I needed help from God to control my spirit in harmony with my profession; my heart was raised to God for his Spirit's help; I knew what its effects were upon the human heart,—and right there the Holy Spirit fell upon me and filled my heart and my entire being. The Spirit of love and quiet restfulness came to me, and as sudden as could be my passion was all gone; I began talking to them in a kind and gentle way, and in less than ten minutes they were in my power, and begged my forgiveness. Yes, by kind words, used by the Spirit of God, they were completely humbled and subdued. I speak of this to show that the natural passions and impulses will lurk in our natures. It is wonderful, too, how they will assert themselves from time to time. If permitted they would bring the individual down into moral degradation.

Now, social purity, such as we are talking about this morning, if cultivated in the child from the time it begins to think until the child reaches mature age, it would weed out and will nigh entirely remove those impulses to do wrong; those passions that rack the mind, destroy the soul, and send devastation and death abroad in the land.

In view of what has been said, it becomes a matter of great importance that the teacher shall study the mind of the child intrusted to his or her care; that they implant principles of purity and all that is comprehended in the word *purity*. Ten thousand things might be suggested under the definition of that word. One of the best remedies against social impurity is to not give countenance in the least degree to the individual guilty of moral or social impurity who will not repent, turning altogether therefrom. It is the duty of God's people, and of every well-meaning man and woman, to withdraw from their society, and have nothing to do with them until they exhibit a fixed purpose to reform. This is according to reason; it is common sense; and it is Christian duty likewise. If in a room found to be

infected by smallpox or other contagion, would you not as soon as you ascertained the fact, quickly withdraw from it? If there was a house infected with diphtheria and the yellow sign was put up, would you not keep yourself and family away from that vicinity? You know that is the wisdom of this world; they see the evil and keep from it. Just so in regard to social impurity, wherever it has obtained root, and where the individuals will not remove it themselves, then the only remedy is to remove from such society just as a health-loving man would remove from the society of the leper.

I want to read you another passage of Scriptures; it is Paul's instruction to the Saints—Romans 16: 17: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." That is to say, have no fellowship with them; have no union with them; treat them kindly, do not treat them as enemies, do good to them as far as you have opportunity; but withdraw from their fellowship and companionship; do not be brought into such contact with them that you will participate in the evils of their conduct, or such that you will be held responsible for strengthening the hands of evildoers. For a person who stands by and sees an evil done, is, in some sense, responsible if he does not take steps to correct it. The person who sees evil done in any form should use prompt measures to overcome that evil, and should be careful to not strengthen the hands of evildoers; for the moment you do that you are helping the evil. John says: "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 the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that bid-deth him God speed is partaker of his evil deeds." He is giving aid and comfort to a wicked man in his evil doings. It is the same general idea as that laid down by the Apostle Paul, "Mark them which cause divisions

and offenses contrary to the doctrine which ye have learned, and avoid them." Of course, that would be on the ground that they will not turn from their evil ways. Avoid them; do not have companionship with them; partake not of their evil deeds.

In 1 Corinthians 5: 9 there is valuable instruction: "I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters, for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." These texts contain some of the most salient, prominent thoughts touching social purity. The apostle in the eleventh verse of this chapter says that we are not only not to keep company with such characters outside of the church, but the same injunction is placed in the word concerning those guilty of the same impurities in the church; if they will not repent and reform, the apostle says they are to be cast out of the church; that we are to withdraw from their fellowship, and from having company with them.

2 Corinthians 6: 14-17, reads: "Be ye not unequally yoked together with unbelievers [Does not this relate to marriage?]: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore *come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.*"

As we said at the outstart, it would require a great many sermons to exhaust this subject, or anything like it; but we have endeavored to present some of its prominent points that the address may be a benefit to all our

hearers. I go back again to the words of Jesus Christ, that wonderful teacher, whose like had never been on earth before him; and we may never expect another like unto him. He was the express image of God, and upheld all things by the word of his power, and he has said, "Blessed are the pure in heart, for they shall see God." Let us strive to attain that excellence, to manifest it in our lives; and let us disseminate the same to our children.

I thank God when I look back over the history of our nation and see what wonderful work has been done by those early reformers who first landed on our shores. I rejoice when I look back to the time when that Puritan, liberty loving people, landed on the inhospitable shores of Massachusetts. And notwithstanding the errors that obtained among them, from the time their feet touched the wave-washed rocks of Plymouth, clear down to our own day, the spirit of social purity that they brought with them has swept out like the light of the morning to all the various parts of America, and has

been manifest, not only in matters of religion, but in all social affairs. Thank God, this light that has shone brightly in America for these two hundred years or more,—ever since the first settlement of the Puritans,—that light has been reflected back to the old countries; they are feeling its thrilling touch, so that Europe to-day, and large portions of Asia and Africa likewise, are in more favorable conditions socially, politically, and industrially, than when the little band of Pilgrims came. Kingcraft and priestcraft are falling; justice and freedom are on the move forward, and social purity is winning its victories.

It is the duty of every individual to be engaged in this great work, and to prepare for the coming of Christ, when he shall appear to reign in righteousness; when it shall be no more said, "Know ye the Lord;" for the earth will be full of the knowledge of the Lord as the waters cover the sea. That we may do this is my prayer in Jesus' name. Amen.

THE BEST SLEEP FOLLOWS REGULAR LIVING AND CALM MIND.

FAMILY nervousness predisposes to nightmare, which thus becomes related to the thousand and one ills which we inherit from our ancestors. The most potent cause of bad dreams has yet to be mentioned. This is worry, which is one of the most fatal disorders which attack mankind. For one who is injured or killed by hard work a hundred are struck down by worry. Girls who are preparing for examinations often worry themselves into a fever which prevents sleep or else causes it to be broken by horrid visions of unsolvable problems or impending failure. Remember also that we go to bed to sleep and not to review the events of the day. Don't think in bed. This may seem to be impossible advice in many cases, but it is certain that we can dismiss thought if we make a sufficient effort to do so. Reading in bed is a bad habit, which ought never to be con-

tracted, or if it has been contracted it ought to be given up resolutely. It is a habit sanctioned to some extent by the example of many eminent people, but it is radically wrong for all that. Finally, no words are strong enough to point out the danger of slow poisoning by drugs which are often taken to produce sleep, whether it be an alcoholic nightcap, morphine, opium, chloral, or any other. The medical man has recourse with reluctance to these as a last and temporary resort, and only he can tell how many lives are wrecked by the ill-timed use of them and their subsequent abuse. And of all horrible dreams, none are so awful as those which assail people who habitually use these false comforters. Better than all the drugs in the world for procuring sleep are simple food, a regular life, and a calm mind.—*Cassell's Family Magazine*,

DEFINITIONS OF HOME.

THE London *Tid-Bits* offered a prize for the best definition of home. Here are some of the best of five thousand answers sent in:—

The golden setting in which the brightest jewel is “mother.”

A world of strife shut out, a world of love shut in.

An arbor which shades when the sunshine of prosperity becomes too dazzling; a harbor where the human bark finds shelter in the time of adversity.

Home is the blossom of which heaven is the fruit.

Home is a person's estate obtained without injustice, kept without disquietude; a place where time is spent without repentance, and which is ruled by justice, mercy, and love.

A grand old mirror, through which both sides of us are seen.

That source of comfort which youth does not fully appreciate, which the young men and maidens lovingly desire, which the middle-aged generally possess, which the old rightly value.

A hive in which, like the industrious bee, youth garners the sweets and memories of life for age to meditate and feed upon.

The best place for a married man after business hours.

Home is the coziest, kindest, sweetest place in all the world, the scenes of our purest earthly joys and deepest sorrows.

The only spot on earth where faults and failings of fallen humanity are hidden under the mantle of charity.

An abode in which the inmate, the “superior being called man,” can pay back at night with fifty per cent interest every annoyance that has met him in business during the day.

The place where the great are sometimes small and the small often great.

The father's kingdom, the children's paradise, the mother's world.

The jewel casket containing the most precious of all jewels—domestic happiness.

Where you are treated best and grumble most.

Home is a central office of love into which run innumerable wires of affection, many of which, though extended thousands of miles, are never disconnected from the one great terminus.

The center of our affections, around which our heart's best wishes twine.

A little hollow scooped out of the windy hill of the world where we can be shielded from its cares and annoyances.

A popular but paradoxical institution, in which woman works in the absence of man and man rests in the presence of woman.

A working model of heaven with real angels in the form of mothers and wives.

The place where all husbands should be at night.—*Selected.*

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, JUNE 10, 1893.

[Reported for the HERALD by Belle B. Robinson.]

SERMON BY ELDER CHARLES DERRY,

DELIVERED AT

THE GENERAL CONFERENCE, LAMONI, IOWA, APRIL 13, 1893.

Subject, GOD'S FOUNDATION SURE.

‘NEVERTHELESS the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let everyone that nameth the name of Christ depart from iniquity.’ These words are found in the second chapter of the second epistle of Paul to Timothy. I may read the context, showing why these words were uttered: “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.”

When we undertake to build, if we are wise builders, we want a good and a sure foundation; and it is still more essential in the things that pertain to our spiritual well-being than in those things that pertain to our temporal welfare, because the temporal is but for time; while the spiritual is for eternity. God in his infinite wisdom, in his love and tender mercy, has laid a foundation upon which all his children may build; and this truth is essential for us to understand, that *God* has laid

the foundation, not man. The same apostle in another place says: “No other foundation can any man lay than that which is laid.” Some of the things that are essential for us as his children to understand with respect to this foundation, is the character of God; of him who has laid the foundation; and for this purpose God has been pleased to reveal his character unto the children of men. He has revealed himself as being a God of love, of truth, of righteousness, of wisdom, of power; in fact as possessing every attribute that could constitute him God. From this revelation, then, we may be assured that whatever he has done has been done in the highest wisdom, the profoundest knowledge, the purest and deepest love, in the most perfect justice and judgment; hence there can be no mistake in the work he has done; in the foundation he has laid.

But we understand from this revealed word that his great purpose in the creation of man is the salvation and exaltation of man. This round world was not created that you and I should simply remain upon it for threescore years and ten and then pass away into nothingness. The grand, eternal purpose was that you and I might here learn lessons of truth, of righteousness, of purity, of love; lessons that should qualify us for the glory and blessedness that should never end; for a work that is infinite in its magnitude.

Having originated this purpose, he has revealed the means whereby you and I might be prepared for the accomplishment of the same. These means are known to us as the gospel of Christ; the same gospel that was delivered unto our first parents, which made their hearts rejoice, and enabled them to look down through the vista of time and behold the ultimate salvation of their children; that same gospel that enabled an Enoch to walk with God, to hold sweet communion with him, and to so fit and prepare himself here in this life that he might be worthy of a translation to a higher and a better condition of things than could possibly exist here.

Abraham also was made glad by this same gospel. It enabled a Job to say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and not for another." It enabled a David to sing, "I shall be satisfied when I awake in thy likeness;" and so all through a just God has been pleased to make known his saving health unto the children of men. And in these last days we understand that he has again restored that gospel to earth for the salvation of mankind, after mankind had treated lightly that gospel; had profaned it, had trampled it beneath their feet, and had sought to corrupt its truths; but truth cannot be corrupted. And we are told that that gospel has been revealed again for the last time; that this is the dispensation of the fullness of times in which God has decreed that he will gather together in one all things in Christ Jesus, both which are in heaven and which are on earth. The gospel is to be the means by which this grand and glorious purpose is to be accomplished; the gospel is the revelation of light and truth to the minds of men. It appeals to our intelligence; it appeals to our judgment and every power of our being, and impresses us with the necessity of our conforming thereunto in order that we may be enabled to be benefited by the truths contained therein. It teaches us that in the application of these truths

power and the blessings of God are to come unto the children of men,—not by the mere committing of those truths to memory; not by simply hearing the word, however deeply we may cherish it; but by the application of those truths; that is the means by which the blessings are to come unto us.

This great truth is impressed upon every line, upon every word, yea, upon every letter of that glorious gospel, from the first syllable of that eternal truth until the last, if there is a last, if there is an end unto God's will, and mind, and purpose; we shall find that obedience or application of those principles and truths in our lives is the grand burden that is borne upon every line, upon every letter of the same, and in connection with these are promises made unto the children of men; and that truth revealed and those promises made known are the foundation which God has laid for you and me to build upon. In his word we are informed that the foundation of God standeth sure; it is firm, it is established, it cannot be shaken; it cannot be thrown down, it cannot be disannulled, it cannot be changed; it remains eternally the same, with the same powers, the same blessings, the same light, the same joy, and with the same salvation that it ever brought unto the children of men. All that God has promised through obedience to that gospel remains in every age of the world wherever men will hear and obey the same. And when I look back and read the history of the people of God in all ages and see the fruits that this gospel has borne in them, I find that indeed in every age and to every person that has heard, that has obeyed from the heart that form of Godliness which he has been pleased to reveal they have been enabled to set to their seals that God is true. That testimony comes ringing down the ages, that God has proved himself an unchangeable God, a veritable God, a God of truth, of mercy, and of love, and with whom there is no respect of persons; but every man that feareth God and worketh righteousness is accepted of Him; and being accepted of him are made

recipients of his blessings which he has promised, and they receive that eternal life which God has pledged unto those who will obey him. They are not made to wait until they have gone beyond the tomb to be the recipients of that eternal life; O no! that eternal life commences in them here; it is the love of God in us, the love of truth and righteousness in us. There is eternal life; there is its beginning with us; and it increases as we increase in our obedience, in our love, in our righteousness before God, and it shines brighter and brighter until the perfect day.

There was a departure from God's eternal truth in the days when these words were uttered. It was commencing then, and the faith of some was sought to be overthrown, in fact was overthrown. There were some who were trying to overthrow the faith of the children of God, and they succeeded too well in some instances, if we read correctly in this record, and overthrew the faith of some. That apostasy took place that was foretold, that was begun here; but God again revealed the gospel in these last days, as we have already stated, that same gospel, for the last time. And men heard; they received and they obeyed, and the testimony of the last days was in perfect harmony with the testimony of the days that are past and gone. It came in weakness; it was sown in weakness, it was raised in power in the hearts and minds of the children of men, and their hearts were made glad; they rejoiced in the endowment of those same blessings.

But there came another day of darkness; again there were some that would pervert the word of God, that would pervert the faith of some, and hence we hear sometimes of the rejection of the Church of God, because men departed from the truth, and turned to unrighteousness, and sought to carry out the base desires arising from their own evil passions and propensities; and darkness clouded the Church of God, and the faith of some was overthrown; but not of all, thank God! No, there were some who built upon the rock, who built upon the foundation, and who recognized in all

the darkness that there was light somewhere; and they determined to seek that light, and they proved that the foundation of God remained sure; though men should wander from his truth; yes, as many as stood by the light of God's truth, doing valiant battle for the same, they realized that the foundation of God was sure, and that it stood firm, erect, unshaken, like the rock in the midst of the ocean. The waves might beat upon it, and the storms might descend, but it remained. So with the foundation of God; and by this knowledge their hearts were made glad. God reserved unto himself some who would not bow to Baal, and those were blessed of him. Darkness might come over their minds for a season, and they might almost begin to wonder where was that great light that had once shone upon their souls; but the Spirit of the living God remained, and fired their souls, and led them to seek more perfectly and more earnestly after the fullness of that light that they might be enabled to rejoice, to enjoy the great salvation, and that the purpose of God might be established in the earth.

I am not going to give you the history of this latter-day apostasy; you have heard that. I happen to have been born into the church during the time they were departing and had departed from its truth; but I want to tell you some things about the matter that gave me to understand that the foundation of God standeth sure and that the Lord knoweth them that are his. It is nearly fifty years ago since your humble servant as a boy walked into a large hall in his native land, and he saw a handful of people gathered there, and two men talking to them alternately, and telling them that God had restored the everlasting gospel again to earth; that an angel had flown from heaven in fulfillment of ancient prophecy. I listened, I wondered, I admired the truths they told; but yet my heart was not sufficiently open to comprehend the beauty and power of that truth. But there were some other things they told that seemed offensive to my soul, and I remembered that, and however much I rejoiced in the truths I heard what I

could recognize as God's truths, when these other truths that sounded unpleasantly upon my ears and seemed contrary to my traditions fell there, I took my hat and walked away.

Another year rolled by, and I strayed into the same hall again, and the same people were assembled there, but there was a multitude now; there was but a handful of them when I first saw them; now there were multitudes gathered together, and it was in a fellowship meeting. They were partaking of the sacrament of the Lord's supper, and then they prayed and bore their testimonies, and there I saw what I had read of in the sacred word of God, a pentecostal shower that away back yonder was enjoyed among the people of God. I saw and realized that there was a something there that I had never realized before; that there were blessings and powers, joys and privileges that that people enjoyed that with all the earnestness of my soul I had never enjoyed, in fact had never thought of looking for or seeking after. I saw there the operation of the Spirit of the living God, and I shall never forget the operation of that Spirit. I shall never forget the divine influence that seemed to overshadow that assembly and that filled every heart with gladness and joy; but yet I was not prepared to accept the truth of God in all its fullness and beauty; and another year rolled by before I entered any such place again, and then I was led again to go and hear these people called Latter Day Saints.

Their names had been cast out, reproached; yes, all kinds of evil that could possibly be imagined was poured as it were upon them; but I listened to one that was opposing that very truth, the gospel of Christ, and that too in a tent of the Latter Day Saints; it was a Methodist minister that now stood there, not in defense of, but in opposition to, and to tear down the work that was being reared. I listened to him with all candor, and as long as he continued to villify the name of Latter Day Saint I thought it must be correct, because every tongue had whispered it in my ears, every one that I had conversed with

had declared that these charges were correct; but by and by he began to overhaul the doctrines which they taught. I had become familiar with God's word from my youth, I had studied that word, and when I found him seeking to cast reproach upon the teaching of that people, this thought flashed to my mind: "If this man can misrepresent God's word, he can misrepresent God's people," and I was now not willing to accept his story he was telling, because I found he was blaspheming God's word and seeking to pervert it, and I determined then that I would investigate the matter; I would rest content no more; I would search this matter to the very core. And I did, and let me tell you, friends, it was in the times of this apostasy, too, that this matter took place when the church had been rejected as a church. I investigated, I prayed, and I will tell you my boyish prayer for I was but a boy then: "O, Lord! If the Latter Day Saints are thy people, lead me to them; if they are not thy people, lead me from them. I want to do thy will." That was my prayer night and morning, at noonday and as I lay upon my pillow. It was my constant prayer that God would guide and direct me that I might be enabled to walk in his light and obtain the great salvation he had promised. I did not leave God to do all the work either; I searched his word, I studied, and listened, and probed to the very core, as far as my poor feeble power of mind could enable me; and I became satisfied that God was with that people. I became satisfied that God's eternal truth had been declared and was being declared by them, and I laid myself a willing sacrifice upon the altar of eternal truth.

I went down into the waters of baptism believing in God, believing in Christ, and in the restoration of that gospel which an angel had brought from heaven to earth. I believed it with all the powers of my being, and when I arose from that watery element I knew that the Spirit of the living God was with me; I knew that it thrilled through these veins. I knew that it filled this soul and enabled me to give praise to my God before the

assembled multitude that saw me buried beneath the waters of baptism. What was this an evidence of to me? That the foundation of God standeth sure. Men may depart from God's truth, they may wander into bypaths and sink deep into iniquity, but the foundation of God standeth sure unto every man, unto every woman that worketh righteousness. God accepts them, and his power and his blessing is with them.

I remember, too, when during the following evening the hands of those whom I looked upon as God's messengers were laid upon my head for confirmation, and if the sun ever shone upon these eyes and warmed this physical nature, the Sun of righteousness also shone upon my soul and warmed and thrilled this entire being; and when the Spirit of the living God said that that unlettered youth upon whose head their hands were being laid should go and preach the gospel to his fellowmen, should go from place to place and from land to land, and should be the means of bringing many souls into the kingdom of God, it seemed as though my cup of joy was full, for that was what I had prayed for long years before, that God would send me to preach his gospel. I wanted to live for God and for Christ; I did not want to live in vain, to be a blight in creation; no, I wanted to live for God and his truth, although it seemed, humanly speaking, that it could scarcely ever be fulfilled in that youth, timorous in his nature, never desiring to stand before the people, always shunning the public gaze, that he should stand and declare God's truth; but God had said it, and God was equal to his own word and promises, for his foundation "standeth sure."

In a short time your humble servant was called to go and be a minister for God, to declare his truth. He went in all the fullness of his soul, just as Jesus sent his apostles. Yes; he did not stop to ask, "How much will you give me a week, a month, or a year?" "How much will it bring me in?" Never for a moment; the grand object was to bring souls into the kingdom of God. Now this was in the days of

the apostasy mind you, but I had received God's truth, not having received the apostasy. If there was such a thing then, it was hidden from my eyes; I saw only God's truth, and in that my soul delighted; and I thank him that I went forth and preached the gospel to my fellow man in the towns, cities, and villages of my native land; and I thank him, too, that I know that his power was with me in declaring that gospel; and I know, too, that through this feeble instrumentality thousands heard the word of God and their hearts were enabled to rejoice, and that the blessings of God were given unto as many as obeyed the same. Now, friends, you may not deem me a competent witness in this matter, but I want to tell you that I know as well as I know that the light of the sun ever shone upon this soil, that the Spirit of the living God attended the labors of your humble servant.

But there came a time when we were made acquainted with the fact that darkness had stolen over the minds of even the people of God. The time came when your speaker saw that there had been a departure; and oh! for me to describe the feelings of this heart! I could not. It was worse than Egyptian darkness to my soul. Many a score of nights has this head tossed restlessly upon its pillow, and many a hundred times this heart has bled because of that departure from the truth of the living God. And being by this time isolated from all who stood true to the faith and truth of God, having wandered to a distant land where it seemed as though apostasy only prevailed, my soul was saddened, and soured too, as has been the expression, and I knew not where to go and what to do. In all these hours of darkness, was there any truth and any testimony with me? Yes. What was it? The blessings I had received in obedience to the gospel of Christ, the truths that had been imprinted upon my very soul; they remained, and I could not shake them off. But how could I reconcile that horrid abomination that had sprung up there and was raising its hideous head over the world? How I could recon-

cile that with the grand and glorious truths I had received, was something more than my young mind could comprehend, and I tried to go down yonder away into the depths of infidelity. I tried to say there was no God; that Jesus Christ was an impostor; that his word was a myth. I tried to think that in all the fervency of my soul, for I saw that there had been a great departure from God's truth in those I had loved and who had been the means of bringing to me the gospel. And now what was I to do? I turned away; I saw no ray of light anywhere, and I tried to sink away down, to hide myself from the gaze of humanity, and get, if I could, into the depths of infidelity; but there loomed before my mind those experiences I had had, those truths that had been written upon my soul; they would come up before my gaze, and the blessed experience I had realized in declaring God's truth would come before me, and I could not sink down into that deep, dark, dank dungeon of infidelity; I was forced to acknowledge that there was a God. "The Lord knoweth them that are his," and he knew I wanted to love and serve him if I could only know how to do it acceptably before him.

I wandered from the West toward the East, and while I had temporarily settled myself in Nebraska, the Spirit of the living God that I had received seemed to be with me; that is, it seemed to hover around as though it wanted to have an indwelling in my soul as in the times past, but in the hour of darkness I felt as though I wanted to stand aloof from all things. But by and by a *Herald* came wafted through the country, brought along and placed in the hands of your humble servant, and I was saluted again, the Spirit of the living God accompanying every word. I read it, and I found the same Spirit, the same light, the same righteousness and truth that I had found when I first heard the gospel; and I went to my home, and I prayed. We had a little prayer meeting there, but first I said to my wife, "Lizzie, these Latter Day Saints have found me again. Will you pardon me for telling you there was no God?"

Children, will you forgive me for telling you that there was no Jesus Christ? I know that God lives, I know that his word is truth, I know that the Book of Mormon is God's record. Will you pardon me?" "Yes," and we kneeled down and we prayed, and that same Spirit of the living God that rested upon me in the days of yore, that had stood by me and helped me, rested there, and then upon me and upon my household, and I realized that God knew them that were his; and from that moment to this I have had the assurance in my soul that wherever a man has once drank of this truth of God, having the love of truth in his soul, and desiring to serve God, and to work righteousness, that God will not forsake him. He may allow him to feel his weakness, he may let him go down into darkness for the time being; but God will still feel after him and will lead him back into the ways of righteousness and truth; and here I proved again that the foundation of God standeth sure and that the Lord knoweth them that are his.¶

I thank God that I had that moral courage to obey the gospel again. I did not ask the church to receive me upon my former baptism. I knew I had departed from God; I knew that darkness had clouded my mind; I knew that I had tried to shrink away from the truths I had received, and hence I presented myself for baptism; and I thank God that again I was buried beneath the liquid wave and again received the divine influence of the Holy Spirit of God, and that I was again acknowledged of him as one of his messengers, even though it was the lowest of them, to go forth and declare his truth unto the children of men; and I know that God's Spirit and blessings have been with me in a great measure, and I also know that it was with me in my first knowledge, acquaintance, and union with the Church of Christ; and for this reason I can recommend the foundation which God has laid, and to-day I have the hope of an eternal life in my soul, because God has promised it, and I desire to live in harmony with his will and his word: "Nevertheless the foundation of God standeth sure, having

this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." Yes, there is a grand lesson for us to learn. Do not let us defile that sacred name upon our lips while we are practicing abomination. O no! Do not let us defile that name at all, and do not practice that which is evil, either in thought, in word, or in deed.

You talk of social purity. Let me tell you, that the kingdom of God is the kingdom of social purity; and this Reorganization is the means which God has established to make us socially, physically, spiritually, and in every sense pure before him; and if we will only walk in accordance with

his light and the truth, we shall become pure in body and in Spirit, and the Spirit of the living God will be with us; his seal will be upon us, and we shall always be enabled to realize that we are his. His, not only for today, not only by the power of creation; but his by the power of his redeeming blood; his throughout the endless ages of eternity.

May God help us so to live and ever to realize under all conditions and circumstances that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." Amen.

PROFOUND STUDY.

A BIOGRAPHER of Kant tells us of one or two peculiar habits of the philosopher which may give a useful hint to young men who, like him, have set themselves to accomplish a certain work in the world.

From the day he began to write until his death, sixty years later, he kept the first two hours of the morning free from interruption, even eating his breakfast alone. No matter what the emergency, his family or servants dared not disturb him in these two hours of meditation, during which he prepared his mind for the day's work.

The rest of the morning until one o'clock was given to this work. No one was allowed to introduce another subject to his attention. At two o'clock he dined, always with invited guests, usually those who were interested in different pursuits from his own. Philosophy was never mentioned during the meal. Kant's effort was to rest and amuse his mind by

contact with as many diverse intellects and characters as possible.

At night when ready to retire, he remained for half an hour perfectly quiet, alone and without a book; as far as possible, he said, without a thought, in order to calm his brain for sleep.

Few of the thinking men of the present day would subject their brains to any such steady, unchanging discipline for fifty years. Indeed, only Kant did so in his own day. Even our deepest students are too busy, too hurried, for the most thorough mental discipline. Though they write philosophy, they are too apt to agree that it shall be ready for the next issue of some review in a crisp, sparkling paper.

Kant's great philosophical work was said to have changed the currents of thought in Europe almost as powerfully as did the Revolution.—*Youth's Companion*.

THE UNHAPPY JEWISH PEOPLE.

WE regret to learn from the *Jewish Progress* that the Russian Jewish colonies which have been planted in the Argentine Republic by Baron Hirsch are already suffering from the hostility of the Argentinians, or, as the *Jewish Progress* says, are subjected to "persistent persecution by the Spaniards and Portuguese of the orthodox church." The climate is unfavorable to them; the conditions of life are not what they looked for; they cannot pursue those industries which they like best; the government is not over-friendly to them, and now the natives have turned against them with the intent of driving them out and of preventing other of Baron Hirsch's beneficiaries from joining them. It is certainly hard for the poor Jews who have gone and for those who desire to go to Argentina, where there is room for 10,000,000 new settlers. The government of the country has for years past been anxious to obtain immigrants from Europe, and has offered inducements to newcomers which have been accepted by Italians and some Germans; but, as soon as a few hundred Jews go there, there is opposition. The Argentinians are as intolerant of Judaism in the nineteenth century as their Spanish ancestors were in the fifteenth.

The Jews of Russia are in a plight indeed. The government of their native country is anxious to get rid of

them and they do not find it easy to learn of any country in which they will be welcomed. Turkey will not permit them to enter any part of its territory excepting Palestine, which few of them desire to go to. Austria will not receive them; Germany will not receive them, and even the Jews of German nativity are kept in fear of an anti-Semitic outbreak. In France there is a strong anti-Jewish sentiment. In England Parliament has been asked to take measures to prevent the continuance of the Jewish influx from Russia. Spain and Italy are no more to be thought of than the Scandinavian countries or Ireland. We should suppose that Russian Jewish colonies might be formed in the countries of Northern Africa, especially in Algeria, under French protection. We do not see why the ancient home of the race, Palestine, is so unattractive to the Jews of our time.

This American republic seems to be the only country of the world to which the Jews of Russia can come with any assurance of peace, protection, and prosperity. We had a very great Jewish immigration last year until it was stopped by the enforcement of the quarantine laws in September and by the President's proclamation, which was applicable to all immigrants. It is not likely that there will be any great addition to our Jewish population this year.—*New York Sun*.

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, JUNE 24, 1893.

[Reported for the HERALD by Belle B. Robinson.]

SERMON BY ELDER ALEX. H. SMITH,

DELIVERED AT

THE GENERAL CONFERENCE, LAMONI, IOWA, SUNDAY, APRIL 9, 1893.

Subject, **THE DEPARTURE, AND THE REORGANIZATION.**

I FEEL constrained to call your attention to a portion of the Apostle Paul's letter to the Saints at Thessalonica: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, showing himself that he is God."—2 Thess. 2: 1-4.

I wish to couple with this another prophetic statement from the same author, found in 1 Timcthy 4:1, 2: "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."

In connection with this I may call your attention to some things that have transpired, in what we believe we may correctly term the "latter times." I was pleased this morning to hear reference made to the Reorganization, and some references that pointed to the necessity for that Reorganization, for it opens the way for me that I might with propriety speak in the line of thought that for the last few months I have been schooling myself in. Attention was called to an event that transpired June 27, 1844; but nothing was

said of a direct nature, historically, that led up to that event; and it is just possible this afternoon, if I be granted the liberty I desire, that I may speak and refer to some of those events that transpired previous to this date that led up to that event, and also call your attention to some of those historical facts that have transpired since that date. I the more readily attempt to speak upon this subject because I believe, that as the elders go out from this General Conference into their fields of labor it may be possible that they may meet arguments and positions that may be taken by messengers sent from the organization in the west that hitherto they have not been called upon to meet.

You have heard it stated that there has been a change, and that the conditions are different; that in these changed conditions these messengers who are sent out are armed with a new line of argument; that the most of their defense is vastly different from what it was previous to this change made in the conditions of the church. If we allow our minds to go back along the line of the history that has been made of the Church of Christ and dwell just a little while upon the hopes, the aspirations, the faith of the members of the church as is represented in the New Testament while the church was being organized or being brought to its organization as represented in that New Testament, we are led to believe that the restoration of the gospel in these latter times and the organization of the church in the nineteenth century brought to those that heard the preaching of the gospel, like hopes and aspirations,

like faith, as was held in the establishment of the church while under the government of Jesus Christ and the apostles' direction.

One of the questions that seemed to agitate the minds of the members of the church then, as evidenced in the questions propounded to our Savior, was the day of his coming, the day of his power, the day of the Lord. It may not be known to my hearers, or to but a few of them, that the hopes, the faith, and the belief of the people of the West has been in the past twelve months at least directed to the dedication of their temple in Salt Lake City, and that the people have been educated to believe that at the dedication of that temple the Lord Jesus would visit them, and that he would come to bless and confirm them, and to acknowledge the work that they had done, and accept at their hands the gift of that temple. It may not be known to my hearers, or at least to but few of them, that that has been taught among the adherents of the faith in the valleys of the mountains. This hope may have been erroneous, this teaching also may have been erroneous; yet I speak of it but to draw your attention to the fact that not only we of the Reorganization are looking forward with all our anticipations to the time when our Lord and Savior Jesus Christ shall come in our midst and we shall be blessed by his presence, but others are also entertaining those hopes and aspirations. And when I look back into the histories of the church I discover that those who moved in the circle of the church in the apostolic age also entertained the hope that they might live to see the coming of the Lord and the establishment of the kingdom of God, no more to be thrown down or overrun by its adversaries.

You notice in this prophetic statement that the Apostle Paul warns the brethren that they "be not soon shaken in mind or be troubled, neither by spirit, nor by word, nor by letter as from us, that the day of Christ is at hand." Now notice; he warns them that they be not soon shaken, and here is mentioned two or three methods by which they might be shaken, and following this statement he says: "Let no man deceive you by *any* means," and this exhortation it seems to me covers a large scope of ground in the history of the church. I will not attempt to call your attention to the gradual apostasy that crept in upon the church anciently; I will not have time to call your attention to the apostasy that has entered into the church in these modern times, as I would like to, having all the evidences that I have been permitted to accumulate and refer to; but

I shall call your attention, briefly, to some of these things.

Our elders go out into the world and begin to advocate the gospel of the Lord Jesus Christ and preach the gospel as found in the Bible, and when they are talking to the Christian world the Bible is the standard. In the commandments that have been given to them they have been commanded to take the gospel which has been revealed in the Bible, in the Book of Mormon, and in the Book of Covenants; hence when we introduce the Book of Mormon as the standard, they are forced to examine its origin, and we are compelled to talk to the people upon how the book was obtained and from whence it came, and in this line of thought we introduce the mission work of Joseph Smith, commonly called the Palmyra Seer, and in the presentation of his mission work, we present this marvelous work of the nineteenth century; and, strange as it may seem to the world, the evidence is of such a character that when we make a presentation of his mission there is an abundance of evidence to establish the truthfulness of the position that he occupied, to prove the divinity of that mission, and among them we cite the statements that are made by the Apostle Paul.

Among these evidences are found the warnings that were given to the church in early times, and in these warnings and declarations concerning the latter times we have evidence of the mission work of this man who under God was the means of presenting to us the gospel of the Lord Jesus Christ in its purity. And when the church was organized in 1830 and in its organization presented itself like unto the church as represented in the New Testament, and in the operations of the Spirit that were made manifest in the work, the same gifts, the same blessings, the same endowments were found in the organization, the world was awakened to the thought that there was more in the latter-day work as presented than had been anticipated; and by and by as the church grew and became strong numerically, opportunities for the adversary were presented and so well taken advantage of that the seeds of dissolution began to make themselves manifest.

It will be remembered that the church was organized in the East, and moved westward. Whatever the cause was, it was moved from Ohio to Missouri; it was moved from Missouri to Illinois, and from Illinois westward. And now we propose, having brought your attention to the work thus far, to call your attention to some things which may be found written in the Book of Doctrine and Covenants; for it does

seem strange to your speaker, and he has heard it expressed by others, that having had so many witnesses to the truth of the work, having been led so long and under such trying circumstances by the divine will of God, as God had led his people by his inspiration through his prophet, it seems strange that the spirit of the apostasy should be allowed to enter the church, and the church turn away, and in thus turning away fulfill the prophetic statement of the Apostle Paul, that in the latter times, some shall depart from the faith. It is true that none could depart from the faith except they had first obtained the faith, and when we speak of the faith in the sense here referred to, we speak of the true faith, we speak of the faith that was made manifest in the Church of Christ, in that church that was represented by the Apostle Paul, that same faith. None could depart from that faith until they had received it; hence we look upon the organization of the church in the nineteenth century, in its restoration, as bringing that same faith; and in the departure from that faith we see the prophetic fulfillment of the statement made by the Apostle Paul.

In the Book of Doctrine and Covenants, section 1, paragraph 7, we find this commandment: "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." One of the strange things that presents itself to our brethren, if we may call them so, in the West is, the thought of reorganization; and let me say to the elders that this thought will be one that they will have to meet. Now if we can show that there is a necessity for a reorganization beyond what was manifest in the declaration this morning from the statements found in these commandments, and can show that we are standing on the platform that can be occupied without fear of successful contradiction, and can present this thought to the world, notwithstanding we may have to meet those who make the claim that this latter-day work, this Church of Jesus Christ of Latter Day Saints is the kingdom of God established in the latter days no more to be thrown down, neither to be given to another people, for this is the claim that is made for this latter-day work by those who have gone out from the position we occupy, and by those whom we believe once held the faith and have departed from it to a certain extent. They admit, and it has been a cardinal doctrine in their teaching, that this latter-day work is the kingdom of God, established in the latter days no more to be thrown down neither to be given to another people; hence the thought of a reorganization, the thought of an apostasy, the thought of a rejection of the church is so repugnant to them, and seems so without foundation, that they will not entertain it for a moment.

But after the church in its wanderings

located at the city of Nauvoo, they were commanded to do a certain work. I shall not enter into minute reading and commenting upon the reading; suffice it to say that in the year 1841 the church was commanded to build a temple, that in that temple they might receive their endowments, that in that temple might be restored those peculiar office works of the priesthood that was necessary to complete the work in these latter times; and the church was plainly told that if they did not do that work, if they did not build that temple and do the things that were commanded them in the building of the temple, the church should be rejected as a church, with its dead. In that same commandment the Lord promised them if they would do the things that he commanded them they should not be moved out of their place, but he would make them the recipients of his choicest blessings, and they should prevail over all the world. Now it is sometimes said that history repeats itself, and if we in the history of the past can see where mistakes have been made, if we can see where the shoals, and the quicksands, and the rocks of danger to the church are, by reason of the history that has been made in this latter-day work, we should profit by those things and steer clear of those quicksands, those shoals, and those rocks upon which the church has been wrecked. The fact that the church was moved from Nauvoo, that the people were driven and scattered, is evidence sufficient to show they did not keep the covenant and the commandment the Lord commanded them in regard to the building of that temple, and the works that should be done there, as we find them scattered and driven. I remark that the seeds of dissolution began to be planted in the church when the church began to be numerous, and when the failure to keep the commandments of God in regard to the building of the temple was made manifest, the people were made to suffer; and the first event of note that we discover that is of that character, to stand as an evidence that God had fulfilled upon his part, was the event that your attention was called to as occurring in 1844, when the prophets of the church were removed from the church.

We begin to discover, if we examine the history correctly, that the dissolution of the church from this point began to make itself so manifest, that it cannot help but be seen by those who are void of prejudice and will examine carefully to discover the truth. The organization of the church is presented (we of the Reorganization have been taught) with the First Presidency of the church, the quorum which is recognized to be the highest in the church, composed of three. Next we discover the Quorum of the Apostles, and we could enumerate the others, but these are sufficient to show that from this event began that that has finally terminated in the grand act of open rebellion against the commandments of God as found in the Book of Mormon, and in the Book of Doctrine and Covenants, which occurred in 1852 in the public advocacy of polygamy, by the people that went westward. This act of open rebellion occurred in 1852. It is a coincidence, perhaps, but it is significant because this morning we were told that

the Spirit that "moved out and moved upon the remnant" began its work in 1851, and in 1852 there was a sufficient organization effected to represent the gathering together of the elements known as the remnants of the church.

The brother referred this morning to the thought that many supposed the greater portion of the members of the church at the period of its rejection went to the valleys of the mountains. I have but to call your attention to the figures which are claimed by those that went westward to show you that this could not have been the case. In the fourteen years of the progress of the church under the management of the Spirit of God through the prophet, it is said the church was made to number something like two hundred thousand souls, — between one hundred seventy-five and two hundred thousand communicants, — and out of this number it is admitted that not more of the original number than twenty-five or thirty thousand went into the valleys of the mountains. Now where were the rest? I look around me now; I see faces here, men whom I know; I recognize here sons of those that belonged to the church before its rejection. I see men here who are not only sons of those men that represented the work at the time of its rejection, but grandsons, and hence we are justified in meeting the objection that is sometimes urged against the Reorganization. If it be the kingdom of God established in these latter days, it is given to no other people: the seed of the church is in the Reorganization, and the ministry of the church of the Reorganization is largely composed of the children of those who belonged to the church ere its rejection; hence it is not given to another people.

In 1844 the first quorum of the church was disorganized by the death of two of its members, and the other member was quietly told that he could occupy a position among them if he would drop right back into another quorum. I will briefly sketch now the history until I come to that point where I want to introduce another thought. When the question arose, when it was anxiously and earnestly investigated as to who should succeed the prophet in the church in the prophetic character, that they who represented the church might still go out and represent to the world the Church of the Lord Jesus Christ in its complete organization, a difficulty arose. There was no one they could successfully put in the position, and they resolved themselves into twelve presidents. Now I am not going to comment upon this at any great length; I am going to call your attention, however, to a fact that occurred in the council when the people were gathered together at Nauvoo for the purpose of investigating this matter. The question was directly propounded to them, "What do you want? a guardian, a spokesman, a prophet? or what do you want? If you want any of these, raise your hands." And here let me tell you that the vote of the body assembled and believing themselves to represent the church which was organized with apostles, prophets, etc., they there made the declara-

tion by their vote that they did not want any of these. Can we see the opportunity here of the adversary to so manipulate that the people were made to say they did not want a prophet? The record stands and shows this event. Troubles arose; the church moved westward, but as they went out from Nauvoo a number of the second quorum did not approve of it. There were those things that began to be taught in the church that they could not approve of, and three of the brethren of the Twelve Apostles failed to go West with them.

In the year 1847 this remaining number of the apostles issued an epistle and sent it across the water to the church in all the world, and in that epistle they announced that they were about to reorganize the church with its prophet and first counselors of the church; they were about to reorganize. You will discover here by this time that it was beginning to come in upon the minds of the members of that organization that there was a necessity for a reorganization to a certain extent, and in attempting to reorganize they made selection of three of the number of the remaining apostles, and this so depleted the number that there was not a quorum left to do business.

There is another event I wish to call your attention to; in the movement westward seeking for a location, the leaders of the church then crossed the plains and sought a place of habitation in the mountains. Arriving in Salt Lake Valley one of the leaders was taken sick; they were compelled to stop for a season, and they took advantage of this and announced that there they would plant their home; and one of the first acts which they did on the sixth day of August, 1847, was that the body of men known as the apostles of the Lord Jesus Christ had resolved that it was necessary for them to be rebaptized. I ask you now just for a moment to consider what baptism is for. When I ask you this question I know that your answer is, "Baptism is for the remission of sins," but I ask you, "Can a man having been baptized by legal authority, having received the seal of his adoption by the laying on of hands? and how can he lose the right of redemption or salvation through that baptism? And I am answered in the minds of my hearers that there is only one way for him to lose the efficacy of that baptism, and that is by transgression, by sin. Now these men knew just as well as you know that baptism was for the remission of sins. They knew it so well that they talked the matter over among themselves and counseled that they had been wicked, somewhat in crossing the plains; they had sworn at their cattle, they had done various little things that were not in keeping with their character as apostles of the Lord Jesus Christ, and they came to the conclusion that there was a need for them to renew their covenant and do their first works over, and to do this President Brigham Young went down into the waters of City Creek and baptized the remaining number of the quorum, and after he had baptized them, he confirmed them, after he had confirmed them he ordained them or confirmed their former ordination upon them.

Now I ask you if those men had so sinned, had so transgressed and broken the covenant they had made with God that they needed baptism, was there any among them that held authority sufficiently pure to baptize them? To show you that he [Brigham Young] after officiating in baptizing the number of the quorum recognized himself in the same category with the others, after he had baptized them and confirmed them, Heber C. Kimball went down into the water and baptized and confirmed him and reordained him. Now I ask you, can any of those individuals go back of that baptism and claim the right of priesthood, the right of authority?

If this was the condition in which they were, we might hope that the priesthood would be held by some that remained yet; but no, the order was established, and not only every man in the church that held the priesthood, but every man and every woman of the church when they came to the valleys of the mountains must also be rebaptized, reconfirmed. (The evidence is found in Whitney's History of Utah, page 348.) And since that time men have been sent out to Europe and have preached the gospel to the people in the old country, and believing the principles of the gospel first taught, were baptized into the church, received the laying on of hands by those men that had been sent out there, received the evidence of the Spirit confirming their faith in the Lord Jesus Christ, when they went across the plains, having no knowledge of sin, every one of them has been required to be baptized again. (See same authority.) And let me tell you, that is the order to this day. Does not this look as though there had been an apostasy? Does not this look as though there had been a change of that character that it needed some one to call them back? Now if so be that the system that was organized, or the organization that was instituted through the prophet was a correct one, and if so be it was intended that God should continue that organization, it is but just for us, or at least we have the right justly to expect that God would have left something on record that would indicate the matter, so that we need not be deceived, so that the application of the apostle here might come to us, "Let no man deceive you by any means." One of the strongest means that was used to deceive the people by any claimant was the claim individually that he was the legal successor, the rightful one under God to lead the people in these latter days.

You heard the brother enumerate a number of these organizations that sprang up at the time of the rejection and scattering of the church; there were something like fourteen different organizations. Now we made the statement that we think it strange, and we have thought it strange with all the revelations that God has made to the church in these latter times, we have accounted it very strange that so many should be and were led astray; hence we have sought to discover if indeed there was a true line of thought left by which we might comprehend and understand as to whether God intended the church to be continued and perpetuated in the order in which it was organized by direct revelation

or not; and one of the first thoughts that occurs to us in the opening up of the record to read carefully what is therein written, is the statement we have read to you, "Search these commandments, for they are true and faithful, and all the prophecies and promises therein shall be fulfilled." And we begin to look for a line of thought there that would enable us to plant our feet firmly upon that platform that could not be rejected, and we call your attention to some things that we have discovered.

I want to call the attention of the elders to what is now being stated. I heard it, and those that labored with me lately heard it yonder in the West, that the elders of the Reorganization are now teaching a different doctrine and taking a different position for the church than they did ten years ago; that the representatives of the Reorganized Church are now making the admission that "Joseph Smith was a fallen prophet." They were making that declaration in the West, and I could not help but think that this second statement of the apostle that I called your attention to in Timothy, "speaking lies in hypocrisy," might possibly be fulfilled in these latter days. They are charging us, brethren, with making the admission that Joseph Smith was a fallen prophet; and there is no charge that can have so great an effect to repel the people against the individual that comes among them as a representative in the West like unto that. The charge of apostasy does not affect the representatives of the Reorganization as they go westward now, for of late years these men that have been sent there have not been former members of the church, hence the charge against them of apostates does not have its effect; but if an individual is unwise enough to talk and to admit certain things, he might just as well come right back to this country again, for he can be of no service to the church there.

I read now in section twenty-three, paragraph four, a revelation given to Joseph Smith and Oliver Cowdery. The language in paragraph four is addressed to Joseph Smith: "For thou shalt devote all thy service in Zion. And in this thou shalt have strength. Be patient in afflictions, for thou shalt have many; but endure them, for lo, I am with you, even unto the end of thy days." This they claim to be true, this we claim to be true, and here is a promise of God to Joseph Smith the Martyr that the Lord would be with him even unto the end of his days. Right along in keeping with this line, and also as the opening wedge to introduce the thought that God intended that this church should be perpetuated and that in his revelations as found in these revelations he clearly defined his will concerning him who should be called to lead the church subsequent to the taking away of Joseph the Martyr, in section twenty-seven, beginning the reading at the second paragraph, we read: "But, behold, verily, verily I say unto you, no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jr., for he receiveth them even as Moses; and thou shalt be obedient unto the

things which I shall give unto him, even as Aaron, to declare faithfully the commandments and revelations, with power and authority unto the church. And if thou art led [this language is directed to Oliver Cowdery] at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the church, thou mayest do it. But thou shalt not write by way of commandment, but by wisdom; and thou shalt not command him who is at thy head, and at the head of the church, for I have given him [Joseph] the keys of the mysteries and the revelations, which are sealed, *until* I shall appoint unto them another in his stead." Here in this revelation the Lord clearly defines that the time may come when he (God) will appoint another in his stead, or in the stead of Joseph the Prophet, as referred to in the revelation.

Now I wish to say to you, that in addressing that people in the West, when I called their attention to these things in the law, to these revelations, I discovered that they were woefully ignorant as to what was found in the revelations. They did not know what was written there, and they were surprised to think that there was so much written there. And I wish to remark here that the man who stood in advocacy of their position as being opposed to Bro. Joseph Luff there not long ago, made the statement after the debate, that if he had known what was written he "never would have debated with that man." Is there a reason for this ignorance? I call your attention to section eighty-three, paragraph eight: "And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all. [Now mark, brethren, this is a broad statement.] And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, that they may bring forth fruit meet for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? Verily I say unto you, Nay."

When I went to the West on my first mission there, one of the hardest parts of my mission work was to get the people to believe in the books. This may seem strange to us now. It does not seem strange to the old Latter Day Saints; they have passed through that crucible. I had to ask them to believe in the Bible, in the Book of Mormon, and in the Doctrine and Covenants. I discovered soon after I got there that, (and it was admitted to me by one standing high in authority in the church there,) "You boys have got the books, but we have got the living oracles," and the announcement was made from the stand that the books were of no more consequence to the church than the

ashes of a rye straw, or than a last year's almanac. The books were as a child's garment; the church had outgrown them; hence you can discover that there was a reason for this ignorance. They had been educated to believe that the church had grown past the books, and one intelligent man when I called his attention to the laws found written in the books told me plainly, "Brother Smith, we cannot allow ourselves to be bound by this cast iron law found in the books;" and here God tells the church in effect, "You have treated lightly the things that have been revealed to you," and among these things that he mentioned are the Book of Mormon and the former commandments. You discover now some of the shoals and quicksands through which the church waded, or was driven, or drifted into, that wrecked them. They began by treating lightly the word of God as found written in the books, the Bible, Book of Mormon, and the Doctrine and Covenants. Here is the statement in the beginning: "Search these commandments, for they are true and faithful." And here is the condemnation that resteth upon the children of Zion, and the escape from this condemnation is to return to the books.

I turn again to section forty-three, beginning at the first paragraph: "O hearken, ye elders of my church, and give an ear to the words which I shall speak unto you: for behold, verily, verily I say unto you, that ye have received a commandment for a law unto my church, through him whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me." Now in this revelation that I have called your attention to it seems to me that it is clearly defined (we can see it now, why could they not see it then?) that the Lord was foretelling, or promising if you please, that the time would come when his servant would be taken from them, and that living the record, if correctly understood, would place them in the way of filling his place so that they might not be deceived and led astray: "And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations *until* he be taken, if he abide in me." Here is a witness that it was possible that another might be called and another might occupy the position that he had, another might represent the church in that position. Reading still further we find this: "But, verily, verily I say unto you, that none else shall be appointed unto this gift except it be *through* him [a clear provision], for if it be taken from him he shall not have power, except to appoint another in his stead: and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those reve-

lations which you have received, and shall receive through him whom I have appointed." I ask my brethren to take into consideration the scope of this statement: "He that is ordained of me." What may we believe by that? It is in the present tense; it seems to me that that enables our minds to go back to a time previous to the one, or that is represented in the time here that is spoken of. It seems to me that it indicates that God had provided for a crisis, that he had foreordained, that he had intended that there should be that work so established that it might be comprehended and understood, and that none might be deceived. "He that is ordained of me shall come in at the gate." This revelation was given in 1831. On the sixth day of November, 1832, your present president was born. You discover from this that this revelation was given before his birth, and if it refers to him, which we believe can successfully be proven, it proves that God had foreordained that he should be the man that should stand at the head of his church as successor to Joseph Smith, the Palmyra Seer. While this thought is fresh in your minds I am going to refer to a little of the history of the church. In 1838 the prophet of the church was incarcerated in the jail in Liberty, Missouri. With him was his Brother Hyrum, Alexander McCrae, Caleb Baldwin, Lyman Wight, and others; and while they lay in prison there the mother of the present president of the church went to visit her husband. She took two of her children with her; your speaker was then a babe in arms. Shortly after their release or escape from the prison the prophet took his son and placed him upon his knee, called upon the other brethren to bless with him, and then put his hands upon his son and blessed him in keeping with the order of the church, and in that blessing made the prophetic statement that he should be called to the office and calling that he himself had filled. If you wish authority, cite Lyman Wight's Journal or historical letters.

The people were driven from Missouri to an asylum in Illinois, and in the fall of 1843 when the prophet was baptizing in the river in front of the city of Nauvoo, having baptized quite a number, (if my memory serves me right it seems to me that the history makes it appear that there were eighty baptized upon that occasion,) coming up out of the water at the close of the baptism, he looked around over the congregation there assembled and said, "Is there anyone else that wishes to be baptized? Now is the accepted time." That boy that was blessed so soon after the prophet's escape from the jail at Liberty was in that assembly, and upon the impulse of the moment he threw his hat down behind him and ran down to his father and said, "Yes, father, I want to be baptized," and the father took him down into the water and baptized him. I am tracing this bit of history because it is in perfect line and keeping with the thought revealed in the revelation here, "He that is ordained of me shall come in at the gate," and we all know that the gate into the church is baptism.

Again that boy was confirmed in his Sun-

day school class, as his recollection is. I want to make mention of this because then the work was being advanced and aided in the Sunday school; he was confirmed, as he tells me, by Almon W. Babbitt, in the fall of 1843, or in the spring of 1844. It was cold weather. Just prior to the prophet's going away from Nauvoo, at a council held in the council room in what is called the "old brick store," again that boy was called before the authorities of the church, and at that time he was anointed, and ordained, and set apart to fill the office work that should lie before him. There are those within the sound of my voice who know of this and have testified of its truthfulness. "He that is ordained of me shall come in at the gate and be ordained." Now there are two ordinations. Do the facts in history meet the revelation in the word of God? It seems to me that they do.

But we will follow this line of thought just a little further. Section sixty-four, paragraph two: "I will be merciful unto you, for I have given unto you the kingdom; and the keys of the mysteries of the kingdom, shall not be taken from my servant Joseph Smith, Jr., through the means I have appointed, [it seems that God had appointed a means,] while he liveth, inasmuch as he obeyeth mine ordinances." I just call your attention to this to show that God all along the line when he speaks of this position is in keeping with himself and his revelations all the time, and he here portrays clearly that he will appoint a means for the appointment of the successor.

Not to weary you I will not dwell and comment on that section but call your attention again to section eighty-seven, paragraph two; "Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come." But this is quoted against the representatives of the Reorganization when it is claimed that Joseph Smith is reported as being a fallen prophet. We believe the revelation to be true, hence the charge against us is false. "Nevertheless, through you shall the oracles be given to another; yea, even unto the church." Now what are the oracles? We have been taught to believe that the oracles were the revelations of God. "And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby; and stumble and fall, when the storms descend, and the winds blow, and the rains descend, and beat upon their house." You see, my brethren, how strongly God provides himself in the commandment that you should observe those commandments as revelations.

Just one more quotation, though there are others in the same line of thought, as regards the commandment that was given to the people when at Nauvoo to build a temple. There was also a commandment to build a boarding house in 1841, and in reference to the boarding house we find this clause, section one hundred and seven, paragraph eighteen: "And now, I say unto you, as pertaining to my boarding house, which I have commanded you to build, for the boarding of strangers, let it be built unto my name, and let my name be

named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head," etc. The meaning of this statement is urged as against the president of the church in the office that he occupies, thus: "This announcement signifies that he was to have possession in that boarding house forever only;" but let us read a little further and see if this can be applied. "For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him." Read that as referring to Joseph Smith the Seer, and see if it can be made to apply. Why use the words *after him* if it was only intended to mean that the possession in the boarding house should be there indicated? Why then follow this language, "And as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed." Now you discover the line of revelation right along all the way pointing to that one object. And I was glad to-day when my brother mentioned the Reorganization and made the statement that he believed that it stood upon a platform that was impregnable.

I have carefully examined the claims for the Reorganization from the standpoint that has been asserted that "it is but the result of a few apostate, disappointed elders who got together in Northern Illinois and persuaded the son of the prophet to stand in representation with them." I have carefully examined it from the standpoint that part of the defenders of the same may have apostatized, but in my examination I have demonstrated that the claims of the Reorganization stand to-day in that position that no elder of the Reorganization need fear to advance it anywhere and everywhere in all the world as the Church of Jesus Christ of Latter Day Saints.

At the time the event transpired when the church was deprived of its first quorum and counsel, at that time there was an organized body of men authorized to transact business for the church, and at the head of that organization stood William Marks; and William Marks being President of the High Priests Council of the Stake of Zion at Nauvoo, was authority, and should have been recognized as authority. When Sidney Rigdon, who was recognized by the body as being the third in the quorum of the First Presidency, made his claim which was not allowed, and when he was brought before the church and tried, as the law directed that any individual brought for trial under those circumstances should have at least one half of the council to plead for him, there was not a voice raised for him but the voice of William Marks, and I honor the memory of the old man that he had the integrity to stand there and plead for the man who was brought in trial. And

when I advanced the idea that as being the President of the High Council at Nauvoo, he had authority to ordain other high priests, I was told that he had been cut off from the church. I examined the record and found that he had been dropped from the high priest's council because he defended Rigdon, as he had a right to do under the law; and when he had stood thus and met opposition that was brought against him, and could not stem the current, he told them that he would be obedient to them rather than to allow his name to be erased from the books, he was then dropped from the quorum, but remained in the church at that time.

In 1852 the Reorganization began. The Spirit had gone out and was causing to get together the remnant, because the time of the Lord had come, and in the midst of those who began the work was found William Marks, and when the Lord gave commandment that the rightful individual should stand and represent his work, and sent him to meet with those brethren there, William Marks was one that aided in the laying on of hands and the ordaining of him to the high priesthood. Thus we find the present Joseph ordained, and ordained again. We find him ordained by one holding good authority, so his claim cannot be disputed.

Now we of the Reorganization as we go out from this Conference may be expected to meet representatives not only of all the religious sects of the age, but I want to tell you, brethren, you may expect to meet the representatives of that body in the West yonder, and they preach faith in God, faith in his Son, Jesus Christ, baptism for the remission of sins, preach the laying on of hands for the reception of the Holy Spirit; and as they preach these principles they move right along by your side in the representation of the work; and when you begin to call them in question, should you challenge them, as we heard to-day, it is your right to do, and call in question that relic of barbarism and accuse them of that, they will tell you they are not teaching that, that the church has repudiated that; but I want to tell you that if the representative men of the church have repudiated it, they have published that the Lord has been willing, under the existing circumstances, that they should discontinue it; the practice of the principles has not been discontinued. The belief in the principles has not been put away; hence you will have to meet them on these grounds, and the ground that you will be the most successful in the meeting of them is in the organization, is in the disorganization, and the Reorganization. They are afraid of the Reorganization. I want to tell you this that you may go out prepared, and being prepared, can meet them and meet them successfully.

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, JULY 8, 1893.

[Reported for the HERALD by Belle B. Robinson.]

SERMON BY ELDER HEMAN C. SMITH,

DELIVERED AT

THE GENERAL CONFERENCE, LAMONI, IOWA, MONDAY, APRIL 10, 1893.

Subject, DEVELOPMENT AND GROWTH OF THE CHURCH.

"We have not followed cunningly devised fables." This is the expressed sentiment of the Apostle Peter, and as I look at the work that we are engaged in I think I can fully indorse that sentiment; can say that we have not followed cunningly devised fables. If there is one reason more than another which should convince us of that fact, it is the events that have transpired in connection with this work in the last sixty years. Laying aside all spiritual testimony in regard to the work, all manifestations of miraculous powers, it seems to me even then that the sober mind cannot fail to see that the work that we are engaged in is the work of a divine mind. It was stated in the beginning by one whom we believe spoke by the inspiration of God, that all creeds then existing were abominable in the sight of the Lord. I do not blame the people of those times for receiving that statement with criticism and with doubt. I believe that the people now, ourselves not excepted, would not receive a statement like that without seriously questioning it, though it might be true; but when the same individuals that questioned it then, or their successors in the work that they then represented, come forward after a half century has elapsed and declare that that statement is true, it awakens in the thoughtful mind the reflection that possibly the young man told the truth.

In all that I have ever heard from the representatives of this latter-day work (and I have heard some pretty severe statements made) I have never heard the creeds of that time so severely arraigned as the representatives of those creeds have arraigned

them in the last few years. And when we look upon the other side of the question and consider the work that was claimed at that time had its origin with God, when the light of the nineteenth century has been thrown upon it, as the world has been moving on, and men have been learning, and making rapid advances, when all this light of the age has been reflected upon the work of our fathers we have seen no reason why the creed (if it might be called a creed) should be revised. We see no reason to-day why it should be. While others are revising as light comes to them, as intelligence dawns upon their minds in regard to God and his work, we stand to-day where our fathers stood, and we are prouder of it the more we examine the foundation upon which they stood. I remark, if we lay aside all marvelous manifestations of the Spirit and not consider them at all, then the reflective mind cannot but see that there must have been a divine intelligence behind this great latter-day work that presented to the world in that time a system of religion that all the light that has since come has not shown any defects in.

But while this is true, my brethren, I am conscious of the fact that in this work in which we are engaged there is weakness, that is in its practical workings; and I do not wonder at it. I have learned to expect it, and looking from the standpoint from which I now view it I should be surprised, indeed, if I did not recognize, not only in our own time, but in the history of the past, that mistakes have been made. The work in which we are engaged we have been in the habit of

calling God's work. In some sense it is God's work; in another sense it is our work; it is your work; it is my work. A system of religion which seeks to reconcile man to God must represent both God and man. If it were all God, and we had no part in it, we might expect that in the practical workings of it we would find no evidence of weakness, no mistakes; but as it is a work that comprehends God and man, we may expect because of the material of which it is composed that mistakes will occur. The whole is weakened always by the weakness of its parts; if the parts are weak; if we are in any sense weak to-day; if those who preceded us have been weak, it has weakened in its practical operation the work in which we are, or they are engaged; and if when we consider this we see that the ranks are broken here and there, if we see that serious mistakes have been made, we can account for it by the fact that in this great latter-day work there is an element that is not perfect. And we may not expect that it shall become perfect suddenly; we may expect that if it shall ever become perfect, and all the parts of this grand work shall have grown into a perfect system or a perfect unity, that if they are to become fit to dwell with God and partake of his perfection, that it will be a hard struggle to attain to it.

I read in the revelations of the Apostle John that when he saw that innumerable company of the heavens above that it was told him that they were they who had come up through much tribulation and had washed their robes and made them white in the blood of the Lamb. When I see a work like that commencing upon the foundation of truth, and yet because of the weakness of the elements of which it is composed that it struggles hard and sometimes it seems that the trials are almost sufficient to overwhelm it, I see an indication that this is the work of God. I have no confidence in that kind of religion that by it in an instant of time men grow from nature to grace and are placed in a position that they cannot sin before God. It does not agree with the Scriptures as I understand them. I

understand that the Scriptures teach that a man has to gradually come to that degree of perfection that will enable him to make his calling and election sure with God and prepare him for that reign of peace that men have been promised in future time.

I am told by the Psalmist David that the righteous shall flourish as a palm tree, and grow like a cedar in Lebanon. How is that? So far as I have been able to observe, both these trees used as figures here, are of slow growth. We might think when we first read that statement that it indicates a rapid growth, "He shall flourish as a palm tree." But the palm tree is of remarkably slow growth. It has in it, like all the rest of the works of God and the creations of God, the germ of life, and God has ordained that through the law he has appointed it shall gather from the earth and air, from the conditions surrounding it, that material that will gradually bring it unto perfection. So with the cedar tree; and if the righteous shall flourish as the palm tree, and grow like a cedar in Lebanon, I cannot but believe that the people who are the people of God must be surrounded with conditions from which they may gather that which will add to their spiritual strength and spiritual growth, and that like the palm tree or cedar, that growth may be a very gradual one, but the growth is there; if it continues in a healthy condition, it will grow as certainly as God lives.

There is no such thing as failure so long as it is in a condition of health. The Prophet Malachi tells us that which I believe to be in perfect harmony with the statement of the psalmist when he speaks of the righteous. He says, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." It is supposed that the calves of the stall grow more rapidly than those who are not taken care of, who do not receive special care, but are turned out to live or die. And so with the people of God. They must have the special care of God before they can grow. There is no such

thing as their getting to perfection in a moment of time; there is no such thing as their arriving at that degree that they are aiming at without an effort upon their part, without struggling against adverse circumstances, taking advantage of the things that are in their favor, gathering from the conditions surrounding them that which will cause them to grow and become strong. God does all his work in that way. He has never been known to create the tall cedar of the forest in a moment, but he plants within the little seed from which that tree must grow, the germ of life; and when it is placed in proper conditions, with the proper amount of warmth and dampness, it sprouts, and grows, and gathers strength from time to time to resist the efforts of the storm; naturally it grows until it becomes the mighty cedar, and so with everything else that God has created. He never did create the tall palm tree, or cedar, or any of his works of nature, in one moment, or even in a day or a year. That is the difference between God's work and man's work. We always do the very best we can. When we undertake to do anything we make it just as near perfect as we possibly can, and it is right we should because we know that when we leave that work, it will remain right where we left it. We haven't the power to put the germ of life into it, and let it grow and develop and become perfect afterwards, so it is necessary if we are going to do anything that we do it as near right and as near perfect as possible at first. God is not under that necessity. He doesn't need to make it just as perfect as it ought to be, because he has the power to place in it the germ of life and surround it with the means of development so it will become perfect afterwards.

What is true in regard to man's growth is true in regard to the growth of the kingdom of God. We do not expect that the kingdom of God shall spring into completeness in a day or a year, and perhaps not in the lifetime of the men who first helped to plant it by the inspiration of God. There is a fit representation of the work of God and the work of man found in the

dream of Nebuchadnezzar that the most of you are familiar with. We are told by the Prophet Daniel that the king dreamed a dream, and he said: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces," etc. Now I call your attention to that, not for the purpose of preaching to you the old stereotyped sermon of Nebuchadnezzar's dream, but to point out to you the contrast between the work of God and the work of man. This great image represented the work of man. Its form was terrible; it was a magnificent sight, doubtless, to look upon, and if you had the privilege of looking upon it to-night, the light reflecting back the rays from the burnished gold, it would be a sight that you would look upon with admiration. If beside or near that image as it stood before you to-night there lay a little stone, you would never see it, probably. It would not attract your attention, as your eyes would be riveted upon that grand image that stood before you. That represents the work of man, just as grand as it could possibly be made by the intelligence of man; the other represents the work of God; the little stone that was cut out of the mountain without hands represented God's work. To look upon them even at the time that Daniel saw them, we would have been led to believe that the work of man is the superior.

Just so it is in regard to other things. When the works of man and the works of God, (so far as church building is concerned,) are presented to you side by side, the work of man is the more attractive; it attracts your eye, excites your admiration, and invites your attention, and the work of God is naturally lost sight of because of these little things. But as

we pursue the history of this work that we saw represented there, we discover that the work of man in all its glory, and perfection, and beauty to which it had arrived at that time,—so represented at least,—that it was then at the height of its glory, and afterwards went down. There was nothing in it to perpetuate it; there was no life in it, and as the years passed by it crumbled, it fell, and became as the dust of the summer's threshing floor. But that little stone, which if it had been before you to-night you probably would not have noticed, represented the work of God. In it was the element of strength, in it was life, and it began to grow and move on in majesty, and power, and dominion, until it filled the whole earth. That is God's work and man's work fitly contrasted; the one having in it the elements of growth, the other having in it the elements of destruction; and even in the very building of man's work they sow the seeds of dissolution that sooner or later will cause it to crumble and fall. That is the reason why I said in the beginning that I could indorse the sentiment of the Apostle Peter, that we have not followed cunningly devised fables.

So far during the years that have passed we have seen the work that we are engaged in move onward. If not as we desired to see it move, yet it has moved; and though the world has received light, and there has been thrown upon the work light from every direction, it stands where it stood then without the necessity of revision, while the others are acknowledged by their own advocates as abominable and corrupt, and the necessity to revise creeds is seen upon every hand, that they may be saved from ruin.

Christ, in all the parables that he used, always represented the kingdom of God as being a very little thing to begin with. He did not come to establish a church in its perfection and glory, as some would have had him do, and enlist his followers under his banner, and go forth and conquer the world by force, and establish his kingdom upon the ruins of the fallen empires of the world. No, sir. Just as

he has done in nature, so he did in this. He planted the seed that had the germ of life in it; he surrounded it with conditions from which it could gather strength; and as it gathered strength he knew that it would become stronger and stronger, and move right on, and accomplish the work that he intended it should do. Now, we could not do that. You know that when we leave our work it is done. As I said before, in nearly all the parables he used, he brought out this thought, that the kingdom of God would be very insignificant in the eyes of the world and not be noticed in its beginnings. In the thirteenth chapter of Matthew we are told that he spake many things unto them. He compared the kingdom of God unto the seed that was sown, a very little thing indeed. If it were surrounded with proper conditions, it brought forth fruit; if the conditions were not favorable, no fruit was borne. And he tells us further, in another parable in this same chapter, that "the kingdom of heaven is like to a grain of mustard seed, . . . which is the least of all seeds." Now he compares, as I understand him, the kingdom of God with other kingdoms, in *this*; that as the mustard seed is smaller than other seeds, so the kingdom of God would be smaller than other kingdoms. Not that it should be completed or have the apparent strength of others; it was only necessary that it should be planted, and it would grow, and the conditions with which he surrounded it would give it the development necessary. Likened unto a mustard seed, the smallest of all seeds, and yet he says it grew, and became a great tree, and put forth branches, and the birds of the air came and lodged therein.

And again he says of the kingdom of heaven, that "it is like leaven, which a woman took and hid in three measures of meal." She hid it, it could not be seen; but there was in that leaven the material that affected the particles next to it, and kept on affecting others, until the whole was leavened. That is the kingdom of God. It has life, it has power, whether it is seen by us or not; it is at work.

In the fourth chapter of Mark you will read this language: "And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Now the kingdom of God is like a seed that a man planted in the ground. It grew, and he knew not how. We do not know how seed grows, we cannot tell anything about it, only we know it does grow. We have had experience enough, so we are not uneasy about it. We go out and plant the seed in the soil, and we are not anxious about the future. We know that there grain will grow, and if we wait and wait patiently, the harvest will come. If we undertake to tell how it grows we will make a failure. So is the kingdom of God; we do not know how it grows. And when I contemplate the work we are engaged in I see before me obstacles to overcome that I do not know how we are going to meet. Then when I look back it is just as much a mystery how we have overcome the things that are past. I do not know how we do it. We get over them some way, get past them; and the kingdom of God goes on. The Church of God has been moving on gradually, manifesting weakness in its operation, because, as I said before, it is composed largely of weak material; but I believe, on the other hand, there is such strength in the material of which it is composed that it will finally triumph, that is if the weak part of it keeps close to the part that is strong, that it may receive the strength of the strong, and that the whole may not be broken.

I expect, as I said before, to see these weaknesses manifested. I expect, further, to see mistakes made, even by inspired men; not because they are inspired, not as a result of their inspiration; but because they are not sufficiently inspired to make them infallible, because notwithstanding

their inspiration there still remains weakness, and that weakness will be made manifest; but I depend upon the strength that is in the kingdom of God, supplied by him who is a part of this great work, with whom we are made colaborers, to give it that strength and that stability that will cause it yet to overcome.

And now if the kingdom of God is to be likened unto seed that is planted in the ground, that grows we know not how, first the blade, and then the ear, and then the ripe corn in the ear, there is something worth thinking about. That *seed* that is sown represents the kingdom of God; that *blade* that springs from the earth represents the kingdom of God; but they do not look very much alike. They bear no resemblance to each other, and as that seed grows and the ear begins to form, it presents still another appearance that is not much like the second stage of its development; and by and by it is going to move on until the ripe corn appears, and then it is not going to look much like it did when the ear begins to appear.

Now when I am told, (as I have been told by some of the old time Saints,) that the church is not what it used to be, is not like it used to be, I feel in my heart to say, "Thank God for that!" If the kingdom of God in the first place is likened unto a grain of wheat that is buried in the ground, and it is always just the same thing, just like it used to be, we will have no blade, no ear, no ripe corn in the ear.

I imagine that sometimes I see a man who becomes so thoroughly interested in this stalk of corn as it begins to grow that he comes along and examines the blade as it is just beginning to spring from the earth, and looks at it very particularly; even goes so far as to measure it and see how tall it is, notes its color, and all about it, and he goes away with the thought that if he ever sees a stalk of corn he will know what it is. After months have elapsed, he comes along by the same place and looks for his stalk of corn, and some say, "That is the same stalk of corn you saw before." He says, "I know better, it does not look like it in any way; it is not the

same thing, and I know it is not." I have found people just like that in my travels who were identified with the Church of God in the years past, men who have stopped right there, and have not kept up with the developments that have been going on in this the work of the Church of God. They have gone out somewhere, and stood aloof from it, and have not lived according to their spiritual privileges, and when you come and present to them this church, and tell them, "Here is the same thing that you embraced in early years," they say "It is not so; I have measured it and it doesn't measure like the other one did;" and they reject it.

Now there are also conditions that must surround the church in different stages of its existence that would not be proper in other stages. When the grain is planted in the ground it is necessary the soil shall cover it, it is necessary that it shall be shut out from the air and the sunlight to a certain extent; but when it begins to grow, and the blade appears, and the stalk of grain stretches heavenward, then you don't want it covered up, then you don't want the same conditions that you had before, the same surroundings that you had before; but you want the air and sunlight, or you will kill your corn. So with the kingdom of God. There are conditions surrounding it from time to time that are different. As the kingdom of God grows, and extends, and becomes stronger, thank God he has seen what the world would be, has looked forward and seen the development of this age, he has given his church material from which they could gather strength and be equal to the emergency, that in the day and in the hour that they were called upon to act they would be ahead of the world. Remain in the same condition all the time while the world moves on, and you will find the world ahead of you by and by.

The kingdom of God is likened unto the seed that is planted in the ground, having the germ of life in it, and the elements surrounding it that will cause its growth and development. I am glad of that. That is like God,

and when I am considering a thing whether it be of God or not, I ask the question among other questions, "Is it like God?" And I have determined that this work that we are engaged in has been like God. God begins everything in that way. He is not afraid to trust his power, and he is not anxious in regard to the result whenever he knows there is life in the thing planted, for it will grow. So just as he causes the flower to grow from the seed, as the tree springs up from the little atoms in which its germ is first placed, so the kingdom of God will grow; and so you, as individuals, will grow, my friends, if you have the life in you, if you have the germ of truth in you that is planted in you by the gospel of Jesus Christ, you will grow.

Not long ago I heard a brother say that he was discovering all the time as he went along that he had weaknesses that he did not realize he had before, and those weaknesses became so apparent, and were multiplying so upon him, that it discouraged him. I told him he ought to be encouraged over that; that the only reason why he had not seen those weaknesses before was because he did not know enough; they had certainly existed there, but now as he was getting strength, and light, and intelligence, they were made manifest to him. It was a certain indication that the man was growing. So it is when we see our weaknesses all the time becoming more and more apparent; it is evidence that we can see better than we did before, and we can remedy them. We could not remedy them before we saw them; it would have been impossible to do so. We did not know they were there. Now we can take steps and improve, and eradicate those things that were wrong.

I do not know, but it may surprise you a little when I tell you that I believe that when it was stated out in the valleys of the mountains that the church had outgrown the books, and that they were useless, that it was simply an extreme view of a correct principle. I believe that the church is growing, ought to be growing, and that they have outgrown some things;

but it is an extreme view to say that they have outgrown the books. There may have been some things in the books that they had outgrown; there might have been some commandments given under peculiar circumstances to provide for certain emergencies; there might have been local commandments given for certain purposes that they needed no longer because the emergency had ceased to exist; but the principles of truth reflected in the gospel of Jesus Christ were taught in those books, the very germ of life itself was contained therein, and when they flattered themselves that they had outgrown them, they made a mistake, and it is an evidence of decay rather than of growth. The principle that the church was growing, had outgrown some things, ought to have outgrown some things, I believe to have been correct; or it ought to have been so if it was not. There were conditions that surrounded the church at one time that undoubtedly called for certain things that no longer were needed, but they could no more live without the principles of life, the fundamental principles of the gospel contained in those books, than the plant that represents the kingdom of God could grow without the sunshine or the rain.

I trust that as a church we may live near enough to God, that as a people we may be so mindful of our privileges that in every hour of need as the church moves on, as I trust it will move, we may receive light, we may receive intelligence, we may receive wisdom sufficient for the hour, sufficient for the emergencies that arise from time to time; and while I thank God that the church is not as it used to be, that as the plant that represents it changes in appearance, so the church changes in its growth as it becomes nearer maturity, — so I thank God for the hope that I have that the church will not always be what it is now. I believe that the time will come when those who follow after us will tread upon heights where now we dare not step, and with a firm hand will there unfurl the banner of truth and

invite people to come up higher than we have ever been. Unless this church has been standing still all the time, unless it has had no element of growth in it, it is to-day in a better condition than it was in years that are past and the rays of truth, reflected from the divine mind are guiding it; so it need not look backward but onward. I would hate to think that it is where it used to be; I would hate to think that we needed to be surrounded with exactly the same conditions and provided with exactly the same provisions that they were provided with when under the emergencies which they had to meet. I believe the kingdom of God is progressing and will progress until these weaker elements that help to compose it shall have emerged into a oneness in Christ, and until they shall have overcome every weakness, when the triumphant kingdom of God shall take the place of this now broken and straggling force that composes the kingdom of God militant; that God's people will go on and on until they shall be given the kingdom under the whole heavens, and take it and possess it forever and ever.

We have not followed cunningly devised fables, and the time will come if we follow on, looking forward and not backward, that we will see the kingdom of God arise in its glory, and majesty, and power. I believe in this latter-day work if there is weakness manifest in it. It is my all. In it I have my only hope, and I hope to see it become stronger and greater, and I believe the time is not far distant—it may be nearer than we expect—when it will arise in greater strength than it has hitherto done, and move on to victory and light, and stand nearer to God than it has ever done before; when the light of the past will be eclipsed by the grander light of Zion's future glory.

My whole soul yearns for a closer walk and a deeper communion with God; for more light, more intelligence, more wisdom than we have ever possessed before. And May God grant to bestow it upon us!

NEEDS POSITIVE MEN.

THE Rev. James G. K. McClure, Acting President of Lake Forest University, preached his baccalaureate sermon before a large congregation of students and alumni at the First Presbyterian church, Lake Forest, yesterday morning. He made an eloquent plea to the graduating class to cultivate a constructive method in their life-work. He spoke substantially as follows:—

The loftiest of all human lives was constructive rather than destructive. The characteristic of Christ was his emphasis on the affirmative. The negative was never his means or his creed. He entered the world to build up, not to pull down. The positive was what he continually and earnestly offered mankind.

Two methods of action open before every human soul that would be earnest—the constructive and the destructive. Shall the soul choose the destructive, which aims to slaughter all the evils of life, or the constructive, which aims to build up the good everywhere? Surely evil should not be allowed to go unnoticed. Faults are not to be uncorrected. Dens of infamy are to be torn down. There is opportunity for chivalric indignation against wrongs. We dwell upon them till our blood tingles with eagerness for the fray, and we say with what seems to be like holy zeal “These things must not and shall not be.”

Christ's espousal of the constructive method creates a presumption in its favor as the wiser and better. It is not an alluring method in itself. There is too much drudgery, results are too far away, while opportunity for the spicy word, the keen criticism, the eloquent denunciation is immediately at hand. To point out faults in humanity is an easy field to be essayed.

The constructive method of life is the one which thoughtful and wise natures will choose. To remove an evil and not put a good in its stead is to leave the evil free to come back. Cynics may assure the world of its follies, but not one human being is helped and set right by their criticisms. It is not difficult to point out spots in the sun, nor difficult to show the weaknesses of human life, but to make a spotless sun or a mighty humanity is another thing. No special divine afflatus is needed to tell the world it is all wrong, but such an afflatus is needed to set it right. Power in the human soul lies in its sympathy, love, and patience. What sweetness, what tenderness, what humility must be in the heart that seeks to overcome evil with good. We may make the world richer by giving it ideas, deeds, and examples. The benefactors of mankind have always held that the night existed for the day, not the day for the night.

The constructive character puts itself down to the level of men to lift them, not to keep above them. A man must also vow himself to unflinching adherence to known truth. Agnosticism as to general duty in human helpfulness has never existed. All vows will be as nothing unless they come from a heart that means to love fellow-men. Service, faith, persistence in constructive work grow only where love nurtures them.

Christ came never to destroy men but to save them, and it is love sitting to-day triumphant on the throne of the universe that seeks and will ever seek to construct a holy people out of a lost race. It is love on which humanity's welfare rests and from which humanity's glory will be built.

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, JULY 22, 1893.

[Reported for the HERALD by Belle B. Robinson.]

ADDRESS TO THE PRIESTHOOD,

DELIVERED BY

PRESIDENT JOSEPH SMITH,

AT THE GENERAL CONFERENCE, LAMONI, IOWA, FRIDAY, APRIL 14, 1893.

It may be possible that the object intended by the request for me to address the priesthood to-night may not be answered, from this consideration: my mind has been busy with the active affairs of the conference, and it may be impracticable for me upon the spur of the moment to say the right thing, especially as it is supposed to be an hour of instruction to the ministry and the eldership.

PRIESTHOOD.

Priesthood has, among the Latter Day Saints, had two meanings, both of which may have been and are in a sense correct, but neither in its exaggerated form is profitable. One meaning is that it is some kind of a mysterious qualification that becomes inherent in the man so that whatever he does he does it as a vicegerent of God upon the earth, and he cannot be wrong, he cannot err; that whatsoever he does in this priesthood is necessarily bound in heaven, recognized of God. The other is, that it is delegated authority, and without it men are not authorized to speak or act in the things pertaining to the church, and that unless a man has the priesthood he is disqualified from doing anything in reference to the building up of the kingdom of God.

DELEGATED AUTHORITY.

The right understanding of this question is this; priesthood is delegated authority from God, and is given for a specific purpose, and while men are in the exercise of it within the province of this purpose they are agents for him who has bestowed it; and whenever they transcend the province of that authority they cease to act for God. Nor is it that which is inherent in the man by which everything that he does is qualifiedly of the Lord; and it is only when and so long as men speak with the direct recognition of him who has sent them and within the province

of the delegated authority, that they speak as agents for God.

FIRST DUTY TO PREACH.

Having made this premise, we may consider what is the first duty of an individual who is called of God unto the exercise of priesthood authority and privileges. Is it not that the gospel may be preached unto men? for when they sent inquiries unto the Savior as to whether he was the one who was to come or they should look for another, he sent back word to tell the one who sent them what they saw and heard; and one of the peculiarities of this was that the poor had the gospel preached to them: "Go ye into all the world, and preach the gospel unto every creature. He that believeth and is baptized shall be saved," was then the groundwork of the gospel economy, the basis of all that was done, and it is so to-night; and will be until the object of God's restoring the priesthood in these last days shall have been accomplished. All other things connected with the preaching of the word and the building up of the kingdom are but secondary, and whatsoever tends to the accomplishment of this design is auxiliary.

ORDINATION CONFERS RIGHT TO ACT.

Whenever an individual is called of God, as a matter of course he feels that he is authorized to teach, but it must needs be that there shall be recognition of this right to teach, and the church is that which as the human representative of the voice of God by which the authority is recognized and the right to act in it is sanctioned. "Many are called; but few are chosen," and by the imposition of the hands of the church, and in the name of Christ who is the chief builder of the church, is the right to act for the church conferred upon the individual who is called

of God. And they are not qualified by the laying on of hands alone; it is but the outward form of choosing, a recognition of that which is within them by virtue of the calling of God unto them and his gifts to them, for which they must answer unto God alone in the day of judgment. The church confers the right to act in the name of the church and in the name of Christ as an officer of the church, and it can take this right from a man, but it can never absolve him from his obligation to God for that which God has bestowed upon him; for that he must answer before the court of heaven.

It is a responsible thing, this right to act conferred upon a man, and I do not wonder that the Savior said even when he was but twelve years of age, "Know ye not that I must be about my Father's business?" Every minister called of God should bear that in mind, and from the hour that he is consecrated by the laying on of hands and set apart to work in the ministry he must feel within himself the movings of that very Spirit which moved the Savior when he was a boy, and said, "Wist ye not that I must be about my Father's business?"

DILIGENCE ENJOINED.

The first qualification that a man must have to fulfill his ministerial labor is to be diligent; there is no place for idleness, no place for vicious laziness; he must be energetic. My first admonition now, my first instruction to the minister is, to be instant in season and out of season. If you make appointments to preach, let nothing nothing except absolute intervention of accident which disqualifies you from fulfilling the appointment keep you from it. Do not let darkness, nor storm, nor heat, nor cold, nor threatening storm prevent you; go about your Master's business, and if he chooses to call you while you are in the harness, it is an honorable death, and your name will be enrolled among those who have suffered for glory, and your crown will await you. I say it as an incentive to you men, especially to you young men, that for thirty-three years now I have been preaching this gospel first and last, and during that entire thirty-three years I have never been late at an appointment by reason of my own dilatoriness. I have gone from my house when the meal was ready because I had not time to stop and eat it, and I have always started in time when I drove a horse so as not to punish the poor dumb creature to make up for my dilatoriness. During all that time I cannot now remember a half dozen instances in which

an appointment has been made for me by myself or by another by my consent but what I have been there at the hour to fill it, and I have never been prevented from attending all those appointments, never had my clothing wet through with rain but once in all the thirty-three years of my ministry. I have never seen storm, or darkness, or anything else that ever occurred to keep me from my appointment. It was God's business, and I must be about it. For the very same reason I have always felt, and I will express it in the language of a brother when the minister was late, who said, "I got terribly tumbled up in my mind anyway." The meetinghouse was open and the congregation was there, but the minister was not; hence, whenever you make an appointment, be there at the time. Promptness as well as energy; promptness is the second qualification next to energy.

PROMPTNESS REQUIRED.

Brethren of the ministry, be on time, and when your hour is set, especially if you are conducting a series of meetings, do not wait; do not give latitude from five to fifteen minutes for the dilatory congregation that you must preach to Sunday after Sunday; give them to understand that you begin on time; those who are not there will be the losers. When your hour of preaching is filled, stop and let the folks go home. I mean by *hour*, the time that you shall occupy. I was called to preside over the branch at Plano. We had a presiding elder that liked to preach to full benches and he would wait until he got them all there, as he supposed. I have known him to wait for three-quarters of an hour for the congregation to get there. I have known persons who first came to get up and go away; the result was that if they found him in the stand when they came up and looked in the door, some of them would go away. I was called to preside over the branch. I notified them that half past ten did not mean 10:45, and 7:30 did not mean 7:45 or ten minutes to eight, but it meant 7:30. One fine Sunday morning I began the services on time; there was a portion of my congregation just in time to hear the benediction, the last hymn and the benediction; they didn't even have time to sit down in their seats. They soon learned that I expected to begin my service on time; if they were there they heard it, if they were not on time, they did not hear. Treat your congregation that way.

I went into a country place in Kansas, I will not tell you exactly where it was, there are some here who were there about

that time. I went with a brother to the place where the meeting was to be held at half past ten. I reached there a little after nine o'clock. I waited until eleven o'clock and a little after; I told the brother that my preaching for that day was destroyed. I said, "Take me in your buggy back home." Two miles and a little better from the place we met the whole congregation coming in wagons. "Where are you going?" "We are going home." "Why, isn't there a meeting down there?" "Why, there had been one, but it was over now." Let me tell you those people were there the next time. I did not turn around and go back, but I went to the place I was to stay, and I maintained my integrity as being prompt, and the next time they were there, and while I stayed in the neighborhood they did not give me any more trouble. I refer to this because there is a necessity for it. Brethren, be prompt at your services, and when you have filled them, dismiss the meeting and let the people go about their business.

LOUD TALKING NOT NECESSARILY PREACHING.

When you undertake to preach remember that it is the lightning that kills, not the thunder; and that for an individual to speak loud, very loud, and to gesticulate fiercely is not necessarily preaching. Measure the capacity of the room in which you are to speak and fill it if you can, but do not try to do more than that. Pronounce your words distinctly, separate them, because rapid speakers sometimes are considered hard to hear, and the reason why is because they so articulate their words and syllables that they run together, and the ear, fine as it is, cannot separate them. The people hear the noise but they do not understand what is said. I received quite early a criticism on this quality of speaking; and let me tell you it did me worlds of good. A brother was asked how he liked my sermon. "I don't like to tell you," he said. "I said, brother, never spoil a story for relation's sake, tell it." He says: "It may have been very good and I might have liked it, but I did not hear it. Do not understand me that I was not present, but I did not hear it." "Why?" He said, "You spoke too fast and didn't pronounce your words clearly." That let a flood of light in upon my brain. I said to myself, If that is the reason this brother did not understand me, he never shall have reason to complain of me again.

Another individual, a young lawyer, jokingly said of my speech, "Smith mistakes highness for loudness," and sure

enough when I analyzed the idea, that is just exactly what I had done. I thought that if I pitched my voice up in my head that it was loud, but it wasn't. You brethren of the ministry may not have an opportunity to go to a school where elocution is taught, but if in your detours as a minister you come across such a place as that, just spend a month or three months in that culture. Whenever you come across an individual who is teaching voice culture and how to breathe, learn how to breathe. It is wearing some men right out speaking from this upper portion of the body.

DOES GOD QUALIFY EVERY MAN?

Now you may say to me, "Does not God qualify every preacher whom he sends into the field?" Well, yes, he does: but in the language of Bishop Vincent Knight, "God helps them best who help themselves," and if you will put forth an effort to help yourself in this direction, God will help you, but he will never take a contrary man and make an obedient and docile man of him against his own will. He will give you good sense, but he will not stand by you and see that you exercise it. He will give you eyes, but he will not take you by the back of the head and push you forward until you perceive. He will give you an ear to hear, but he never will hold your ears open when you are going to sleep. I mean by that that you must observe what you see in other speakers, and if you find anything that is objectionable, do not do that yourself; if you find anything in another's speech that you can criticize, watch your own speech.

Now let me illustrate that, and I hope no brother will get hurt by it; I am trying to teach you, instruct the ministry as I was requested to do, and I will try to do it to the best of my present understanding, that which I may be prompted to do. I once counted in a brother's speech where he used the terms, "This age of the world, and that age of the world," seventy-eight times. I once counted a brother's speech in the stand where he used, "And we find," how many times, do you think, in a twenty-five minute speech? One hundred and fifteen times. He was an old man, a good man, but here was a repetition that finally tired the ear: it grew harsh after awhile; and let me adjure you, brethren, be careful not simply to throw in words for the filling of time; it is sometimes done for want of thought; it is sometimes done by bashfulness. I know that a man cannot always overcome his bashfulness, but brethren, don't let your congregations find out that you are bashful, don't let

your congregations find out that you are dashed or that you are a little nervous. You ask me, "How will we avoid it?" I will tell you; whenever you find yourself so filled with a peculiar trepidation before a congregation that you hesitate in your speech, just quietly stop and stand still until you recover your breath, until you have mastered yourself, and when you have done that, you can speak without hesitancy.

THOUGHTFULNESS ESSENTIAL TO SUCCESS.

Again, do not take it because the Lord is going to fill your mouth in emergencies, that you are not necessarily to think upon the subjects that you will be expected to speak upon. Now I do not want to be misunderstood in this, simply because that if I am, I will be misrepresented as saying that the Lord cannot qualify a speaker and give him what he would have to give to the people, I do not say that, but I say this; the ministry are expected to represent the faith of the church, are they not? Then in every moment of your time when opportunity offers be thinking over in your brain how you will present such and such a subject, not necessarily with a view of your preaching it to-night, or to-morrow night, or some other night, but whenever the occasion may occur you will be well informed upon the topic upon which you may be called upon to speak.

Some of my early experiences were very peculiar. I have preached a sermon in the evening and gone home—but before I could possibly sleep I have simply worn out my brain preaching that sermon over and over again, and when a weak spot had been discovered in a sermon, I would simply break out in perspiration for fear somebody had discovered it. That is not taking thought of what you will speak when you are brought before kings, but it is simply studying a thought which you will have to present, that you will be ready at the hour when you will be called upon to speak on that very topic. In order to do that consult the best books that are within your reach. Make yourself familiar with the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, and so far as you have time and opportunity read the current histories of the day, sift out that that pertains to your work and calling, and lay it up in store, and make proper notes of it so you will remember it, so when you are called upon to present it you will have it laid up and will know where it is.

GET A HEARING IF POSSIBLE.

When you go into a place to preach,

make every effort to get a good hearing if you can. When you go to the schoolhouse or the meetinghouse be as courteous as it is practicable for you to be; learn that kindness and courtesy pave the way many and many a time for a good hearing, and that a man's presentation to his congregation and to the neighborhood in which he is expected to speak goes very far toward making the impression that he would desire the truth itself should make. When you have reached your schoolhouse open your meeting with singing if you have a chance or an opportunity; invite the people to sing for and with you, unless the circumstances are peculiar. I will relate a little circumstance to illustrate it. A brother who is in attendance at this conference, and myself were at a place near Willard, in Utah, if I remember the place aright, and I was expected to speak to the people upon the peculiar institutions of that country; and what does the brother do but invite the congregation to sing. Well, I was peculiarly impressed by it, and I said to him I thought that he had considerable hardihood to ask that people to sing, but he asked, Why? I replied that it was hard to ask people to sing at their own funeral, to be joyous and glad, to sing a song of rejoicing when somebody is expecting to attack something that they revered, and they knew that he was proposing to attack it in such a way that would be hard for them to stand; and I thought it was asking the people to sing at their own funeral. Brethren, do not do that.

Now there is a thought in connection with that. Do not go into a neighborhood and attack existing faiths in the meat ax and bloody saw fashion. Do not make an effort to antagonize them, do not hold them up to ridicule, and do not make yourself a kind of—I don't know hardly how to express it unless I call it—a theological John L. Sullivan, to pound everybody's faith to pieces. There is a way of presenting the gospel that in its results it will reach people, and they themselves will be able to see the difference between that which they have been holding to and that which you present to them, without you making the truth so fearfully obnoxious that you antagonize them, arouse the resentment within them, and harden their hearts and steel their faces against your approach. Now I know that one of the reasons why some kinds of religion never took any hold upon me when I was a young man were these; whenever the minister took me as a sinner and shook me over the confines of hell until I smelled the fumes of it, he aroused every particle of the antagonism there was in me, and he

could not by any means scare me into being a Christian, and if you think you can transform good people that way you will soon find you cannot do it. If you want to be treated courteously, treat other men courteously. If you want to be thought honest, treat other men as if you believed them to be honest. If you want to make friends, show yourself that you are friendly. "Well" says some one, "It is the truth that hurts." No, not always; it is the manner in which the truth is presented that frequently hurts; and some men have absolutely taken advantage of what is called plainness of speech in the Book of Mormon and have been abusive and called it candor. It is simply *impudence*, that is what it is. Now that is a plain term, but you will find if you think about it that I am right.

RIGHT METHODS DESIRABLE.

A word as to method. When you go into the house and you are expected to pray—for instance, if you go into a school-house you will find school desks. You will go into the pulpits, you will find high pulpits. Now when you kneel down to pray, face your congregation. If you turn your face to the wall, kneeling behind the stand, frequently you are simply unheard. Your prayer may be as devout and as earnest as it is possible for a prayer to be, but no man or woman in the congregation could say amen if he wanted to. Turn your face towards the congregation, or kneel with face toward them. Put up your petitions before the Almighty, and remember that you are not heard for your eloquence of speech by the Lord, neither will you be commended by him for the eloquent prayer before the people. I remember hearing a comment once of a gentleman who attended meeting in Philadelphia, one of the fashionable churches of the times, went home with his friends, and on the road home one says to him, "What did you think of that prayer?" "That was the most eloquent prayer I ever heard addressed to a congregation." Breathe out your natural aspirations to God for help that he may open up the eyes of the understanding of the people; make yourself one with them in the sentiments of your prayer, whatever they may be. If they are Heathen, kneel down with them as Heathen, and pray for them that you may help them in their condition of unbelief, and help them come nigh unto God; and when you kneel with the families, identify yourself if you can in your prayer with the interests of those who are listening to you and whom you expect to say amen, make them feel

that you are praying for them and with them.

If your time is short and your subject is one that requires length of time, make your preliminary exercises short as well. Remember that the custom of singing and praying comes to us very largely from the Methodist Episcopal Church, and was one of the things for which they got the name of Methodist; and one of the peculiarities of the organization was that they were a band of singing pilgrims, rejoicing on their journey toward heaven. You are violating no set rule if you sing but once, or if you avoid singing at all, or if you sing twice; or if with the circumstances and conditions surrounding you, you can but offer a brief prayer. Remember that the circumstances and conditions under which you are called upon to speak are to govern you largely, and let the Spirit direct you in this regard.

For your own sakes and for your congregation's sakes, avoid—I do not know hardly how to express it, but avoid—loud, boisterous speaking. You can make people hear you without it, and most of the congregation can hear you much better if you speak in a good, fair round tone without speaking too loud. I do not know why it is, but this is a fact. When you have reached the capacity of the hall or the place where you are expected to speak, then do not overdo the matter, for if you do, you do it to your own injury, and the people do not hear you as well.

THE MINISTER'S LIFE IS ONE OF WORK.

Work is the normal condition of man; work is that which develops, strengthens, energizes, and preserves every faculty of the human frame, every faculty of the brain, and while a man is at work he is doing that which is accomplishing good; hence the minister must be an active worker. The church expects it; every branch and department of the church expect it. The world is hungering and thirsting after righteousness, and in many places the calls for preachers are so constant and so persistent that our hearts are pained by the hearing of them. Then, brethren of the ministry, do all you can. Remember that to the extent of your powers you are expected to do so, and it is necessary for you to work in the ministerial field.

THE MINISTER SHOULD BE NATURAL.

Another thought in this regard; that is, be natural—I mean by that, every man to be himself. Do not be somebody else. We are not all alike. We are not all of

the same size. We have not all the same qualities; but every man can be himself. And just as surely as a minister undertakes to pattern after somebody else, or falls into the habit of mimicing his tones or taking up his pet ideas and expressions the first thing that will happen will be that he will be but a repetition of another man, and a poor one at that. Be natural, brethren, be yourselves; whatever you do and however you do it, be your natural selves. Express yourselves in your own way; learn to have that way of such a character that you can reach the people with it, and never mind if it be not quite so eloquent as that of another man. If the congregation understand you, then you may rest satisfied.

I early learned that I was not born an orator. Orators are born, not made. I have long since learned that I was not cut out for an orator, but I try to make people understand me, I try to reach them, and I heard that a man in Nebraska, at Wilber, said of me, "He isn't a pleasant speaker to listen to, but somehow he makes the people hear him whether they want to or not." That is all I tried to do, brethren, and I was glad when I heard that. I heard the other day a comment of the kind of a man I was. I wasn't elegant or eloquent, but forceful and comprehensible; and that is about all I care to be. If an individual will understand me and can tell what I mean, then I am satisfied and content; then I am myself. Now, brethren, you understand that? Do not misunderstand that. When you present yourselves before a congregation, be yourselves; if your name is John Jones, pray do not be Sam Jones.

MUCH DEPENDS UPON THE DEPARTMENT OF A MINISTER.

Much depends upon your department, brethren, both in the stand and out of the stand; both on the way to meeting, in meeting and after you have reached the houses of the Saints where you stay, or of strangers where you may lodge. If your department is kind, if your department is courteous, if you walk charitably with the Saints, if you walk worthily in your department, it will go very far towards commending you to your hearers, and that which you may have to say to them will be better received than if you are abrupt, discourteous, unkind, and unthankful. Again; if you are discreet in your department towards the men, towards the grandmothers, towards the mothers, and the wives, and the daughters of the people among whom you walk, you will neither be followed by scandal in your

footsteps nor will you bring reproach upon the cause. Therefore I request of you and urge upon you as you love the truth, in your deportment towards men and women alike, deport yourselves as men of God who are kindly disposed and clean in your thoughts.

A MINISTER SHOULD BE CLEAN IN HIS PERSON.

A minister should be clean in person. He should be clean in his conversation, and he must remember that the influence he exerts in presenting his views towards the people is largely colored by the fact whether he is cleanly or uncleanly in his person. Why you may say to me, "That man is a dude." I do not care, a dude is a clean man. You may say to me that this man comes from the plow. Well, he need not bring the plow with him. You may say to me that he comes from the workshop. He may do that, but he need not carry shavings on his clothes or in his hair. If he comes from the blacksmith shop he can take the pains to wash his hands and face clean, can he not? and he ought to do it in order to present himself before the people acceptably; and there is no possible excuse for a minister to be unclean in his person. Now there are two reasons for this. One is that our Lord requires us to be clean who bear the vessels of the Lord; another is that in the presentation of the truth, however earnestly a man may present it, if he presents it showing that in himself it has had a reviving and regenerating process, and he exhibits it to the people in his deportment, and in his dress, and in his cleanliness of person, they will say "It has done something for this man; I believe it will do something for others."

DO NOT RIDE HOBBIES.

Another thing, brethren; do not ride hobby horses; I mean hobbies. In your preaching, preach the gospel, and let those speculative theories be discussed at the places where forensic display is permissible. And if you have speculative theories to present to the world, reserve them for the quorums and the ministers' meetings. there you can soar as high as you please, and your brethren are not likely to misunderstand you, but if you build in the stars and all the rest of the wide world of theology you are giving the people something that distracts them and is not really appreciated by them, and while it may not be foreign to the gospel in its right correlation, if you do not happen to have time and opportunity to give them the correlation, your labor is lost upon them.

Preach the gospel to them, and if perchance some other preacher may have preached something in the neighborhood that you cannot agree with if he is of the same faith, just quietly allow that to die out. Do not take it and kick it into life. Do you understand me? Let me illustrate it; I was down here at Kibbie, Illinois. Bro. Emsley Curtis had preached there for awhile and baptized quite a number of people. I did not know what Bro. Curtis had preached, but suppose somebody had told me something that Bro. Curtis had preached there and I did not exactly agree with it and I would have taken the opportunity to preach directly against it and tear down that that he had taught. The people would say, "What kind of a minister is that that you have sent in here after Bro. Curtis? You had better take him home and instruct him differently as to what he ought to preach before you start him out." I preached there before hearing Bro. Curtis, I do not know how many times. After I was through I simply challenged the people to tell me wherein I had differed from him. I did not know what he had preached, but I preached the gospel, and I thought that he had preached the gospel too. I did not take up and ride any peculiar hobbies of my own, but I taught that that I found in the books, tried to teach it to the people as plainly as I could, and I found that I was but corroborating the testimony of Bro. Curtis. Now, brethren, treat each other in that way.

BE CAREFUL IN STATEMENT.

Be careful in assuming positions. Leave out of your speeches as much as possible the statement, "I admit the fact." In contests do not admit anything. It is not necessary. If you make a statement made by another give the man credit for it; if it is a truth accept it, but do not be continually saying, "I admit the fact," because somebody will catch you in that sometime; just leave that out. If you are in opposition, let your man that you are in opposition to make his assertions, and you make yours; do not assume any position that you have not proof for, and then you will not be ashamed of it afterwards, nor afraid of the consequences.

AVOID BOASTFULNESS.

One of the things that is doing some harm and preventing to a certain extent the preaching to the people and the making an impression upon them, is a species of boastfulness that is sometimes indulged in, by which the people gather the impression that the preacher says that the peo-

ple whom he represents are the only good people upon the earth, the only people who are the recipients of God's word, the only ones who are so blessed with divine light. I have heard so much of that that I have sometimes felt fearful lest we were overstepping the bounds and forgetful of the admonition which we have upon record, that is, "Talk not judgment, neither boast of faith." The world will be judged in its time; God will in his own time pour out that that is for judgment; but pray, brethren, do not be boastful with our own shortened understanding; let us let the world see by comparison whether we are what we ought to be.

THE SACRAMENT.

Another thing, when you are asked to administer the sacrament, administer it conscientiously, and wherever you have to administer it as elders or priests remember that it the spirit of the administration or the spirit of partaking is in the condition in which it is received by the recipient, and you need not be a particle afraid that you have outraged any peculiar law by which the sacrament will be blessed and affective to those who partake of it if you are honest and upright before God in your intention. It has been urged that the bread must first be broken and then blessed; that it must be blessed and then broken; that the wine must be poured and then blessed, or that it must be blessed and then poured. Some have gone so far as to say it must be blessed in the cup, and when the cup is exhausted it must be blessed again; that the blessing of that which is poured does not bless that which is in the pitcher, etc. Some partake of water, some of wine; and some will pour water upon grapes and pour it off, and then call that wine. I am not here to say that all of these are not admissible, and under certain conditions competent; but when you administer the sacrament, pray with the church, kneel with the church, and ask the blessing upon the bread and wine or bread and water, as the case may be, and administer it to the people; and do not be so particular about it that you absolutely put the poor people in distress in regard to it. If you happen not to remember the form of words, use those words which are equivalent. God will hear the prayer and answer it to the people. Then when you administer it, do so as the circumstances and conditions will permit you. If there are any sick of the branch near to you and it occurs to you, let it be taken to them and administered by kind hearts and hands. Take it to them as our brethren sometimes do from

this branch; take it to them who are sick who are near by; administer it to them.

WHO MAY PASS THE EMBLEMS.

The Quorums of the Twelve and Seventy have passed upon the question whether teachers, and deacons, and laymen can pass the emblems, and we bow in acknowledgement of what they have done; that the partaking of the sacrament consists in the blessing and the administering it to the people; and as a consequence that neither teachers nor deacons are recognized in the matter, nor those who are laymembers in the passing of the emblems. This will settle the matter so far as any controversy is concerned, and I advise the brethren to conform to this resolution. It settles the controversy if we do not raise it and urge it ourselves. There is no necessity for that; there is not enough involved in it to have any trouble over. Therefore I accept their finding, and I believe it is better that we should do it just as it is, and accept it, and act in accordance with it. If the priest blesses it and if he is the only officer present, let him take it to the individuals and minister to them. So with the elder if there is no priest present to assist him.

KEEP THE MOUTH CLOSED.

One other thought, and I think perhaps this will be the closing one, and that is this: When you have preached in the schoolhouse or in churches that have been close and poorly ventilated, when you go out from these meetinghouses into the cold air just close your mouth and keep it shut. Breathe through your nostrils, the organs which God gave you to breathe through, and you will find physical benefit from it. Many an elder has been hurt and has contracted colds from which it has taken him months and perhaps years to recover, by carelessly going out from the meetinghouse and breathing the cold air, and has been incapacitated for duty because of this very mistake in not keeping his mouth shut. I mean this in the spiritual and talkative sense as well. Brethren, don't you talk scandal about each other, because that will do more harm than breathing cold air will do private injury to yourself. Shun the telling of evil stories about each other. Shun the telling of scandalous yarns anywhere. And if you are approached by these scandals touching your brethren, have them in black and white by

those who state them that you may know the authority upon which they rest, and if the matters are true, that those against whom they are urged may be brought to an account, or you can punish the scandal-monger. There are two senses in which the elders should keep their mouths shut; they should learn the one important thing that frequently it is golden to keep silence; that while speech may be silver, silence is sometimes golden. Learn what to say, what not to say; learn when to speak, and above all, learn when not to speak, and you will be benefited.

I trust that the hour's exercise, scattering as my remarks may have been, will suggest trains of thought to each that will be of benefit to you. That is all that I have thought might possibly result from my effort to-night. Let me adjure you to say to this generation faith and repentance. Remember that God has sent us out to preach the gospel. He has told us where the gospel is found, and we are under obligations to accept that, and when that which comes to us is other than certified truth, are we at liberty to take home to ourselves as God's truth that which is contrary to it? We are under no obligation to be bound by it, whether it comes from outside or inside.

I want to say to the people to-night in closing, that I was not opposed to the resolution passed when I was out to-day, nor should anything that I said be construed to be against it. I simply wanted to make the statement that I did make without reference to any position upon the resolution itself, and if any of you took the inference that I was opposed to it, I pray you, be admonished by me that it was a mistake; I was not and am not. That will settle that controversy. I stood with my colleague on that.

I thank you for the kindness with which you have listened to me to-night, and may God in his infinite mercy bless to us our associating together that we may preach Christ and preach him acceptably unto this generation, from that which he has certified to us as his truth, upon which we are all satisfied, and let the balance take care of itself, and until we can come to a unity of the faith and the understanding that will make us one before God. Remember that the great general features of the work are true, and while we may sometimes err, it will be in the details of its carrying into effect and not in the fundamental principles or in the general rules by which we shall be governed.

(SERMON SERIES.)

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, AUGUST 5, 1893.

[Reported for the HERALD by Belle B. Robinson.]

SERMON BY ELDER JOHN J. CORNISH,

DELIVERED AT

THE GENERAL CONFERENCE, LAMONI, IOWA, APRIL 18, 1893.

Subject, THE GOSPEL.

"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."—Matt. 7:21. These are the words of the Savior, in his sermon on the mount, and I have selected them as a text, from which to speak. I do not believe that I could present one half of what the Savior had in his mind at the time he preached that sermon to the people, or that part from which I have taken this text; nevertheless, as the Lord shall direct and aid by, the Spirit, so shall I speak. We, as a people, are seemingly very peculiar in the minds of a great many who believe differently from us. Indeed the Scriptures say that God's people are a peculiar people, so perhaps it is all right for the people to so think of us. I have no objection to this, so long as our peculiar views and ideas are taken from the Scriptures. The men who were associated with Jesus Christ were considered peculiar also, and even the Savior was looked upon by many as a strange person. They gave him a great many names, some said he was a good man; others said, nay, but he deceiveth the people, some said he hath a devil; and when we notice these things that were said about the head men of the church, in that age, what might we expect would be said of the heads of his church in this age? I do not know that there would be any difference in particular in the people in one age from those in another, that is, people of like faith, in thinking and expressing their thoughts concerning the representatives of the one faith in any age. And now while our brethren have been presenting a few thoughts and ideas concerning our faith, I thought it would not be out of place to dwell somewhat upon some principles which pertain to the gospel, the initiatory principles into the church and kingdom of Jesus Christ.

Our Savior came a "light into the world, that whosoever believeth in him,

should not abide in darkness," and we believe that the light is reflected in the gospel. In the calling of certain officers, he sent them forth as representatives of his church and kingdom to present the things which he had commanded them, and these things he had received from his Father; hence we have it from the great God whom all Christian denominations profess to believe in, and we are believers in the same God, although many of our sister churches say we neither believe in God, nor in their Bible; but this is a mistake, and when we begin to examine the Scriptures and see how God is therein represented and then read some of the disciplines of other churches and see how he is represented by them, we are led to believe that we are the ones who believe in God as one that exists, and one that is the rewarder of all who diligently seek him. And when the Son was sent into the world, he desired that the sons of men everywhere should believe on him and keep the commandments which he gave unto them. We do not, however, read much about the Savior until he was about thirty years of age, when he came to a man whom God had sent to prepare the way before him, and whose name was John, who was a prophet. Everybody will believe that John the Baptist was a prophet, I guess, who believe in the Scriptures; though they do not care to believe in a prophet now, in this our day; but if that was God's church, and he had a prophet in it, and he is a just God and no respecter of persons, if he has a church now I would want that he would let us have a prophet, too, so that we might be directed by the hand of the great God. And when he came to that prophet he wished to enter into that church, for which John was now preparing the way, and if you will turn to Matthew third chapter, you will find that the Savior is there represented as demanding baptism at John's hands. John at first forbade him, and said, "I have need

to be baptized of thee, and comest thou to me?" And Jesus said unto him, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Then John suffered him, "and Jesus when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him," and the Spirit of God descended like a dove and lighted upon him, and a voice from heaven said, "This is my beloved Son in whom I am well pleased."

I notice that this Jesus from whom I have taken my text, makes the statement that it was necessary that he should be baptized in order to "fulfill all righteousness;" that prophet suffered him to come, and when he was baptized the heavens were opened and the Father speaks unto him. I doubt not the Father *was* well pleased with that Son, because in this act he had laid the example for the sons of men. I do not believe that Jesus Christ would teach a principle or give a command to the sons of men to obey and tell them that he would damn them if they did not obey it when he himself would not comply with such an order; but Jesus himself went forth in obedience to this principle, and God says, I am well pleased with him. In teaching a little later on he says to the people, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." If I would learn of the Savior, I think it would be well to go to a man sent of God for baptism. I believe it would be right to go to a man sent of God. Jesus did so. He did not go to the elders of Israel—to the scribes or Pharisees or the representatives of other faiths that were then upon the earth; he did not think that they had any authority. If they had, it would not have been necessary for him to come and establish that work which he did. And now if I learn of him I shall go to one sent of God, and if he be sent of God he will speak the words of God. I am aware that we may go to ministers and ask them if they are sent and they will tell us, "Yes;" and then when we take them to the Bible, which would be the standard by which we should try them, we find that they teach far differently. The Savior gave us a little idea in that that we be not deceived. "He that is of God heareth God's words" and he said to that class of people that he was speaking to, Ye are not of God because you hear them not. Then if that man that is sent or who claims to be sent does not speak the words of God, the Savior says he is not of God. Now we will imitate the

example that the Savior set. We will take his yoke upon us and learn of him; learn not only to go down into the waters of baptism, but learn of him in all his actions and his works in this life. There never was a man yet who undertook to obey the gospel of Jesus Christ with a full determination that he would do as he said at the water's edge, "I will serve God to the best of my ability, God being my helper," and went right on day by day growing in grace and in the knowledge of the truth but found that his yoke was easy and his burden was light. This is my experience; this has been the experience of thousands of my brothers and sisters. But what made it so? Because when we obeyed that Savior, he gave us the Holy Spirit, which he said would be a Comforter and it has proven true with us all along the line since we named the name of Christ. True, sometimes we feel there are clouds of darkness, they seem to overshadow us, but a little way beyond it we see the brightness appearing and the little silver lining, and a little later on the bright sun again shines. And now what have we learned? We have learned to prize the good. When that cloud of darkness was upon us, we found how dark it was, and then when it disappeared and the great light began to shine, we found how good it was to again be in the beautiful light.

Now beloved friends, you will not feel angry with me for reading the Scriptures to you; I am going to quote some passages for the consideration of these principles; these principles which we hold dear, and there are several here who have not embraced them and it is our desire that you shall. There are many who have complied with them, and my reiterating them will not hurt you; it will do you good and strengthen your faith, and it will also give faith to those who have not heard or who cannot yet understand.

When the Savior had about accomplished his work here upon this earth, the people of the various faiths were enraged because he was presenting to the people a doctrine that seemed to strike at the root of all their corrupt institutions, they got angry at him and called him bad names. I often hear people say when they speak so disrespectfully of us, "Why there must be something bad about you, otherwise everybody would not be speaking against you." Well, in the days of Christ the principles of that doctrine were abusively spoken against everywhere, and they said all manner of evil against the Savior and his apostles for advocating them. It was not because they had done anything terribly wrong, it was because they told the truth,

and because somebody did not have the whole truth they got angry about it.

You find that right at the very commencement in Cain and Abel. They were brothers. True, they were both religious. They worshiped God, and one of them worshiped God according to *God's* way; And God blessed him. The other worshiped God according to *his* own way, and God paid no attention to him, and he got mad about it, or rather got mad at his brother because God *did* take knowledge of him, and would not pay any attention to his sacrifices. So now, when we see that that was the way at the commencement, and all along the line until our Savior came here upon the earth, and they did the same with him and with his apostles, ought we not to begin to think, what might they do with Latter Day Saints? We do not often hear people say, "I can take that Bible and prove from it that your doctrine is wrong," but we do often hear them say, "I don't believe your doctrine;" and in turn when we say, "Will you take the Bible and come with us before the people and talk the matter over and divide the time equally on either side," there are a few who say they will, but I have not known them to very often do it the second time.

Now, the Savior presented to us those principles; and sent the disciples out to teach them, but they abused them, persecuted him, and finally upon the cross they killed him. In course of time, the Savior came forth and began again to teach and explain the Scriptures to them, beginning at Moses, and the Psalms, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself, and then he gave them the great commission, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen."—Matt. 28:19,20. Now these are about the last words the Savior had to say to them; and I turn over to Luke 24: 49 and I read there that Jesus says: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Now we have the commission of the Savior to go and teach all nations and baptize those whom they taught, not the little infants, and do it in the name of the Father, and of the Son, and of the Holy Ghost, and to teach them to observe all things, but not until you are endued with power from on high; and when that Spirit comes, says the Savior, it will bring all things to your remembrance; it will take of the things of the Father, and reveal

them unto you and it will show you things to come—make prophets, you know, out of some of you. Sometimes we hear people say, "Well, but didn't Jesus say when on the cross, 'It is finished?'" Yes, he said that. "Well then, how could he give any more revelation when it was finished?" O, but he didn't say that revelations were finished. And so he said to the disciples again, "I have yet many things to say unto you, but you cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; and show you things to come." I would like to talk to you yet a great deal; I have been with you three and one half years, yet there are lots of things you must know, but you cannot bear them yet. How about that man that never was with the Savior and was sent to be educated to go out and preach without the Holy Ghost? You watch that one and watch his teachings for a dozen sermons, and then watch one that has been sent of God, and you will come and tell me that one has the doctrines of man, while the other one has the doctrine of Christ, and that he preaches by the Spirit of Christ, and the Spirit of Christ that led a man to preach in one age of the world, will lead a man in another age to preach the same thing. Sometimes people find fault because we all preach the same thing. But Paul was glad about it, he thought it was a pretty good idea; so do I. And if you had the Spirit of God, you would think so too.

Well now I want to follow these dear disciples up a little ways, and I will see if they did as the Savior said. I call your attention to the first sermon they preached, that will be the place to try them, right at the start. Now he says, "Tarry ye, until you are endued with power from on high." They obeyed the Savior, and they prayed, and kept on praying eight or ten days, and by and by the Holy Spirit came upon them, and they spake in tongues. Of course if anybody would do that nowadays, some people would say that was Mormonism. Well, why wouldn't that be Mormonism eighteen hundred years ago, or on the day of Pentecost? I did not know you had Mormonism, away back there, but if you had, you wouldn't blame us would you? We believe this Bible, and now when the Spirit came upon those men, they began to preach, and they preached with power, and the people began to wonder what was the matter with them. I guess there was about three times as many as there are here to-night, and through the hearing of the good things, that those disciples were telling them, they began to be pricked in their hearts, and they said to Peter, who was one of the

head men of the church, and an apostle—it was right to have apostles, then, wasn't it?—and they said to him and the rest of the apostles, "Men and brethren, what shall we do?" Now these people were pricked in their hearts; they believed they had made a mistake in crucifying the Savior, but they had done it, and now what will they do to rectify the wrong? Did he say, "James you had better get a bench—I didn't know that we were going to convert so many right now?" Did he do that? No, the Scriptures say that Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Just imagine one of those long-faced Pharisees that said to Jesus once, "Thou hast a devil;" just imagine him standing up and saying, "Do you mean me, Peter?" But Peter says, "Repent, and be baptized every one of you"—don't make any difference who you are, whether you are a preacher or a member who has not complied with that ordinance. Now don't you see how Peter preached what Jesus told them. Jesus told them to go and teach that and then baptize them, and now when they asked what they should do, he said, "Repent, and be baptized for the remission of sins"—just what the Savior told them. I want to ask you, my brother, who does not believe in that, Was that right then? Well then, my brother, has God changed? No. Is he any respecter of persons? No. Then why isn't it right now? It is right for me, and it is good for me, and by obedience to it I have been blessed by that Spirit, and you could be blessed by obedience to the same thing. Says one, "Well, I have been blessed and I never did that." I often hear people say, "Why, I got the Holy Ghost, I had so much one time it knocked me down. If that wasn't power, I never saw power." Yes, but what kind of a ghost was it? Now, we have read where it says that the Spirit came upon the apostles on the day of Pentecost, second chapter of Acts; and now, when it came upon them, imagine twelve men falling down there. "Well," says one, "They didn't." What did they do? They stood up—that is the power of God; and then the power that knocks one down is the opposite, isn't it? However, this is the way it was in the Bible. Peter rose up and the eleven apostles with him and they presented that gospel to the people—that was power, God's power to men. It would be best if we had that power, wouldn't it? Then, sometimes people say, "Do you mean to say that I couldn't be saved without obeying that order? Well, I will tell you what Jesus said in the sixteenth chapter of St. Mark: "He that

believeth and is baptized shall be saved, and he that believeth not shall be damned." "Well, I have been baptized," said one, "when I was a baby; mother told me." Yes, but that would be before you could repent, and it would be before you had any sins—don't you see? And it wouldn't be complying with the order. You remember the text in the last words of the Savior, "Go teach all nations, baptizing them"—baptize the ones you teach. Now that is plain. On the day of Pentecost, "Repent and be baptized," who did he mean? He meant those that had done wrong. Those little children did no wrong. "Well, but they were all born in sin and shapen in iniquity," says one, "they have got to be baptized." How do you know? "The Bible says so." We often hear that, but where in the Bible can it be found? There was a gentleman one time going to knock me down if I dared to contradict his wife on that. He says, "Do you want to make my wife out a liar? *Say*?"

"Why, I don't like to make your wife out a liar, but the Bible doesn't say so, anyway. Let us stand by the word of the Lord, hit or miss."

Now I have no objections if men can get salvation in some other way, but my dear brethren and sisters, I am afraid you will make a mistake if you try to get to heaven by a different way from that found in this book. That was the way they taught, and that is the way I believe, and that is the way you must believe if you want to be like them. "Well," said one, "I know that God hears and answers my prayers, and if I were wrong, he would not do that I know." Well, that is a kind of an argument truly; but let us examine it from the word of the Lord. I read in Acts 10 there was a pretty good man, a devout man: his name was Cornelius and he feared God with all his house; he worshiped God, fasted, prayed, gave alms to the poor, and prayed to God always. He was a pretty good man, wasn't he? "Yes," says one, "I guess that man will be saved." God heard that man's prayer and yet he was wrong; not wrong because he prayed; not wrong because he gave alms to the poor; not because he was devout: but wrong simply because he had not been made right; he had not found the right way, and the Lord sent an angel down to him. Everybody believes God sent angels then, but it is hard to get people to believe that God sent an angel in this nineteenth century, and yet your Bible says they were to come. Well, what about this man Cornelius? The Lord sent an angel to him and said to him, "Cornelius, thy prayers and thine

alms have come up for a memorial before God: And now send men to Joppa and call for one Simôn, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do." Now when Peter came up he told him words whereby he might be saved. O there is a possibility then that he was not saved! Then, if he would obey the words and live faithfully to the end he would be saved, and yet, you know it might be possible that he would not obey, and hence he could not be saved. The best way I can give you an illustration of that would be to have you select one man out of each of twelve different organizations the best one you have: and then when you have twelve selected from twelve churches, find the best one out of the twelve, and then what? Then I want to talk to him, and I am going to set him up side by side with Cornelius and I am going to examine the gentlemen and see which is the better man of the two. Now this man Cornelius fasted and prayed; your man do that? "Yes." This man Cornelius gave alms to the poor; your man do that? "Yes." This man Cornelius prayed to God always; your man do that? "Why, yes, whenever he can." God sent an angel down to this man Cornelius; God send an angel down to your man? "O, no, he didn't do that." Cornelius was the best man then, wasn't he? Well, all right, but Cornelius was wrong, a man whose prayers God answered; what about your man? God never said a word to him. He would be terribly wrong, wouldn't he?

Well, now, I want to show you how this man Cornelius was made right, and if you will just learn how this man was made right, my brother or sister who don't understand this faith, just make up your mind that you can be made right the same way. And so Peter came up after the conversation which I shall not now take time to relate, and preached to them, and God gave them the Spirit to witness of the truth of what Peter said, and then when the Spirit came upon them, Peter thought perhaps they were fit subjects for baptism. Well, but, says one, "If they got the Holy Spirit, what did they need any baptism for?" Well, that is the way we have been taught in the past, and that is why we think that way: but never mind, let us read what it says: "And he commanded them to be baptized in the name of the Lord." Now, what was it the angel said? When he comes up he will speak words whereby thou mightest be saved, and after he had preached the gospel he commanded them to *obey* it. Did you ever read, my friends, in the

Bible where it says that Jesus Christ was the author of eternal salvation to all them that believe in him? "Ah, yes," says one, "lots of times." Well, I never did, but I have read in the Bible where it says that "he became the author of eternal salvation to all them that *obey* him." Now when that man obeys him, he can be baptized; just like those people upon the day of Pentecost, they that gladly received the word were baptized.

Yes, and right here I had better present another little idea. It says, that same day there were added to the church—and do you know what they wanted to do with me, when I was young and didn't know better? They wanted me to wait six months before I came into the church. They added to the church such as should be saved. The churches nowadays pay no attention to it, but go right on with the old song, just the same. And why? There is nothing in the Scripture to tell them that. How would it do in the spring of the year when the increase comes to our flocks, if the old man should say to his son, "John, I am going away for a season and I want you to bring in all the old sheep into the pen every night: and keep all the little lambs out; keep them out for six months, and John, if they stand it, they will make good sheep." Of the many farmers I have come across, I have wished those who so teach their sons to raise their hands and never found a hand to go up yet. But it is likely he would say, "John, I am going away and I want you to take good care of the sheep"—you know Jesus told Peter to take care of his sheep when he left them—"bring the old sheep into the fold and be sure that you bring in all the little lambs; don't leave one out, if you do it will chill and maybe it will die, and if it don't die why it will be a little runt all the time." And so I have found sometimes when they have got one hundred little lambs in a great revival, and they have been kept out so long, they have chilled, and all but about ten have died, and the others are little runts. Maybe that is a little bit too hard; if anybody feels that too hard, I beg your pardon, but I am just treating on facts. But I tell you if there ever was a time that a young convert needs shelter, it is when he comes in from the wickedness of the world: if ever he needs to be taken into the arms of the body, it is just when he first comes into the church; and just like our little babes; that new member will have to creep first, and after awhile it will be able to walk from one chair to another. And there never was a father or mother but what looked with pride upon their darling child when it could show how it

could walk about four or five steps from one chair to another: and the little child was so pleased, it would look around and see if mamma or papa was looking at it.

Well, then, my brothers and sisters, when we enter into the church of Jesus Christ, when we begin to walk in that sense, do you not believe our Father is glad about it? I know this young member is. I cite attention to one baptized in Huron county, the State of Michigan—about two weeks afterward: “Brother Cornish, what do you think?” “I think lots of things sometimes.” “Well,” he says, “I haven’t thought swear since I was baptized.”

We met a dissipated man once, and told him the good old story of the cross, that Jesus came into the world to save sinners, that he (the man) was a sinner, that baptism was for the remission of sins, that the laying on of hands was for the Holy Spirit, and if he would believe and obey the gospel, Jesus would wash away his sins. He was baptized, the hands were laid upon him, and now the tabernacle that used to be drenched with liquor and saturated with tobacco, is being cleansed and the Spirit of God is resting upon him, and we rejoice. The world ought to rejoice. O why fight the beautiful gospel that brings man from the power of Satan to God; that brings him from darkness to light and saves him? Saves him always. He is not outside the next day—he’s not a stunted lamb, he grows and thrives.

“Well,” says one, “Maybe you are right, but then I don’t believe it.” Well, the Scripture says, “He that believeth not shall be damned.” And somebody else standing up will say that is rather a hard one for them, and yet the Bible said so: and then they would try and say it a little easier. “Well, I don’t say that I don’t believe it, but I doubt it.” The Bible says, if you doubt you shall be damned also. The only way you can do, my friends, is to try and follow the gospel plan; don’t doubt a thing of it; whatever Jesus and the apostles gave in ancient times, they gave for the benefit of the sons of men always, right along from that time until the winding up, till the last man or woman shall have embraced that law. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven,” said the Savior. Did you ever have that thought, my friends? that there are hundreds and thousands of people, saying Lord, Lord, that will never enter the kingdom of heaven? Why? Because they do not do the will of my Father who is in heaven. “Well,” says one, “if the Lord could hear and answer a person’s prayer, and they be wrong, then sir, I don’t know

how I could be right. You people claim that the Lord hears and answers your prayers?” Yes sir. “Well, then, how do I know you are right?” “You will find that we have been complying with the law, as others did, and received the Spirit as others did, who obeyed that same law.” Says one, “How will I know that such a thing will be so?” Well, Jesus tells you, and I will read it. “Jesus answered them, and said, my doctrine is not mine, but his that sent me. If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself.”—John 7: 16, 17. I did it, and I know, and I have, by the assistance of the great God, brought in over one thousand people and they say they know, and some of them have gone on in turn and are preaching it to others, and these others are testifying that they know by the same Spirit that we read was given eighteen hundred years ago. Now if thousands can receive that blessing to-day, by obedience and have testified they have that Spirit, why not you? God help you to obey that gospel.

Another will settle down, and say, O well, as long as the Lord hears and answers my prayers, I will be saved all right. Well, we will see whether you will or not. Do you know the Lord heard and answered the devils’ prayer? “O, never, says one.” Yes, you remember one time, when the elders of Israel because of their blindness, could not tell who the Savior was, that Jesus asked, “Whom do men say that I the Son of man am?” They went at it and began to guess, men that claimed that they were more righteous than others one says, “I guess you are Jeremiah;” another one, “Isaiah;” another, “John the Baptist;” another, “one of the prophets;” every one of them missed it. Now they had the old Bible, and ought to have known that Christ should come. So, with those who claim to be so good now, had they been living aright before God, they would have known by that Scripture that this beautiful gospel would come, and they would know it when they heard it, but like the Pharisees of old, they were not living up to the light they had; as I hear many of their ministers say, I wish I could feel like I did forty years ago, when I first embraced my religion. By and by Jesus was going along, and he found a man in whom was an evil spirit. The devil spoke to him, we know who you are, the devils knew who Jesus Christ was, but the preachers did not. The devils know to-day that this is the true gospel of Jesus Christ, though others claim they do not. We know who you are, said they, “thou art the Holy One of Israel, art thou come hither to torment us before our time?”

Now here they pray a little to Jesus. Many will say Lord, Lord, but they will never enter the kingdom of heaven. Lord if thou cast us out, allow us to go into the herd of swine. Jesus listened to them and permitted them to go, and they went, too; and then what? When the devils had entered the swine, they went down a steep place into the sea, and were choked in the water, they knew what baptism was for.

I want to read another part of Scripture with you, and call your attention to a minister—I don't mean a minister living now in this age, so don't feel hurt—but simply want to talk about a minister who lived away back in the apostles' time: his name was Saul, and he was a minister, but he was wrong. How often people tell us, I don't think it makes any difference what we believe in, so long as we are sincere? That is what he thought, but he was wrong. Maybe he was not sincere in it; yes he was, he was very zealous in it, and whatever he did he did in all good conscience before God. His conscience did not condemn him. Like other men, whose consciences were led by their judgment, if they judged wrongly, why certainly their consciences were not to blame for that that their judgment did not lead them to think wrong. But as soon as they do something they believe to be wrong, their consciences condemn them. This man Saul did not like the saints very well, like some ministers nowadays, and he persecuted them. He held the clothes of those young men who stoned Stephen, and consented unto his death. Says one, "That man was wrong; that man could not be sincere." Yes, he was. Stephen was preaching a doctrine, opposite to that which Saul preached, and if he killed him, he thought he would stop it. That didn't satisfy, and he came across a few of the brethren at one time, and he persecuted them, until they cursed and swore. It was certainly wrong for them to swear, but then it was done by reason of persecution. You know Jesus said if they persecute you in one city flee to another, and they did it. Saul thought he was doing pretty well, but if he could only get letters of authority from the chief priests and rulers, and bind many of the saints, and put them in prison, he would have accomplished his end, and so he got the authority and he started off toward Damascus, with those letters in his pocket; and while on the way, a light above the brightness of the sun shone around, and a voice from heaven says, "Saul, Saul, why persecutest thou me?" Says another, "Do you mean to say that Saul was persecuting Jesus? why he was

simply persecuting those that believe in Jesus:" yes, but I want you to know that when one member suffers, they all suffer, and Jesus was one of the members, he was the elder brother: and when they persecuted one of the servants of Christ, here upon the earth, they persecuted Jesus Christ, the head of the church, and I want you to think of that, so you won't persecute quite so much. Saul says, "Who art thou Lord?" Said the voice, "I am Jesus whom thou persecutest." "Lord, what wilt thou have me to do?"—as much as to say, I thought I was right. Why I was honest, I was very sincere and zealous—what will you have me to do? "Well, you are saved now if you believe," was that the way of it? "Why I guess it was, that is the way our preachers preach." Well, that is wrong then: why we musn't follow the preacher any farther than the preacher follows Jesus Christ, and if we had done that years ago, we would not have been led into so many errors as we have been. Jesus says, you go to Damascus, and it shall be told you there, what you must do. Now whatever that man Saul must do to be saved, just think, we must do the same in order to be saved. Jesus had an elder over there, and so he spoke to the elder,—you see the idea? The Lord gave Ananias a revelation. Do you believe in revelations? The church in Jesus' time did: "He says, arise and go into the street, which is called Straight and inquire in the house of Judas, for one called Saul of Tarsus." O, said Ananias, I have heard of that man, he will put me in prison. But the Lord said unto him, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how great things he must suffer for my name's sake."

About four weeks ago, I found a man cursing and swearing in the morning, and then in the evening he came to a house where they had two drums, five or six tambourines, with a few brass horns, and with these they made a terrible noise, and they told the people that some of them would be in hell before morning if they did not come to the front and get salvation. The man who swore happened to get salvation that night, and then he got up and said, "I am saved, I am," because he had been praying there, and after he said that, they sang,—

I am saved, I am, I know I am,
For the Bible tells me so, etc, etc.

But here I find a man who had been praying three days, and was not saved yet, and Jesus appeared to him, too. They must get salvation very easily in our day; I guess that is how they lose it so easily, too; they don't get

it right. When Ananias came to him he had been praying three days. Says one, "Wouldn't he have been saved if he had died then?" Why he is a sinner yet—you don't believe people will be saved in their sins. When Jesus was sent to the earth he came to save people *from* their sins, not *in* them. "That man prayed." Yes, I know, but he is a sinner yet, or in other words he has not got a remission of his sins yet. Some say, "I can't see how that is." You can if you only believe that verse I read to you, 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;" you would see how it is. This man is not baptized yet—can't you see the idea? So when Ananias had preached the gospel to him and had laid hands on him—"O," says one, "Did he say that he laid hands on him?" Yes, you won't blame us for laying on of hands hereafter; that is taught in the Bible, you see. Then after that he says, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord;" and the word says, he arose and went forthwith. He was an obedient man, wasn't he? And his praying three days did not pray the sins away. O my brother or sister, you cannot pray your sins away, but you can repent of them; you can believe in your God and you can be baptized for the remission of sins, and when you receive a remission of them, you can have the hands of the elders laid upon your head, and their prayers arise to God in your behalf that he may give you his Holy Spirit as he did in other days, and then in God's own due time and according to your faithfulness, that promise, "You shall receive the gift of the Holy Ghost," is sure. "Shall"—I'll stake my life upon it, and the Lord Jesus Christ who said it cannot lie. I believe it as much as "These signs shall follow;" I believe it as much as I do "the resurrection from the dead;" and if I do not believe in the one, how can I believe in the other? If that "Shall be saved" will not be true, how do I know or how can you tell that "Shall be raised" will be true? One may say, "It is all right, you might believe that way, but I think I could be all right if I just worship God my way;" and so you could if God's way was your way, but if your way was another way in opposition to God's way, why I want to tell you now, that you cannot be saved, because when we stand in the day of accounts, I don't want you to come up and say, "Elder Cornish, why didn't you speak a little more plainly to me when down there? Why did you say, 'Well, I guess the Lord is merciful'—what did you talk that way for? Why didn't you tell me plainly." I will never allow a man to come up in the judgment day and say that to me. Before the great God I tell it now: unless a man obeys that gospel and lives to it as they did in ancient days, he cannot be saved; then you will be left without an excuse in the day of accounts.

Hebrew 6: 1-3: "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." What I want to call your attention more closely to, is this; they are called the "principles" of the doctrine of Christ. Now what one among us can be saved without obeying the principles. When you believe in God, that is the first; it leads you to repentance, and when you have repented, then you are a fit subject to be baptized for the remission of those sins that you have repented of; and then when you are baptized and those sins are remitted, your body is a fit temple for the indwelling of the Spirit; then you can have hands laid upon you for the gift of the Spirit and that Spirit will lead you into all truth and show you things to come, and it will guide you in the straight and narrow way from this world to that bright world to come.

And now, I read you Gal. 1: 8, 9. Paul says, "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." "Well," says one, "I never heard the like; for a man to come here and tell us if we believe differently from Latter Day Saints we will be accursed." This is what Paul said, and I have been preaching to you the doctrine that Paul preached, and I want you to believe that doctrine. He says, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." "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 God speed; for he that biddeth him God speed, is partaker of his evil deeds."—2 John 9-11.

One more passage: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3. And of those good saints who did obey that gospel eighteen hundred years ago, John the Revelator says, "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." That was the hope of the people who obeyed that gospel; the singing that song is the hope of these people and of those who have been redeemed. Now then, my friends, did you ever hear of anyone singing that song, who had not obeyed that gospel? Let us stand by the word of God; let us believe in Jesus and his gospel; let us accept the plan of salvation, and continue faithful unto the end; and then when Christ shall come and number up his jewels among men, "They shall be mine," saith the Lord of hosts. May the Lord bless you, in Jesus' name. Amen.

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, AUGUST 19, 1893.

[Reported for the HERALD by Belle B. Robinson.]

SERMON BY ELDER C. SCOTT,

DELIVERED AT

THE GENERAL CHURCH REUNION, LOGAN, IOWA, OCTOBER 2, 1892.

Subject, **THE KINGDOM OF GOD IN VARIOUS AGES.**

THE subject which I desire to invite your attention is that of the kingdom of God, the kingdom of heaven. It is a subject that comprehends all that pertains to the redemption of man in all its comprehensiveness, from the exercise of his faith in God unto salvation until he shall enter the triumphant state. One of the chief reasons why I desire to talk on this topic is because it is a familiar one, generally, more especially to Latter Day Saints. The basis of the thoughts that we wish to present will be found in the twentieth chapter of Matthew from the first to the sixteenth verses inclusive. It is an illustration of the kingdom of heaven as presented by the Savior when he took the figure of a householder who went out early in the morning to hire laborers in his vineyard, at the third hour of the day, and likewise at the sixth and ninth hours, and also at the eleventh hour. He says: "The kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard." This introduces the subject; it is the kingdom of heaven. It is based as an illustration upon the hours of the day as understood or measured by the Jews.

Bible antiquity, if I remember aright, teaches us that the Jews had twelve hours of light during the day, and twelve hours of darkness. When nights were short, they simply shortened the hours, retaining the number, and the same was true of the days, equalizing it very nicely, and simplifying it likewise. The householder, all will agree without extensive

argument, would represent God, in proceeding to the establishment and carrying out of the work of his kingdom in the salvation of the children of men. The laborers here referred to we shall take for granted, we will all agree are the ministry of the Lord, those who labor in his kingdom. This term "laborers" is used by the Savior in the prayer taught the disciples relative to their interest in the kingdom where he says, "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." We are to pray, then, and the Lord gives us encouragement when our prayer is answered and laborers are sent forth.

In 1 Corinthians 3: 9 the Apostle Paul, speaking in particular of the work Peter and Apollos, and himself, addressing himself to the Corinthians, says: "We are laborers together with God: ye are God's husbandry, ye are God's building;" so that allowing the Bible to be its own expositor, the laborers are God's ministry; those who labor with him, under his direction, by his authority, for the salvation of man. The vineyard is evidently the world; there is where the laborers are sent; the world of mankind is the subject of salvation that is present in the kingdom of heaven. It seems to me that the day here mentioned would fitly represent the world in its history from its beginning with man until the time shall come when that age and condition that is just in the beyond to us shall have been ushered in. Evidently it fitly represents those meas-

ured portions of time in which the history of this world with its wondrous events as administered by the Divine Hand shall be accomplished. God, it seems, sent laborers early in the morning. The subject of this illustration or parable then would be the subject of the divine authority of God's ministry.

There are various features, departments, of the kingdom of God. When the Savior wished to illustrate the silent, invisible, and yet infinitely powerful operation and agency of the gospel in its power to change, convert, and redeem man, he simplified the subject by saying, "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal until the whole was leavened." "When he would converse with regard to the fact that while we are in this state of humanity we shall meet with difficulties, wheat and tares grow together. He says: "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." When he would illustrate the gradual growth, the certainty of the growth of the kingdom and its legitimate development, as comprehending that which God designs it, he represents the kingdom of heaven as a mustard seed which indeed is small, springs up, and a large shub or tree is produced in which the birds of the air may lodge. He illustrates its stages of development likewise by the grain of wheat being planted, appearing in the blade tender and small, after awhile developing the stalk, and then the ear and the full corn in the ear, indicative of the ultimate maturity of it. In this parable the Savior seems to represent that peculiar feature of the kingdom of God known as its divine authority, that authority that should be placed upon the servants or laborers in this great vineyard of the Lord.

It is said that he went out early in the morning to hire laborers into his vineyard. Evidences seem to appear in the Bible that mankind were made acquainted with the divine purpose early in the morning of the world; evidences appear that God sent laborers, and it is more particularly this idea of laborers being sent that we wish to keep before the mind for the present. I want to refer to it, not only because it is a familiar subject, but because it is one which as set forth in the Bible is in controversy at the present time. As a people we have received the great thought, as it seems to have been unfolded in the Bible that God when having labor done or purposes accomplished for the wellbeing and in the salvation of his creature, man, has

always sent his servants, giving to them authority to go and administer in his name and to call upon the children of men to acknowledge that authority as being best for them. This seems to be the expression of the Divine Will in this regard, so far as we may be able to gather a conception of it, a proper understanding of it. It may be a peculiar idea to some who are here to present the thought that divine law was revealed to man in the beginning of the world, and that he was placed under obligations to divine government; that he should look up to God and the way was opened whereby he might approach him and become partaker of his blessings by faith, by the work of righteousness, by obedience. Upon this point I need only refer to the thought first, that where there is no law sin is not imputed. Evidently it is a thought or a principle of justice: "Where there is no law there is no transgression."

In the fifth chapter of the Book of Genesis it is represented that the Spirit of the Lord should not always strive with man. Again: "And God saw that the wickedness of man was great in the earth." He charged them with wrong, and as early as the days of Cain at least intimations are given that if he would do right he would be accepted with his offering, if he did wrong, sin was laid at the door. This would imply that he was informed as to what was right, what to do to be rendered acceptable; and seeing that this light was given, we might in conjunction with this refer to one thought expressed by the Apostle Peter, who when speaking of the antediluvian age and of the Lord's prophet, Noah, states that he was a preacher of righteousness; and it is no news to Bible readers to state or suggest the thought that the righteousness of God is revealed in the gospel. It seems that that is God's medium through which his righteousness is revealed and shines forth. By and by wickedness became great, the clouds overspread the spiritual horizon, darkness settled over the minds of men, and the prophets passed away. Divine communication from God ceased; the voices of the laborers ceased to be heard among men; the cup of their iniquity became full, and a season of darkness prevailed, and the flood was sent as a visitation upon them. This seems to have brought to a conclusion what might be termed the "early morning" dispensation. Of course when revelation from on high ceased, the ministers or laborers last sent out died; further administrative authority was not found among men, consequently a season of darkness, spiritual and moral darkness, would prevail over the earth.

The world's sun moved up, and by and

by the flood subsided, the earth, the vineyard, began to be peopled again, and presently the Lord, who is infinitely merciful and good and has always felt after the children of men, and his invitation was as it has always been, "Look unto me all ye ends of the earth and be ye saved," again spoke to man. God is unchangeable. If at any period in the history of the world that principle of love is manifested to men from God wherein he would say "Come and be saved," that principle always characterized the unchangeable God. It must have been with him, therefore, in the beginning of the formation of society on the earth as well as in after dispensations. God began to disperse these clouds, and again the householder goes out in the "third hour" of the day and a commission seems to have been opened up with Melchisedek, the priest or administrator in the things of the kingdom on earth, this "priest of the most high God." Abraham likewise seems to have been separated to the work of the ministry as a laborer, also Isaac and Jacob with him. We have evidence of this in the Bible. But these men did not go until they were commissioned; these men waited the command of God; these men tarried until they were endowed with power from on high, if you please. If we read the beautiful language of the revelator in the one hundred and fifth Psalm, he tells us that God hath remembered the covenant forever that he made with Abraham, and renewed it with Isaac, and confirmed it to Jacob for an everlasting covenant; and he indicates the time when this covenant was made, and when this third hour was. He states, so far as the relative time was concerned, that it was when Abraham and his family were but few men in the land of promise, the contemplated promise. In those times when they were every one known to another, the Lord visited kings, Gentiles, heathen kings, for their sakes, and rebuked them, saying; "Touch not mine anointed, and do my prophets no harm." Did these men simply visit from kingdom to kingdom and from nation to nation, merely visiting simply in a social way, enjoying it as a mere pleasure and pastime? God is not occupying time with mankind in that way; God is interested in man's redemption from doubt, from darkness, from sin, from gloom, from death; from the effects of all that would come upon him through the misfortunes that have befallen the race along down the ages. God therefore anointed Abraham, Isaac, and Jacob, constituted them prophets, and in the great and infinitely important mission that they were pushing out into the world upon, the Lord reproved

kings for their sakes and protected them, preparing their way.

And by and by there was an evidence that these men published righteousness. Read, if you please, the third chapter of Galatians and the eighth verse. We are informed there that, "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." That is substantially the gospel that Paul preached. He preached that in Abraham and in his seed, Christ, all the nations should be blessed, and presented it as a part of the corporate gospel as preached by himself and his fellow laborers in that age of the world. Here is evidence, then, that the gospel was preached. The idea couched in so few words is one illustrated by numerous other texts where the great subject by the inspired writer or speaker is summed up in few words, that in Abraham and in his seed all the nations of the earth should be blessed. Do not be startled at the idea that the Scriptures had before revealed this. They had Scriptures then; prophets had lived; prophets had spoken; revealed the will of the Lord. That will had been made known, and the communications of that will were recognized as Scripture. Those holy men foresaw that the Heathen would be justified by faith. It was unfolded to the Lord's friend, Abraham, the father of the faithful.

We pass along and later the Lord reveals the fact to us in a conversation with Abraham, that the various tribes, and peoples, and nations in all these vicinities had been warned. The Lord came to Abraham and told him that his children shall go down to Egypt; that they should stay there four hundred years, and in the fourth generation they should return, "for the iniquity of the Amorites is not yet full." Now please remember that where there is no law there is no transgression. What constituted the iniquity of the Amorites? Why was judgment to follow them when the cup of their iniquity was filled unto their destruction, as the antediluvians had been destroyed? Abraham, Isaac, and Jacob, and Melchisedek, and no doubt if we had all the history it would inform us that others were there publishing righteousness, the gospel. Men were sent again, were authorized again, were commissioned in that "third hour" dispensation as laborers to prune the vineyard.

But the great sun of the world is moving on, and darkness again reigns, and it seems imperceptible to the children of men with the darkness that then enveloped

their minds that the noontide of the world was approaching; but their destruction followed, and when the time came the householder came out, and Moses who had been in Midian suffering the reproach of Christ, afflicted with the people of God,—he preferred that to enjoying the pleasures of sin in Egypt and inheriting the crown and the throne,—he forsook Egypt and chose rather to suffer affliction with the people of God. He went there and staid forty years. He was instructed by the Lord's priest, who in the meantime became Moses' father-in-law, the priest of Midian; and presently the angel of the Lord appears to him in the mount, and the voice of inspiration and prophecy is again heard. Servants are again sent forth; Moses is commissioned, Aaron is called, and the work is pointed out. They go and accomplish that work, and during the accomplishment of it those nations that had been warned in another hour previous to that age or period of the world, met the judgment impending, and were destroyed.

Moses and Aaron, and the leaders of Israel, and the princes of Israel, and Joshua, and good Samuel, during this time intervening from the sixth to the ninth hour, with the prophets, accomplished that work. Israel is planted a precious vine of the Lord, transplanted later from Egypt in Canaan, and placed in possession of the promised inheritance there; but they soon become dissatisfied with the Lord's servants as laborers, just as we are liable to do, and they rejected them. Ah, they cast them out! And in the thirty-sixth chapter of the second Book of Chronicles, it is said that Israel so transgressed when darkness again reigned; and the Sun of righteousness was hid from the world. They transgressed the law of the Lord, rejected his servants, misused his prophets that he raised up and sent unto them, until there was no remedy. No remedy; the Lord found no remedy.

And viewing the history of the past, trying to decipher its lessons, one is led to conclude if they judge the Lord in his future relations to man by the past, that whenever a people get so far away from the Almighty that inspiration ceases and an inspired ministry is no more found laboring in the vineyard, the kingdom no longer represented by the divine administrative authority, that people are far away from the Lord: they are far away from the light; they are in darkness, wandering; and it is said of Israel sometimes that there was no prophet, and every man did that which was right in his own eyes. Israel seems to be taken as a type, and we may behold it carried out, so far as that

is concerned, in their experience, the adumbrations but reflect the antitypical work as found later in the experience of other nations as God might proceed to deal with them and they reject his message.

The hour passes and the hand of the dial moves around, the great pendulum swinging, and presently the gong is heard and the "ninth hour" has arrived; and again the announcement is made, the householder comes out as provided for in previous prophecy, and the angel visits Zacharias in the Temple, announcing the soon coming of laborers again. An angel comes to the virgin, Mary, and presently his message is confirmed in the beautiful strains of heavenly music as they are poured forth into the ears of the shepherds as they watch their flocks upon Bethlehem's plains by night. Ah, we bring you glad tidings of great joy which shall be to all people, for unto you is born this day in the city of David a Savior, which is Christ the Lord." Here seems to be a grand culmination. We have reached the ninth hour, the three o'clock of the afternoon of the world's history. The angels come as in former dispensations; they announce the coming of messengers of God, the preparing of the way, and the introduction of the kingdom again. The laborers are coming to labor in the vineyard, and a voice is heard: "There was a man sent from God whose name was John," and the Savior comes announcing, "My Father that sent me is greater than I." And he found a class of people then worshipping who had not been sent. They are like some ministers who have been found in other ages of the world, and Jesus announced to them, "You receive honor one of another, but you accept not the honor that comes from God only." They did not receive this honor. "Ah!" says the Savior, "If another shall come in his own name, him ye will receive." "I am come in my Father's name, and you receive me not." "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only."

The beautiful Christian dispensation is introduced. The light of the Sun of righteousness in all the effulgence that man in the mortal state could endure, shines forth. The servants go and labor in the vineyard; the nations are warned; the covenant is presented; the terms of redemption are published; thousands embrace the invitation, "Come unto me all ye that labor and are heavy laden and I will give you rest." But hardly had the hour begun or the administration been introduced ere the apostle, one of those sent, turned to the people who were beginning to put the light from them, saying,

"Despise not prophesyings," "forbid not to speak with tongues." It is natural, isn't it? it is an indication that the natural heart unregenerated and unconverted was beginning to predominate, at least to some degree, within the Christian Church.

But there was another night coming. Jesus referred to it; he said: "Yet a little while is the light with you. Walk while ye have the light." Again: "I must work the works of him that sent me, while it is day: the night cometh when no man can work." I want to paraphrase in order to simply impress the idea, and not to add to the Scriptures: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work the works of him that sent me," in order, if possible, to express the idea that our Savior seems to have endeavored to convey. Did that night come? He worked the works of God, established the church, sent the ministry forth, placed them in their respective offices; "first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings." He endowed the church with spiritual power and light from God; so that in order to the salvation and wellbeing of the various members of the church they were endowed with diversities of gifts and with diversities of operations by the same Spirit, and the work of the proclamation of the gospel and the building up of the church seemed to move forward for a little season.

Ah, but the night was to come when no man could work these works according to the gospel! Did it not arrive? We are away down here in the day said to be one of light, advancement, refinement, and the grandest civilization that has ever been known to the human race; and as we look back just a few centuries in the past we see, as testified to by mediæval history universally that we are just now emerging from that time known as the Dark Ages. During that time there were no inspired prophets of God, no apostles, no prophets in the church, no voice of inspiration, no heavenly gifts. I do not wish to be understood as affirming that the Spirit of the Lord absolutely ceased to strive with man; but the works of God that Christ worked were not worked by man in that night-time, these dark ages; and because they were not, men have concluded and now preach as a very wholesome doctrine and full of comfort likewise to many, that because such works have not been done God did not intend they should be; but fortunately for the humble searcher after truth, the Bible makes no such revelation as that; the Bible does not say God in-

tended that they should not be, but it reveals the fact that man by his own wanderings, his departures from the truth, would forfeit his right to them, and for that reason they would cease. He reveals the secret it seems. It was to come when men were to speak "perverse things to draw away disciples after them;" and this darkness has been over the earth; it has settled down over mankind as a great cloud, and the voice of the true shepherds in the full gospel sense of the word has not been heard in the ages. And now when their voice may be heard again like that of Job's bosom companion, it is strange unto them; they do not seem to recognize it; they comprehend it not; they seem not to gather the conception that "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." They seem to be unable to conceive fully of the thought that with God there "is neither variable-ness nor shadow of turning;" they seem to be unable to gather fully the thought as prophetically expressed by Isaiah when looking to these dark ages, that the inhabitants of the earth had transgressed the laws, changed the ordinance, and broken the everlasting covenant;" but we can now see plainly, when it is presented once, how it is done.

Is the world to be left thus to the end? Shall we no more have the light of Christ in its beauty as set forth in the gospel, in its power, as revealed in God's plan of salvation? Ah, remember that it is said that the householder went out in the eleventh hour, just one hour before sunset, whether it is winter or summer according to Jewish computation! He finds men standing idle in the market place. It might not occur to some of us that we are now in that hour. But he said to those men, "Why stand ye here all the day idle?" There is a strange answer there, and it will seem strange to you, and some of us might be surprised just a little; but that hour is identified by the answer of these idle men. It sounds just like the nineteenth century; when you come to the theological field these men say, "No man hath hired us." Haven't you heard before now the thought expressed, "Woe is me if I preach not the gospel?" This has come right down to where we are immediately concerned, and yet the men who claim to have felt that God had a work for them to do, and that they must do a work for the Lord, could scarcely tell what that work is. "Woe is me if I do not that work!" And many times if you do not give them the good security of about four charges in advance for the twelve months they will let the woe come upon you and upon themselves too.

It sounds just like the answer made in

this age in which we live; it must be the eleventh hour. We are approaching the end. "In the evening time it shall be light," said the prophet, and the Apostle Peter said that the day would "dawn" and perhaps be preceded by the "day-star" that should arise in the hearts of the people of the Lord, in the spiritual realm, in this great moral government. A star was to appear and indicate that the dawn of the bright day was coming, and the good householder is to come out, servants are going to be sent again, and the voice of God's ministry be heard, proclaiming as in days of old, "Call upon the Lord while he is near, seek him while he may be found;" and saying, "Repent for the kingdom of heaven is at hand," telling them the joyful news that if they are baptized in faith and penitence for the remission of their sins they shall enter into a justified state before God, and by the laying on of hands receive the Holy Spirit as in days of old; apostles and prophets be sent out and accomplish their official work in the earth in the latter days. It is this wondrous, grand, stupendous thought, that God will work, and God will move, and his servants will be laborers with him in this eleventh hour, that is the cheering news. John the Revelator indicated it when looking to this period when you and I are especially interested. He says: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come." Fear God, do not fear man. Do not fear an assumed infallibility whether it be far off yonder in Italy, or whether it be in the central and secret confines of the Western Continent. Do not fear man any longer; fear God and give glory to him, for the hour of his judgment is come.

And the reward; a thought: When the evening comes and this work that we are engaged in as children of the Lord shall conclude and the time comes to be rewarded, the steward is sent out according to this parable, and the laborers are called, and their hire is given them; and when these apostles and prophets who had borne this three o'clock dispensation of ten general Roman persecutions that bore down on the church, bearing the heat and burden of the day, and they seem to murmur, "Why, these men have wrought but one hour; beginning with the last you reward them first, and they have wrought but one hour,"—you want to gather that thought: It is only an hour from the time these laborers are found idly stand-

ing in the market place and sent forth until the reward comes; it is the hour of God's judgment as the angel said, and these servants called last were rewarded first. Ah, we need not suppose for a moment that Abel and Cain and those who were workers on the one side with Abel and on the other side with Cain when they lived shall have entered into their reward at death; no such thing seems to be true. These laborers who came in the eleventh hour and labored faithfully according to the contract, (all agreed to labor for a penny,) they should not murmur when they receive it, and hence the good man of the house is justified, and in this hour the rewards are dealt out, and the sheaves are gathered into the Lord's garner, and salvation is the result. In this eleventh hour, then, the Bible comes to the aid of Latter Day Saints; the Savior comes to the aid of their faith in their weakness; in their humble trust, confirming the thought that they are not mistaken: provisions are made for the sending of laborers in this eleventh hour.

But I imagine I hear some one in the audience saying, "I think you have misapplied that whole parable; I have always been taught that it illustrates the idea that people could become religious and join the church in early life if they chose; in fact, they might be received into the church while they were yet infants, in the early morning of their life; others a little later, and still others may sin a little longer if they chose; and some may go on until they are steeped in sin and iniquity until they are eighty, ninety, or a hundred years old and do not know anything about the law of righteousness by any experience or practice of it in their lives; and from the poor, weak, condemned, and aged sinners who have come to their deathbed, and now lift up their voices and say 'Lord, Lord,' they are converted at once into sons of glory, perfected, sanctified, adopted, and saved." Well he would say, "Lord, I give myself to thee, 'tis all that I can do." Imagine people of that class, eighty or ninety years old, sinners all their lives, and sinners without any character like Christ's! Would not that be a beautiful gift to God? It is not reasonable. Why construe this and make it appear that the Savior virtually places a premium on sin and iniquity, teaching people they can exercise their liberty to this extent? So far as that is concerned I believe we may exercise our liberty, but we must take the consequences of the work done. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also

reap," is as true in morality and in the spiritual realm as it is when a man sows wheat, or plants corn, or any other seed with the intention and expectation of reaping the like. The Bible is against such a construction as that. Solomon, the wise man, after he had had almost a lifetime of experience, told the people not to wait until they became old to serve the Lord: "Remember now thy Creator in the days of thy youth." The Savior harmonizes with this in the statement, "Seek first the kingdom of God and its righteousness, and all these [necessary] things shall be added unto you;" no such thing as spending life foolishly and then expecting a full reward.

In the St. Joseph district of the Methodist Church, in Michigan, the presiding elder, Elder Cogswell, preached in the little town of Galien where I lived, and he took strong ground against the idea of deathbed repentance, and in his effort he cited us to Proverbs; and of friendly people in this audience to-night, but not of our faith, I ask you to take that first chap-

ter of Proverbs and let its sentiments cling to your minds, and let them rest in your hearts, and when you go to prayer to-night it will come to you ringing, the language is something like this, The wisdom of God says, "I have called and ye refused; I have stretched out my hand, and no man regarded." "How long, ye simple ones, will ye love simplicity? . . . and fools hate knowledge?" Ah, then he proceeds to tell them that when their destruction cometh as a whirlwind, they would seek him and not find him; they shall call upon him and he will not hear, etc. That is the language of divine wisdom. Do not wait, then, until the days come when you say "I have no pleasure in them."

I would like to amplify further to show that this modern interpretation of this parable is not in harmony with the Scriptures, but I am reminded that congregations and reporters get weary and love to have a rest after an hour's hard work. I therefore conclude with these thoughts.

[Reported for the HERALD by Gomer R. Wells.]

SERMON BY ELDER JOHN A. McINTOSH,

(EIGHTY-SIX YEARS OF AGE,)

DELIVERED AT

THE GENERAL CHURCH REUNION, LOGAN, IOWA, OCTOBER 6, 1892.

Subject, SOME EXPERIENCES.

I EMBRACED this work in 1838, when the ministers of the gospel came through our country. I believed the message and that it had all the blessings and power of God if I only lived for it. I commenced to live for it and God blessed me. When I did not feel able to meet the task I asked for help. I cannot add anything to the gospel as it has been preached to you by these well-informed brethren. I am glad that I live in a time when it is set forth in such beauty.

When I was baptized I had a severe trial. Coming out of the water I met my uncle who was crying. He talked pretty roughly to me, but I had no idea of being baptized when I left home that morning—thought I would wait until I went to Nauvoo. My wife was a humble woman, and prayed for me. She had received evidence that I would be baptized that day. When the time came for her baptism I suddenly

wanted to go with her and said I was going home for my clothes. "Here they are," said she, "I knew you would be baptized, and brought them with me." Well, that did me good. I was ordained an elder at the time of confirmation, and the next Sunday placed in charge of that part of the country. I do not know what they did that for unless it was because ministers were scarce.

I sought the Lord for power, and he was with me. I had good liberty and voice in preaching and baptized many in Southern Illinois. But I got to thinking I was a good preacher—they told me I was and I became afraid I would be lifted up and think more of myself than of my Master. I asked God to help me keep myself humble. I believed and loved the truth, and have loved it ever since. I received a testimony that God would be with me and care for me, if I would endeavor to keep

humble. I went to Nauvoo and saw Joseph Smith. He laid his hands upon me and said that God would bless me, and no weapon formed against me would prosper; and it has been so. I cannot preach any more, but I can tell you my experience.

I want to tell you a joke. An old lady by the name of Sides came to me one night desiring baptism. I asked her if her husband was willing and she said "No." "Well," said I, "we do not interfere between men and their wives." But she insisted so strongly and so did her kin-folks, that I baptized her. The next day I met her husband. He said he did not want anything to do with the Mormons but he liked me. Said his wife wanted to join, and when I asked him if he was not going to allow her that privilege he very positively said "No." He then asked me if I got anything for preaching. When I said "No," he asked me if I would object to his giving me anything. I told him no, and he gave me some money. Had he known what had happened I hardly think he would have done that.

I preached the same promises that are made here to-day. I received many of the gifts and blessings by fasting and prayer. The nearer I lived to the Lord the surer I was of the blessing. Since then I have traveled a great deal. My folks were poor and I traveled on foot, preaching the gospel to dying men and women. I do not know how many I baptized, I will know some day. I never feared to make a gospel promise.

I am not able to talk much. I did not receive the Spirit at first, but did two or three days after baptism. I was disappointed, and laid the matter before the Lord earnestly. I received it, and cannot tell how beautiful all nature seemed. I have received it many times since. And I saw dark and cloudy days, but I found that it did not matter how dark, the sun shone more beautiful than ever afterwards. I preached in the States of Arkansas, Tennessee, Iowa, Illinois, and several others.

I did not fear anything then, and I do not know why I fear to speak now, for while you elders know many things that I do not, perhaps I know some things that you do not.

Before I saw Joseph the Seer in person, I saw him in vision, on the deck of a boat. I was able to point him out in a large crowd. I always felt that he was my friend. I loved him, and all the Saints; and I love you to-day. I do not find anyone too big to speak to me. I have this further to say: Go right ahead, trusting in God, and all his promises will be fulfilled—no mistake about that. It will be Benjamin's measure, shaken down and running over. I have lived in this gospel for fifty-three years and if I live fifty-three longer I then want an *eternity* lease.

In the dark days, I did not know where to go. I had faith though it was not accompanied with works. It nearly killed me to see some of the Saints ignoring the counsel I had given them. I went to hear Bro. Blair and Bro. Briggs. Somehow I rather liked them and followed them. It was Bro. Briggs' time to preach. He had not talked long before I felt that same Spirit that I had before; could hardly wait until he got through to bear my testimony. For twelve or more years, I had been in the "slough of despond." I was skeptical, and shy toward ministers. There were many "Lo, heres," and "Lo, theres;" hence I think God inspired me with love towards these brethren and testified to me of their mission. I bore my testimony then and I have been bearing it ever since. I love the work yet. Pray for me that if it is God's will I may have strength to visit my brethren the rest of my days and go to Lamoni conference next spring. May he bless you much, even if it is more than he blesses me. This is a good work we are engaged in, there is no mistake about it, brethren. It is all right. I know it is all right. I have tried it for fifty-three years. God wants you to lean upon him.

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, SEPTEMBER 2, 1893.

[Reported for the HERALD by Belle B. Robinson.]

SERMON BY ELDER JOSEPH LUFF,

DELIVERED AT

LAMONI, IOWA, APRIL 10, 1893,

AT THE FUNERAL OF SR. FLORENCE ALLEN.

I WILL direct your attention first to the language contained in the twentieth verse of the sixty-eighth Psalm, and, next to the language contained in 1 Cor. 15: 49. "He that is our God, is the God of salvation, and unto God the Lord belong the issues from death." "As we have borne the image of the earthy, we shall also bear the image of the heavenly."

It would of course be very ungracious for one in my position to refuse to render service such as seems to be required on an occasion of this kind when the request comes from suffering and bereaved ones, but to me it is a task of tasks to undertake to preach upon a subject regarding which I confess myself so ignorant, concerning which I frankly admit I know but very little. Like all others human, I find myself here. I try to trace my origin back as far as my thought or reason will allow, but I find before me still at the end of my journey the same unanswerable questions, "Whence came I?" "What is my destiny?" I find myself thus utterly dependent upon information that must be furnished from some other than the human source, and after reasoning upon the matter for a length of time I am confronted with the thought that whatever may have been the source of human existence, it is but reasonable to conclude that from that source must come the information upon which we are to depend, if anything reliable is attained at all.

Man of his own ingenuity has accomplished a great deal in this world. He has delved into the very bowels of the earth and believed himself successful in telling

the age of the world from the strata of the rock. He has climbed to the very skies, and with his instruments furnished in human skill and wisdom, has measured the distances of the stars and has endeavored to give us a great deal of information with reference to conditions that exist there and the effects that are felt by us here. He has taken from the bowels of the earth the material of which he has constructed the iron horse, and has charged its veins with steam instead of blood, and has made it his servant to dash through mountains and over chasms that he has already bridged in his wisdom, and has thus proved the wondrous ability located within himself. He has stretched forth his hand and harnessed the lightning and, to a certain extent, made it his servant so that he is enabled to sit to-day upon one side of the broad Atlantic and by its help converse with his fellows on the other side, and placing a belt around the earth he has the privilege to-day of sending this current around the entire circuit as a medium for the communication of intelligence. And after achieving those things and a number of others to which it may not be wise this morning to refer, he has undertaken to answer the question suggested by me at the outset; but instantly he has made this effort he has found himself powerless to achieve the success such as was achieved in other directions. Between him and the other shore there hangs a veil of misery so high that his wisdom has never been able to scale it, so deep that his skill has never been able to delve beneath, so dense that his wondrous power

has remained insufficient and powerless to penetrate it; and because this discovery has been made by him, haughty, boastful man has backed from this wondrous wall and after gazing upon it for a time, has decided that there is nothing beyond it; that death is the end of conscious existence; and on the strength of this conclusion, has moved forward, directing his thought and his effort against a number of comforting statements to the contrary that are found within this book, announcing that because he has not succeeded in penetrating, in scaling, in circumventing what we have referred to, there is nothing beyond from whence can come knowledge or information, or unto which human life is tending. And yet when he reaches this conclusion he is unwilling to admit that by being forced to it, he has to a certain extent demonstrated the truthfulness of what is contained in this word, that no man by wisdom can find out God; that God himself, the author of human existence, has reserved unto himself the right to communicate in measure determined in his own wisdom, the information regarding our origin, destiny, and his own whereabouts.

We are told that when an immense chasm was to be bridged on a certain occasion, an arrow was shot across it unto which was appended a thread, and at the end of which thread was appended a cord, at the end of which cord was appended a rope, at the end of which rope was appended a cable of stronger texture, and thus in the line of development and increase they moved until we are permitted to go to-day from one side to the other and learn and enjoy. If it be confessed that beyond that line that is drawn by death, we cannot by the human eye see, we cannot comprehend, it is but reasonable to suppose that in this state if it is necessary for us to know in regard to it, there shall be shot from the other side the arrow that shall contain the thread, utilizing which we may gain the stronger evidence, until the line of communication shall be established as shall be determined in the wisdom of the other side, from whence it is claimed the power of our being originated.

Like many in this world, and perhaps a few at least of those who are found present this morning, I have been left to reason on this line in the years past, and wonder where I could find a foundation upon which my hope might safely rest. I have longed to know that there was something as a source, there was a location of wisdom somewhere whence the appointments were made that introduced the strange providences of this life that so sadly interfered with my best calculations. The Apostle Paul, I think, told the truth when he said, "We walk by faith and not by sight," and he also gave a comforting statement in connection with it when he declared that faith was the "assurance of things hoped for," carrying with it the thought as an original that the human breast hoped for something and in consequence of what little evidence should be furnished in connection therewith an assurance should come to him that the hope need not be in vain while he was walking by faith, for that assurance was faith indeed.

I know that there are men who oppose the position we take with reference to the life that is beyond, but I also notice that one who is considered the champion of infidelity in this nation stood a few years ago by the side of the grave of a near relative, and when asked to speak or deliver a funeral oration, made this painful admission—I say painful in view of the fact that his course of life up to that time and since that time has been such as to convey the impression to the average mind that he was directing his shafts of thought and of criticism against the very foundation upon which the human hope of life to come was resting. The admission as he stood by the open grave was this: "I confess that I know not whether this article that we now call death is a cessation of human consciousness, the end of real life, or whether it be the gateway unto life in earnest." "I do not know," he said, and yet as I have stated the effort of his life seems to have been (we may mistake his motive however) to take away from, or at least to destroy confidence in the only source of information regarding this im-

portant matter that has ever been vouchsafed to the human race.

We are told that as believers in Jesus Christ, as those having confidence in the testimony of this book, we are slaves indeed; that we are giving away the liberty that belongs to us as men, and there is nothing beyond this life towards which we may rightly aspire, and we should therefore make the best of conditions as they now confront us, because death ends all. And yet I ask these individuals if this be true,—grant for the arguments' sake for the moment that it is true,—what opportunity has the man who so thinks to utilize to better advantage in this life than have I, because of my faith in Jesus Christ and my confidence in the testimony of this book? If the lines are drawn between good and evil, between morality and immorality, and his rights (as they will claim) extend beyond the limits of right into those of unrighteousness, I grant he takes a license not given to me in my faith; but if he will confine himself with me within the precincts of that which is grand and noble, honorable and true, no privilege as a man is granted him wider, higher, deeper, grander than that which is vouchsafed to me in the pledge that comes in the announcement of this blessed book. What is there within his right or power to do of good that I may not do? What is there within his privilege that is denied me to make a name that shall go down to posterity in honor and renown because of the real merit that is associated with it because of blessing those around me to the extent of my ability and shedding an influence that was tending to sanctify human character everywhere? Where is there a portion of territory within the province of God into which he may enter where the bars are put up by my religion declaring that I shall not venture? When my life terminates and the casket that contains my mortal remains is placed alongside the casket that contains his and you may be called to look upon the face of the dead, I ask you the question, if his life thought was the truer one and my religion was vain, what has my religion done for me to my hurt? What has my faith in God and

in Christ and in the Bible done for me that will rob me ever afterwards of the blissfulness of eternal extinction that his thought and his philosophy brings to him? What is there?

If total extinction of consciousness is the fact that death introduces, am I not, though a believer in Christ and a disbeliever in that thought, as well prepared for that condition when death meets me as is the other? And if it shall be found at last to be a fact that he has made a mistake and I have reasoned correctly and safely, then the superior advantage of the religion of Jesus Christ serves me in a grander sense and introduces me into the field formerly unknown by either of us, and perhaps unappreciated even by myself to any reasonable degree, yet because of the assurance of its existence, because of the faith born in me by which I walked and lived, I have developed the Christ character, and he has failed, I enter into the realm of life where I am acquainted, because my character is like the characters that shall there be presented to me; and when some angel of God shall step forward and take me by the hand and present me to the Son of God himself, I shall find that when my hand strikes his, two congenial spirits meet, the one current of life emanating from him as a portion of immortality to me formerly, has developed until I feel at home in his presence.

But what of the man who has denied this possibility while he lived? If my life has been employed with a view to propagating, and developing, and encouraging this thought in humanity, and it was a right one, and his life has been employed to discourage this, and consequently take away the influence of moral restriction that this Christ and this Bible imposes, where shall his awakening be? The Psalmist said, and said wisely, "As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." But what shall be said of the awakening of the man who has not a resemblance to the Christ likeness within himself? I simply make the statement that if there is not anything of a spiritual communion at the present day in

character with that that we have been testifying of and hoping for, still the man who trusts in God and the woman who worships God and Christ through their confidence in this book, has at least two chances to one against the unbeliever. All the advantage of eternal nothingness and total extinction of human consciousness is theirs as fully to enjoy after death, if that is not a paradoxical statement—as though they had ignored Christ and religion all their lives. But if death is but the gateway to the beyond, instantly it swings upon its hinges and the effulgence of everlasting bliss bursts in upon the soul, it finds one ready to catch its resplendent glory, and fling back a reflection that contributes its measure to the support and comfort of the race, because of the exact likeness it is found to be in with the conditions that are there revealed.

Ah! It is better to hope, it is better to live by faith than to try to destroy by either innuendo or other expression of doubt, the foundation upon which millions of souls are resting to-day for their only hope.

I look abroad in this world to-day, and as I walk here and there I notice the cattle as they graze in the open field; I watch the fishes as they dart hither and thither in the water; I notice the birds as on gladsome wing they haste hither and thither; I watch the stars; I think of nature, and I think of the serpent as it moves in its strange course along the roadside: I think of everything that lives or in which there is the slightest manifestation of life; and after I look I place man alongside all of these representations of creation, and when I turn to these men who have been criticising our faith in God and trying to destroy the foundations thereof, I say, "Is there anything in me as a man, in you as a man, in these as men and women around me, when placed alongside of the beasts of the field, the reptile of the soil, the birds of the air, or the fishes in the sea, that reflects anything remarkable when compared?" "Ah, Yes," he tells me, "Man is the greatest exhibition of creative genius that the world contains; man in comparison with all the race stands out as the very acme or zenith towards which whatever power was at work in creating us, aspired, and there it reached its climax." He tells me that man is possessed of an intellect that the beasts of the field possess not; that while instinct controls them, there is high intelligence here, and that man has something associated with him that enables him to move where the others never think to move. And I turn to this man and ask

him if there is not something strangely paradoxical in this announcement of his when placed alongside the effort he makes to destroy human hope in God and in Christ when he says that death ends all for me. And when he further presses me for explanation, I call his attention to the fact that if there is no life beyond this, if there is no possibility of extending human conscious existence beyond the cold grave, then man has revealed what he has denied as a fact, when he has claimed nature alone to be his God; for man reveals one single exception in the creative work, and instead of towering up into those conditions of being or existence that prove to the world the fact that he is to be praised and admired above all others, he stands in that one condition as a unique figure in creation to be deplored and pitied above all else, because the beast can never have an instinct move him but what he finds ample gratification for in the grass which he eats, and the birds find in the air and in the trees all that their instinct leads them to cry out and desire; and so with anything and everything from the smallest to the largest revealments of creation outside of the human. This fact stares me in the face; but O, pitiable man, deplorable is your condition! Born never to be satisfied in this life, and yet have no place outside of it where you can satiate the longings of the spirit you possess and that develops through the intelligence with which you are endowed and that you as an individual cannot suppress if you want to! It lives and asserts itself, and bears upon you and wears your life out and shortens your days when the hope that you have within you is blasted by the thought that there is nothing beyond this life in which that desire can be gratified.

You may find an exception; you may find a man who finds in this life all his lusts desire, and individuals who realize a gratification here for what are the prominent motions within themselves; but if you will take a man out of the vast host, take a woman whose soul in its largeness calls into exercise all the faculties associated with this framework that surrounds it, and let that soul and life speak for itself, and you will never among this class find an individual who will truthfully declare that they find ample satisfaction in this life for the gratification, or the satisfying, or the satiation of the longings of that strange something within them that aspires and pleads, yet never to inherit, if this opposing philosophy be true. Ah! It is to be deplored in that the very part that separates me from all the rest of creation is

the part that aspires after, that longs for, that begs for and pleads for a something that is forever and ever denied it, if there is no truth in the religion of Jesus Christ; if there is nothing in the Bible as a basis for human confidence. Ah! Pity me as a man, and admire the serpent, if this theory be correct. I had rather be something else and find satisfaction for all I craved within the sphere in which I was compelled to move, than to be forced into conditions unwillingly and unwittingly, without choice of my own, to beg for and crave for and aspire after that which the limitations associated with my creation make impossible for me to ever enjoy. Ah! Pity me, I say, as a man, and praise the beast of the field, if that be true!

Again I ask it of you when these individuals come to me and tell me that this great provision of nature is such that there is no single demand in it reflected for which an ample supply has not been made to step with me into the solitude of the chamber where death has entered, and torn from my embrace the wife of my years, the associate of my joys, or some dear one, be it mother or father or child as the case may be, that has made life here not only tolerable, sufferable, but enjoyable, and without whose companionship life will be a bitter thing forever afterwards; and when death pressing in upon me sought to tear that dear one from my heart, I protested as a man, I held up my hands and insisted that it should not be, I labored and toiled, but regardless of all, ignoring my anxiety, it pressed its claims and tore from my embrace the one I loved. That is not a condition that came to me naturally or that I desired; I labored against it but the odds were against me.

I step into the room where the casket is found containing the remains of my loved one, and I look upon the face and ask, What is the first natural impulse of this heart of mine? I haven't got to feel out into other hearts and gain by accumulating a little from here and there that which develops into this feeling within my soul; I haven't got to labor in order to bring that desire within me, but the first natural impulse rising within my heart is, O, that somewhere this heart that is now made so bitter by the separation that occurs shall again be made joyous by a reunion that shall be ordered, when I shall strike hands with this one, and when these lips shall again press those that are silent now in death! O that we shall meet again! Is that a natural feeling? Is it, or is it not? If it is a natural feeling and infidelity be true; where is the supply for this demand? Where is the supply? Nothing beyond

the grave! This wondrous framework, these eyes, these ears, this brain, this heart, and those corresponding members in the dear one that is taken, born to be but food for worms at least! O, let me tell you that the grandeur of the Christ religion introduces itself to the human heart in this connection, and says this human probation is but the period in connection with which and under the influences of which you may make preparation for conditions of life beyond that tower in the greatness of their majesty, dominion, and glory, and possibility infinitely beyond the barren conceptions of this mundane sphere. I tell you that I had rather embrace the gospel of Jesus Christ and abide its conditions because of the reasonableness of the suggestions that are furnished in it, because of the safe basis it assures me my soul may rest upon if I never had a direct communication with the Spirit bearing witness of the wondrous life beyond.

Again they tell me that it is simply the part of credulity to believe what I find here, and when I ask them to account for my being here, they tell me that I must not believe this account furnished in Genesis in regard to it. I ask them, What must I believe, How did I get here? He will take me back all along the lines of history until he finds himself with Adam or even back of that, and when he has reached the outer limit, I suppose he is going to give me the explanation. He tells me that if I accept of this account in the book that I am a believer in miracles, and miracle involves a departure from the laws that are being enforced in the world; and when he does this, I ask him to help me out of the dilemma. I am ready for the explanation; my spirit longs for a something upon which it may more safely rest if it is possible to make the discovery of it. And he says, "Come with me." "Where do you propose leading me?" I ask. "On a long journey, two hundred thousand years back; miles and miles of journeying are before you, and your feet may weary, your brain may grow dizzy as you try to scale the heights, as you try to wade through the waters, and you may have difficulty." I say to the man, "Wait; here are a number of people who have been believing in and depending upon my word; let me take my family, these men with me, all the members of my church with me." "O," he says, "that will be folly." "And why?" "Because there is not one out of a hundred of them that can ever traverse the distance we are to travel, that can ever endure the processes of investigation and reach the end that we are aiming at." "Ah! then," I said, "Sir, upon what shall

their intellects be nourished?" "You come back and give them your word for it." Exactly. Is there any credulity about that? How much credulity is there in this, to ask me as a representative of thousands of intelligent men and women on the earth to start on a journey of millions of miles and going back through hundreds and thousands of years because he wants me to escape that expression of credulity that believes simply the word of somebody else, as found in the Bible, and yet he asks me to come back and ask my associates to accept my testimony regarding conclusions I have been enabled to reach as a man. They must take my word for it all. How consistent these objections are!

But I start with him. I leave for the time being those with whom I have been in association, in Christian fellowship, and he takes me through all the labyrinths of the past, and after he goes through one form of life and one phase of creative revealment and another, and another, which is diminishing and diminishing in the grandeur of its presentation until he gets me down to the most infinitesimal form that is possible to find or conceive of—when he gets me there, I ask him, Sir, hasn't that thing any life? Well, yes, it has life. Mr. Tyndall, where did it get this life? Mr. Tyndall says, To be honest with you, I believe with Professor here and Professor there, that somewhere away back there in the past there occurred what we call spontaneous generation; but I agree with other writers that the evidences are wanting. We are here with a chasm before us and we bridge it by "conjecture." Thank you, Mr. Tyndall.

Suppose the Bible did that for me at the start? Is the bridge made by such material as you now use any less reliable because testified of in the Bible if it goes over the same chasm? You and your kind all tell me that the Bible account is merely conjecture, yet here I am the same side of the chasm, and you tell me you can only bridge by conjecture. I am thousands of miles away from home, and after you have made my brain dizzy in climbing, and delving, and pursuing, I am told that the chasm between the living and the not living is bridged by conjecture. Isn't it better for me to go back and tell my congregation that the little bridge of the Bible is as safe as yours, to say the least? for you have only reached that painful, humiliating conclusion that it is conjecture, after all. The fact is, that when a man takes me back that far and still keeps me on the same side of the difficulty, he does not help my condition. By reducing or diminish-

ing the forms of life till he reaches the little *moneron* at the bed of the ocean he brings me no relief. There is life, and when I press the thought to him, How can you conjecture that the thing that is now alive ever came from that which is not alive? I am told that some force or power brought a piece of inert matter in contact with another piece of inert matter. But if the two pieces are inert, their union will not communicate a life that neither piece possesses; and if both are inert, what is the power that brought them together and gave them life?

What is the difference between that and what the Christian calls God? Will some of you tell me? Is it any more difficult to believe that God created man from the inert material that was subject to his hand and creative will, than to believe that he has created an oyster or any other form of life from the same? Begin with the little sample he asks me to respect, and remember the law which compels like to produce like, then follow, and note that according to his theory, like fails to produce like in hosts of instances. If, as I am told, this is caused by the interference of a power external to itself, then begin with the protoplasm and start on the long journey of evolution till man is developed and these external influences occur millions of times, in all probability. If miracle be something that interferes with or deflects the influence of operative law, producing something superior to the material employed or affected, then by rejecting the Bible account of creation and accepting the infidel theory, I discard one miracle and adopt millions of miracles instead. Let me here say that I am not prepared to do this. It is as easy for me to believe that God made man from the dust of the earth as to believe that he, under some highly attenuated name, created an oyster and made it grow through millions of variations unaccountable in natural law, till it developed functional organs of intellect, and as a result became possessed of passions, emotions, longings, and expectations that never can be satisfied in this life, yet has nowhere else to go for hope to find fruition.

This may seem a strange line to pursue on an occasion of this kind, but let me tell you it furnishes actual evidence for strengthening within the human heart the confidence that is begotten by this, "Thus saith the Lord," which declares that man by wisdom cannot find out God, and yet makes the announcement as we find it in the text this morning that our God is the God of salvation; that everything was created to be saved, and the design was

to redeem it from every corrupt condition and at last bring it to reveal the splendor of his own purpose, for in the hands of our God are the issues that are from death, and in his infinite wisdom it is found needful that we should bear the image of the earthy that in fulfillment of the promise and in the completeness of his wondrous design, as declared at the outset, we shall some day bear the image of the heavenly. This is my hope. This announcement will strengthen when I reason in the line I have been referring to, and I come back to the world with a wonderful deal of confidence, more than I felt within my heart at the first. I turn to the same book and find announcement after announcement of such a character as to leave it impossible—if I have any residue of faith within myself—for me to question the fact that in the economy of God I am destined to conditions differing from those that are now existing, and a fitness for which is to be developed by my association here. I look upon this clay framework, and I ask, Why am I tabernacled thus? The answer comes back to me that that framework is simply that by which you are to be adapted to the conditions which are associated with in this life. That is all; and the wisdom of that strange provision, is revealed in the fact that I can better serve in this life under conditions that are earthy and human through the instrumentality of a channel ordained thus, than I could if I was not thus linked together with these forms of association; and just as assuredly as that comes to me as an evidence of wisdom, it also argues that somewhere in the line of future development this spirit, with its framework, changed or influenced under more purely spiritual conditions, shall arise to conditions of being that shall enable me to realize to the fullest possible degree, every hope, every anticipation born legitimately within me here when abiding by the rule of life ordained in this sacred word.

I therefore think I appreciate the statement of Job away back yonder when the inspiration of God rested upon him and he said, "Oh, that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God," and I am ready for the next revelation of this same Spirit as it has been floating down through the ages and rested upon the psalmist when he made the dec-

laration that "God shall redeem my soul from the power of the grave, for he will receive me." I trace on along the line and discover the movements of the Spirit until it comes later on upon the head and heart of Isaiah and is noted in the twenty-sixth chapter of his book. I am ready to receive that music to my waiting spirit and it is in rapport as he states, "Thy dead men shall live, together with my dead body shall they arise. 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." Is there no comfort for me and for these mourning ones as they think of the little grave on the lonely hillside yonder, from such a statement as this, associated with the claim that "as we have borne the image of the earthy, we shall also bear the image of the heavenly," for in our God's hands rests "the issues that are from death?"

I see that inspiration moving along further until it rests upon Ezekiel, and there are a number of people there who are mourning because of their conditions of bereavement, separated from their friends, dying out and seemingly forgotten of God. His promise seems to have died from his own remembrance, and mourning and sad they deplore this condition in which they find themselves, when God by that Spirit comes upon Ezekiel and takes him hastily away off and puts him in a valley that is filled with dry bones and tells him what this was, what it meant, and after he has accomplished his work he says, Go now and explain to this people, that though they shall say we are actually cut off from our parts, and our bones are dried and are dead, say to them that the power of the Highest is not limited to the brief period this side of the tomb, but presses its force and dominion beyond it, bursts the fetters that hold the clay, and will bring them forth out of their graves and then unto the land upon the mountains of Israel, and the earth shall know that I am the Lord, the God who hath accomplished this work, that my promise holds good through a thousand generations.

Daniel got hold of the same inspiration and said, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Following on down till the dispensation, according to the New Testament record, was ushered in, the great theme startled some of those who had not prepared themselves for it, when Jesus as a representative, voicing in practice and in theory the philosophy of the heavens, said, "I am the resurrection and the life: he that believeth

in me, though he were dead, yet shall he live." "And whosoever liveth and believeth in me shall never die." Turn to his statement as recorded in the fifth chapter of John. After he had startled some by the peculiar announcement that some should hear his voice, he says: "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 this feature of philosophy is expressed all the way through.

And now I want to hasten to a conclusion and will do it in this way: The gospel of Jesus Christ contains the substance of our hope, and it presents this thought to our minds in such a way as to leave it impossible for man's confidence to be destroyed by the arguments that are arrayed against it in this world, and I think to-day as I approach the tomb that contains the remains of the one I love, as I did when I stood some few years ago by the casket that contained the mortal remains of one that seemed to me the very life of my family, that seemed the brightest one, in a mental way, of all the flock; I looked upon its still and waxen form, I felt that there was something strange associated with its removal; that it had been born that I might cherish and admire, and I wondered what there was of wisdom associated with such a providence as this; and as the months went by, that feeling grew until six months later it was more distressing to me than it was at the time when I first looked upon the face of the dead; but I had simply to bring myself to an examination of what was revealed in my life and make the discovery that God who had given knew what the conditions were that were essential unto the higher and best development of the character to be formed, and could not trust me with it.

To those who are suffering to-day I say, As you look at the tomb that contains the mortal remains of the one so dear to you by association in this life, let there come to you with the force of divine significance and comfort the statements that are found in this word, assuring you that in the great beyond there will dawn an explanation

day that will satisfy every heart that is constantly applying itself to follow the legitimate lines of service while here and that distress and sadness are not to be in store for any but those who have failed to appreciate those interests and honor their reasonable demands.

May the God who rules in the heavens give the comfort that is needful to these souls, for no human hand can minister to the necessity. May he supply the solace that other hands are powerless to convey until in the great day of final development they shall be found with the rest of the servants of God who were united in the sorrows of this life, joining the song of praise unto him whose wisdom and whose love were as great as his power and knew not measure or end. We say regarding the departed:—

Farewell to our sister—the brittle thread
Is snapped and 'tween us now is spread
The mystic veil that parts the shores
Of time from whence her spirit soars.
We meekly bow to the behest
Of him who called the mourner blest,
And patient wait the approaching morn,
When the rising dead, at his return,
O'er grave and death shall conquering sing,
"Where now's thy victory and sting?"
And the living Saints, changed by his power,
Shall hail with joy the auspicious hour:
No more to dread the venom'd breath
Of foul disease, the escort of death;
No more to feel the rankling smart
Of subtle sin's delusive dart;
No more to fight 'gainst Satan's skill,
Or nature's stern, relentless will;
No more to view the clouds o'erhead
With strange forebodings mixed with dread;
But on through Zion's sweet *forever*
From sacred ties no foe can sever;
And gaze with rapture on God's plan—
Complete—for now "a perfect man"
His church appears; each faithful one
Enjoys the "Glory of the sun."
Eclipsed is every former joy,
Celestial gems without alloy
Sparkle throughout the supernal dome,
As Saints are welcomed to their home,
Where years of gladness, as they pass,
Ne'er leave the coming ages less;
And highest numbers multiplied
Forever fail to span the tide
Of rolling years, whose ceaseless move
Display the omnipotence of love.
We'll greet our sister then and reap
A fitting sequel to her sleep.

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, SEPTEMBER 16, 1893.

[Reported for the HERALD by Belle B. Robinson.]

SERMON BY ELDER G. H. HILLIARD,

DELIVERED AT

THE GENERAL CHURCH REUNION, LOGAN, IOWA, OCTOBER 10, 1892,

Subject, THE LAW OF TITHING.

It is well once in awhile to have a change, that things may not become monotonous; and this morning we are going to endeavor to treat you to a change in the programme, in some measure. While it all pertains to the same work, yet there are different departments of the work. It will be our privilege this morning to call your attention to the law pertaining to temporal things in this work. Our brethren generally are very zealous and desirous to know the will of God. I believe that, as a rule, when they learn the will of the Father they are willing to do that, and our object should be to endeavor to know all things that God designs we should; for we are assured that this will bring to us life eternal, that we may have the knowledge of God and Jesus Christ whom he hath sent.

This morning I intend to try and talk to you awhile on the law of tithing as taught and believed by the people of God in all the dispensations of the past that we have any knowledge of. I am not going to present this as a separate department at all, for I believe it to be a part of the great plan of God; and in all that we read in the Bible or in other revelations that come from God we have this assured to us, and we know that no work can be carried on in the world without we have means to carry that work on; and we could not believe for a moment that our heavenly Father would reveal the gospel, the power of God unto salvation, and give the command that it should go to all the nations of the earth, and not make the necessary provisions to send it to those nations. And we believe that in this as well as in other dispensations God has committed the gospel unto

men, and therefore it will require the same means to carry it to the nations of the earth that it has hitherto; and we insist, as our Lord said when here while teaching his disciples as recorded in his sermon on the mount, that they should take no thought beforehand about what they should eat or drink, or wherewithal they should be clothed, but should go forth and do his work among the sons and daughters of men. It would be natural to suppose that if there were those depending upon them, that they must be cared for and looked after, and this could not be done by those men whom God had appointed to go and give their entire life to this ministry unless they were permitted to look beforehand for that which their families should subsist upon, and he having forbidden this, we look for the law by which those wants were to be supplied. And it is true as Jesus taught while here on earth that "the poor you have always with you," and their wants must be supplied; and he has, according to my judgment, devised the best means possible for the accomplishment of the work required at the hands of the sons of men; and he did in his infinite wisdom reserve to himself the right to choose whom he would to go forth as ministers to proclaim his gospel unto the nations of the earth, reserving to himself the right to provide for the wants of the dependent among his people as he would in his own wisdom, and we might suppose that God would in this matter devise the best possible means; and the means that he devised pertaining to the things of this world to supply our temporal wants, is revealed to us in the law of tithing.

Tithe, as we understand it, means a tenth; and when we come to examine this we find it going right along as a part of the gospel economy in all the ages of the past. Some, no doubt, have thought it was simply a part of the law given to Moses; but if you will examine this you will find it was no part of the Mosaic law at all, but was that which God had revealed before as far back as the days of Melchisedec, at least. We have the account given in Genesis 14: 20, there is where Melchisedec met Abraham returning from the slaughter of the kings, and there Abraham paid tithes of all unto him. This Melchisedec was priest of the most high God, and he blessed Abraham, and we are assured in later revelations that Abraham received the Melchisedec priesthood under his hands. This, then, was a law in connection with the ordinances of God and the gospel economy in the days of faithful Abraham; and we want it distinctly understood that by the help of God we shall be able to show before we are through, that it continued to be an ordinance of God in the gospel economy in all the ages since that time.

We see that the posterity of Abraham observed this rule as is recorded in Genesis 28: 22. We find there that Jacob after having that wonderful dream, where he saw the ladder reaching from heaven to earth and the angels ascending and descending thereon, makes a vow unto God, that if he would be with him, and give him food to eat and raiment to wear, that he might again return to this place, "of all that thou shalt give me, I will surely give the tenth unto thee." He understood this as a part of the economy of heaven for the accomplishment of the work of God on earth; and when Abraham paid tithes it was in the year 1913 B. C. That was four hundred and twenty-two years before the law of Moses was given. When Jacob declared this we find it was a long time before the law of Moses; and when God revealed the law unto Moses, this law of tithing was no part of that law. By turning and reading in the twentieth chapter of Exodus where God gave the law, you will find this was no part of the law; but they had the gospel, as you understand, and as we teach. When we go to prove the antiquity of the gospel, we go back to Abraham and the children of Israel. Paul says in Hebrews that the gospel was preached unto us "as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it." And in Galatians he tells us the law was added because of transgression until the seed should come to whom the promise was made, not to

"seeds as of many; but as of one, And to thy seed, which is Christ." Here we learn that the law was added to the gospel. The gospel was had before in Abraham's time, and in the day that God brought Israel out of Egypt. It had along with it this part pertaining to this world. The apostle speaking of this gospel says we have the "promise of the life that now is, and of that which is to come." This gospel attaches to us now and throughout all eternity, and all the provisions of the gospel are met by the wisdom of heaven; and so God has ordained that we shall have this part of the gospel economy, teaching it right along with the law of adoption into the kingdom, that men and women may learn when they come into the kingdom of God what work is expected of them.

When we obey the laws of adoption we just simply become citizens of the kingdom; then we pledge ourselves to be workers together with God and do what we can for the advancement of his work on earth among men. We are no longer our own but we are the servants of God. "Ye are not your own," says the Apostle Paul, "for ye are bought with a price;" and that price is the precious blood of Christ. Then we have entered into this covenant that we shall do the will of God, and all that we have in the world God blesses us with. No one will question this, for we come into this world bringing nothing into it, and we can take nothing out of it, and we are therefore stewards over what God has put in our possession; and we act as such, and we shall give an account to our heavenly Father for our stewardship in this world; and if we have acted as wise stewards before our Heavenly Father we shall stand acquitted before him. Mark you, this means what God has put in our power to accomplish by the use of this world's goods. It secures to us glory and honor in the presence of God in the world to come as much as anything we can do.

Of course we must become citizens, but you must remember one thing: we may be saved and yet not receive that celestial condition that God has designed for the good and the true. If a man does not do the right kind of work and does not build upon the right foundation, he may possibly be saved. The lesson is taught in the third chapter of 1 Corinthians, but a man's works being unprofitable, they are burned, and he suffers loss. I undertake to say right here that a man whose works are not found right, although he may be saved, has not kept the celestial law and will not obtain celestial glory for this reason; that we are assured in God's word to us that he who cannot abide the law of the

celestial kingdom cannot abide the celestial glory. Like Jesus taught, and it was reiterated unto this church in the latter days, as you will find recorded in the eighty-third section of the Book of Covenants, and in Matthew 4:4, that we shall live by every word that proceedeth out of the mouth of God. Now you that profess to believe in the gospel of Christ and urge so explicitly that men must live by every word and obey the entire law, take it home to yourselves after you get in the church, and ask yourselves the question, "Am I living by every word so far as I know? Am I walking up to the light that God has given me?" We should remember that when we pray for light and knowledge of God's law and God gives the light and the understanding, if we do not live up to that light, we come under that much greater condemnation; but we ought not to be ignorant of the law of God; we ought to strive with all the power that God has endowed us with, and all that we can acquire, to get a knowledge of God's eternal truth, and understand and know his will concerning us.

We read here that tithing is a part of the gospel economy, and perpetuated under the law of Moses for the support of the ministry. We read in Malachi where they neglected this part of God's law, and the Lord says to them in the third chapter, that they had robbed him, even the whole nation. They ask the question as to how they robbed him, and he says, "In tithes and offerings." Now you that think that all that you have belongs to yourselves, how can you find any excuse in this language? These things did not belong to them; there was nothing that they had in their possession that was not God's by right, and they had taken it and appropriated it to their own use. You need not think that you are giving anything that belongs to you when you give the tenth that God has blessed you with to him, that is his by right, and if we take and appropriate it to our own use, we simply take that which belongs to God, and by that we become robbers in the sight of high heaven, and God so accused Israel in ancient days.

We pass over into the Christian dispensation after Christ came, and he goes among those religionists who are very religious after their manner, and they are observing those outward ordinances in a great measure. He says to them, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone."—Matt. 23:23. In Luke he reiterates the same idea. And when we

pass along in the apostolic dispensation we find the Apostle Paul speaking on this same principle. In 1 Corinthians 16:2 he tells the people of God that they should go on the first day of the week and bring their offerings unto the Lord as he had prospered them. In the second Corinthian letter eighth and ninth chapters we find this great apostle of the Gentiles teaching this same thing. We sometimes read the Scriptures and think that all of it pertains to spiritual things. If you will observe this language, nearly every part of it pertains to the things of this world, temporal things altogether, and he is telling them just what they should do.

Let me read this portion to you that you may have it impressed upon your minds that you may not forget it; for when we teach we do it for the purpose that the people may be instructed and know the will of God concerning them. We want to know God's will concerning us, every soul of us. I will begin reading with the twelfth verse of the eighth chapter: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality." The Lord was very strict on this principle of equality among his people in ancient times: "As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." I have read to the fifteenth verse, and I want to call your attention to this quotation by the Apostle Paul of what was written. You will find that written in the sixteenth chapter of Exodus, where God is bringing Israel out of Egypt. He told them that they should gather up every morning just so much, then it should be measured out just so much to every man, and every man received according to his needs. He that gathered much did not have anything over, just what he needed, and he that did not gather so much, he did not lack, for that was supplied; and so he calls our attention to it and brings it in as an example in this gospel economy.

Now while I am on this point, lest somebody might misunderstand, for I do not want to be understood as stating that the time will ever come when men shall not be held accountable as stewards over God's property, or that the time will ever come that each one will have just the same amount; but this law of equality was taught in God's church, and will be taught, understood, and practiced as men learn and practice the law of God in all its parts; and the time will come in God's

economy, if his work prospers as he has declared it should, when men will receive according to their needs, as their business and their needs may require. But under our present condition we are now teaching the law of tithing, that, we will show you, was to be a standing law forever unto the people of God. We will pass to the ninth chapter and fifth verse: "Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. But this I say, he that soweth sparingly shall reap also sparingly [Do not forget, he is talking about temporal things here], and he that soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

Here, you see, the principle is taught that what they did must be done cheerfully, freely, voluntarily; not grudgingly. If it was done grudgingly, it was not acceptable to our heavenly Father. This we see was clearly the teaching of the Apostle Paul in the gospel dispensation.

I shall now call your attention to the Book of Mormon. I will endeavor to show you that all the records that God has given us teach the same principle; they are all in perfect harmony; they are a unit; we call your attention to this same principle. On page 178 of the Book of Mormon, in the Book of Mosiah, ninth chapter and ninth paragraph: "And again, Alma commanded the people of the church that they should impart of their substance, every one according to that which he had; if he had more abundantly, he should impart more abundantly; and he that had but little, little should be required; and to him that had not should be given. And thus they should impart of their substance, of their own free will and good desires towards God, and to those priests that stood in need, yea, and to every needy, naked soul. And this he said unto them, having been commanded of God; and they did walk uprightly before God, imparting to one another, both temporally and spiritually, according to their needs and their wants.

Here is this principle of equality brought in, and Alma says God commanded him to teach this, that every one should impart according to that he had. He that had much, should impart more abundantly; and he that had little, of him little should be required, and this, he says, of their own good desires towards God.

We now call your attention to page 241, and there we have this same principle taught by Alma, where he refers to Melchisedec and Abraham, showing how Abraham paid tithes; and this we are assured, that here was one of the ordinances that pertained to the order of the Son of God. He brings this in as a part of the gospel economy that God had revealed along with the everlasting priesthood conferred upon this people, that they might be taught these principles and finally enter into the rest of the Lord: This law of tithing as taught by Melchizedec and Abraham,

and Alma, and all those holy men of God was a part of that economy as revealed from heaven and for the purpose, that we might by obedience thereunto enter into the eternal rest of God.

We call your attention further to pages 468-9, Book of Nephi 11: 1-7 paragraph, and here we have this servant of God repeating what Jesus Christ taught after he had risen from the dead and appeared unto God's people on this continent. Now, do not make a mistake about this; they did not have this that Malachi had written before. Jesus Christ came to them on this continent after the law of Moses was fulfilled and done away, and he said to the people here that it was wisdom in the Father that they should have this scripture, and he repeats to them that which was written in the third chapter of Malachi; he says: "Even from the days of your fathers ye are gone away from my ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith." When you hear people praying for God to open the windows of heaven and pour out a blessing there shall be no room to receive it, tell them that the only condition in the whole book by which they are promised such a blessing is on condition that they bring their tithes and offerings into the storehouse of God. It is not merely by praying, it is by observing this part of God's economy in the gospel code that he has promised to open the windows of heaven and pour you out these blessings; and do not forget that this is a part of the gospel economy taught and executed after Jesus Christ was resurrected. He continues in the seventh paragraph: "These Scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in him that they should be given unto future generations." Hence, you see, this comes from heaven unto the people of God on this continent after the resurrection of Jesus Christ, as a part of God's great gospel code for the salvation of mankind; and this Book comes forth to us as a revelation from God.

In the Old Church their minds began to be darkened, and the Lord tells them in the eighty-third section and eighth paragraph of the Book of Covenants that it was because they had treated lightly the things that he had given unto them. They had not imparted of their substance to the poor and needy as the gospel law required, and he told them they should remain under this condemnation, even the whole church until they remembered the new covenant, even the Book of Mormon and the former commandments, not only to say but to do according to that which was written. We can understand what that means exactly, can we not? This is a part of God's gospel economy, the law of tithing, as well as everything else appointed of

God, and they now come under gospel condemnation because they treated lightly these things which God had given. He said in this same revelation, that they should remember the words of wisdom that he had given, and that they should live by every word that proceedeth from the mouth of God, and that these commandments were in force from that very hour unto all those who received the gospel; hence you see this comes with all the force of a direct command from God, and we are required to live according thereunto.

You who have come into the church and have not been instructed in this part of the law, have not been instructed as you ought to have been. We need to learn this as well as every other principle of the gospel, for it is one of the principles that God has appointed for the spread of his work among men, and without which his work could not be accomplished, as we find here he has made the necessary provision; and God does nothing only what there is a necessity for. He saw the necessity, and he met it with this provision of the law.

We shall pass now from this and call your attention to the law of God in the Book of Covenants, to a revelation that has troubled quite a number in the church; that is, the section 106, where the question was asked, "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing?" The answer was: "Verily thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my Church; and this shall be the beginning of the tithing of my people; and, after that, those who have thus been tithed shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord."

Now some have read this and concluded that all their surplus, all over what they need, must go into the storehouse of God, into the hands of the Bishop; and we have had a few men undertaking to teach that. The church took this matter into consideration a few years ago, or at least some of the leading quorums of the church, and they have decided that we are not in the condition the church was in then when that was given. There was a revelation given to build a house unto the Lord, and there had been debts contracted by the presidency for the good of the church, and God had said that they should have that thing made good to them in some way; and now the Lord requires them under this case of emergency, in this condition when they were gathered together unto him and commanded to build a house that they should give their surplus for this purpose, for the building of that house, and for the debts of the Presidency, and for the priesthood, and so on. Then after that, the one tenth of their interest annually; and this should be a standing law forever. The first part was not given as a standing law forever, only under like conditions; that was to meet the emergency.

But lest somebody would think that they would not get to give enough and want to comply with this law, the time will come when the command comes from God to gather together to build up Zion—and I am just as sure that command will come as that I am standing here to-day. When that time comes you may turn over your surplus to help build up Zion if you will; but that, with every other thing, will be of your own free will; for everything that a man does in this work is of his own free will. You do not have to give anything after you get into the church if you do not want to, and if it is not done of your own free will, I would not receive a nickle from any man if I knew he was giving it grudgingly; and if he did not do it freely from the desire of his heart, feeling that he was doing God's service, it would be accounted evil unto him. I want to say that God has promised us if we will do this thing that he will bless and prosper us in this world, but that should not be the object to move us to perform this part of the law; it should be the love of God and for the spread of his work; and if we have done this we will be justified of God. We may have to pass through trials even like Job, but that is no reason why we should not conform to this law. God will take cognizance of the fact and bless us in this; I am confident that the man who does his duty to God and serves him because he loves him, will be blessed; and if that man can bear prosperity, God will give him prosperity. If he cannot bear that, he ought to pray that it should not be given him, because it would not be for his good.

The setting apart and payment of one tenth of our increase is not hard to understand. To you who do not know how to begin to pay tithing let me say that we brought nothing into this world at all, not a thing. Then all that we have, whether in the church or out of it, all that we have is what God has blessed us with, and that is all increase to us, every cent of it; and when we enter into the church of the living God and become his servants, then we pledge ourselves to serve him, then one tenth of all we have belongs to the Lord. If we had begun to keep this law when we first began to receive something in this world, we would have been square in our account with the Lord when we received the gospel. When we observe the law of God and want to do his will in all things, all we have to do is make an inventory of everything we have in the world, and if we are in debt, deduct our indebtedness from our inventory, and that leaves just what we are worth. One tenth of that is God's, under the standing law of tithing that shall exist forever; we therefore owe that much to God, and that is the beginning of our tithing in our present condition, and we will teach the balance of it to you as fast as required; if the Lord permits us to live.

It is easy, then, for a man to get right down to what his duty is if he wants to pay his tithing. "But," says one, "I would like to pay my tithing, but I am in debt some, and I thought I would wait until I got out of debt." Now that might work very well, if all you had was your own in the fullest sense; but the Lord says that one tenth of what you have is

his; it does not belong to you, and while you are paying your debts give the Lord what belongs to him; and if you cannot pay all at once, pay part to God and part to your creditors, and you will get out of debt just about as soon, in my judgment; and you must not think that the elder's family can starve while you get out of debt. My observation has been that when men have undertaken to keep back their tithing until they get out of debt, their debt still hung over them, and the testimony of more than one to me is that until they began to observe the law of tithing they could not get out of debt. One man in Michigan told me that he was fourteen hundred dollars in debt. He worked and struggled and tried hard to get out of debt, but he could only just get along and make ends meet. After awhile he concluded to observe the law of tithing and see if God would not prosper him, and now he had his fourteen hundred dollars indebtedness paid up, is clear of debt, and his tithing squared up. God had prospered him, he said, from the time he began to bring his tithes and offerings to the Lord. God prospered him, and now he was making good wages every day, right along, and paying his tithing, and having ministers come in there and preach the gospel, building up the work besides. He said he could not get out of debt at all until he undertook to pay his tithing and conform to the law.

Here we find that the Lord says how this shall be done. It is not my right to take what I have that belongs to God and appropriate it as I please. God has not left that for me to say how it shall be done; it belongs to him. He speaks and works through his servants on the earth. He has told us just where that shall go. He says we shall give it to the Bishop; the Bishop is the one to receive that tithing. It is not my privilege to appropriate tithing just as I wish, or to think I will give so much here and there, and somewhere else. The Lord says just where that shall go. If given promiscuously we are not conforming to the law, and those that do this, simply become a law to themselves: they imagine they can do just a little better than those whom God has appointed. They put their judgment against the judgment of God Almighty, and become a law to themselves. We are not at liberty to do that; we may give those things that belong to ourselves to whom we please, but we should see that we put what belongs to God right where the law says it should go.

Then lest we might fail to comprehend the fact, as some have failed in this Reorganized Church, that the time had come to pay tithing,—I know a few who think they must not pay any tithing until the command comes from heaven to gather again, and I wonder how they would ever get the gospel preached to the nations and see a people prepared to gather if they did not send them the gospel. This is the means ordained by which the gospel should go to the nations of the earth,—I read section 64, Doctrine and Covenants. Here the Lord says this is a day of sacrifice and a day for the tithing of his people; and he says that from then until the coming of the Son of Man,—is a day of sacrifice and a

day for the tithing of his people; "and he that is tithed shall not be burned, saith the Lord." When Jesus Christ comes we are assured that it will be very tempestuous round about him; a fire shall devour before him, and the wicked shall be burned up with unquenchable fire. Lest we be found among the wicked we ought to live by every word of God. This law of tithing is a part of God's great economy that he has revealed for the salvation of man.

Let us now try ourselves by the revelations of God. Man can try himself by God's law if he will. In section forty-one of the Book of Covenants the Lord says: "He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple." Suppose I come into the church, obeying the law of adoption, and profess great love for God and pray wonderfully and loudly for the spread of the work, and get up and say, "I know it is the work of God; I have received the Holy Spirit as an evidence thereof;" and then this law of tithing is brought to me and it is shown that it is a part of God's gospel economy and binding upon all the people of God without exception—suppose I refuse to keep that portion of the law, what then? The Lord says that we shall live by every word that proceedeth from his mouth, and this came directly to us from God. Says one, "Well, do you not think that every one who receives the Holy Spirit will be saved in the celestial kingdom?" I think every one will so be saved who lives so that he retains the Spirit, but I question very seriously whether any man will retain the Spirit if he understands this part of the law and refuses to comply with it. I believe he will be among that class that Jesus speaks of when preaching as recorded in the seventh chapter of Matthew. He will come up and stand before him and say, "Lord, Lord, have I not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful things?" And Jesus Christ will say, "Depart from me, I never knew you," and he will be banished from his presence because he did not live according to his law. They of whom he spoke had received his Spirit; they had prophesied in his name, and I have sometimes thought that because we received some outward manifestation it was taken as evidence that we were the children of God and would be saved in the end. The man that does the will of God in all things, keeps his commandments and not only prays and gets up and bears his testimony, but goes to work to bring about the consummation of God's great work for the salvation of man, this is the evidence to me that he is in a saved condition. We must be very careful lest we be found among that class who prophesy and cast out devils, but fail to keep the commandments.

We call your attention to a revelation given to this church in 1861, just a short time after this church was organized, when its numbers were few; when all the brethren could be gathered together in a little house. The Lord said: "In order to place the church in a position to carry on the promulgation of the

gospel, and as a means of fulfilling the law [the law had already been given; I have pointed it out to you in the Book of Mormon, also in the Book of Doctrine and Covenants] the Twelve will take measures in connection with the Bishop, to execute the law of tithing; and let them before God see to it that the temporal means so obtained is truly used for the purposes of the church, and not as a weapon of power in the hands of one man for the oppression of others, or for the purposes of self-aggrandizement by anyone, be he whomsoever he may be. As I live, saith the Lord, in the manner ye execute this matter, so shall ye be judged in the day of judgment."

From this we learn that the Twelve and the Bishop are held responsible for the execution of this law; it became their duty, then, from that time on in this Reorganized Church, to teach, execute—put into operation—the law of tithing. Well there was quite a time that they did not seem to understand how to get at it; but it was not because they were not willing to do the will of God. There was hardly anybody to do it in those times; but they contributed and gave whatever they could, and some sacrificed all they had, and after awhile they began to understand it better, and so the Lord said in 1873 that the Bishop should appoint agents that they might help in the districts and large branches, that they might execute this law more fully; and so they began to understand it better, and the law then began to be taught; and the reason why this law has not been fully understood and taught among the Saints of God everywhere is because they did not know how to execute this matter at the start, but had to grow gradually into it. Things have to be understood and comprehended gradually; there are many here to-day who will not comprehend this law fully, as they might do hereafter, hence we have to prepare our minds; and I will confess to you that during the last three years I have received more light upon this than I ever did in all my life before; that is evidence to me that men do not understand it all at once. I was willing to understand, to receive light, but I did not comprehend it then as I do now: neither did I ever comprehend until three years ago as I now do concerning this passage: "Depart from me, I never knew you." Light dawned on my understanding, and I am just as well satisfied that that applies to members of this church who receive of the power of God and fail to keep his commandments, as I am that that book is before me; therefore we must not think strange if this portion of God's law is not comprehended in a moment. It was not the case with me; our minds have to be prepared when we start in the work as is the mind of a child. A child first learns its letters, then learns words, puts them together, and learns to read; and so it is in the work of God. I remember when I first came into this church; I was ordained a priest right away but did not know my duty. All there is in me that is good the gospel has wrought; I have nothing in the world to boast of at all; if I know anything it is because God has given me a degree of light.

When we come to view this matter we find that a decision is reached and the quorums have decided just how this shall be taught. And now we want to ask you the question, Do you want to be among that class who profess to love God but do not do his will? He says that such are not his disciples. I have read to you that God said that they who are tithed shall not be burned. Shall I read the other side now? It is so hard that sometimes I almost fear to read it. It is written in section 101, paragraph 2: "I, the Lord, stretched out the heavens and builded the earth as a very handy work; and all things therein are mine; and it is my purpose to provide for my Saints, for all things are mine; but must needs be done in mine own way; and behold, this is the way that I the Lord, have decreed to provide for my saints; that the poor shall be exalted, in that the rich are made low; for the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment."

That is very strong, isn't it? But I didn't make that—I am glad I didn't make that part of the law. I would be afraid to say that if I hadn't just read it. Here we see what God has provided, and the time is to come when God's law will eventually be carried out; and the Lord has given us these things that we may overcome our nature. It is all for our good. When a man gets a few thousand dollars or a hundred thousand dollars then it begins to look large and the more a man has the more he seems to want. It is harder for a man to give a few *thousand* dollars than it is to give a few *dollars* when he is only worth a few hundred. Our covetous nature is such that we love the things of this world. It is not the amount we give that God recognizes, it is the principle. These things that God has provided are everlasting, and these principles must be complied with to bring about the purpose for which they were established. Our covetous nature must be overcome and we must learn to impart of the things of this world as well as to pray. This is why the Lord said when that poor woman cast her mites into the treasury in his day that she did more than all those rich men; she had made a free offering and a sacrifice to God that he accepted; she had trusted in God before, he provided a way for her to make a living, she showed her implicit confidence in the promise of God and cast her all into the treasury. These rich men just cast in of their abundance and therefore Jesus said she did more than all of them, she had made a greater sacrifice than any of them. It is not because God cannot raise up and bring rich men into this church that this is being taught. If we had millions of money to-day to buy all the lands we wanted, that could not do the work that God is going to have done in earth among men. We must be brought up and educated to that condition so we will learn to live by the celestial law; if

we do not live according to that law, we cannot dwell in his presence; it is the spirit and manner in which we give it, and we want to be educated and brought up to that condition so we will learn to do the will of God in everything.

This is the reason why we are trying to teach the church and bring it into this condition. Says one, "I have given a good deal, and I have given a good part of my time and I rather think that ought to do." For twenty years I traveled and preached in the country and gave one third of my time to the ministry and the church. I was blessed and gathered up a little property and when this law of tithing began to be taught, I thought, "I have not only given a tenth but a third of my time." I got to studying over it; that was simply an offering of my own; I did not have to do that; I did that of my own free will; God accepted my offering and blessed me. I never went back on a thing I gave a person in the world; I never went back on what I promised in the world as far as I know, and I concluded I was under the law of tithing as well as anybody else. I was in debt. My wife was not in the church and she said she had no objection to my paying tithing but she thought I ought to wait until I got out of debt. She did not understand this law. I said, "This is the oldest debt I have and I believe I will go to work and do my duty," so we went right along paying our tithing. She has been paying her tithing although not in the church. She's going to be square when she comes in; and we have our debts all paid. She wrote me the other day that she had just put \$100 in the bank to pay the last debt we owe; and so you see that God blessed me in my efforts. I am foolish enough to think that God blesses me in everything I do, and I have no more sense than to go to him and ask him for everything I want. I am silly enough to believe actually and stand here and testify in the name of Jesus Christ that I believe God does that kind of work; I believe he will take cognizance of all we have, and his overruling hand will direct our course in life. It may not always go the way we think it ought, but it will go just right. And this is the reason I have said sometimes in testimony meeting that I never get discouraged. Why, I no more think of getting discouraged than I think of taking wings and

flying off to the moon. I don't care what comes, it must work for our good. Haven't we the promise of God that "all things shall work together for good to those that love him?" I believe I love God and for this reason I believe I can afford to trust him; I don't care whether it is sickness or health, I can afford to trust God and believe all things will come out right, and that is the principle I labor under. And you never hear me get up and say I have got a hard time in the world. Why, no. Jesus said, "My yoke is easy and my burden is light," and I believe he told the truth. It is not hard for a man to quit stealing, for a man to tell the truth, to deal honestly with his neighbor,—that is not hard. It gets hard when we don't do our duty and we try to serve God, the world, and the Devil, and ourselves, and then it is a burden and a task even to go to meeting—nearly anything then is hard work.

"Well," says one, "sometimes if we are faithful, the trials come." The trials may come to you and me as they did to Job; I do not know they will not come to me; I have sometimes thought that something akin to it had come. All I ask in this world is that God may give me strength to endure. I have confidence that all things will come out right in the end if we are faithful. I can afford to trust God and I am looking for the blessing when I get through. I have never felt that anything that was required of me was a great burden. I have had people around me with brickbats, and knives, and things like that, and I have thought, "If I had to give my life for this work, I could afford to do it. Or would I shrink from duty and responsibility and then afterwards get up and sing, 'Am I a soldier of the cross?'" I would not think there was much soldier there. We want to simply learn the law of God and then do his will, and when we learn to do this and put our trust in our heavenly Father, you will see a cheerful people in the world. Feeling that God will overrule all things for the best, and give us power and grace and strength as our day and trial may require according to his word, I am satisfied. No man who trusted him fully and implicitly has ever been disappointed.

That God may help us to comprehend his law and do his will in all things, is my prayer, in Jesus' name. Amen.

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, SEPTEMBER 30, 1893.

[Reported by A. Whitehouse; prepared by the speaker.]

SERMON BY ELDER J. R. LAMBERT,

DELIVERED AT

KEWANEE, ILLINOIS, JUNE 7, 1892.

Subject, FAITHFUL OBEDIENCE REQUIRED.

IN the second chapter of the Book of Revelation, and tenth verse, we have the following language: "Be thou faithful unto death, and I will give thee a crown of life."

Though there are but few present, I am not disposed to find fault. When we consider the short time for announcing this meeting together with the rain and mud, there is left no room for complaint. I trust our meeting will be of sufficient profit to us to at least pay for the effort made to come and hear. I will try and adapt my remarks to the Saints, while they may contain something suitable for those who are not yet in the faith.

The language of the text was spoken to one of the churches of the ancient Saints; and although having direct application to them, it is also applicable to the people of God to-day. It is often said, "We do not have that faith in God that we should have;" and we cannot have perfect faith unless we become obedient to the commandments of God. One reason of the weakness of our faith is, because we do not have sufficient knowledge of God. We need to learn from him and of him; and the only way to learn from God is to put ourselves in a proper *position* to receive light and knowledge from him. This is done by rendering an intelligent and complete obedience to the gospel.

There are two things in the text which we will notice; first, the injunction, "Be thou faithful unto death." We admire and commend faithfulness wherever we find it. The faithful dog and horse are commended and trusted, while those which are not faithful are not. Among ourselves, those who are known to be faithful in all the affairs of life are loved and trusted, while others are not. There are many things concerning which the judgment of God and men are very different; but so far as trusting, commending, and rewarding those who are faithful are concerned,

they are one. All, or nearly all, seem to admire faithfulness in others, even if they are unfaithful themselves. God loves and commends it in his servants and people, as the following Scriptures, and many others, prove: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods."—Matt. 24: 44-47.

The point is, that the Lord will commend and reward that servant who shall be found doing his will, faithfully and well at his coming.

The same important lesson is presented in the parable of the twenty-fifth chapter of Matthew, where the "kingdom of heaven" is likened unto "a man traveling into a far country, who called his own servants, and delivered unto them his goods." He gave to every one according to the ability he possessed; to one five talents, to another two, and to another one; so that when the lord returned, these talents might be given back to him with usury. When the lord returned he found that the man who had received five talents had gained other five; the one who had received two had gained other two. The lord addresses them in the following manner: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—Verse 21. See also verse 23. The man who had received but one talent hid it in the earth, and at the lord's coming presented it without any increase. The lord commanded that the talent should be taken from him and given to the one who had five, and that the "unprofitable

servant" be cast "into outer darkness."

Notice the principle upon which these men are rewarded. They had been *faithful* over a few things; and because of this faithfulness, they are made rulers over many things. And our faithfulness must be in Christ, for when we make covenant with God we agree to walk in Christ's footsteps, that is, take him for our example. And we must do the things which he has commanded that we may become fit subjects for the indwelling of the Holy Spirit. Christ is our "commander and leader." After being brought into this desirable condition of harmony with God, we are required to be truly faithful by walking in all the requirements of the gospel. In the gospel we have the first principles or fundamentals, and we must not neglect them. These fundamentals are enumerated by the author of the epistle to the Hebrews in the sixth chapter of his book. He mentions faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment. These are called by the inspired writer "the principles of the doctrine of Christ;" and we are taught by the Apostle John that we must abide in the doctrine of Christ in order that we may have "both the Father and the Son." (2 John, verse 9.) It is written, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11:6. By this principle we move along in life, and yet we are enabled to extricate ourselves from the things which bind and confine us to this world, and live every day for the things of a better. By it we can overcome the various hindrances we meet until we become strong in God, and in the power of his might.

We are required, too, to repent of all our sins, and to be baptized. This faith in God and in his Son Jesus Christ reaches every principle of truth, as found in the gospel, requiring us to believe and obey. It reaches to those grand principles of the resurrection of the dead and eternal judgment. Thus, if we do these things, we secure the Holy Spirit, and its fruits will be seen in our lives; and by walking in its light, we will draw nearer to "the everlasting kingdom of our Lord and Savior Jesus Christ," into which we shall finally be permitted to enter and abide.

God is the author of nature, it is true, and she presents to us many beautiful and useful lessons; but the gospel is greater and higher than all else, its grand purpose being to so change men and women as to make them new creatures in Christ. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

After a proper obedience to that gospel, life has a new meaning to us, and its purposes are changed. We are governed by a different and higher standard in all the ways of life. We do not seek to return injury for injury received, but having become the adopted children of God, we must walk in his ways. The gospel proposes to supplant all hatred with love: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, pray for them which

despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."—Matt. 5: 44, 45.

The Pharisees tempted Jesus, and sought to entrap him in his words. One of them who was a lawyer, once asked him this question: "Master, which is the great commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." How comprehensive and grand is the law of love as here laid down by the Great Teacher! That which is stronger than all else; that which is full of mercy and good-will, is to govern the children of God. Love to God, love to man; simple, but grand! "On these two commandments," said Jesus, "hang all the law and the prophets."

Let us view the matter from another standpoint. The precious promises that reach into that better world are only made to those who "overcome." We are not as trees and brutes, but have been endowed with intelligence, agency, and the ability to reason, for the use of which we become responsible to God. Our work is before us. How important it is that we do not neglect it. I can say that I have been trying to live right, have made some progress, but have not always overcome. A constant effort is needed upon our part, lest instead of overcoming, we ourselves shall be overcome; and we readily see the difference between the two conditions. The one who is constantly overcome by his besetting sins cannot retain the Christlike character, but will become weak, and will drift far away from God.

In order to give a proper emphasis to this point, let me call your attention to some of the promises as we find them in the opening chapters of the Book of Revelations:—

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

"He that overcometh shall not be hurt of the second death."

"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."

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron," etc.

Notice, we are to keep the works which God has ordained unto the end, and not works of our own. And it is clearly implied in this last scripture that no one will be trusted by the Almighty to rule over others until he has first learned to rule himself. When we have fully learned the lesson of overcoming we shall be prepared to rule others, according to God's will.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

"Him that overcometh will I make a pillar

in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

These passages are found in the second and third chapters, and we call your attention to one more found in the twenty-first chapter, seventh and eighth verses:—

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son. 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."

As Christ overcame, so must we overcome. And then, as he is with the Father in his throne, so we shall be with him in his throne. Did Christ ever give up in the midst of life's great trials? No, *never*: but we do, sometimes, and thus we lose ground that is harder for us to regain than it would have been for us to have been faithful at the first.

It may be asked, How long are we required to be faithful? The answer is, from the time that we learn God's will and make covenant with him through obedience to the gospel, until the victory is made complete, and the crown secured. The work is for life. "He that endureth to the end shall be saved;" "Be thou faithful unto death, and I will give thee a crown of life." "The race is not to the swift, nor the battle to the strong," except they endure to the end. No matter how much we may be tempted, we are required to resist. God is a reasonable being, and hence he only requires that which we are able to do, and that which will be for our good. Christ did not turn away from any necessary trial, but continued to overcome even unto death. We read that "in all things it behoved him to be made like unto his brethren;" that he "was in all points tempted like as we are, yet without sin." He was very faithful, and his triumph was a glorious one. "Through death," he was to destroy "him that had the power of death, that is, the devil." Appearing to John on Patmos, He says: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Rev. 1:18. Now we are taught by Paul, in Romans 8:14-17, that through the gospel we become "heirs of God, and joint heirs of Christ; if so be that we suffer with him, that we may be also glorified together." We must walk as he walked, and suffer, when necessary, as he suffered, in order to be made joint heirs with him to glory and eternal life. This is just and reasonable.

We have but little time left in which to consider the second part of the text; viz., "I will give thee a crown of life." This crown evidently represents the great reward which God will bestow upon all the faithful, "in that

day." In 2 Timothy 4:7, 8, we have it very plainly expressed by the Apostle Paul: "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."

God is loving and kind. He commands that we may be prepared, and he promises that we may have a bright hope upon which we can safely rely. "I have kept the faith," said Paul, and because of this he knew that there was a crown of righteousness awaiting him, and that this same crown would be given to all who "love his appearing." Those who love his appearing will make preparation to meet him, that they may "see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Faithfulness is the condition which enables us to enter into rest, that glorious rest which remains "for the people of God."

If time would permit I would like to show you how we receive a foretaste of the promised reward in this life; a still greater degree in the intermediate state, and a *fullness* in the resurrection. We do not have to wait till we pass over the river of death—much less till the resurrection—without knowing anything of the character of the promised reward. The Ephesian Saints, after hearing the gospel of their salvation, trusted in Christ. And after their belief they were sealed with the Holy Spirit of promise, "which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory."—Eph. 1:13, 14.

I believe that the faithful have an ever-present claim upon God for the Holy Spirit, though any great degree of its light and power seems to remain but for a little season, at a time, when we are left to feel keenly our own weakness, and learn to depend upon God. But these little seasons of enjoyment of light and power with God, saying nothing of the more constant blessings which we are too apt to overlook and undervalue, more than compensate for all our hours of darkness and struggle. This being true what will it be in the world to come when we are permitted to enjoy a fullness? The conditions there will be glorious! God will make all things new, the Saints with new and immortal bodies, standing upon a new and glorified earth: "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."—Rev. 21:4. God will be with his people, and his people will be with him. A new order of things will be introduced. The meek shall inherit the earth, "delight themselves in the abundance of peace," "and dwell therein forever." We can safely trust in all his promises, but we must obey his commands in order to be worthy of them. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

[Reported for the HERALD by Belle B. Robinson.]

SERMON BY ELDER R. M. ELVIN,

DELIVERED AT

THE GENERAL CHURCH REUNION, LOGAN, IOWA, OCTOBER 1, 1892,

Subject, THE GOSPEL UNCHANGEABLE.

IN the testimony of the Gospel as given by St. Mark in his sixteenth chapter, in the great commission to preach the gospel, he states to his disciples, "Go ye into all the world and preach the gospel to every creature." We are here trying to fulfill in spirit that which we find here in letter; and while we do not claim this as our authority for preaching, we believe the truth therein stated to these men who were to go and represent the work that Christ had inaugurated at that time; that the same gospel with the same power resulting to humanity, that the same salvation, is now intrusted to our care to present to those who are in need of divine help; and our labors among the people are that they may come to a better understanding of what their duties are, and what they may expect in the gospel.

It is true that at the present time in the world there is quite a variety of interpretations given to men who are seeking to know the right way of the Lord, and some of those who are quite inquisitive in trying to obtain the right answer, who have not been satisfied with the answer or definition given by one class of teachers, have compared that which they have received from one with that that they have received from another, and per consequence of this disagreement in that which was told them by these two parties, each claiming equal authority as teachers of the divine word, the inquirer has turned away and in many cases has become skeptical, and some have gone into what is called infidelity, believing that religion is but a scheme in which the few are benefited at the expense of the many.

If possible, we would like to have the light dawn upon the mind that the gospel of Jesus Christ is divine; that its source is God; that its working powers are operating for the redemption of man and, as a consequence, restoring man to the presence of his Father. This covers the entire scheme; but to-night

we can only call your attention to a few thoughts which will be amplified during this series of meetings.

In the first place, friends, unless we teach aright our teachings will be in vain; all men concede this, that unless we are found in harmony with that which the Master taught we do not represent him, but misrepresent him. If his ambassadors as chosen went out and taught as he taught, they properly represented the doctrine he represented; and the doctrine he presented to the people was not his own but he received it from his Father, thus proving directly that the gospel is God's gift to man, and that Jesus Christ came to the earth on his great mission that he might do his Father's will and become a propitiation for sin, take away the barrier, and restore his brethren to the presence of their Father. As early as the time when the apostle was preaching, he discovered that some of the teachers had already begun to pervert the gospel; that they were changing, taking from, and introducing matter that was not necessary as the duty of man that he might please his Father; and in consequence of this he makes a very plain statement, which you will find recorded in the first chapter of Galatians, wherein he instructs those of Galatia that they should know concerning the doctrine, for he, Paul, was distressed because some had turned away from the grace of Christ unto another gospel, "which" says he, "is not another; but there be some that trouble you, and would pervert the gospel of Christ." He had discovered the attempt at a perversion of the gospel; and, be it understood, that it must have been those who held or claimed to believe the gospel who were perverting the gospel; they were the ones against whom came the admonition; those who had been taught. There is an attempt made to protect them against whatever of evil influence should follow by reason of their accepting a perversion of the gospel.

Now Paul lays down a very simple rule, and if followed out I do not see how it will be possible that an individual with the open Bible in his hand may be mistaken as to what should be taught, for he says of those individuals, that if they preach or teach not according to that which we have taught or preached they are to be condemned, accursed. And he makes it very strong; he says: "Though we, or an angel from heaven, preach any other gospel than that which we have preached unto you, let him be accursed." Do not receive that which is presented to you, even if it should be presented by an angel from heaven, if he should come and preach contrary to that which Paul and his associate ministers had preached, and should he attempt to have the people step away from that which they had formerly been instructed in, and should add to or take from that form of doctrine, those principles that constitute the doctrine of Christ, changing them in the least; that these individuals should not be received, but should be condemned; their teachings should be set aside; they should not be received as the true ambassadors of the Lord Jesus Christ. Paul is one witness.

Turning to the Second Epistle of St. John, we learn that he, moved by the same Spirit, is in exact harmony with that which prompted the Apostle Paul. He admonishes the church when he writes to it that they should beware of the spirits that were abroad in the world, and then he tells them that if any man should come unto them and "bring not this doctrine, receive him not into your house, neither bid him God speed;" and the reason that he thus enjoins upon the church that they should thus refuse to accept and follow the doctrines of those who should come and not teach in harmony with that which had been taught was, that if they are following in that doctrine, they have both the Father and the Son; and the witness of God and the witness of Christ is the ministration of the Holy Spirit, that makes alive the word, and bears testimony to the individual that the word is Spirit and it is life; it is God's truth; and in the absence of the ministration of the Holy Spirit, the letter is dead, and it killeth, and there is no source of spiritual life in it. God has protected his own word in sending it to the earth. He has provided that wherever that word is preached in its truth, wherever that word is preached by his divine authority, he will bear evidence of the truthfulness of that word by sending his Holy Spirit; and thus the statement of the Son of God is that the individual thus receiving the Father and the Son has the promise that they will come and sup with that disciple; he shall have communion, he shall have communication; he shall have divine knowledge as to the correctness and truthfulness of the doctrine as it is presented and received by him.

After the Master went away and his disciples had fallen asleep, we find that this corruption of the doctrine that had already manifested itself during the lifetime of this special witness of the truth, that it became more widely spread, and the church fell into darkness, and ultimately into division; and

into the consequence of that darkness and these divisions. And, by the way, the church was admonished of these divisions; the Apostle Paul had said to them, "Mark them which cause divisions." Division is not the source of Spirit-communication from heaven; it may be spirit-communication from beneath, but Spirit-communication that comes from on high unifies, enlightens; makes the disciples one wherever they are found; makes them one, no matter in what language or in what part of the globe they learn that truth; and for that reason the apostle admonishes the church in his day that they should mark those who cause divisions. Divisions have come; they have multiplied, until man at the present time is beset upon every hand with individuals who come with the Bible, and as they come they present their ideas, their opinion of what is necessary and what is non-essential.

I was talking with a man this morning on the train. He was reciting how an individual came to Alexander Campbell and began to tell him what he thought of religion. He said: "You teach so and so," and Mr. Campbell said, "No, we do not; it is not in the Bible;" and he repeated quite a number of things that might be called theology of the present time, but not scriptural teachings, and in each case Mr. Campbell stated that it was not so taught in the Bible; such teachings were not found there. It was possible that others who were teaching differently from Mr. Campbell might have taught that, or something like it, and this individual had learned of it, and had accused every other teacher of teaching the same thing. Finally this man says to Mr. Campbell, "How about apostles and prophets being in the church at the present time? the New Testament certainly teaches that?" Mr. Campbell answered: "There is no room for them." As every other interrogation had been presented to him he had stated that it was not taught in the Bible, but when he came to present to him a principle of the organic body of Christ that was found in the times of Christ,—apostles and prophets in the church—and inquired why Mr. Campbell was not now teaching that, his answer was, "There is no room for them." No room in the Church of Christ for that which God hath given a place there? Who has narrowed down the foundation planks of God's gift to man and made it so circumscribed in its character that the very organic form, that given to man by which he might be perfected and brought back in the presence of his Creator, that there was no room found in the church for these principles? Let those who are interested, and are troubled, and are responsible for such an answer, settle that with themselves, and with their Bible, and with those who may make inquiry of them; but for the church that is represented from this stand, let us say to you, that it is one of the strong reasons why we should call upon the people of this present time that they should open their Bibles, and if they discover that the God of heaven has set in the church certain officers, and educated these as apostles and prophets, that the church today is large enough to entertain and retain

that which God has placed therein; and we do not believe it is man's province that he shall decide that what God has placed there he can dispense with.

In this thought of preaching the gospel, there are several important reasons why we should be engaged in it; and let me first say to you that my understanding of the Latter Day Saints preaching the gospel is this; that they are under divine appointment, and held responsible by the Almighty that in their preaching they shall not go beyond the commission that Jesus Christ gave; nor shall they hesitate nor falter in presenting to humanity any commandment or principle that God has given to the church. They are equally responsible that they shall teach the whole truth, and keep back no part. Another thought; in our understanding of this preaching of the gospel that humanity stands to-night in need of, the same means of redemption are necessary now that it stood in need of when the Savior was the teacher, or when his disciples were the teachers. Humanity to-day is in need of the same means of grace to help them up into light as those people away back in the days of Christ.

Some one might suggest to me that the world is much more enlightened now than it was then, and that they have a better understanding generally speaking; that they are in a higher state of civilization, and are better prepared and do not need the same simplicity and fundamental principles as was taught then; and while you may think this, if you have not already given utterance thereto, let me first suggest to you to consider very calmly and prayerfully a statement that I find in divine writ, and that is this: "The things of God knoweth no man, but the Spirit of God." I will admit that so far as humanity is concerned, in what is called education the race to-day may stand almost on the pinnacle of the mountains of intelligence, and that they may have powers by which they may discover the canals on Mars, and it may be that they are capable of seeing the four colored suns that float around some of the vast globes in the heavens; they may be able to weigh the worlds in the balance, they may be capable of analyzing all that this world is composed of, they may be able to discover the entire composition that goes to make up this organization that is before you, except the spirit that is within; but there is no power by which man has ever been capable of analyzing the spiritual force that is in the intellectual man; and notwithstanding his successful achievements in the research for knowledge and spreading it abroad, the word of God is as true to-night as when the race was steeped in the deepest darkness and ignorance. Man by his wisdom knows not God, but there is a necessity that he shall know him; the word itself makes that very plain. Turn to the seventeenth chapter of John's Gospel and the third verse, and there we read: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Right there is the utterance of the Son of God, presenting to the race the grand fundamental truth that it is eternal life for humanity to know the Father and the Son, and standing right in

our pathway is that quotation that man by his wisdom knoweth not God, and we stop.

There is no necessity for me to appeal to my brethren, or to the world at large, and ask them with this statement before us, "How shall I know God? how shall I surmount the difficulty that lies in the way that I may inherit eternal life, the consummation of the gospel preached to man? How may I attain to that highest and grandest gift that God proposes to bestow upon me, the gift of eternal life, when I read that to know him is eternal life, and that man by his own wisdom knoweth not God?" If appealing to these my brethren in a religious sense and not in the sense of their worldly wisdom, they will answer me at once in harmony with that which is written; that I may know the Father, I may know the Son, in the manner and by the means that God hath appointed; and at once when they tell me that God has appointed means and the manner in which I may become acquainted with the Father, I inquire, What are the means? and each one of these my brethren would ask me to turn to the twelfth chapter of First Corinthians and reading the third verse I would there discover this: "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." And I am led to this conclusion, that if by the possession of the gift of the Holy Ghost I am capable of learning the fact that Jesus is the Christ, the corner stone of the temple of the living God into which we as lively stones may be placed through the gift of God's appointment, I at once make inquiry as to how that is, and the answer must come to me that it is by the means of the gospel. Then it is very necessary that the gospel shall be preached.

I now ask you to think if all the varied forms of presentation that are in the world to-day could bring about this same result? How could they bring unity and not division? If they could unite in the truth, that unity would crystallize into one body and into the observance of every ordinance by which we are the body of Christ; It would wipe out the lines of demarkation, and instead of men being called denominational names they would be called by the name of the Son of God; they would stand as the children of the living God; they would have that unity of spirit by which in every land and in every clime they would be able to meet a brother and a friend; yea, more than that, no matter if they were not able to communicate by their language one with the other, they would possess that Spirit in such degree that there would be a unity of spirit, even if they could not communicate by their natural gifts.

But instead of that, we have organizations springing up and increasing all over the broad earth. Now I ask that you turn to the Old Testament and in the thirty-first chapter of Jeremiah beginning with the thirty-first verse we learn that there is a time coming in which the God of heaven is to make a new covenant, and when that new covenant is made with man it is to be written in his heart, it is to be placed within his inward parts; he is to become conscious of that truth outside and independent of the powers of man

to demonstrate to his fellow man the truthfulness of any principle of science or education; there shall be back of the instructions that shall come in conforming with the new covenant such an influence that it will take the truths thereof and put them into the very heart of the disciple that will receive it, and that disciple that has it thus enstamped within his very soul by that peculiar power that God shall bring to bear upon him, shall be made alive in that covenant and shall have that truth in his heart; and from the abundance of the heart the mouth will speak, and on those lips will be found the testimony that God is true and that Jesus Christ is the Savior of that individual.

I turn to Matthew, chapter twenty-four, and in the fourteenth verse I find that the Son of God in answering his disciples when they had come to him privately and had inquired of him for certain signs of very momentous occurrences that should come to man, stated that one of the signs of the last days would be that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come;" the end of wickedness, the end of the perverting of truth, when the darkness shall be lifted from the earth and the light of God shall spread over the entire earth as the waters cover the channel of the great deep; that is when this gospel has been preached as a witness.

Now if that gospel in its purity, with all its power, with all its quickening influences, with all its communications and gifts that were in the time of Christ and the apostles, had been preached right along day after day, year after year, from the time it was established by Christ and his compeers up to the present time, then there would be no place for the Latter Day Saints; they would have no mission here in the earth, for there would not be a necessity for their standing before the people; there would not be a place that they could occupy among their brethren, for that work would already be accomplished by others who are zealously engaged in that which they believe to be God's service. But by reason of the gospel being perverted, the Latter Day Saint steps upon the platform, opens his Bible, and begins to preach the gospel just as it was preached in the times of Christ and the apostles. And some tell us it is something new. In one sense they are correct, because it is new to them; they have not heard it before in that manner; it is new to them because they have not been so instructed by their teachers,—for this reason it is new to them; but it is not new to God; it is not new to the Bible; it should not be new to those who are daily engaged in searching the Scriptures with the idea that in them they shall find the truth and that the truth shall make them free. It should not be new to them, but it should be to them the everlasting gospel; it should be to them the power of God unto salvation that takes away the scales from the eyes, and by a higher power than that which man possesses. It takes the man out of the darkness, out of the miry clay of sectism, and places his feet solidly upon the rock of eternal truth which

testifies of both the Father and the Son and brings to that individual that Spirit by which Jesus promised that if he be lifted up from the earth he would draw all men unto him, because God would confirm the truth to each disciple; for it is God's business, not man's, to confirm to each disciple his inheritance in the gospel; and that inheritance is the gift of the Holy Spirit, and that is that which accompanies the preaching of the gospel.

We have one more quotation that we ask you to consider; that is the one found in the book of Revelation, very frequently quoted by Latter Day Saints; and if you will please note, perhaps the majority of the speakers may have reference to it before we leave the camp grounds: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him," etc. The glory that man owes his Father in heaven is that he should do as his great exemplar did; that is, do the Father's will. Christ declared, "I came not to do mine own will, but the will of him that sent me." If I am in harmony with that which Christ presented, I shall be found doing the works that Christ was doing; that is, I shall be found doing the Father's will; and when I shall do the Father's will, I shall then be doing what Jesus Christ did; and that which resulted to him will result to me because that God is "no respecter of persons," and whosoever shall work righteousness shall be "accepted with him."

Now the Savior taught while he was here, —and we teach likewise,—that whosoever would do the Father's will should know for himself that the doctrine was true. Let me make this so plain that we cannot misunderstand it. Mr. Brown in the congregation is not a member of the Church of Latter Day Saints. This gentleman is desirous to know the truth. We take the Bible in our hands and we commence preaching to him concerning that which we believe to be the doctrine, taking it step by step, and successively presenting one principle upon another from the simple question of faith in God until he shall come to where works at his hands are required; and when this individual is thus taught and is ready to comply with each instruction given him, we then make the statement to him very plainly that this is the doctrine of the Father and that we are but the messengers who bring that report to him. If he will do as this doctrine enjoins upon him, he shall know for himself whether we are teaching the truth, or whether we are teaching of our own volition, or on our own authority. The man puts the matter to a test. I did so when the doctrine was preached to me. It attracted my attention, and believing what was testified to me, I discovered no way by which I was able to learn whether they had told me the truth or told me an untruth unless I should go and demonstrate for myself by doing the works that they had pointed out and thus learning that these works would bring about a certain result. I went, and going down into the waters of bap-

tism, I came out with no satisfaction, and also upon receiving the imposition of the hands of the elders was disappointed, in a certain sense, as to the result, because I supposed that right there and then my intellect would be so convinced and enlightened that I should be enabled to know all about the gospel, and know both the Father and the Son; and when I did not receive it I was in a quandary; I did not know how or what to do.

But, one thing that had been taught to me from my childhood, was prayer. In the trial and darkness that came after this laying on of hands, I prayed earnestly, and, perhaps some week or ten days afterwards, when in the congregation of Latter Day Saints, that which we call the Holy Spirit came and rested upon me. A brother arose and spoke. I understood very well what he was saying: he was a very plain spoken man, calm in his disposition; and turning around and pointing directly to me, he gave me instruction in the gift of tongues. Though not knowing what he said, I felt that which I never felt before; and when he sat down another rising said he would give the interpretation, and turning directly and pointing to me he began to talk as I understood him, and there came a double force of that feeling that I was a stranger to, like fire shut up in my bones, and I desired to cry out in the joy of my soul because I discovered something I had not experienced before. I soon learned that this was the overshadowing power of that Holy Spirit, and by that Spirit I was capable of understanding that there was light, there was truth, there was power; there was glory in the word of God that had been preached and presented to these individuals, and thus I received a witness. That witness not only came then, but it came from time to time. It has taken truths that no human being had any knowledge of, no one but God and myself, and these truths have been made apparent and spoken in public.

I thus learn that in the preaching of the gospel it is just as Paul expressed it when writing to the Romans, "It is the power of God unto salvation." "As it is written, the just shall live by faith;" not by the faith that they receive first, but from time to time, from hour to hour, as the occasion demands that that faith may come to them. It is a living, moving principle that, when received into the heart, though clouds may lower and darkness completely surround the path, when human power is unable to help us and extricate us from the seeming destruction and darkness and death, by going to God in the influence and by the Spirit of that faith that

is begotten of the gospel,—which faith is the foundation principle of the gospel, the God of heaven breaks away the clouds and his Spirit whispers peace to the individual, even in the hour of darkness, in sickness, and in death. It is that which will take away the sting of death, that which will make the trials through which they pass sweet, and will take away the sharpness and thorns of the crown that we have to bear. It is that which will make the pathway of life smooth, so that the words of Christ are true: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." His yoke is easy and his burden is light when the Spirit attends, but in the absence of the Spirit, then the yoke will gall, then the burden will become too heavy for us to endure; then we will seek for some avenue of escape that we may lay down the load and refuse to longer discharge our duties. But with the Spirit the heavy burdens become light, darkness and clouds have their silver lining, and the preaching of the gospel brings satisfaction and peace.

I appeal to each member of the church here to-night if this is not true, no matter whether he came into the church yesterday, or whether like this aged brother who testified that he had for more than fifty years been made glad and rejoiced. I could not help noticing him to-day as he stood and told how glad he was in the gospel; and as that Spirit of gladness came over him I discovered that it vibrated through his whole frame; he felt it in his whole being, the joy in which he gave the trembling utterance to you to-day that he was glad he was here in the gospel.

Now I appeal to all, whether young or aged in this warfare, Did you ever hear a gospel sermon preached, no matter how weak, if the Spirit of God attended it, but what it made you rejoice? It made you glad; it was that power which came and bore witness, even in the weakness of that means which was used in the presentation, that back of that, outside of the weakness that humanity is heir to, you recognized the power in the preaching of the word that gave a satisfaction to your soul that nothing else could give. Thus in the simple breathings of the child who confesses his God, or in the words of the aged one that come broken and feeble to us, we recognize that Spirit of peace, that Spirit of power that attends the preaching of the word. I thank you kindly for the attention given, and trust that you may recognize that in the preaching of the gospel is the hope of eternal life pledged by the Father, to whose will give ear and render obedience.

SUPPLEMENT TO THE SAINTS' HERALD.

LAMONI, IOWA, OCTOBER 14, 1893.

[Reported for the HERALD by Belle B. Robinson.]

SERMON BY ELDER JOSEPH LUFF,

DELIVERED AT

THE GENERAL CONFERENCE, LAMONI, IOWA, APRIL 11, 1893.

Subject, **THE LAW OF GOD THE ONLY RULE IN CHURCH GOVERNMENT.**

FROM the twenty-eighth chapter of the second book of Chronicles, I select the twenty-third verse: "For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him and of all Israel." Also 1 Corinthians 10: 11, 12: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall."

This same apostle when writing to the Galatians, and contrasting the law of the Spirit of life in Christ Jesus with the law of sin and death, tried to impress upon those to whom the letter was addressed the thought that a mistake was being made by a great many of them, in supposing that they could by the help of the law of Moses better a condition that had been brought into existence through the operation of the law of Christ, and after counseling for some length of time, he uses these significant words, which will be found in the third verse of the third chapter of that letter: "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" It is my opinion that before using this language, or writing thus, the apostle had carefully considered and studied the situation in which people were found, and that inspiration was given him in measure sufficient to enable him to express not only his feeling, but the feeling of Him who had commissioned him in regard to the matter.

There remains as much of truth and wisdom in the thought therein embodied to-day as at any time in the past. And to-night I do not make selection of any of these particular portions of Scripture with a view to applying them directly as their writers intended they should be applied, but with a view, simply, of extracting

from them an idea which may be wisely applied under circumstances that confront us. The grand thought I gather from the passage of Scripture I have quoted from Paul's letter to the Galatians is, that a man makes a mistake when he undertakes to improve upon God's work, by bringing human influence to modify it, or in any sense as a substitute for it; that sooner or later the mistake he has made will be discovered by him; but if at the outset the mistake is discernible by others and he is willing to be counseled with reference to it, he may be saved from such evil consequences as it may possibly entail upon him were the advice not given.

Now to reach the thought I have in mind as directly as possible, I will state that in my opinion no cause can be permanently advantaged by any attempt on the part of its would-be supporters to bolster up its mistakes or to defend its weaknesses. I take it for granted that God has more respect for an honest man outside of any church than for a coward or a hypocrite within one; and I apprehend after stating this, that you will admit that I am pledged further to the belief that he who in the Church of Christ claims, by right of the position assigned him of God, the right to understand not only the importance of his calling, but the privilege of taking, within his survey the entire range of territory over which his authority is to extend, will come under the head of a coward if, in order to avoid the kind of criticism his faithful conduct might invite, he shirks duties that are plainly and distinctly incumbent upon him. And I further make the statement that when a minister obtains sanction of the body to represent it, he takes with him the understanding that its confidence is reposed in him and its confidence is also reposed in God, that provided the individual shall keep himself within the line of the law ordained for his regulation, God will confer upon him the essential power or equipment unto the discharge

of every duty that is attached to the office that he has entered upon.

Going forth with this understanding, and also with the law as contained in the Bible, the Book of Mormon, and the Book of Doctrine and Covenants in my hand as placed there by the church, I have been confronted on various occasions with statements made upon the authority of men, as I understood it, especially in the Western country; for you know when I was but a baby in the church—not three years old in the church—I was sent to Utah on a mission. In order to make myself safe, I accepted on those occasions the advice given me before I started, to use that statement contained in Isaiah's prediction: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." And when some of the people in the Valleys came to me with, "I know all about it, for I heard Joseph say it in Nauvoo," I have invariably turned to them and said, "I have the utmost respect for Joseph while in the line of duty, but I lift my hat to no man as a minister, as expressive of my respect for him in the assumption of any position that involves a departure from the law." Was I right or wrong in that?

A man on one occasion met me in the streets of Salt Lake City, and after starting a dialogue, gathered quite a little crowd around us on the streets, and finally made the announcement before me that certain things he had stated must be observed by me without any question on my part. I turned to him and said: "Sir, do you pretend that you would have this people to believe that God has endowed you with brains to do my thinking?" "No," he said, "but he has given me his Spirit." "Then, sir," said I, "would you have this people believe that God gave you his Spirit to regulate my course?" "Yes, sir," he said. "Then, sir," I said, "you will please hand your Spirit back to him, with my compliments, and tell him if he does not know my residence, that I am living on Second South Street, back of the Josephite church, and I can be found there at any time he wants me."

Now some of you would indorse that position, but if I were to maintain that attitude in the presence of some other men than the ones who were in my presence at that particular time, I question whether I would receive so ready indorsement. That which that man was trying to impress upon me convinced me by its very character when announced that it was a departure from the standards furnished of heaven.

On another occasion I went into the city

of Provo, in Utah, and I was informed that the Methodist minister there was willing that any of our ministers should occupy his church. I hied me away to his house and told him my business, asking permission to use the house. He began at once to tell me how willing he was that I should occupy it upon certain conditions, and he said the conditions are these: "That you shall as freely as you desire attack the evils of Brighamism, as you term it, but you shall refrain from the advocacy of any of those peculiar principles that are antagonistic to what is understood to be evangelical Christianity." He went on to mention some of the details under this head, and after he had gotten through, I turned to him and said: "Brother, if you will permit me to translate that into English, it reads like this to me: 'You are permitted to attack evil and corruption, or sin, not because it is evil, or corrupt, or sinful but because it happens to be located in the Brighamite Church; but if you find evil as such, corruption as such, sin as such anywhere else, especially in evangelical churches, you must not open your mouth about it; you must pass over that.' Now, sir," said I, "you will understand from me that you are at liberty to shoot the bolt on the door of your church and keep it fast until the day of judgment. I would not enter on such conditions." And when he found that I thought more of my liberty as a man—that it was larger in my estimation than his house—he said: "O Brother Luff, I wouldn't offend you in any way. I prefer that you use the house and I will trust you in the exercise of your own idea of what is proper." So I went in a free man.

Now the thought that I have in mind in mentioning this is, that the business of the minister for Jesus Christ is to antagonize wrong, be it found under the crown of a king or within the hut of a beggar; whether it be found in churches opposed to his theory, or whether it be found right within the very society he himself represents. Sin as sin should be antagonized and wrong as wrong should be denounced, regardless of its whereabouts or its peculiar surroundings, or what kind of an indorsement it meets at the hands of the populace. I know that in times past when I have expressed myself thus liberally, I have at once created the suspicion within the minds of some that Brother Luff was on the high road to apostasy, and it may be that he is, God only knows; but let it be distinctly understood, that so long as there shall be found resident in this Bible representation of the character of Jesus Christ that which is grand and admirable, so long I propose to worship

him; and wherever and whenever I shall make the discovery, either within myself or others, or in theories or philosophies existing in the world, that which appeals to my understanding as being at variance with or in contrast with the Spirit, the genius, the character as revealed in the Son of God, I shall feel myself at liberty to say that I do not approve of it.

I heard Apostle John Henry Smith, about eighteen months ago, in the church house at Provo, make a statement that to me was significant. He said, first: "Many of you [addressing his associates in gospel work there] have supposed that our work in foreign nations was about at an end. My opinion is that it has scarcely begun." He said, "An immense barrier has been erected between our missionaries and those fields of labor, but thank God that barrier has been removed." Now, mark you, an apostle made a statement of this kind, and evidently referred to polygamy, from the simple fact that in connection with it he made a defense of the President of the church for writing and publishing the Manifesto claiming polygamy to be a thing of the past. He added these words: "The fact is, brethren, we have been drifting step by step backward toward that condition of existence which has, so to speak, tied the hands of God Almighty and prevented him from accomplishing his declared purpose through us." Now I could not have told it better if I had tried for a month to prepare a sentence; and I naturally enough, in my mind, when revolving it, asked where was the first step taken in drifting backward; and I was necessarily forced as a result of my thought to locate it, not in Utah, not at Winter Quarters, but back of that period, perhaps a little farther back than some who are here to-night would be willing to locate it, but where my honest conviction forced me to locate it. And when I denounced it out there as being a sin, I was instantly antagonized by certain statements that I was not prepared to deny, not having the evidence right at my command; but it impressed me with the thought that all the defense a great many of them seemed to desire or feel any necessity for, was some word that a certain man had happened to say, that man being Joseph the Seer.

I turned to these individuals and made a statement to this effect, that, "If what you say be true, it does not alter my position in regard to the question;" and one man, calling out to me in public, said: "Brother Luff, I ask you as a representative of the Reorganized Church to answer me the question: Did or did not Joseph Smith practice polygamy?" I rose up so that I might appear just as large as pos-

sible for me to look, under those circumstances, and said to him, "Sir, I do not know." "Well, sir," he said, "I know he did." I said, "Sir, I am sorry to hear you make the statement, for I had a better opinion of the man. The question is not, however, whether that man practiced it or did not practice it, but what is the attitude of God as revealed through the law in regard to it. If he spoke not nor acted in accordance with the law, it was because there was no light in him." That is the answer I made to him, and, "Sir," I said, "if your statement be true, he has gone to the judgment seat of the Almighty to reap the condemnation that he deserved for breaking both the law of God and of man." Did I do wrong in that? Did I misrepresent the Reorganization in the answer I gave? If I did, I have failed to understand the position of the Reorganization.

Now again; some individuals have come to me—they did there, and some of them did in the neighborhood where I was residing at a certain time—and asked me very carefully, very earnestly, to join the Masonic order; and when I said I had no use whatever for it, that the gospel of Jesus Christ was a circle sufficiently large to comprehend all my moral and spiritual as well as physical necessities, and provide for them, one of the brethren of the church stepped up and said, "Do you know, Brother Luff, that Brother Joseph was a Mason, that Brother Hyrum was a Mason?" I said, "Sir, I do not know, but I have been credibly informed that such was the case." They assured me that it was a fact, and I made answer to the individual, that if the thing was right in itself, it would not be injured nor benefited by his association with it; if it was wrong the fact of his putting his hand in it would not sanctify the wrong and make it right, and I apprehended that his spirit would be corrupted just in the same proportion as any other man's nature or spirit would be corrupted by association with anything that would not be right or proper.

Now I take the records and read; for instance, I take the *Millennial Star* and in it I read that at a certain time the corner stones of that great temple were laid, and I read considerable there in regard to display of a military character, etc. And when I was in the West a Mr. Carter came up to me and put one of those photographs in my hand, as a present, in which the Seer was pictured in the military uniform it was supposed he had worn. I turned to the *Times and Seasons*, and in reading through it I found at the head of the editorial column in a number of its issues, "JOSEPH SMITH FOR PRESIDENT OF

the UNITED STATES, and SIDNEY RIGDON for VICE PRESIDENT," and as I read these things and thought of the calling of these men, do you know that the cold chills ran down my back and I wished to God they were not there! "Why," said some one, "do you mean to say it was not their legitimate right to move in these circles?" I make the statement that if you put me on the common level with him or any other man as a citizen of the United States, there is no wrong in my aspiring to any place within the gift of the nation; but if you ask me to open the Book of Doctrine and Covenants and to represent its spirit to the world, as a minister for Christ, I must, if obedient, lay down many human aspirations and surrender much ambition as a citizen. I must represent a spiritual philosophy. My weapons are no longer to be carnal. I must teach (and my practice must be consistent) that God will fight your battles. I must stand in Christ's stead and decline the symbols of human slaughter and teach the conquest of the Spirit. Such was the calling of these men. When I begin to number my soldiers as did David, I shall expect to offend heaven; and when I aspire after worldly honor, I shall expect to proportionately lose my spiritual prestige and my hold upon God.

Just where these movements occurred in the church, I locate the initial steps that led the minds of men away from the simple trust in God upon which their success depended. A decline in spiritual power was but a natural consequence. The line of march away from right was first toward the world, next the flesh, and then the Devil, as it finally developed in Utah.

I do not say that these people entered secret orders merely to gratify selfish whims; I am prepared to grant that they hoped thereby to secure prestige for the church, both in attracting certain classes to them and in protecting the ministry abroad. I believe that by means of a military organization they hoped to make the church carry the semblance of independence and self-protection—a readiness to resent attacks from without. I grant that these men did not expect to be made chief magistrates of the nation; but, men were sent out to support this idea—men whom God had called to the ministry of the Spirit of life. It was, perhaps, an effort to secure recognition and to obtain agreements and concessions from other candidates in favor of the church. In short, these were but tactics employed, as men of the world would do, in the hope of bringing benefit to the object of their chief interest—the church. They said: "Masonry helps the Gentiles: the militia protects other cities

and people: political aspiration gives prominence to other men and secures for them national recognition, and why may we not employ them?"

The fact is, they knew these were the gods of the world that had persecuted them; but to put it in strictly Bible language, as my text has it: They sacrificed unto the gods of Damascus, which smote them: and they said, Because the gods of the kings of Syria help them, therefore will we sacrifice to them, that they may help us; but it was the ruin of them and of all Israel.

I believe that human hands were "put forth to steady the ark"—that that which was "begun in the Spirit" was being supported "by the flesh." I do not believe that the spirituality of the church was heightened or purified thereby. I believe these things occurred "for ensamples and are written for our admonition," therefore, "Let him that thinketh he standeth take heed lest he fall."

He who thinks that these things were blessed of God to the sanctification of the church, may so state. He who thinks that heaven drew nearer and the sermons of those affected became more divinely humble and beautiful thereafter, and that these things had nothing to do with the after-developments at Nauvoo and elsewhere, may with free conscience so proclaim; but while I cheerfully extend this right to him, I must forever decline being concluded in his judgment. I must also be left to apply the lesson I learn from the sequel of these things to the conditions that confront me. With all the reverence that I feel for the age and experience of others, I alone must stand at last for myself, unless you can produce one to testify and convince me that that man's conscience will either condemn or liberate me at the judgment day by its convictions. If you cannot assure me of that, then to the bar of my own conscience I must answer; and like the Apostle Paul, I must exercise myself to have always a conscience void of offense, first towards God, then toward all men, by accepting the things contained in the law and in the prophets, regardless of any departure from or any adherence thereto on the part of individuals who were considered the custodians of the spiritual interests of that law in the past or in the present.

Now we have but little given us of church history; and as the brother splendidly presented, I thought, last night, the idea of growth within the church, there was a time when the church was but in its formative stage, and when there would arise some new condition that they had not been thinking of, they could run

and ask Joseph about it, and if an answer was obtained the man would go on record, as the memory of certain individuals preserved the answer that he gave; and so we have history made. And now bear in mind that the last particle that we have of the history of Joseph Smith as written by himself contained in the *Times and Seasons*, that was published in the days of Joseph himself, ended with the year 1831, and if you go to the *Millennial Star* for the same and refer to what is contained therein, every single line of it was published under the instigation of the church under the leadership of President Brigham Young.

Now what will we do with it? I turn to the history and when conditions confront me where there is a necessity for me to make a decision as to the action that I shall take in regard to certain matters, the prophecy from Isaiah steps up and says, If it is not according to the law, it is because there is no light in it; and the Apostle Paul says, If you begin in the Spirit, do you expect to be made perfect by the flesh? Have you started out under the auspices of the law, why depart from the law, and seek to perfect your work by substituting a purely human counsel? I heard the President of the Reorganization make the statement publicly, (and there is no breach of confidence in repeating a man's public statement) at a conference, that he had been led to conclude in regard to latter times about as the history informed him concerning former times, and his statement in enlarging upon this was: "The Book informs me that David, though chosen of God, was not permitted to build the temple of God, because, as the Book says, he was a man of blood; and I am persuaded that one reason why the early elders of this church were not permitted to build the temple as promised was because they were men of blood." Now I am not the author of it. Do you know that such statements as these after they salute my ears, stay there till I can examine them, and in view of coming events I feel myself under the necessity of making use of them as expressive of the wisdom that has been attained or acquired by men who have carefully observed the lines and the marks of history that have come under their notice. To-night, with a statement like this before me, I ask myself the question, If it be true, if this individual was warranted in making a statement of the kind referred to, is it not just possible that while we are crying down the weaknesses of the earlier centuries, we as individuals may be moving right in the same lines that we condemn them for walking in?

Now when I was in Utah about seven years ago, they were, both in their paper and in the pulpit, proclaiming the necessity for the "Moses man" or the "man like unto Moses" to come and deliver them; and as I listened and read, I wondered if these people would be willing to accept of the son of the prophet as the individual referred to who was qualified of God to lead them out of the bondage they acknowledged themselves to be in. In conversation with some of them I was told that he was a dumb prophet; that he did not even have grit enough in his composition to resent insult; that you could say what you pleased to him, and pour all manner of insults or innuendos into his ear and he just took it meekly, patiently, as though he was not to any extent disturbed thereby; and they laughed me to scorn, or tried to, for presenting to them the thought that this dumb, lamblike Son of the Seer should ever become a leader of that wondrous and mighty people out yonder. Now these same people were crying down the Jews of earlier times for rejecting Jesus. They said in their sermons that the mistake made by the Jews was in misinterpreting the Scriptures; that in their anxiety for their deliverer and Messiah to take them out from under the yoke of their enemies, they passed by the initial stages or features of his work, and when he appeared among them as a meek Lamb, enduring torture, they made the serious blunder of rejecting him. Now these same individuals, while they were occupying their time crying down the Jews of the past for making a mistake, were, unknown to themselves, following along in the footsteps of these very men. I ask you to-night, as I have asked them in the past out there, What is there, what was there in the character of Jesus Christ that made him the grandest type of might and of strength that this world ever had? And if you have studied him carefully you will be ready to answer, as I have answered in the past, It was manifest in the fact that he, above all other men in this world, had learned to rule his own spirit; he had made manifest or exemplified the truth of the statement that "he that ruleth his spirit" is greater "than he that taketh a city," and that "he that hath no rule over his own spirit is like a city that is broken down, and without walls."

The Utah people, in their eagerness to have some mighty one come and deliver them, were quoting the language of that revelation given through the prophet and contained in the letter written by him to William W. Phelps, in which the statement was made: "Thus saith the still

small voice, which whispereth through and pierceth all things and oftentimes it maketh my bones to quake while it maketh manifest, saying: And it shall come to pass that I the Lord God will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, *eternal words*," etc. O, how loud that word "eternal" sounded as they uttered it! Whose bowels were literally to be "a fountain of truth," and somebody that was to be mighty and strong. The trouble was they had not yet learned that no more eternal words could ever be uttered either by angel, or man, or God, or Christ, than those that shall "never pass away," which Jesus had already uttered. They ought to have known that no one could be created of God and sent among them whose "bowels" would be a "fountain of truth," that would stand for a moment in comparison with Jesus Christ, who was the embodiment of truth and righteousness itself. They ought to have understood that Jesus was the strongest character, the mightiest individual and gave the grandest exhibition of "strength" and "might" that had ever been furnished the world. He did not do it by martial or military force in order to defend himself, for he said on one occasion, when virtually a challenge was thrown in his face, I could bring twelve legions of angels to my aid, but my kingdom is not of this world. If that is true, then every man who is to represent Jesus and who undertakes to do it rightly, must represent the fact that the kingdom is not of this world, and that its defenses are to be spiritual and mighty in the pulling down of the strongholds of sin and Satan, and not in the use of carnal weapons with a view to the slaughter of men who undertake to antagonize it. To me, every man who lifts the sword in that way manifests a failure on his part to trust in the God who said when he sent him, "I will fight your battles." The Utah people rejected "Young Joseph" because his conduct too closely resembled that of Christ.

If there is anything to be gathered from the history of ancient Israel, and if the apostle was wise in the fact of his calling attention to that history, and adding the words, "These things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Therefore let him that thinketh he standeth take heed lest he fall," may that counsel not be as heavily freighted with eternal truth and wisdom to-day and as justly applicable to conditions under which we live, in view of the surroundings that make up our environ-

ments, as at any time in the history of the past? I believe what was declared by the President of the Church some years ago, that there is not danger—especial danger—of this church falling into the exact lines of those who went to Utah, that is, by the practice of polygamy itself. However, I do not take it for granted that because they may not fall in that line that also the spirit that pioneered the early stages of that departure may not influence those who are members of the Reorganization to-day. I do believe there is a danger to-day of men accepting as a law that which has no authority back of it save the judgment of the human individual who uttered it.

I have been asked in the past if I believed that that revelation on polygamy as set forth and published in Utah and contained in their Book of Covenants was received by Joseph the Seer, and I have answered plainly that I did not believe anything of the kind; but when I answered that way I knew that I subjected myself to criticism that might come from them, if I indorsed the history they had prepared in their *Millennial Star*, because all was prepared by the same institution. I find, for instance, if I turn to the *Millennial Star*, revelations here and there in it that are not found in the Doctrine and Covenants; that never saw daylight in print until 1854, and that were inserted when individuals were in certain positions that had been assumed by them that made it necessary for them to get some kind of documentary support for the course they were pursuing. If they made one "Thus saith the Lord," it is easy for me to suppose they made another one to suit these emergencies, and if I indorse the history containing one, I could not easily reject the other, which was professedly preserved by the same hands. As a natural consequence I believed the language of Elder Blair, and it was impressed upon my mind and acted as a bulwark upon my soul when I first went to Utah in 1879. I refer to the language contained in the *Advocate* for January, 1879, where, after he makes comparison of the portion of the history of Joseph Smith as contained in the *Times and Seasons* published before the Martyr's death with the republication of it in the *Millennial Star*, he proves that they had mutilated it and corrupted it miserably, and he comes out with the broad question: "If the Utah leaders have had the unblushing audacity to change and corrupt the original documents of the church as they were published in the accredited organs of the church in the lifetime of the Seer, what assurance have we that they have published anything correctly that purports to have been designed for the church by the Seer, or that is claimed by them to be church history or doctrine? If they are convicted of having corrupted matters published before the great apostasy in 1844, is it not probable, highly probable, that they have corrupted other church documents since?"

I believe the facts as staring us in the face prove that any kind of history they wanted

was made, bolstered up in a way that was false in its conception and as damnable in its tendency as anything that was ever unfolded to mortals. It never could have prevailed had it not been for the fact that men reposed confidence in their fellows rather than in God. When men came to them with false theories, stating, "This is what we should receive and this has been given for our government," they should have compared it with the law and said, "It is not according to the law and testimony, hence there is no light in it," and should have discredited it.

If that should have been the course, then the same fact stares me in the face now. I lift my hat in ministerial reverence as a clergyman representing the Reorganization to any man within this church, or without for that matter, who shall prove his position from the Book of Mormon, the Doctrine and Covenants, or the Bible, and ask that I subscribe to what is found therein. I shall say, "Sir, just as long as I stay within the realm of the Church of Jesus Christ of Latter Day Saints I will subscribe to that;" but just as soon as the suggestion comes to me that because some feature in history occurs in certain places and there is nothing upon which I can base the conclusion that it is in harmony with the divine law that I must subscribe to that, I keep my hat on my head and notify the individual that I live in Independence, Missouri, and that the Lord has my number and at any time he wishes it he can call and acquaint me with his will in regard to such matters.

Now I speak thus plainly that no one need misunderstand me. We are at a certain point in our history both as individuals and as a body, when it seems to me there is a necessity, in order to guard the confidence of the people, that some of us shall state where we stand. You may not agree with me, but that is the conclusion I have reached; and I make the statement here with all candor and frankness that this is my position. If any individual differs from me ever so widely in regard to this, and he proposes to worship at any shrine or to perform anything and everything that God in his tolerance permits in order to gain prestige for himself, I have no objection to his indulging that pursuit for himself; but I simply put myself on record, that whether you continue or withdraw your confidence in me, you may at least know my attitude toward the matters referred to.

When they told me out yonder—a number of them—that they knew certain things, where they happened, and under what circumstances, and they insisted that I should be damned,—yes, I remember on one occasion they told me that I should be damned as low as it was possible for the power of God to damn me if I did not accept of polygamy,—after trying to reason with them, and failing, as it seemed, to convince them, I turned to them and said, "Gentlemen and friends, if what you say is true, accept from me my compliments for your good wishes, and also the statement that, if what you say be true, I prefer a clean damnation to a salvation so dirty as you offer."

The fact is, Saints, I am under obligation

that is not only imposed by you when your vote sends me out to represent the church, but divinely imposed, to stand between any individual and an insult to the divine law; and an individual may heap all the obloquy he pleases upon me, and I will use what discretion or wisdom I may have there to defend myself or resent that; but an individual must not attempt, so far as I am concerned, if he wishes to be my friend, to cast any reflections upon the divine law. The President said today that he would just as soon cut spiritual red tape as any other kind of red tape if there was a necessity for it, but he would not undertake to run contrary to the law. Thank God that he stands in this position, as we have always believed him to do, and that in standing and occupying that position he so far personifies the principle that I have referred to, and that I have received commission of God to project in all the world.

Anything and everything,—money, friendship, association, social standing, life itself to protect the divine law, but not a cent for compromise. Now, perhaps I will be put a little further on the line with the brother who addressed the people last night and, if so, I want to state here that I shall enjoy the position assigned me hugely, if I have not mistaken the brother. I make the statement here that to me the gospel of Jesus Christ is the grandest theme that ever engaged my spirit; there is in it that which furnishes guarantee after guarantee to me of its divine adaptation to the variety of human necessity. It comes with the kind of guarantee that forbids by its very character my supposing for a moment that it is fiendish, and by reason of its superior qualities over all that I find in this life with which to compare it, I am compelled to understand that it was not human in its origin, so I have but one other thought left in my mind in accounting for it, and that is that it is divine; and when application is made of it to the government of my life, I find the evidences of that divinity so clearly apparent that it gives me an exhibition of Jesus Christ such as makes him the worthiest of all worthy objects to be admired on earth, and teaches me that if I would be strong in the Christ sense, I shall rule this spirit that is within me for humanity's sake, and place absolute trust and confidence in the promises made by him. While I am engaged in his service I will try to attend to the business of my profession. When I vary from this rule in order to pursue that which offers carnal gratification, it will be because my confidence is not so strong in Christ as my former announcement to the world would make believe I was. I believe the Apostle Paul stated some things that the Spirit did not authorize him to state, for he said so, substantially. I believe, too, that on a certain time, Moses, the man of God, transgressed. God afterward called him to the top of the mountain that he should die, permitting him first to look over the river into the promised land. He told him he could not enter the land because he had transgressed against him; he charged him there with rebellion, unbelief, and trespass, and because of it he was not permitted to go into the promised land.

Because some individual chosen of God speaks at different times without the claim of inspiration or that which warrants me to believe there was inspiration, I am not necessarily committed to what is declared therein. That can be reasonably understood, and yet no man should have the right to run around with the conclusion that I believe the man chosen in the last dispensation had fallen. I believe it no more than I believe it of Moses. I believe that never has God in the history of bygone ages raised up a man more noble and beautiful in the towering grandeur of inspirational pursuits, and no seer ever blessed the earth with more good, save Jesus Christ, than the Palmyra Seer has done; and in that which comes to me through him as being furnished by the inspiration of God through him, there is a reflection of the Divine Mind so clearly cast that I may measure myself thereby, and learn of my fitness to inherit everlasting life and position in the kingdom of God; and with these thoughts and convictions forced in upon my mind, I must answer to that conscience that has been thus educated, and regulate myself with a view to meeting the conscience that shall confront me in the great day when I shall be summoned hence. And while I have no objection—none in the world—to individuals living still in Nauvoo and in 1845 and 1846, and even in 1844 and 1843, yet if I do not want to live then and there, they must not complain at my expressed unwillingness.

The idea is simply this, as stated on last evening, the church is giving evidence of its growth; and extreme as the ideas are that men are urging who have departed from the truth, still the truth remains as it has ever remained. Current literature is full of warnings against the course of certain individuals who were prominent in the church in the earlier times, and because of this advice and counsel regarding those who went into the dark, some people have run around with the idea that all men filling like offices afterwards must be under a constant suspicion for fear they will neglect or betray the trust imposed in them by the church. The Lord in the revelation given here in Lamoni a few years ago virtually complained at the church for not paying the proper respect to the counsel of those he placed in the church, and your speaker as an individual has felt keenly sometimes the painfulness of the situation, because those who professed great confidence in him before he was selected to fill the important position he is in, now have very little confidence in him, because he has entered into that position, not of his own choice, but because he had either to rebel against the dictation of God or else enter in and bear what was imposed upon him for Christ's sake and for humanity's good. As I love God I shall live to reverence his law. As I reverence it

I shall show a decent respect for the tradition that seems to me to be in harmony with it; but I shall always take the liberty of judging tradition by the law and not the law by tradition or doubtful history.

Now let me say, in conclusion; the sister here in all probability has reported about verbatim my remarks. They will perhaps be scattered broadcast and of course I have to take my chances, whether for censure or criticism in this church and elsewhere; but there is one thing above all others I thank God for, and that is that it is recorded somewhere else, and he who looks upon that record as it is made yonder, and also looks at the same time into this heart, knows whether this lip and this brain have slandered the heart or not, whether it is the voice of the inner spirit or whether it is simply a parade for the sake of entertaining individuals for the hour; and with this consolation, we wait until the time shall come when the wisdom of all judgment that has been rendered shall be passed upon in the light of that infinite wisdom that shall burst upon the Zion of God, and when God's divine encomium shall be passed upon that which is true and man's wisdom shall have perished. When creeds and traditions are dead, the gospel will still live, and it will be seen that he that has abided in the law had both the Father and the Son. At that day I hope to be known as one who exhibited his loyalty to God and his patriotism to truth by refusing any compromise with error, let it come from whatever source it may.

In the name of the God of Israel we go forth, and our charge is to be faithful in his service, and in protecting the interests of his work. May he help us so to be. May we be led in such a way that eventually he shall be disposed to extend favor unto us because of the integrity of our hearts, whatever may have been the follies or the mistakes that our faulty judgment has led us into while we were here. May he give us grace to abide the conditions surrounding us, and be ready for counsel from heaven as the hymn says,—

“Be not weary of exhorting,
Heed the lessons of each day;”

observing that which will be in harmony with his divine will as revealed in the Books given to the body, and at last when the question comes up to us at the last day as to the authority for our proceedings, we shall turn to the Doctrine and Covenants and cite page and paragraph, and say, “This is my authority,” or to the Bible or to the Book of Mormon, and say, “Did you authorize these Books? If you did, my life was consecrated to their defense,” and now I commit myself to such defense as they shall furnish me; and there I take my chances, and there I hope for life and vindication.