

The Angel Message Tracts

Chapter 9

LATTER DAY SAINTS; WHO ARE THEY?

BY T. W. WILLIAMS



*And I saw another angel fly in the midst
of heaven, having the everlasting gospel
to preach unto them that dwell on the
earth.—Revelation 14: 6 : : :*



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"Now Abideth Faith"

Genuine religion has its roots deep down in the heart of humanity and in the reality of things.—Sir Oliver Lodge.

If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion.—Lord Kelvin.

Faith in order, which is the basis of science, cannot reasonably be separated from faith in an ordainer, which is the basis of religion.—Asa Gray.

Epochs of faith are epochs of fruitfulness; but epochs of unbelief, however glittering, are barren of all permanent good.—Goethe.

The steps of faith fall on the seeming void, but find the rock beneath.—Whittier.

When men cease to be faithful to their God, he who expects to find them so to each other will be much disappointed.—Horne.

All the scholastic scaffolding falls, as a ruined edifice, before one single word—faith.—Napoleon.

There never was found in any age of the world, either philosopher or sect, or law, or discipline which did so exalt the public good as the Christian faith.—Bacon.

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.—Paul.

Earth is crammed with heaven
And every common bush afire with God.

—Mrs. Browning.

Evangelical and Orthodox

We may not be orthodox according to the popular definition, "In accordance with opinions or doctrines generally held to be correct."

We are both orthodox and evangelical according to the *true* definition:

"Orthodox.—Sound in doctrine or opinion; particularly, sound in religious opinions or doctrines."—Webster.

"Evangelical.—Agreeable to, or contained in, the gospel, or the truth taught in the New Testament."—Webster.

In other words: "He that abideth in the doctrine of Christ, he hath both the Father and the Son."—John.

We are orthodox because we believe in God the Father, in Jesus Christ his Son, and in the Holy Ghost.

We believe in the gospel and doctrine of Jesus Christ, the six sound, fundamental, doctrinal principles of which are definitely named in the sixth chapter of Hebrews.

We believe in the brotherhood of man.

We believe in the church of Jesus Christ, bearing his name, and organized as of old, with apostles, prophets, evangelists, pastors, teachers, elders, bishops, and enjoying all the gifts and blessings of primitive Christianity.

We worship the God of the Bible, who changes not. He is ready to bless men and reveal himself to them now as of old.

We believe in the second personal coming of Christ and that these are the "latter days" immediately preceding his advent; hence the term, *Latter Day Saints*. "He shall stand at the *latter day* upon the earth."—Job. "Called to be *Saints*."—Paul.

We believe in the sanctity of the marriage covenant, and in the Book of Mormon precept: "There shall not any man among you have save it be one wife; and concubines he shall have none."

Latter Day Saints: Who Are They?

CHAPTER 9

No more strangers and foreigners, but fellow citizens with the Saints, and of the household of God; . . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.—Ephesians 2: 19, 20.

Who are the Latter Day Saints? What do they believe? Are they Mormons?

These are inquiries often propounded and frequently answered by many whose minds are prejudiced through ignorance, and who are thus utterly incapable of giving proper information.

It is a fair proposition that every individual has the right to state his own case before his belief is condemned and his position judged faulty or erroneous.

The Latter Day Saints come to you claiming to present a divine message. Their position is either true or false. If true, you cannot afford to ignore it.

Solomon said, "He that answereth a matter before he heareth it, it is folly and shame unto him." No man can afford to be ignorant when it is within his power to be informed correctly.

HEAR BOTH SIDES

To arrive at proper conclusions, men must understand both sides of a controversy. And yet it is evident to every student of history that the human family has reluctantly considered any proposition conflicting with its pet theories and preconceived ideas. Why should any man fear investigation if he

is in the right? Why appeal to prejudice? Why resort to persecution? This, however, has always been the method of warfare against truth.

Truth must come in contact with the traditions of men. Truth has won and will continue to win its way into the hearts of honest, God-fearing people. But how difficult it is to reach a man steeled against further investigation, and who is entrenched behind the walls of prejudice.

The press and pulpit are largely responsible for the general misconception as to the position of the Latter Day Saints. All kinds of evil reports and malicious slanders have been circulated against them. Orthodox ministers have ever been ready to prejudice the minds of the masses, without opportunity being afforded us to present our defense. We welcome the growing tendency to give us fair play, and feel confident that the name of "Latter Day Saint" will soon be respected the world over.

NAME OF THE CHURCH

Some people do not care to know *who* the Latter Day Saints are, or *what* they believe. Do you? The moment the term *Latter Day Saint* is mentioned, many exclaim, "Oh, the Mormons, we want nothing to do with them!"

The true Latter Day Saints are not "Mormons." This was a nickname given them by their enemies. When the defection as to church government and morals was made by Brigham Young in 1844, the name followed his adherents and they did not repudiate it. To-day it is used as a synonym for polygamy

and all the evils perpetrated in Utah in the name of religion.

There are two distinct, separate churches bearing this name Latter Day Saint: one is known as the church of Jesus Christ of Latter-day Saints, commonly called "Mormons," with headquarters at Salt Lake City, Utah; the other is the *Reorganized* Church of Jesus Christ of Latter Day Saints, with headquarters at Lamoni, Iowa.

It may be asked, "Why bear this name?"

First. The term *saint* is a God-given name, applied to his children in different ages of the world.

Second. According to Bible prophecy we are now living in the "latter days," hence if Saints, we are "Latter Day Saints."

"No more strangers and foreigners, but fellow citizens with the *saints*, and of the household of God."—Ephesians 2: 19.

Third. The term *Christian* was a name of derision applied to the early disciples at Antioch, A. D. 43. Will the advocates for the name *Christian* tell us what they were called prior to this? The Bible says they were called "saints."

Fourth. Christ said, "I will build *my* church." If the church is *his*, it must bear his name. The Angel said to Joseph, "Thou shalt call his name Jesus"; and Paul speaks of "Our Lord Jesus Christ, of whom *the whole family in heaven and earth is named.*" His church or family on earth to-day, would therefore be the "Church of Jesus Christ," composed of "Latter Day Saints."

Fifth. All Protestants concede that the original church was disorganized, hence the necessity for a restoration.

Owing to the usurpation of church power by Brigham Young, still another reorganization was necessary, hence our church is very properly called the "Reorganized Church of Jesus Christ of Latter Day Saints." It is said that when you stand before the bar of God you will not be asked "Are you a Methodist, Baptist, Episcopalian, Lutheran, Christian or Adventist?" If you are a *saint* you will be acceptable, and you cannot be a saint unless you belong to the "Church of Jesus Christ," which is composed of *saints*.

ORIGIN OF THE CHURCH

Reader, are you a church member? If not, are you desirous of becoming one? If so, carefully consider the origin of each church before you venture to ally yourself with any. Accept only that which bears the stamp of divine approval.

In the year 1820, Joseph Smith attended a union revival meeting; and his religious nature responding to the fervent appeal for service, while thinking and studying the Bible in an endeavor to solve the question as to which of the churches was right, he read:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—James 1: 5.

It seems that God, by his Holy Spirit, witnessed to this humble seeker the truth of the above promise. Repairing to the seclusion of a near-by forest, he

poured out his soul to God in earnest supplication for divine light. His prayer was answered, and he was told not to unite with the churches, as their creeds were not acceptable to God and that they taught "for doctrines the commandments of men," "having a form of godliness but denying the power thereof."

CREED REVISION

Since this angelic message was given, nearly every church in Christendom has become unwittingly a witness to the truthfulness of the above statement. What with creed revision and an adaptation of church rule and worship in an attempt to suit the opinions of this advanced age there is scarcely a church which has not changed front.

The adherents of these institutions must take one of two positions. If they contend that Joseph Smith was wrong and their creeds then correct, then they are in error now. If they affirm that their creeds are now correct, then the statement made by the angel to Joseph Smith is sustained.

RESTORATION VERSUS REFORMATION

That a revision of creed has been necessary evidences the human origin of these churches. God's work never admits of reform or revision. Men and their institutions can very properly be reformed, but God and his work never. When the church so far departs from the divine schedule as to admit of reform, authority is withdrawn and darkness reigns. A recommitment of divine power and a restoration of gospel truth and the blessings which attended the

same in the early church, is the only way out of the "wilderness."

CHURCH ORGANIZATION

September, 1823, Joseph Smith had another vision, outlining the work to be done.

April 6, 1830, the church was duly organized and immediately God began to confirm the believers "with signs following." Under this divine bequeathment an unparalleled growth followed, and in fourteen years the church had grown from a membership of six, to two hundred thousand.

APOSTASY

Then the enemy seemed to temporarily triumph; Joseph Smith and his brother Hyrum were massacred by a mob at Carthage, Illinois, on June 27, 1844.

Joseph Smith had previously appointed and set apart his eldest son to succeed him as president of and prophet to the church, in harmony with the laws and usages governing therein. At the death of Joseph Smith his son was but a lad, and unable to assert his rights and thus preserve the organic law of the church. At an opportune moment for his purposes Brigham Young assumed the rights of church government in violation of church law and order. Though the church membership numbered about two hundred thousand, not more than one tenth gave credence to his claims.

SUCCESSION

The Lord in 1831, gave a revelation as follows: "There is none other appointed unto you to receive

commandments and revelations until he be taken," and that "none else shall be appointed unto this gift except it be through him [Joseph]." In every respect this was fulfilled as to Joseph's son, Joseph, who became president of the Reorganized Church in 1860.

When Joseph Smith was confined in Liberty jail, Missouri, he laid his hands on his son and said that son should be his successor. Again was this confirmed "in the council room in the brick store on the banks of the Mississippi," and in the "last interview Joseph Smith held with his family before he left Nauvoo to his death." Also, "A public attestation of the same blessing was made from the stand in the grove in Nauvoo, some time prior to the murder at Carthage [Illinois]."—*Saints' Herald*, vol. 14, p. 105.

How was it with Brigham Young? At Joseph's death only two members of the two leading quorums of the church were in Nauvoo. When the remainder returned, the Saints in a public meeting held August 8, 1844, voted to support the "*Twelve in their calling.*" (See *Times and Seasons*, vol. 5, p. 638.) This in no sense made Brigham Young president of the church.

In the *Times and Seasons*, for September 2, which contained the minutes of this meeting, the editor, John Taylor, a member of the Quorum of Twelve Apostles, and subsequently president of the Utah Church, stated, "When any alteration in the presidency shall be required, seasonable notice will be given."—*Ibid.*, vol. 5, p. 632.

On December 5, 1847, a council of *seven* of the twelve Apostles was held at Winter Quarters, where the body of those who adhered to Brigham Young's claims had repaired, on their way to the West. Here "Brigham Young was *nominated* to be the first president of the church, and he *nominated* Heber C. Kimball and Willard Richards to be his two counselors." —*Millennial Star*, vol. 10, p. 114. These quotations are made from their own works. Besides the three who were personally interested, but four others of the Quorum of Twelve Apostles were present to vote on this important matter.

This action was presented to these members at Winter Quarters and adopted December 24, just nineteen days later. Was this "seasonable notice"? Brigham Young's ardent supporters do not claim over one thousand people at this meeting. The General church numbered about two hundred thousand. Was one thousand members a representative portion of the entire body? Considering the means of communication and transportation at that time, was nineteen days "seasonable notice," to all of the church then scattered over two continents?

Thus Brigham Young, by the confession of his own historians was *nominated* by *men*. Not the slightest proof has been offered in favor of his divine appointment to this office. Brigham Young himself said:

Who ordained me to be First President of this church on earth? I answer, It is the choice of this people, and that is sufficient.—*Millennial Star*, vol. 16, p. 442.

This assumption of power demoralized the majority of the church. They were like sheep without

a shepherd, refusing absolutely to listen to Brigham's assumptive plea. Some branches continued as before, and in due time the Holy Spirit indicated to those holding the Melchisedec priesthood that:

Polygamy is an abomination in the sight of the Lord God: it is not of me; I abhor it. . . . Be ye strong; ye shall contend against this doctrine: many will be led into it honestly for the Devil will seek to establish it, and roll it forth to deceive. They seek to build up their own kingdoms, to suit their own pleasures, but I countenance it not, saith God.—*Saints' Herald*, vol. 1, p. 5

REORGANIZATION

These were subsequently directed of the Lord to appoint a day of fasting and prayer, and to come together for instruction. They did so and received the following:

It is my will that you respect authority in my church; therefore let the greatest among you preside at your conference.

Their first organization was in 1852.

They proceeded step by step in harmony with the provisions of God's law found in the Bible and the revelations given to the church until April 6, 1860, at a General Conference of the church, Joseph Smith, the son of Joseph Smith the Prophet, presented himself as he said, "In obedience to a power not my own," and was ordained to the office of the president of the Melchisedec priesthood.

The Reorganized Church in keeping with the teachings of the original church has ever been a friend to virtue and a foe to vice, and has stood for primitive Christianity as portrayed in the New Testament Scriptures.

DIFFERENCES

First. As to the organic form of the church we have shown that Brigham Young was a usurper, while Joseph Smith, the first President of the Reorganized Church, was ordained according to law. The established law of the Lord as regards leadership, provided that Joseph Smith's successor should be "called of God," "chosen by the body," "appointed and ordained unto that office." This was never true of Brigham Young.

Second. Church doctrine. The church organized by Joseph Smith in 1830, and of which the Reorganized Church stands in true succession, taught a belief in the God of the Bible. The Bible says, "Thou shalt have no other gods before me." Christ said, "I and my Father are one." The Book of Mormon teaches that:

They are one God, yea, the very eternal Father of heaven and of earth.—Book of Mormon, p. 151, large edition.

In a revelation to the church is the following:

There is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them.—Doctrine and Covenants 17: 4.

Brigham Young taught that Adam is our God, for he said:

· He [Adam] is our Father and our God and the only God with whom we have to do.—*Journal of Discourses*, vol. 1, p. 50.

Third. "*Thou shalt not kill.*"—Bible

The Book of Mormon says:

And again, the Lord God hath commanded that men should not murder.—Page 87, paragraph 62, large edition.

The Doctrine and Covenants, which contains the revelation of God through Joseph Smith, says:

Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.—Section 42, paragraph 6.

Brigham Young taught blood-atonement, which was cold-blooded murder. He says:

Will you love your brothers and sisters likewise, when they have committed a sin that cannot be atoned for without the shedding of their blood? Will you love that man or woman well enough to shed their blood?—*Journal of Discourses*, vol. 4, p. 219.

Again:

I have seen scores and hundreds of people for whom there would have been a chance (in the last resurrection there will be) if their lives had been taken and their blood spilled on the ground as a smoking incense to the Almighty. . . . I have known a great many men who have left this church, for whom there is no chance whatever for exaltation, but if their blood had been spilled, it would have been better for them. The wickedness and ignorance of the nations forbid this principle's being in full force, but the time will come when the law of God will be in full force. This is loving our neighbors as ourselves; if he needs help, help him; and if he wants salvation and it is necessary to spill his blood on the earth in order that he may be saved, spill it.—*Journal of Discourses*, vol. 4, p. 220.

Fourth. *Polygamy.*

The Book of Mormon says:

There shall not any man among you have save it be one wife: and concubines he shall have none.—Jacob 2: 6.

The Reorganized Church has ever opposed polygamy while the Brighamite organization has, and does now, both teach and practice it. Numbers of their leading men have been convicted and fined for

the offense of "unlawful cohabitation." This brands them as apostates from the faith established through Joseph Smith, to whom God said:

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.— Doctrine and Covenants 58: 5.

The Brighamites claim that polygamy was introduced by Joseph Smith in 1843, but it was not until 1852 that Brigham Young publicly proclaimed the doctrine as a tenet of faith, and *then* tried to fasten it on Joseph Smith. Time and justice have demonstrated his duplicity, and Brigham Young stands forth as its true originator; its self-confessed author. When the accursed thing became fairly popular in the Territory he fathered it himself. He said:

While we were in England, in 1839 and '40 I think, the Lord manifested to me by vision and his Spirit, things that I did not understand. I never opened my mouth to anyone concerning them, until I returned to Nauvoo. Joseph had never mentioned this; there never had been a thought of it in the church that I ever knew anything about at that time, but I had this for myself and kept it to myself. And when I returned home and Joseph revealed these things to me, then I understand the reflections that were upon my mind while in England. But this was not until after I had told him what I understood—this was in 1841. The revelation was given in 1843, but the doctrine was revealed before this.— *Deseret News, July 1, 1874.*

John Taylor, afterwards president of the church, said as late as July 11, 1850, in Boulogne-sur-Mer, France:

We are accused here of polygamy, and actions the most indelicate, obscene, and disgusting, such that none but a depraved heart could have contrived.—See Taylor's Discussion in Orson Pratt's Works, p. 8.

When Brigham Young was interviewed by United States Senator Trumbell in 1869, he said:

As to our institutions, we know we are right, and polygamy, which you object to, was not originally a part of our system, but was adopted by us as a necessity, after we came here.—*Alta Californian*.

George Q. Cannon said:

Joseph and Hyrum Smith were slain in Carthage jail, and hundreds of persons were persecuted to the death previous to the church having any knowledge of this doctrine.—*Journal of Discourses, vol. 14, p. 166*.

Judge John F. Philips, of the Circuit Court of the United States, in his famous Temple Lot Decision, at Kansas City, Missouri, says of polygamy:

It was never promulgated, taught, nor recognized, as a doctrine of the church prior to the assumption of Brigham Young.—Decision, p. 26.

A like decision was rendered in the Kirtland Temple litigation, the court granting the property to the Reorganized Church.

In a speech before the United States Senate, Senator Julius C. Burrows, Chairman of the Committee on Privileges and Elections during the celebrated Reed Smoot case, said:

In order to induce his followers more readily to accept this infamous doctrine, Brigham Young himself invoked the name of Joseph Smith, the Martyr, whom many sincerely believed to be a true prophet, and ascribed to him the reception of a revelation from the Almighty in 1843, commanding the Saints to take unto themselves a multiplicity of wives, limited in number only by the measures of their desires. . . . Such the mythical story palmed off on a deluded people.—*Congressional Record, December 13, 1906*.

The Mormons proclaim Brigham Young a prophet of God, and defend his utterances. They are sending missionaries over all the country, who carefully avoid reference to these abominations when possible and try to ingratiate themselves into the confidence of the people by teaching the cardinal principles of salvation to which no true Bible believer can object. This confuses the public mind and causes many to class the two churches as one.

The Reorganized Church can best cope with these people, meeting them on their own ground, and exposing their general inconsistencies by showing them to be out of harmony with the Bible, Book of Mormon, and the Doctrine and Covenants. The usual tactics adopted by the ordinary churchman in dealing with these people are reprehensible. Persecution is not of God. Reason is the torchlight which alone can save men from fanaticism, intolerance, and bigotry.

Much fear is expressed in many quarters that the "Mormons" are secretly plotting to hold the balance of political power in the United States by building up colonies in various doubtful States, and by other methods. Unfortunately and unfairly some of the leading actors in this crusade against the "Mormons" make no distinction between the Utah contingency and the Reorganized Church. To show that any such opinion of our people is unwarranted we quote from our standard church law:

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the indi-

vidual rights of its members, as citizens, denied.—Doctrine and Covenants 112: 9.

We believe that all men are bound to sustain and uphold the respective governments in which they reside.—Doctrine and Covenants 112: 5.

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.—Doctrine and Covenants 58: 5.

Fifth. *Blasphemy.*

The “Mormons teach that God has a wife; that we have a mother as well as a Father in heaven. They also teach that Christ was a polygamist, and deny his immaculate conception.

Brigham Young said:

When our Father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of days! about whom holy men have written and spoken—He is our Father and our God, and the only God with whom we have to do. . . . When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family. . . . Now remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost.—*Journal of Discourses, vol. 1, pp. 50, 51.*

Lorenzo Snow, in an article written just a few days before he died, said:

Since a Mormon poetess wrote a hymn invocation to the Eternal Father and Mother, it has dawned upon many Christian minds as a reasonable proposition that we have a Mother as well as a Father in heaven.—*Land of Sunshine, October, 1901, p. 258.*

The Bible teaches:

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came

together, she was found with child of the Holy Ghost.—
Matthew 1: 18.

The Lord speaking through Joseph Smith, said:

I am the true light that lighteth every man that cometh into the world; . . . I am in the Father and the Father in me, and the Father and I are one; the Father because he gave me of his fullness; and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men.—Doctrine and Covenants 90: 1.

The Book of Mormon before Christ's time said of him:

And behold, he shall be born of Mary at Jerusalem, which is the land of our forefathers, she being a virgin, a precious and chosen vessel, who shall be overshadowed, and conceive by the power of the Holy Ghost, and bring forth a Son, yea, even the Son of God.—Page 196, paragraph 9, large edition.

Brigham Young said that Christ was not born of the Holy Ghost. The Bible and the Book of Mormon say that he was. Which is right?

OUR FAITH

First. We believe in God; that he is a personal being, having body, parts, and passions; that he is unchangeable, and no respecter of persons; and that he is a rewarder of those who diligently seek him. So-called orthodoxy practically denies the personality of God, affirming that he has neither body nor parts and by their creeds make him both partial and a respecter of persons in that many of the laws which were operative in Christ's time are not to be taught now, and that the blessings and gifts, so prevalent then, are now all "done away."

Second. We believe that from "before the founda-

tion of the world" Jesus Christ was selected to become an intermediary for the sins of man.

The Son voluntarily offered himself as a sacrifice. This sacrifice was not to propitiate God but to reclaim man. It was necessary that Christ should meet the enemy on his own ground, and, as a redeemed man, wrest from him the keys of death, hell, and the grave. The death upon the cross was not the end but the means of salvation. Death was the door through which Christ entered to wage the conflict of the ages. So-called orthodoxy makes the cross of Christ the end, instead of the means, and the vicarious atonement virtually becomes a shield for every sin, and a cloak for all the moral turpitude of the race; whereas the atonement is of no practical utility save to those who by deeds of righteousness acquit themselves before the final tribunal.

We repudiate the doctrine of total depravity, likewise infant baptism, for the atonement wipes out Adamic sin. All children are heirs of the kingdom of God. Christ *blessed* children, but neither he nor his disciples ever baptized them.

John the Baptist came as a forerunner of the Master saying, "Repent ye, for the kingdom of heaven is at hand."—Matthew 3: 1, 2. And he

Did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.—Mark 1: 4.

His acts were legal for the record says:

There was a man sent from God whose name was John.—John 1: 6.

When Jesus came he honored the authority of John and was baptized of him, thus placing divine

approval on the mode of baptism (immersion) and sanctioning John's contention that it was "for the remission of sins."

CHURCH POLITY

Third. Subsequent to this Jesus made the announcement, "I will build my church." (Matthew 16: 18.) His first move in church organization was the selection of twelve apostles, and:

He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.—Matthew 10: 1.

Also telling them that:

Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.—Matthew 18: 18.

As to the complete church polity, Paul tells us that:

God has set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.—1 Corinthians 12: 28.

And in Ephesians 4: 11-14 he discloses what they were placed there for, and how long these offices were to remain in the church:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; 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.

If Christ has a church on the earth to-day, you will find all the above-named officers in it. There can be no true church of God on earth without divine authority. Said authority cannot be possessed by man save through divine conferment, and God cannot confer it save he reveal himself to man. This fully necessitates present revelation. This point is denied by nearly all "orthodox" churches to-day.

Reader, are you a member of any church? If so, are there enrolled on its official roster all the offices enumerated above? If not, why not? It will not do to argue that God never intended the office of apostle or prophet to be a perpetual office, for according to the Scriptures as soon as one of the apostles died another was selected to take his place. (See Acts 1: 23-26; 13: 2; 14: 14; Galatians 1: 18; 1 Thessalonians 1: 1.)

If God placed these various officers in the church, he alone can remove them. The apostolic and prophetic offices were of paramount importance if the New Testament is to be relied upon. Everything goes to show that these officers were perpetual.

It would seem like folly for an earthly potentate to proceed in the establishment of his kingdom, creating offices and appointing officers, defining their work and specially showing their necessity in the expansion of the kingdom, likewise in the development and instruction of the subjects, and then, without a moment's notice, change the whole order of his kingdom and destroy all the important offices in his realm, at the same time introducing nothing to take their places.

Is God less prudent than man? Not one word has ever come from the mouth of God that could be construed as a hint that all of the officers enumerated by Paul in his Corinthian and Ephesian letters were not perpetual.

OUR DOCTRINE

Fourth. Doctrine.

In doctrine we agree with the New Testament church. Paul defines the gospel as being the "power of God unto salvation," and enumerates the gospel as follows:

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.—Hebrews 6: 1, 2.

And to emphasize this he said:

Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.—Galatians 1: 8.

The gospel to which Paul here referred came in "power, and in the Holy Ghost, and in much assurance." (1 Thessalonians 1: 5.) "Power," in that the men who presented it were commissioned, recognized from high heaven. "In the Holy Ghost," because the gift of the Holy Ghost was bestowed upon the obedient believer; "in much assurance," for signs followed them that believed.

If the church of which you are a member teaches faith, repentance, baptism by immersion for the remission of sins, the laying on of hands for the recep-

tion of the Holy Ghost, for blessing of children, for ordination and for healing the sick; if its organic policy is identical with the one Christ established; if God confirms with signs following the truthfulness of your claims, then so far you are sound in the faith; if not, it behooves you to unite with that organization which comes up to these requirements.

ACCORDING TO WORKS

We do not believe in making deathbed repentance the rule, and virtue in life the exception. We discourage procrastination and make deathbed repentance the exception, *if at all possible*, and emphasize gospel obedience and virtue in life as the means which secures to man his passport to the haven of rest. We have no sympathy with this unwarranted hobby, "Jesus paid it all; we can do nothing for ourselves." Paul says:

Work out your own salvation with fear and trembling.—
Philippians 2: 12.

We read nowhere in the Bible that men are to be judged according to the merits of Jesus Christ, but everywhere we learn that men "are to be judged according to *their* works."

We believe in the literal second coming of Jesus Christ to reign upon the earth a thousand years, known as the millennial era.

We likewise believe in the resurrection of the dead, both the just and the unjust. The righteous dead will come forth at Christ's coming, the wicked after the thousand years' reign.

We believe in eternal judgment. All men will be

judged for the deeds done in the body, and rewarded or punished accordingly. We are opposed to the so-called "Holiness movement," the votaries of which claim that they do not sin. Men are "justified" by obeying the truth; they are "sanctified" by the word of God.

While affirming that the Bible contains the word of God so far as it is translated correctly, yet we seriously object to the presumption of self-styled orthodoxy to-day in making it the alpha and omega of God's revelations to man. The canon of scripture is not full. If the history of the past is a safe index of present divine action, wherever God has a people on earth he will manifest himself to them.

Christ said unto his apostles:

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.—Mark 16: 15-18.

These signs will follow the believer in every age. Do they follow the members of the church to which you belong? Do the ministers of your church teach these things? If not, then you are not where God intended you to be. Faith Curists and Christian Scientists who arrogate to themselves the power to represent Christ, but who ignore the prerequisites and provisions for said service are too frequently a delusion and a snare to the honest and unsuspecting. Remember signs "*follow*" the *believers*.

Paul in 1 Corinthians 12 enumerates nine spiritual gifts which were and are to be the heritage of the children of God. He enumerates these gifts as follows: word of wisdom, word of knowledge, faith, the gift of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, interpretation of tongues. Do you have these gifts among you? Does the spirit which operates among you give these gifts as "he wills"? If not, then renounce said spirit, for it is a delusion and not of God.

This was the character of the early church, but through ambition and the fear of the world, men apostatized from the faith and the church was disorganized.

APOSTASY AND RESTORATION

This was clearly in fulfillment of prophecy, for Christ had said:

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.—Matthew 11: 12.

Paul said:

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things, to draw away disciples after them.—Acts 20: 29, 30.

Also:

Let no man deceive you by any means: for that day shall not come, except there come a falling away first.—2 Thessalonians 2: 3.

Again:

For the time will come when they will not endure sound doc-

trine; but, after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables.—2 Timothy 4: 3, 4.

In Revelation 12: 1-6, John gives a graphic description of this apostasy. After showing how the church would be disorganized or “go into the wilderness,” he portrays the restoration of the gospel in these words:

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come.—Revelation 14: 6, 7.

THE ANGEL'S MESSAGE

This angel did fly in the midst of heaven, and delivered the keys, power, and authority of the everlasting gospel to Joseph Smith. This gospel we present to you asking only that you give it thorough investigation; and should you find that it is in harmony with the church established by Jesus Christ, we invite you to become one with us.

The apostle said:

Prove all things; hold fast that which is good.—1 Thesalonians 5: 21.

Reader, do not turn away from our plea because the populace are opposed to us, for Jesus has said:

Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.—Matthew 7: 14.

Do not decide against us because everywhere we are spoken evil against, for Jesus said:

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.—Matthew 5: 11, 12.

Also:

The servant is not greater than his Lord. If they have persecuted me, they will also persecute you.—John 15: 20.

Do not say that all Latter Day Saints are bad because some went out from us and taught and practiced abominations. This was also true of the early church of Christ. Some of the branches of that church went into polygamy and other abominations.

Neither will it do to contend that one church is just as good as another, for Paul says:

There is one body, and one Spirit, even as ye are called in one hope of your calling.—Ephesians 4: 4.

And Christ prayed:

That they all may be one.—John 17: 21.

He also said:

If ye are not one ye are not mine.

People in all of the churches may be equally honest, but honest intent does not make an error right, and sincerity in division does not take the place of harmony with God. There is only "ONE Lord, ONE faith, ONE baptism." When we are in harmony with that "one faith" then we are in favor with God.

It will not do to urge that the church will not save a man. We cheerfully concede that church membership alone will not; but the Bible clearly shows that a man must be a citizen of the kingdom of God to be saved. The Bible says:

He that believeth and is baptized shall be saved.—Mark 16: 16.

And the Lord added to the church daily such as should be saved.—Acts 2: 47.

The Reorganized Church stands for primitive Christianity with all its officers, principles, gifts, and blessings; and contends that the enforcements of the ethical and spiritual teachings of Christ is the only thing which will bring “peace on earth, good will to men.”

We oppose the doctrine of election and predestination as often taught and maintain that God *wills* that *all men may* be saved.

ASK OF GOD

If in doubt as to the course you should pursue ask God for wisdom, and in purview of his promise, move out and accept that doctrine which is in harmony with the New Testament Scriptures and put him to the test wherein he says:

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: 17.

God has confirmed his promises to us and we bear our testimony that the religion of Jesus Christ is true and that we know he has restored his gospel in these latter days by the hands of an angel; that the Reorganized Church of Jesus Christ of Latter Day Saints is accepted of him and those who go forth with humility of heart and with an eye single to the glory of God, complying with the ordinances of the gospel will receive a knowledge whereby they may cry “Abba Father.”