

# The Gospel Messenger

VOL. 1, No. 1.

Perth, W.A., Tuesday, July 9th, 1907.

ONE PENNY

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## "THE GOSPEL MESSENGER"

Perth, W.A., July 9, 1907.

To the Law and to the Testimony ;  
 "if they speak not according to this  
 Word, it is because there is no light  
 in the"—Isiah 8 : 20.

In extending fraternal greetings to our brethren of the Church and of the world, in this our first issue we say : we have often heard the quotation "Necessity knows no law," but just what circumstance, or set of circumstances creates a condition of affairs which makes it necessary to break a law, or whether, on the basic premise that such a condition of affairs can exist, necessity becomes a law unto itself and consequently acts in harmony with itself, we are not prepared at this time to argue.

But if it can be demonstrated that any object of misrepresentation or slander does not call for a champion, or that any opposition to, and attempted suppression of any truth, or supposed truth without fair and open trial does not call for protest outside of the fact that we feel we have a message for the masses, which is for their lasting benefit, then we have no apology for our appearance.

"He who judgeth a matter before he heareth it ; it is a folly and a shame to him."

Since the fiat has gone forth from those whose duty it is to see the laws of the State put into operation, that we must not debate on the street our differences with those, who failing to see us as we do, interrupt and attack us during our efforts to present what we believe to be the Truth, and since our opponents have remained deaf to our repeated challenges to discuss the issue at variance on the public platform, while we remember also that one of the leading dailies, some time ago deemed it unnecessary to correct a misrepresentation, and since also we realize we have no claim on the Great Press to air our views, we feel that there has arisen a necessity for some means by which we might in an independent manner and

without any intrusion on the rights and privileges of others, reach the people, correct wrong impressions, and set it clearly forth from time to time, what we do believe.

We call attention to the statement of our objects in another paragraph, and since it is essential in the interests of the Kingdom of God, that we speak the truth as it is in Christ Jesus, and since it is certain that from time to time we are bound to publish something which will be contrary to the religious beliefs of others we ask that we may be corrected if at any time we are found to be not in keeping with our motto : "The Law," "The Testimony," "The Bible," to be the standard of our evidence and judgment.

We can truly say we have no quarrel with men, our argument is with principles, and we can say with another "The World is our home," as far as this present life is concerned, "mankind is our neighbour," "and to do good in keeping the Commandments of God, is our religion.

We therefore ask that the charity, which we desire to extend to all men be extended toward us.

We ask those of our readers who can conveniently do so to subscribe to our paper, that we may give it freely to those, who, from their many calls cannot afford to subscribe.

This is not a money making venture and we trust that the Blessing of God will be with our efforts and that we will be the means in His hands of bringing many out of the darkness of the world into the Kingdom, the Light and Truth of His own dear Son, in Jesu's name, Amen.—G.W.M.

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The Editor Gospel Messenger, 113 Adelaide Terrace, Perth, W. A.

We do not send without order. If you receive a copy without order you may know a friend sent it, and it is free from cost.

The only way to regenerate the world is to do the duty that lies nearest us, and not to hunt after far-fetched ones for yourselves.—Kingsley.

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**God, Who and  
What is He?**

By G.W.M.

The incentive of this effort, is the knowledge that many people to-day, are running hither and thither endeavouring to find something tangible, something solid, a substantial basis on which to build their hope, to find something that will prove an anchor to their souls sure and steadfast, and which will dispel forever the cloud of darkness, doubt and almost despair, which in matters pertaining to this life and the life which is to come, so persistently overshadows them.

It is a matter which calls for considerable comment that in this great day and age of the world's history, in which such great advancement has been made in Art, Science, Mechanics, and Literature: when the "Chariots rage in the streets; They run like the lightning," When quick almost as thought itself, messages are flashed from one end of the world to the other, when submarine travelling is an accomplished fact messages are flashed from one end of while we might say ariel navigation is a demonstrated probability, that so little should be known of the Great First Cause.

"We know so little of the mystery that surrounds us here and of the laws which guide our footsteps, that to serious minds the flippant assumptions of theology seems profane," so said William Lloyd Garrison in a speech "What religion can Liberals give their children?" before the Liberal Union Club, Boston, U.S.A.

Ingersoll in his lecture "Some mistakes of Moses," says "Looking back over the history of animal life, from the lowest to the highest form, we find that there has been a slow and gradual development; a certain but constant relation between want and production; between use and form." "The Monera is said to be the simplest form of animal life that has yet been found."

It has been described as "an organism without organs." It is a kind of structureless structure; a little mass of transparent jelly that can flatten itself out, and can expand and contract around its food.

It can feed without a mouth, digest without a stomach, walk without feet, and reproduce itself by simple division.

"By taking this Monera as the commencement of animal life, or rather as the first animal, it is easy to follow the development of the organic structure throughout all the forms of life to man himself. In this way finally every muscle, bone and joint, every organ form and function may be accounted for."

"In this way, and in this way only can the existence of rudimentary organs be explained." (?)

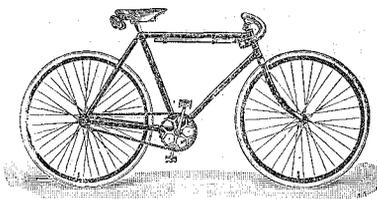
Further on in the same lecture we read "Each thing is a necessary link in an infinite chain; and I cannot conceive of this chain being broken for one instant. Back of the simplest monera there is a cause and back of that another, and so on, it seems to me forever. In my philosophy I postulate neither beginning nor ending."

After having lured the reader on with the idea that he has reached the finality, Ingersoll wakens him, with a rude shock, to the flimsyness of the whole structure by confessing that he is no nearer the solution of the mystery than any one else. Neither can any of the free-thinkers, atheists, philosophers, or University professors with all their learning show the relation, or the connecting link between death, the state of oblivion which must have existed before the life and the life which now is.

In the record known to the world

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as the "Bible," the "Word of God." we read of on; Zojar, a friend of Job, asking the question, "Canst thou by searching find out God," also of Pharaoh asking Moses "Who is the Almighty that I should serve him" and knowing these questions to be unanswerable by many, and that they come with the same force to-day we purpose to answer them if possible and also to show the disparity between the God as taught in the Scriptures and the God as taught and believed in by almost all Christendom to-day.

We in times past like Prof. Clifford have "seen the Spring sun shine out of an empty heaven to light up a soulless earth." We have said like the other fool "There is no God," (Proverbs). But now, having solved to our own satisfaction, the mystery of this life, and having had our minds enlightened with a knowledge of many of the things of the life to come, the desire of our hearts is that we might be the humble instruments in the hands of the Creator, in bringing many precious souls from the darkness of the world, into the marvellous light and glory of His kingdom.

There are many people in the world who believe in the authenticity of the Bible, while there are many who do not believe that it is the inspired word of the Great First Cause.

Now while we know that the Bible of today is materially different to the original Scripture, such Scripture having been so man handled and altered to suit the views of the people of the different ages through which it has passed, we believe that God has so cared for His own as to have preserved sufficient of His Truth, that the honest way-faring man, though he may be termed a fool in the everyday sense of the word, has yet an opportunity given him of finding for himself a knowledge of, and the path, which if followed to the end will lead him a perfect man into the presence of his Great Creator; and while we hope in the near future to be able to deal with the question of the divinity of the Scriptures, we ask you for the purpose of judging this effort, to regard the matter of "divinity" as a self-evident or established fact, a settled question.

Again the question "Who is the Almighty that I should serve him?" Where should we turn to find an answer, but to those who profess to teach the Word of God?

Let us look into the teachings of Christianity to-day and see if we can find this God, the Great First Cause. Taking up the articles of belief of one of the leading Churches of to-day we find with respect to God:—"There is but one living and true God, everlasting, without body, parts or passions."

As Ingersoll says "Think of that without body, parts or passions. I defy any man in the world to write a better description of nothing."

And yet this is the God the greatest and richest of the Churches of to-day worship. Is it any wonder there are so many unbelievers? The very Churches in their articles of faith announce themselves Atheists or at least Agnostics.

How like the worship of the ancient Athenians, who wrote the inscription was written "To the Unknown God." Could anything be more unknowable than that which had neither body, parts or passions?

What does the Scripture say? Turning to Joshua 24: 14, 15 we read "Now therefore, fear the Lord and serve him in sincerity and in truth; and put away the Gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom you will serve. . . . but as for me and my house we will serve the Lord."

Now apparently we have something to go on, something to know something to serve, something to fear. Can we apply the term "nothing," to what the above evidently sets forth

Let us search a little farther. In Genesis, 11: 5, We read "And the Lord came down to see the city, and the tower, which the children of men builded." Also, 18: 21, I will go down now, and see whether they have done altogether to the cry of it, which is come unto me and if not, I will know."

Has a location then and is capable of coming down. Not much like nothing from nowhere or everywhere that, is it? But says one does not the

Scriptures teach "God is a Spirit," also that He is "above all, in all and through you all?" We readily concede that it does, but though we do not believe the whole of the chapter, in which "God is a Spirit," is recorded has been correctly translated, we will proceed to show that a Spirit can have shape and form even as we have. If we turn to Daniel 3: 25, 26, we find the following "He answered and said, Lo, I see four men loose, walking in the midst of the fire and they have no hurt; and the form of the fourth is like the Son of God, there were three cast in, here were four, and all free."

John saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: Rev. 6: 9, so that will not help the "nothings" any.

Turning to the 19th chapter of 1st of Kings we read in verses 11 and 12, And he said Go forth, and stand upon the Mount before the Lord, and behold, the Lord passed by, and a great and mighty wind rent the mountains, and break in pieces the rocks before the Lord; but the Lord was not in the wind, and after the wind an earthquake, and after the earthquake a fire, but the Lord was not in the fire, and after the fire a still small voice. In this chapter Elijah is represented as being jealous of the Lord, and down cast because he feels he is alone in the service of his Creator and God gives him this wonderful manifestation of his power to comfort him, and also to call to his remembrance that He is able to look after his own interests and has yet seven thousand who have not yet bowed the knee to Baal, and we think we have found sufficient in the two Verses Quoted to dispel forever the spiritualistic doctrine of "everywhere."

Now with regard to Location, We are taught that through Him (Christ), were all things made, John 1: 3, and for his pleasure were they created, Rev. 4: 11, and time in Him

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was life and the light was the light of men, John, 1:4, we commence to understand how the spirit of life from Christ in God, without which no man could live, is shed forth unto all mankind, and is manifest in all things, consequently he is above all, in all, and through you all, but how that He can be so in the sense that some people would have us believe and be in harmony with the following, I cannot make out.

After this manner pray ye Our Father which art in Heaven Mat. 6.9. I think we will admit Christ knew what he was talking about and in admitting so we acknowledge the existence of a Being, and that we have Located Him Having done so let us try and find out what kind of Being He is. We have as yet only acknowledged His existence and His abode.

If we turn to the 1st Peter, 3:12, we will commence to find something about his appearance. "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers." in Mathew 4:4, "Man shalt not live by bread alone, but by every word that proceedeth from the mouth of God," and we think when we call to mind that the offerings of Judah were to come up before the Lord as a sweet-smelling savor," We have found out that he possesses a sufficient number of organs or member as to be in harmony with the statement of Jacob "And Jacob called the name of the place Reniel; for I have seen God face to face," Gen. 32:30 from that we find he has a face. Is that all? No, there is a little more. Ex. 31, And he gave unto Moses, when he had made an end of communing with him

upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Note the following. "And it will come to pass while my glory passeth by, that I will put thee in a cleft of a rock and will cover thee with my HAND while I pass by," Exod 33:22. We read also that his "Arm is not shortened that he cannot save" so we are getting to know him a little now. Ex. 22:10 "And there was under his feet, as it were a paved work of the sapphire stone "and with the foregoing we think we have found sufficient of Gods parts to very nearly make up His entire being so in order to bring matters to a finity we call your attention to 1st chapter of Hebrews and the 3rd verse, speaking of Christ, Paul the Apostle says: "Who being the brightness to His glory and the EXPRESS IMAGE OF HIS PERSON sat down at the right hand of His Majesty on high," likewise Gen. 1:27 "So God created man in his own image, in the image of God created he him; male and female, created he them."

If we do not know our own likeness then we do not know the likeness of of God. We think we have presented the reader that he has something more to worship than a God without body, parts or passions.

What man knoweth the things of man save the spirit of man within him even so the things of God knoweth no man but the spirit of God, 1 Co. 2:11, and in order to show that God is knowable we quote the words of the Saviour himself "And thus is life eternal that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

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And if the searcher will only follow up the plan of salvation appearing in our issues we think he will find sufficient instructions to enable him to find and to know God, if he does so, life will no longer be a mystery, but a living truth, an open book to be easily read, though he be the poorest of scholars, and enjoyed too, be he one of the most learned.

We believe that in the foregoing there has been clearly shown the reason so little is known of God. The God, as worshiped by the world today is unknowable. While the God of the universe (Creator) having through His word declared that "he that cometh to God must believe that He is, and that He is a rewarder of all them that diligently seek him," is an intelligent living being, ready and willing to make himself known to all who approach Him in the manner laid down for our guidance to him. Now that we may all heed the admonition of James 1:5; 6 and asking may receive is our earnest and sincere prayer.

**CORRESPONDENCE.**

Our Australasian Mission President, Apostle C. A. Butterworth writes from Mt. Eden, via Grantville, Victoria. Have been here two Sundays. Preached four times. House packed last Sunday night. Was at Bro. Graydon's two nights and Bro. Cairns two nights. Expect to return to Hastings this week. Saints are getting along pretty well at Geelong. I want to get to N. S. W. as soon as I can. Saints here are all well. Best wishes to all.

**George W. Millard**

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**News and Notes.**

A Religio and Literary-Society has been formed and meet every Friday evening at 7.30 at the home of Bro. E. H. Davies.

\* \* \*

Fair attendance and interest all attending, testifying to benefit derived therefrom. Several who previously had not taken part in any of the meetings have meritoriously contributed to the programme. Keep the flag flying Religians—Bring your friends.

\* \* \*

The Sunday School—owing to our scattered condition, and the inclemency of the weather, has not been largely attended of late. We hope for better things in the future. Rally up Scholars "There must be no sleeping soldiers in the army of the Lord."

\* \* \*

Sunday afternoons Services well attended, though we cannot say same of week night meetings.

\* \* \*

Rain spoils attendance and interest of outside folk at the Sunday evening street Services of late, but the little band of workers still faithfully hold the fort backing up the preachers who fearlessly present the truth in the face of a good deal of opposition. We have not been subjected to so much interruption during the past month. We feel strong in the promise "The hand that is raised against thee shalt not prosper, the tongue that is raised against thee shall fail. This is the heritage of the servants of the Lord."

\* \* \*

"Insist on yourself; never imitate. Your own gift you can present every moment with the accumulative force of a whole life's cultivation; but of the adopted talent of another you have only an extemporaneous half possession. Do that which is assigned thee, and thou canst not hope too much, or dare too much. No man yet knows what it is, nor can, till that person has exhibited it"—Emmerson.

Re-organized Church of Jesus Christ  
of Latter Day Saints, Perth Branch.

## MINUTES OF MEETING

HELD

JUNE 25th, 1907.

President in the chair.

Minutes of previous meeting read and confirmed.

Reports received from Priest and Deacon of the branch.

Priest, J. H. Manning, tendered his resignation as he is returning to Victoria. Resignation accepted with regret.

Report received from Treasurer.

Bishop Collector's report and Balance Sheet showed an increase of £25 4s. 6d.

Brethren F. Robinson and J. Hurley were appointed Auditors and they reported all correct.

Auditors report received and adopted

Resolved that this branch sanction and give its practical support to the publication of a Bi-Weekly paper, devoted to the interests of the Kingdom of God in Western Australia

Resolved that Bro. G. Millard be the Editor.

That Brethren H. Broadway and E. H. Davies be appointed Board to supervise publication of "The Gospel Messenger."

Notice of motion given to rescind previous motion re meetings at Royal Arcade Perth.

Resolved that the offer of Bro. B. Mills, of the use of his house, in Subiaco Road for meeting purposes, be accepted.

Meeting closed with prayer by Bro. H. Broadway.

Bro. A. Dean reports having collected the sum of £1 2s. 6d. as the nucleus of a Building Fund, to enable us to build a House of worship.

We wish him success in his efforts.

ADVERTISE

IN

THE GOSPEL MESSENGER.

## The Plan of Salvation.

We desire to call your attention to a portion of the 16th Chapter of the Acts of the Apostles.

In this chapter is recorded some of the missionary experiences of Paul and his companions, Luke evidently being among them, as it is he who is credited with the writing of the "Acts," and he includes himself in the "we." In answer to a request conveyed to him in a vision Paul, with his companions, went over into Macedonia and sojourned at Phillippi, one of the chief cities, for some time, and there endeavoured to spread the truth.

Taking up the narrative at the 16th v. and reading to the end of the 17th we find: "And it came to pass, as we went to prayer, a certain damsel, possessed with a spirit of divination met us, which brought her master's much gain by soothsaying: The same followed Paul and us, and cried saying, these men are the servants of the Most high God, which shew us the plan of salvation."

Now this is obviously an important text and its contents, its statements, are as full of meaning and as valuable to us as they were in the day and age in which they were given and since it is essential, in order that we might be saved, that we find out what that way of salvation is and yield obedience to it, the earlier we do so the better will be for ourselves. Now since it has been declared by the very devils themselves that he had the plan (in harmony with James 2:19 the devils believe and tremble) to whom should we turn for direction? Since Christ himself has said to his disciples He that receiveth you, receiveth me, but to the very Paul who had been entrusted with the message of so great importance to mankind.

In writing to the Roman Saints 1st chap. 16 v., Paul declares "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every soul that believeth; to the Jew first, and also to the Greek."

We find from that, that the plan of

salvation is the Gospel of Christ and since Paul takes great pains to "Certify you brethren, that the gospel which is preached of me is not after man." "For I neither receiveth it of man, neither what I taught it, but by the revelation of Jesus Christ," Gal. 1; II: 12, declaring also "Though we, or an angel from heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed," we ought not to quarrel with the directions he sets out (he being dead yet speaketh) for our guidance and instruction.

Writing to the Hebrews shortly afterwards and chastening them somewhat for their backwardness in Christ Paul says, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip. For if the word spoken by angels was steadfast, and every transgression of disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation; Heb. 2; 1:3, and in the 6th chap. of the same epistle he sets forth clearly what the principles of the doctrines of Christ the plan of salvation are.

Therefore having 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 resurrection of the dead, and of eternal judgement: And this will we do if God permit, Heb. 6: 1, 2.

Now since it is freely admitted that Christ has said "Repent for the Kingdom of God is at hand. Have faith in God etc., the first two of these principles are generally accepted so we do not purpose to waste any time on them; but since there has been considerable contention concerning the 3rd principle, and since we believed it to be essential to our wellbeing that we should be in harmony with the truth at all times, it is our intention to examine it and see if we can make any sense of it, or see if we can find any thing in support of Paul's arrangement of the principles as recorded in the epistle to the Hebrews. The importance of the question,

What must I do to be saved? Is too great to admit of any quibbling, so in order to get on straightway with our subject we will call your attention to the second chapter of the Acts. There we find recorded one of the most notable events in ecclesiastical history.

The Apostles, having been commanded by Christ to "tarry at Jerusalem till they were indued with power from on high, were waiting for the direction of the Almighty, "And when the day of Pentecost was fully come, they were all with one accord in one place." Read from Acts 2; 1: 13 "They received of the Holy Spirit, and stood to bear their testimony to the world. On their being accused of drunkenness, Peter makes his great and notable speech, which will live forever in the minds of all the true and faithful in the Gospel. Peter, the one who previous to his anointing on this day by the Holy Spirit, been cowardly enough to deny his Master, brave now under the inspiration of Heavenly influence, making his defence for his brethren and himself, declares unto them that this strange sight which they had witnessed was by the operation of the same spirit, spoken of by Joel, which was to be poured out on all flesh in the last days: told this great multitude how they had slain the Christ, and Him, God, had raised up from the dead; that they were his witnesses and that God had confirmed their testimony by the Spirit, the operation of which they had clearly perceived. Now when they had heard this, these devout, not wicked men, they were pricked in their hearts, convicted of the necessity of their regeneration and cried out in the agony of their souls, men and brethren what shall we do?

Now what was Peter's answer? It is of importance that we should know. Did he say simply believe? No, for

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Be yourself. Ape no greatness. Be willing to pass for what you are. A good farthing is better than a bad sovereign. Affect no oddness, but dare to be right, though you have to be singular.—Colley.

that would have been worse than useless; they already believed, or they would not have asked the question. Did he say give your heart to God? Come up here and we will pray for you? No, they could do that for themselves.

We can picture Peter, standing bravely facing this great multitude, his brethren supporting him by their presence, and their prayers: He can hear his answer ringing down even to our time as in stentorian tones he commands them to Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. We ask is God calling to-day? So great was the assurance, so convincing the testimony that 3,000 souls gave heed to the message and were joined unto the Church in one day.

How different from the teaching of some we have heard—All you have to do is to believe (?)

Is there any more? You ask, Yes there is; but it must be continued in our next.

G.W.M.

Look out next issue for  
**SENATOR BURROWS' SPEECH**  
 in American Senate  
 on  
 The REED-SMOOT CASE.

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We have been so often confounded with the Utah Mormons that we have decided to publish articles by Elder F. M. Cooper showing the difference between the two churches.

We believe that any unbiassed mind will be able to see where the apostasy has crept in.

## TEACHINGS IN CONTRAST.

(By Elder F. M. Cooper.)

Facts which show that the Utah Mormon Church, upon vital principles of faith and practice, represents an apostasy from the faith, teachings, and practice of the original Church of Jesus Christ of Latter Day Saints, as taught by said church from its organization, April 6, 1830, down to the death of Joseph Smith, June 27, 1844.

Standard of evidence, Bible Book of Mormon, and Doctrine and Covenants, with other authorized church publications.

"And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach."

"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; 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."—Doctrine and Covenants 42:5; 83:8. Utah edition, pages 170, 293, 294.

**CONTRAST OF FAITH AND BELIEF**  
 Reorganized Church of Jesus Christ  
 of Latter Day Saints.

## I. GOD.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17 : 3.

"Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isaiah 46 : 9, 10.

"For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity."—Moroni 8 : 3.

"For, behold, God knowing all things being from everlasting to everlasting, behold he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing."—Moroni 7 : 3.

"By these things we know that 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, and that he created man male and female; after his own image and in his own likeness created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship."—Doctrine and Covenants 17 : 4. Utah edition 20 : 1-19.

Devil tempted Adam and he partook the forbidden fruit, and transgressed

"Wherefore it came to pass that the commandment, wherein he became subject to the will of the Devil, because he yielded unto temptation; wherefore, I the Lord God caused that he should be cast out from the garden of Eden, from my presence, because of his transgression; wherein he became spiritually dead; which is the first death, even that same death, which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, Depart

ye cursed."—Doctrine and Covenants 28 : 11. Utah edition 29 : 40, 41.

"Who changeth the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for ever. Amen."—Romans 1 : 25.

Utah Mormon Church.

## I. GOD.

"I will tell you how it is. Our Father in heaven begot all the spirits that ever were, or ever will be, upon this earth, and they were born spirits in the eternal world. Then the Lord by his power and wisdom organized the mortal tabernacle of man. . . . Now hear it; O inhabitants of the earth, Jew and Gentile, saint and sinner! When our father Adam came into the Garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. . . . He 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. . . . Now, let all who may hear those doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation."—Brigham Young's sermon, preached April 9, 1852, Journal of Discourses, volume 1, pages 50, 51.

"If one God can propagate his spec-

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ies, and raise up spirits after his own image and likeness, and call them his sons and daughters, so can all other Gods that become like him, do the same thing; consequently there will be many families, and many sons and daughters; and they will be the children of those glorified, celestial beings that are accounted worthy to be Gods.'—Sermon by O. Pratt, August 29, 1852, Journal of Discourses, volume I, page 57.

(To be continued).

### CORRESPONDENCE.

Bro E. H. Davies reports a successful trip south-west way, preached several times, much interest manifested, several ready for baptism. One gentleman at Boyanup ready to pay for hire of hall to preach in whenever the brother is visiting there again. The work is progressing.

## Places of Meeting.

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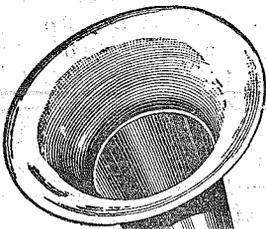
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VOL. 1, No. 2.

Perth, W.A., Tuesday, July 23, 1907.

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### What We Believe.

We believe in God the Eternal Father and in His Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are : First Faith in God, and in the Lord Jesus Christ ; Second, Repentance ; Third, Baptism by immersion for the remission of sins ; Fourth, Laying on of hands for the gift of the Holy Ghost ; Fifth, We believe in the Resurrection of the Body ; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired ; Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded or punished, according to the degree of good, or evil, they shall have done.

We believe that a man must be Called of God and ordained by the Laying-on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

We believe in the same kind of organization that existed in the primitive Church, viz. : Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

We believe that in the Bible is contained the word of God so far as it is translated correctly.

We believe that the canon of Scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

We believe in the powers and gifts of the everlasting Gospel, viz. : The gift of Faith, discerning of spirits, prophecy, revelation, healing, visions,

tongues, and the interpretation of tongues, wisdom, charity, brotherly love, etc.

We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression.

We believe that the doctrines of plurality and a community of wives are heresies, and are opposed to the law of God.

We believe that the religion of Jesus Christ as taught in the New Testament Scriptures will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, country and state, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in " Spirit and in truth ;" and that such worship does not require a violation of the constitutional law of the land.

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### " THE GOSPEL MESSENGER "

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Perth, W.A., July 23, 1907.

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To the Law and to the Testimony ;  
 " if they speak not according to this  
 Word, it is because there is no light  
 in the "—Isiah 8 : 20.

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A recent census taken in America revealed the fact that there were not less than fourteen hundred sects and denominations of various shades and degrees of religious belief, no doubt, all claiming to have the truth, yet, not one entirely agreeing with another on matters concerning the Kingdom of God.

Nearly two thousand years ago, one, Paul, an apostle of Jesus Christ, and whose works are even yet considered authoritative on matters religious, in writing to the Ephesian Church said—  
 "There is one body and one spirit, even as ye are called in the one hope of your calling ; One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. 4 : 4-6.

With the thought in mind that there is but one God and one church it is evident that, if we are believers, we should heed the admonition of the same Paul—"See that ye all speak the same thing," again be of the same mind one toward another and in this, 4 ch. Eph.—"Endeavouring to keep the unity of the spirit in the bonds of peace."

Paul also said "There should be no schism in the body," so we ask the question with him, Is Christ divided? We think not.

Christ, when on earth prior to his crucifixion, told his disciples "If I go away I will send unto you another comforter." This comforter was to guide them into all truth, was to teach them things of the Father and show them things to come.—"Where the spirit of God is there is unity."

It is evident on the face of it that Christiandom to-day has departed from the living God, for if all had the "mind of the Spirit" all would speak one thing—i.e., teach the same doctrine.

Christ has said "If any man will do my will he shall know of the doctrine whether it be of God or whether I speak of myself," and we think it will be difficult for the honest seeker after truth to find in the labyrinth of religious teaching of to-day the doctrine, by obedience to which, he would be enabled to know God. "Return unto me and I will return unto you, saith the Lord." The quicker we get our teaching and our lives in harmony with the teaching of Christ and his disciples, the earlier will be ushered in the great millennium for which we are so anxiously looking. If on the other hand we persist in our confusion of to-day there is no doubt but that in the great day when Christ shall come to judge the world we will find written across the works of our life in letters as of fire the words Mene, Mene, Tekel, Upharsin.

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Let thy recreation be manly, moderate seasonable, lawful ; if thy life be sedentary, more tending to the exercise of the body ; if active, more to the refreshment of thy mind. The use of recreation is to strengthen thy labour and to sweeten thy rest.—Quarles.

## Original Articles.

SPEECH BY  
SENATOR J. C. BURROWS.

(Re-print from Saints' Herald,  
Dec. 26, 1906).

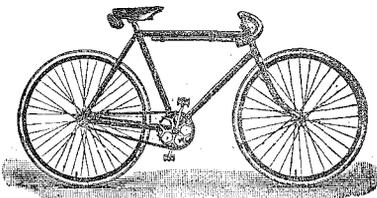
As many of our readers will not had the privilege of reading this speech made in the United States Senate by the able chairman of the Committee on Privileges and Elections on the question of Senator Reed Smoot's right to a seat in the Senate, delivered December 11, 1906, permit me to copy his statement regarding the status of the church. (See Congressional Record, December 13, 1906):

"The regular and legitimate Mormon Church had its origin in and grew out of an alleged discovery of some metallic plates, said to have been found near Palmyra, New York, by one Joseph Smith, bearing certain inscriptions which were said to have been translated by him and embodied in what is known and accepted as the 'Book of Mormon,' belief in which formed, in 1830, the basis of an organization styling itself 'The Church of Latter-Day Saints,' which for fifteen years increased in membership and extended its influence, until in 1844 it numbered about 50,000 adherents. On the 27th day of June, 1844, Joseph Smith, the founder of this cult, while confined in jail at Carthage, Illinois, was set upon by a mob and killed.

"With the details of the early history of this people, from 1830 to 1844,

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and their tenets we have nothing to do. It is sufficient for the purpose of this discussion to state that previous to the death of the prophet there were no dissensions in the organization so far as known, all subscribing to a common creed and holding a common faith. Judge Phillips, in the circuit court of the United States for the western district of Missouri, in delivering the opinion of that court in 1894 in what is known as the 'Temple Lot Cases' involving the title to certain real estate, said:

"Beyond all cavil if human testimony is to place any matter at rest, this church was one in doctrine, government, and purpose from 1830 to June, 1844, when Joseph Smith, its founder, was killed. It had the same federal head, governing bodies, and faith. During this period there was no schism, no dissensions, no parting of the ways in any matter fundamental or affecting its oneness.

"The death of Joseph Smith in 1844, however, carried dismay and demoralization throughout the entire membership of the Mormon Church, scattering its adherents in divers directions and for the time being seemed to presage the complete overthrow and dissolution of the organization. Recovering however from the shock, the scattered bands soon reappeared in various parts of the country and promulgated their doctrines with increased zeal, and set to work to reassemble and reorganize their scattered forces, resulting finally in the formation of what is now known and recognized as the 'Reorganized Church of Jesus Christ of Latter-Day Saints,' with headquarters at Lamoni, Iowa, and presided over by Joseph Smith, a son of the prophet. The courts have repeatedly declared this organization to be the legitimate successor of the original Mormon Church, and its adherents numbering some 50,000 peaceable, patriotic, law-abiding citizens scattered throughout the United States in small church societies, conforming to the laws of their country wherever they may be and adhering to the faith of the founder of their creed, repudiating and denouncing the doctrine of polygamy and its attendant crimes, without temple, endowment-house, or secret

order, worship in the open like other church organizations, unquestioned and unmolested.

"During this period of disintegration one Brigham Young, who had indentified himself with the Mormon organization as early as 1832, a man of indomitable will and undaunted courage, bold and unscrupulous, seized upon the occasion of the demoralization incident to the death of the prophet to place himself at the head of some 5,000 Mormons, and marching over desert and mountain, established himself with his adherents in the valley of Salt Lake, July 24, 1847, then Mexican territory, where he undoubtedly indulged the hope that the new doctrine of polygamy about to be publicly proclaimed by him might be promulgated with impunity and practiced and maintained without interference by the United States. These hopes, however, were destined to be blasted, for by the treaty of Guadalupe-Hidalgo of February 2, 1848, this territory passed from the jurisdiction of Mexico to the sovereignty of the United States, and its inhabitants thereupon became amenable to its laws.

"Upon this transfer of sovereignty, and in 1849, Brigham Young and his followers, without authority from any source whatever, proceeded to set up a government of their own, embracing a territory of imperial dimensions, christening it the "State of Deseret," electing Brigham Young, the head of the church, governor; Heber C. Kimball, an apostle, lieutenant-governor, and filling all other official positions in the proposed State with trusted adherents. At the same time a general assembly was chosen, which in 1849 petitioned Congress to admit the State of Deseret into the Union, and commissioned a delegate to a Lower House of Congress, who subsequently presented his credentials and the memorial praying for statehood.

"Shortly previous to this time it began to be bruited that the leaders of this organization and founders of the new State were fugitives from justice and apostates from the true Mormon faith and were living in polygamy; and it is an historic fact that when Brigham Young arrived in Salt Lake, in 1847, he had seventeen wives,

and all the so-called apostles, twelve in number, except possibly one, from two to twenty wives each. This rumor gained credence and confirmation by a protest against the admission of the State of Deseret sent to the Congress of the United States December 31, 1849, and now on file in its archives, from which I make the following extracts:

"Your petitioners respectfully represent that whereas efforts are now being made by the Salt Lake Mormons to obtain by false representations, and fallacious presentations, from the government of the United States a State organization to be called the State of Deseret; and whereas we believe that it would be highly detrimental to the best interests of our country to comply with their request, we do therefore respectfully petition your honorable body to provide some other way for the government of the Salt Lake settlement. Your petitioners know most assuredly that Salt Lake Mormonism is diametrically in opposition to the pure principles of virtue, liberty, and equality, and that the rulers of the Salt Lake church are bitter and inveterate enemies of our Government. They entertain treasonable designs against the liberties of American free-born sons and daughters. . . . They have elected Brigham Young, who is the President of their church, to be the governor of the proposed State of Deseret. Their intention is to unite church and state. . . . We have authentic information that more than 1,500 Salt Lake Mormons took the following oath in the Temple of God at Nauvoo: 'You do solemnly swear in the presence of Almighty God, His holy angels, and these witnesses, that you will avenge the blood of Joseph Smith on this nation, and teach your children, and that you will from this time henceforth and for ever begin and carry out hostilities against this nation, and to keep the same intent a profound

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secret now and for ever. So help me God.'

"The rulers of the Salt Lake church hypocritically pretend to venerate the name and character of the prophet Joseph Smith, that they may retain their popularity among that people who believe that he was a true prophet. These rulers are apostates from the true Church of Jesus Christ of Latter-Day Saints, which Church Joseph Smith was president of. They teach and practice polygamy. . . . Surely your honorable body will not lend your aid to legalize adultery and all manner of wickedness. These men have left their country for their country's good. They have left it that they might escape the punishment which their crimes have invoked. . . . They have been guilty of murders, treason, robbery, counterfeiting, swindling, blasphemy, and usurpation of power, both political and ecclesiastical. This is the character of the man who is the political and ecclesiastical governor of the Salt Lake colony. The Salt Lake settlement is like Sodom and Gommorah. Save the rising generation of that land from being trained up in such a sink of corruption, blasphemy, and treason.

"The practice of polygamy by this band of apostate Mormons received further confirmation in the official report of the Indian agent for the territory of Utah, dated March 29, 1852, in which it was stated:

"Among these men (speaking of the Mormons) was Willard Richards, who kept a harem of some dozen or fifteen women, to all of whom he is wedded. He is acting secretary of state and

postmaster of the city.

"Upon the presentation of the remonstrance referred to, the National House of Representatives declined to consider the petition for the admission of the 'State of Deseret' into the Union, or receive its representative, but in lieu thereof and on the 7th day of September, 1850, Congress passed an act providing for the organization and government of the Territory of Utah. In 1850 President Fillmore appointed Brigham Young governor of the Territory for the term of four years, who entered upon the duties of the office in February, 1851, and thus the chief polygamous saint and head of the church became the chief executive of the Territory. These public and official declarations confirmatory of the rumors of the practice of polygamy by Brigham Young and his apostles, made further concealment of their crime impossible, and it became necessary in some way to excuse or justify so flagrant an assault upon public decency and the civilization of the age.

"To that end a special conference of the sect was called to convene at Salt Lake City on the 28th day of August, 1852, over which Brigham Young presided, attended by the so-called apostles and high officials of the church to the number of over two thousand, at which conference, for the first time, the doctrine of polygamy was publicly proclaimed and declared to be an accepted tenet of the Utah Mormon faith. Preliminary to its formal promulgation, and to promote its reception by the followers of Brigham Young, it was deemed expedient that some of the high dignitaries who

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were associated with him should bear testimony to the saintly character of their master and the divine origin of the nefarious doctrine. To this end Heber C. Kimball, one of the first presidency and a polygamist, in calling the meeting to order, took occasion to say :

“Brother Brigham Young is the successor of Joseph Smith and a better man never lived upon the earth, nor ever sought the interest of this people more fervently.

“Elder Benson, another polygamist, joined in the laudation by saying :

“I know that the principles that have been taught by the prophet Joseph and Brothers Brigham, Heber, and Willard—

“Composing the first presidency—  
“and by every other good man in this church are correct principles, and that these men have been borne on triumphantly over every trial and difficulty they have been called to pass through. The elders, therefore, can go to the nations with their consciences as clean as drifting snow, and with the satisfaction that all is right in Zion and we are led by the best men upon the face of the earth. I am glad in my heart, and I say, God bless Brigham, Heber, and Willard. They are the counsel of heaven to this people, and I mean to honor them in the earth wherever I go, and I would preach down in the bowels of hell the same as I do here and not be ashamed of it.

“Pandemonium would be a fit place for its promulgation.

“My story all the time is, Hurrah for Mormonism. . . . I only throw out these few hints that you may be prepared to act when you receive the proper instructions from your president.

“Then came Orson Pratt, one of the oldest and most famous of the apostles and the husband of three wives, who publicly declared :

“It is quite unexpected to me to be called upon to address you on the subject on the plurality of wives. It is rather new ground to the inhabitants of the United States, and not only to them, but a portion of the inhabitants of Europe. A portion of them have not been in the habit of preaching a doctrine of this description : consequently we will have to break up new

ground. It is well known, however, to the congregation before me that the Latter-day Saints have embraced the doctrine of the plurality of wives as a part of their religious faith.

“In order to induce his followers more readily to accept this infamous doctrine, Brigham Young himself invoked the name of Joseph Smith, the martyr, whom many sincerely believed to be a true prophet, and ascribed to him the reception of a revelation from the Almighty in 1843, commanding the saints to take unto themselves a multiplicity of wives, limited in number only by the measures of their desires. Why and how this revelation had been kept a secret for nine years Brigham Young explained as follows :

“You heard brother Pratt state this morning that a revelation would be read this afternoon which was given previous to Joseph’s death. It contains a doctrine which a small portion of the world is opposed to. Though that doctrine has not been preached by the elders, this people have believed in it for many years.

“The original copy of this revelation was burnt up ; William Clayton was the man who wrote it from the mouth of the prophet. In the mean time it was in Bishop Whitney’s possession. He wished the privilege to copy it, which Brother Joseph granted. Sister Emma burnt the original.

“The revelation will be read to you. The principle we believe in. And I tell you—for I know it—it will sail over and ride triumphantly above all the prejudice and priestcraft of the day ; it will be fostered and believed in by the more intelligent portions of the world as one of the best doctrines ever proclaimed to any people. I am now ready to proclaim it. This revelation has been in my possession many years and who has known it ? None but those who should know it. I keep a patent lock on my desk, and there does not anything leak out that should not.

“Such the mythical story palmed off on a deluded people. Let me now quote the material part of the pretended revelation of polygamy as given out by authority of Brigham Young in 1852.

“Verily, thus saith the Lord unto his servant Joseph : . . . behold and lo, I am the Lord thy God . . . .

## News and Notes.

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One of the members of the Re-organized Church recently asked one of the Utah Mormon elders at their meeting on the street outside the station if he believed a man could be saved without believing in or practicing polygamy? He was answered, "Yes!" "Well! will you tell the crowd that?" U.M.E., "Let me put it in my own way, if you ask me can a man enter the celestial glory without believing in and practicing polygamy. I say no!" And yet these men tell the people they do not believe in or practice polygamy now. Comment is needless.

\* \* \*

Have we the mind of the spirit? We thought it peculiar, that after the advertisement we placed in our last issue advising readers to obtain a copy of our next issue in order to read Senator Burrows' speech in the United Senate on the Reed-Smoot case, published in "Saints' Herald" some time back; that we should read in the "Gospel Standard," our New South Wales contemporary, which came to hand the morning after our first issue, that Senator Burrows' speech would be published supplement form with the next issue. This speech will be published in the East and West almost simultaneously and we agree with the "Standard" it should prove very useful the saints in assisting to remove prejudice and misunderstanding from the minds of the misinformed as to our "Work," and in showing the vast difference between our faith and the Utah Mormons with whom we are so often confounded.

\* \* \*

We call your attention to the alteration of place of meeting for the Religio. Since our last issue Bro. Davies has removed from Bulwer Street to No. 8 Brisbane Place, and in future the Religio meetings will be held there. All are invited.

We desire to direct your attention to the letter from Bro. Dean in this issue. We sincerely trust that his appeal on behalf of the Branch Build-Fund will meet with a ready response.

\* \* \*

Religio business meeting next Friday evening. A good programme has been arranged. All welcome.

\* \* \*

We have found it necessary to hold over the continuation of "Teachings in Contrast" on account of length of speech by Senator Burrows.

\* \* \*

We hope to publish in our next issue the photo of Joseph Smith the seer and founder of the Later Day Saints' Church, who was martyred in 1844 at Carthage.

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## CORRESPONDENCE.

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To saints and friends at home and abroad.

Perth, July 17, 1907.

Dear Saints and Friends—

Just a few lines to call your attention to the fact that the Perth branch has started a Building Fund. The object of this fund is to gather in the money towards building a church of their own, in which in obedience to the Divine Command, they can meet together to praise God, according to His Holy Will, which He has revealed unto us in these latter days. Subscriptions however small will be thankfully received by the collector. Any friends or saints abroad who are desirous of helping this fund can send the subscription along to the editor of this paper, who will hand it over to the collector. Praying that God in His great mercy will help us in this effort.

I remain,

Your Bro. in Gospel Bonds,

ALF. DEANE,  
Collector C.B.F.

therefore prepare thy heart to receive and obey the instructions which I am about to give unto you, for all those who have this law revealed unto them must obey the same, for behold, I reveal unto you, a new and everlasting covenant, and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory; . . . and as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory, and he that receiveth a fullness thereof must and shall abide the law or he shall be damned, saith the Lord God. And again, as pertaining to the law of priesthood, if any man espouse a virgin and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins and have vowed to no other man, then is he justified. He can not commit adultery, for they are given unto him, for he can not commit adultery with that that belongs to him and to none else; and if he have ten virgins given unto him by this law he can not commit adultery, for they belong unto him and are given unto him; therefore is he justified.

“Thus did Brigham Young and his associates attempt to explain and justify a practice revolting to every sense of public decency, subversive of the home, and destructive of the very foundations of society. Thus were laid with unholy hands what Brigham Young was pleased to call the foundations of ‘Zion,’ upon which it was proposed to erect the kingdom of God on earth.’ But a doctrine so monstrous needed something more than the unsupported testimony of Brigham Young to insure its reception and give it credence, in view of the fact that it had no warrant in the Book of Mormon and was specially condemned in the book of ‘Doctrine and Covenants, wherein it is declared ‘One man should have one wife, and one woman but one husband.’ To give this creed the semblance of authority and insure its permanency as an article of this Utah Mormon faith the doctrine of monogamy was torn from the book of ‘Doctrines and Covenants,’ and the doctrine of polygamy inserted in its stead, where it is still retained as a cardinal principle of

the Utah Mormon faith. In this way was the practice of polygamy inaugurated in the Territory of Utah and fostered and encouraged by the leaders of this sect.”

While there are some immaterial errors in the above statement, it is the clearest and best presentation of the facts that has ever been prominently placed before the public by so prominent a man, and we were pleased to see that Senator Burrows has so clear an idea of the situation, and that he has the courage to present it. It will do good, and we hope that the elders will note it and avail themselves of the benefit of this able presentation by a competent and noted man who has presented his opinion after the most searching investigation of the subject that has ever been made, and made by a committee of as able lawyers as the world can produce, of which Senator Burrows was the honored and worthy chairman.

Whether Reed Smoot retains his seat in the United States Senate is of no particular importance to us more than to other citizens of the Republic, but it is of special importance to us that our position should be clearly and correctly defined, and in this we are fortunate.

HEMAN C. SMITH.

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When alone, we have our thoughts to watch; in the family, our temper; in society, our tongue.—Macdonald.

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## The Plan of Salvation.

(Continued).

We have often heard the good old hymn "Ye must be born again," sung on the streets, and many times heard the same sentiments preached, but seldom have we heard a satisfactory explanation of how the new birth is to be brought about.

All Biblical students are familiar with the occasion on which those never to be forgotten words, recorded in the 3rd Chapter of John, were spoken Nicodemus, on hearing ye must be born again, is puzzled, as are a good many to-day, to know how such things can be.

When we ask the question. How etc? We are told, read further down the Chapter and in the 16th verse you will see "God so loved the world that he gave his only begotten son, that whosoever believeth in Him should not perish, but have everlasting life." Ah, my friends, you are just a little too far down and have missed the mark but you will be surprised to know that we agree with the sentiments expressed there even to a greater extent than you can imagine.

Who should be better able to give the answer to the all important question, How? than the one who gave the command? Let us go back to the fifth verse; Hear now His answer, Verily, Verily, I say unto thee, Except a man be born of WATER AND OF THE SPIRIT, he cannot enter into the Kingdom of God.

"Why do ye call me Lord, Lord, and do not the things which I say?" is His question on one occasion, while he clearly stated on another "If any man will do His will he shall know of the doctrine whether it be of God or whether I speak of myself" What were His words in the Sermon on the Mount "Many shall say unto me . . . then I shall profess unto them, I never knew you; Depart from me ye that

work iniquity." Mat. 22 :23. And this to professedly religious men.

Would not a father acknowledge his son? Would he not be friendly with him if he did those things which pleased him? "Ye are my friends, if ye do whatsoever I command you." Who should be His friends but those who have received the "spirit of adoption" and become "Sons of God and joint heirs with Jesus Christ!" "If ye love me keep my commandments." "Ye say ye love me but by your works (refusing to do my works) ye deny me." and so we say we agree that God so loved the world that He gave His only begotten son, that whosoever believeth on Him—to the extent of keeping His commandments, doing His will, being born of water and the Spirit—should not perish but should have everlasting life and would know of the doctrine, whether it be of God or whether He spake (or whether he speak ) of Himself.

Now friends who are you going to stand by?

The Man who says you can, or Jesus Christ who says, you cannot enter the Kingdom of God except you are born of water and the Spirit.

But, says some one, you have not explained how we are to be born of water and of the Spirit. If you refer to baptism, I have been baptised. Indeed; when were you baptised may I ask? Why, when I was an infant, my parents and my God-parents took me to the Church that I might be made a child of God. Is that so; and do you remember anything about it? Oh, no! I was too young. Then you were not capable of understanding? No, I was too young. Then you were not capable of believing? Believing what? The Gospel of Jesus Christ, my friend. Well, no! Then you could not have faith in God? No. Well how can you make your baptism, if such it be, harmonise with the words of the Saviour "He that believeth and is baptised shall be saved, and he that believeth not shall be damned." Mark 16:16. How do you harmonise with Paul: Repentance from

dead works and of FAITH toward God, etc.? Heb. 6:1. You see my friend you must be old enough to believe before you can be legally baptized.

Now, let me ask you another question. Had you committed any sins before you were baptised? Oh, no, I was too young. Well how do you stand when measured by this Scripture: "Repent and be baptized every one of you in the name of Jesus Christ FOR THE REMISSION OF YOUR SINS and ye shall receive the gift of the Holy Ghost." Acts 2:38. You must understand baptism is for the remission of sins, and as a babe, you had no sins to remit. Jesus Christ Himself said "Suffer the little children to come unto me and forbid them not for of such is the Kingdom of Heaven," then if children are sinful the Kingdom of Heaven is full of sinners. Does it not begin to appear that your baptism (?) was invalid? Well, there hoes seem something wrong

Now another question. Have you been informed how the ordiance of baptism was administered? Yes, the Minister sprinkled a few drops of water on my forehead. And do you think that was the proper method of administering? Well, the Minister din so, and he ought to know. Yes, we agree with you he ought to know, but let us see if he was in harmony with the truth. Now we have in our possession one of the latest publications of Webster's Dictionary by the G and C. Merriman Co., Springfield, Mass., U.S.A. "Thoroughly revised and much enlarged under the supervision of Noah Porter, L.L.D." Turning to the word "Baptism," we find it rendered Baptism (O E baptim, baptem, O F bapteme, baptisme, F bapteme, L. baptisma fr. gr BAPTISMA fr BAPTIZE-IN to baptize, fr BAPTEIN to dip in water akin to BATUS deep, skr gah to dip, bathe, v-i) the act of baptizing; the application of water to a person, as a religious ceremony, by which he is initiated into the visible Church of God. This is performed by immersion, sprinkling or pouring.

From this we can readily find the true meaning of the word, though a Webster says this is commonly performed by immersion, sprinkling or pouring. We find from the root of the word that custom has, in the last two statements and practices, largely and materially departed from the truth, to confirm which opinion we quote the following:

James Donegan (a lexicon which was supervised by the faculty of a Presbyterian senrnary):—Baptizo: To immerse repeatedly into a liquid, to submerge, to soak thoroughly, to saturate. Baptis or baptismos: immersion Baptos immersed, dyed. Bapto, to dip, to plunge in water.

Dr. John Jones (Greek and English lexicon):—Bapto, I dip, I dye, I stain. Baptizo: I plunge, dip. Baptize: Bury overwhelm.

Dr. Cannaut, when asked, "Dose any respectable lexicon define baptizo to sprinkle," replied:—My dear Brother, no respectable lexicographer gives or ever has given "sprinkle" or "besprinkle," as a definition of baptizo I have all the Greek lexicons of any name,—Hardy—Wilkinson debate, p 42.

Richard Fuller:—In commanding His disciples to be baptised, Jesus knew what act he enjoined, and He could have been at no loss for a word to clearly express His meaning. Did he intend sprinkling? The word was rantzizo. Did he require pouring? The word was KEO. If wash, NIPO; if bathe, LONO; if immerse or dye (the word heaving this latter meaning, because dyeing is by immersion) bapto.

If Jesus meant immerse, and nothing else, the word was baptize. This is the word he has used, and which the Holy Spirit always employs when the rite of baptism is mentioned—Spiritual Baptism p 36. Having clearly shown that your "sprinkling" is out of harmony with the truth and that immersion is the correct method, we will leave you for the present.

G. W. M.

(To be Continued).

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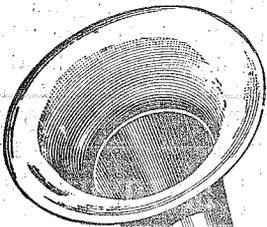
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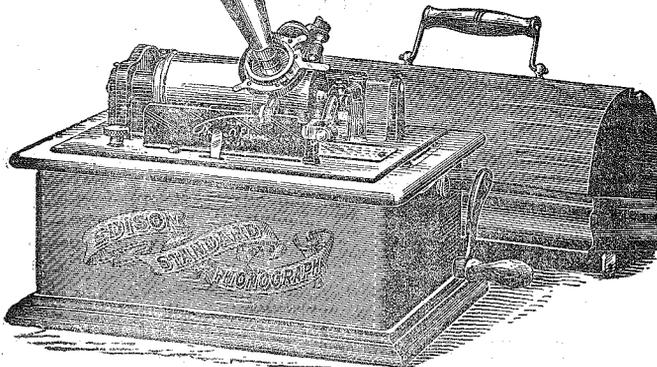


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VOL. 1, No. 3.

Perth, W.A., Tuesday, Aug 6, 1907.

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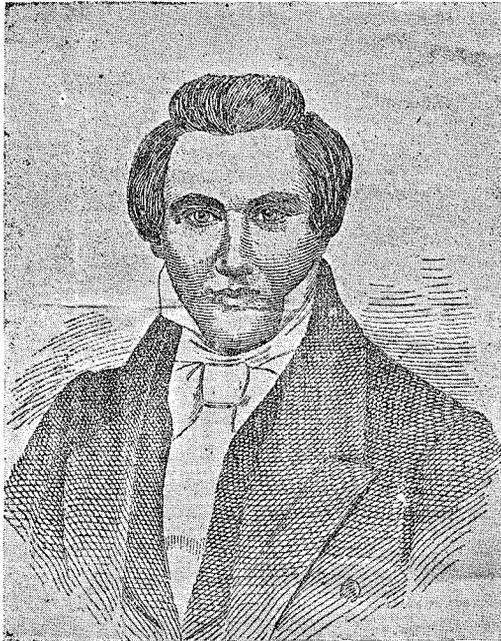
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We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are : First Faith in God, and in the Lord Jesus Christ ; Second, Repentance ; Third, Baptism by immersion for the remission of sins ; Fourth, Laying on of hands for the gift of the Holy Ghost ; Fifth, We believe in the Resurrection of the Body ; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired ; Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded or punished, according to the degree of good, or evil, they shall have done.

We believe that a man must be Called of God and ordained by the Laying-on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

We believe in the same kind of organization that existed in the primitive Church, viz. : Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

We believe that in the Bible is contained the word of God so far as it is translated correctly.

We believe that the canon of Scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

We believe in the powers and gifts of the everlasting Gospel, viz. : The gift of Faith, discerning of spirits, prophecy, revelation, healing, visions,

tongues, and the interpretation of tongues, wisdom, charity, brotherly love, etc.

We believe that marriage is ordained of God ; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression.

We believe that the doctrines of plurality and a community of wives are heresies, and are opposed to the law of God.

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## " THE GOSPEL MESSENGER "

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Perth, W.A., Aug. 6, 1907.

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To the Law and to the Testimony ;  
" if they speak not according to this Word, it is because there is no light in the "—Isiah 8 : 20.

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It has been said that man is the only creature on this earth whose happiness is imperfect ; and, who at the same time is conscious that it is so and has something within himself that disdains the imperfection of his own being and languishes for a condition more perfect.

Many and diverse are the opinions of men as to what this condition of happiness is, and how it is to be attained.

Everywhere to-day strenuous efforts are being made to please the public fancy. Amusements of every kind are carried on to suit all sorts and conditions of people, while laws are being framed throughout the world with the one end in view, namely, that of per-

fecting the happiness of the people.

One school of philosophy has it " that the feeling of happiness or contentment is a result, not of quantity of goods possessed, but the rapidity with which such quantity varies from time to time."

The historical examples of Greece and Rome are quoted in support of this argument. It is said of them that their highest feeling of national happiness was during the period of the rapid advancement toward the great heights to which they ultimately attained, and not at the time when they had reached the zenith of their greatness. On the contrary, just at that time the utmost feeling of discontent prevailed.

The merchant of to-day is quoted as an example of everyday evidence in support of this theory. Seventeen (fifty) years ago the merchant was happy with his capital of one thousand pounds (£1,000) bringing in twenty per cent. (20%), while to-day with his capital increased to twenty thousand pounds returning him five per cent. he is dissatisfied.

Another school would have it that the Greek philosopher Zenos was right in his contention, " That happiness was only to be attained by the cultivation of an entire difference to all that transpires around us, believing that we are born to trouble, and we may depend on it, whilst we live in this world we shall have it, though, with intermissions that is, in whatever state we are we shall find a mixture of good and evil, and therefore the true way to contentment is to know how to bear these vicissitudes of life, so as neither to be exalted by the one or overthrown by the other, but to bear ourselves toward everything that happens with such ease and indifference of mind as to trouble us as little as possible.

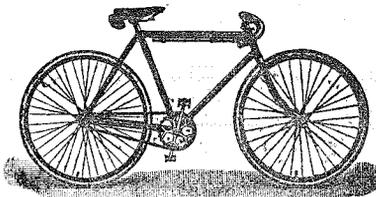
Now we believe that both these schools are astray in their ideas for the attainment of happiness, as it can easily be seen, not while the one would cause us to develop into a motly set of gamblers, competing with, and endeavouring to live off each other, finding happiness only in excitement, the other would divest us of all that is noble in man : so delumanize us as to reduce us to the level of mere walking machines.

Now these are the reflections of this inward, invisible, "something" by which we discover its existence, and in so doing are enabled to discern the reason so many have failed in their endeavour to obtain the priceless gem "happiness." Men have tried to confine happiness to the body, to the flesh which is too small, too narrow, too weak a prison to contain it, and have failed to realize that the object of the attainment can only be gained by doing those things that would please this evidently "conscious entity" which languishes for a condition more perfect.

We have read in the Word of God, "The Bible," of one making the declaration "There is a spirit within man and the inspiration of the Almighty giveth THEM understanding," and of another, "Then shall the dust return to earth as it was and the spirit ascend to God who gave it." The prophet said of Christ, "In his humiliation His judgment (i.e., understanding) was taken away," and since Christ is our elder brother and his understanding of things spiritual was quickened after His baptism by John and his reception of the Holy Spirit we commence to realize how that when we were "born of the flesh," when we were made "a little lower than the angels" being veiled with the flesh, our understanding of things spiritual was taken away, and that in order to receive a fulness of joy which is the consummation of happiness we must do those things which please the "inner man," which will enable him to obtain a restoration of that understanding from which he is alienated through the

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flesh, and comprehend all that his Creator has designed he should.

"What man knoweth the things of man save the spirit of man within him? even so, the things of God knoweth no man save the spirit of God."

Jesus Christ, the greatest teacher that ever trod this footstool of God has said "Except a man be born of water and of the spirit he cannot enter the Kingdom of Heaven," again, "If any man will do His will he shall know of the doctrine whether it be of God or whether I speak of myself," and we say to know a thing is to have understanding of it and if we know something of God, it is an evidence of the return or partial return of that which, in our humiliation was taken away.

In obtaining this knowledge there is happiness, in going on to perfection there is happiness, and when the plaudit "well-done, etc." shall ring out then will come the consummation of happiness and we shall receive a fulness of joy, and that this may be the happy lot of all in our prayer in Jesus worthy name—Amen.

## Obituary.

Sr. Grayden of Hastings passed peacefully to rest at noon, June 21st, at the advanced age of 81 years. She proved herself to be a true companion, a fond and loving mother of a large family, and a saint whose fidelity and godly example was worthy of imitation. She surely "rests from her labour," and her works will follow. She was laid to rest on Philip Island, beside her husband, where above one hundred relations and friends assembled to hear a brief history of her faith and hope of a part in the first resurrection and glorious reign with all the redeemed of earth. She leaves a number of children and grand-children to mourn her loss, quite a few of whom are of the same faith.

We publish this from "Gospel Standard" of July 1st. The aged sister was well-known to us and to several others here. We rejoice in the knowledge that she is among the blessed. "Blessed are the dead that die in the Lord henceforth. They do but rest from their labours." Our sympathies are with the bereaved.

## Joseph Smith Jr.

**Prophet of God and Nineteenth  
Century Martyr.**

The subject of our frontispiece, Joseph Smith, Jr., was born in the town of Sharon Windsor County, Vermont, U.S.A., in 1805. When about 15 years of age he attended a religious revival held in the neighbourhood of his home, and feeling the need of a saviour and a friend he decided to seek with his whole heart.

Desirous of finding, which, out of the Babel of Churches was right; and seeking after more light, he was one day searching the scriptures, when his eyes were arrested by the passage of the epistle of James in the 1st chapter and 5th verse, "If any of you lack wisdom let him ask of God who giveth to all men liberally and upbraideth not."

Believing that God is as good as His word and that He would fulfil that which had been promised in His name by His servants, Joseph returned to the woods near his father's house to pray. As he kneeled, a vision of two personages, in the lightness of wonderful glory, appeared standing above him in the air, and one of the persons calling Joseph by name, pointing to the other, said, "this is my beloved son, hear him!" On Joseph asking which of all the sects were right, he was informed that none of them were right and that he should not join any of them as their creeds were an abomination in "my" sight, this from one of the personages who appeared in glory, also he was told their professors are corrupt, they draw near to me with their lips but their hearts are far from me. They teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof. Three years after, while fervently praying to God for forgiveness of sins and follies committed and for a manifestation from Him in order that he might know his standing in the sight of the Lord, Joseph was permitted to receive a visit from a heavenly

messenger who he described as follows: "He had on a loose robe of exquisite whiteness, it was a whiteness beyond anything earthly I had ever seen nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked and his arms also a little above the wrists; so also were his feet naked as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe as it was open so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me."

This messenger calling Joseph by name told him that he was a messenger sent from God to tell Joseph that He had a work for him to do, and that his name should be had for good and evil among all nations, kindreds and tongues, or that it should be both good and evil spoken of among all people.

This angel came in harmony with Zedekiah, 11-1-2, also revelations xiv-6, telling Joseph that the Gospel as preached by Christ and his apostles was again to be preached in all the world, and that the church was to be organized again after the new testament pattern, and that he (Joseph) was to be the instrument in accomplishing this work. He was also told that the Lord was going to set His hand again the second time to recover His people Israel and that Jerusalem was to be restored to its former fertility.

in that day the Jew was not permitted to remain in palestine longer than three weeks on permit. He could not own land, neither could he worship God in the manner of his fathers.

Since then, however, in harmony with and in fulfilment of the predictions of Joseph Smith, the Jews, by the pressure of the powers on Turkey, are permitted to purchase land, worship God in harmony with the dictates of their own conscience and dwell unmolested in Palestine which has been

restored already in a great measure. Early and latter reigns falling since 1853 have done wonders in changing its condition, while twenty seven colonies of Jews produce the finest crops, olives and grapes in the world. This can be verified by reading an up-to-date encyclopedia on article "Palestine."

Joseph Smith organized the Church of Jesus Christ of Latter-day Saints on April 6th, 1830, after having translated the book of Mormon (a history of the people of whom the Indians are descendants who lived on the continent of America prior to its discovery by Columbus and an account of God's dealing with them).

In December, 1832, Joseph prophesied the following: "And after your testimony cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and not be able to stand. And also cometh the voice of lightening, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds and all things shall be in commotion; and surely their hearts shall fail them; for fear shall be on all people."—Doc. & Cov., Sec. 85, p. 25.

Time and space prevents us from telling of all the wonderful events which have transpired in the line of direct fulfilment of this revelation, but our own recollection of the past few years embraces Galveston and the South Sea Islands swept by the sea, thousands of lives being lost and many other places.

San Francisco, which, by its earthquakes, lost more than ever fell in a single day's battle, also the thousands who lost their lives at St Peirre.

Joseph foretold of the rebellion of the Southern States of America many years before it was dreamed of by the world and the revelation he gave concerning this and the rise of the Indians was published in 1857 in John Hyde's book issued by Pettridge & Co., New York, against the Latter-day Saints in order to prove Joseph a false prophet.

It is a matter of history how that the South did rise and that the rebellion commenced in South Carolina as the prophet had foretold, the first shot being fired at fort Sumpter. Every school boy is familiar with the later rising of the Indians and of the terrible massacres they perpetrated, Joseph Smith was assassinated in Carthage jail, Hancock County, Illinois, June 27th, 1844, at the age of 38 years and 6 months.

He had delivered himself up to the sheriff on hearing that a warrant had been issued for his arrest on some bogus charge brought against him by his enemies, and having the assurance of protection from the governor, he was confined in the jail waiting his trial when on the day mentioned, a mob (numbering about 200), with blackened faces and led by a Baptist minister, broke open the jail and in a savage manner attacked Joseph and his brother Hyrum and his two friends. Joseph and his brother were shot to death and one of his companions was severely wounded, while the other escaped without a mark or a hole in his robe.

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Joseph Smith lived a most eventful life, fraught with strenuous activities, persecuted by those who should have been the first to welcome him, namely: the religious professors of his day. Misunderstood by the world, he bravely stood in defence of that which he declared to have been delivered to him by God. Loved by all who knew him least, he went down to his grave unconvicted of any crime, sealing his testimony, as did the prophets of old, with his blood.

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Over fifty thousand (50,000) people, with churches throughout the world meet together to worship God in in harmony with the revelations given through him.—G.W.M.

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## CORRESPONDENCE.

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Adelaide, 24-7-'07

To the Editor,

Work in S.A. is certainly solid and solidifying. We are holding about six meetings per week, cottage and otherwise. We have a men's Religio of about 30 members, with an average attendance of about 20, and a Daughter's of Zion Society, besides a flourishing Sunday School of about 60 members. The latter has not been in existence two years. I have all I need of work in the city without attempting expansion into country or even suburban districts. The want of more labourers is being felt all over the Australasian mission. With best wishes for the success of your efforts in publishing the little paper, I am, as ever faithfully yours in gospel bonds,

J. H. N. JONES.

3-8-'07.

To the Editor.

The quarterly business meeting of the Perth Religio and Literary Society took place at the residence of Bro. Davies on Friday the 27th April. There was a very good attendance. Bro. Millard, president, occupied the chair.

The following were elected office bearers: President, Bro. Millard; Secretary and Treasurer, Bro. A. Robinson; Programme Committee, Bros. Millard and Hurley; Benevolent Committee, Miss Dodemead and Sister Hurley; Home Class Superintendent, Bro. F. Robinson; Press Reporter, Bro. J. A. Hurley. During the evening Bro. A. Robinson gave a very interesting paper on West Australia and its progress during the last 15 years. The paper was very much appreciated by his hearers. Bro. F. Robinson also contributed a small speech on "Adversity." The verdict was very good. At the conclusion of the meeting a hearty vote of thanks was accorded both speakers. The Society meets every Friday at 7.30 p.m. sharp at Bro. E. H. Davies, No. 8 Brisbane place. All are invited and a good programme is provided.

Yours in the one faith,

J. A. HURLEY.

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## News and Notes.

Owing to a mistake on the first page where Joseph Smith is described as a 'sixteenth' century prophet of God. It should read 'nineteenth' century.

\* \* \*

The frontispiece of our next issue will be Joseph Smith, present president of the Reorganized Church of Jesus Christ of Latter-day Saints, and son of the martyr Joseph Smith, cousin of president Joseph Fielding Smith of the Utah Mormons, who was recently fined three hundred dollars for living in polygamy.

\* \* \*

We are striking off some thousands of tracts on the Utah question, principally Senator Burrows' Speech before the Senate on the Reed Smoot Case, "Do you know," and other articles, showing the difference between the Reorganized Church and the Church in Utah.

\* \* \*

Report of the collection for Building Fund held over till next issue.

\* \* \*

At the business meeting of the Perth branch held last Tuesday evening, it was stated that the Utah Mormon Elders had been actively engaged tracting and informing the people that the Reorganized Church had apostatized from the original Church, therefore it was resolved that a committee of three be appointed to select suitable matter for publication, in tract form,

such statements made by the Utah Elders. That brethren Davies, F. A. Hurley and Millard be the committee. Resolved also that the secretary be instructed to write to the president of the Australasian Mission asking his views on the appointment of a missionary to labour in the West, and praying, if he feel so directed by the Spirit, that he make such appointment, as we feel it necessary in the interests of the work here.

=====

The heaviest blow a man or woman can strike at dogma is to render a better life than dogma can produce.

\* \* \*

Count your resources: learn what you are not fit for, and give up wishing for it.

\* \* \*

Be always more ready to examine than justify your conduct.

\* \* \*

Observe thyself as thy greatest enemy would do; so shalt thou be thy greatest friend.

\* \* \*

The rust of inactivity is more destructive than the sweat of exertion.

\* \* \*

You can commit no greater folly than to sit by the roadside until someone come along and invites you to dine with him to wealth and influence.

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## The Plan of Salvation.

(Continued).

Paul, in writing to the Roman saints, asks the questions "What shall we say then? Shall we continue in sin that grace may abound?—God forbid—How shall we, that are dead to sin, live any longer therein? Know ye not that, so many of us as were baptized into Jesus Christ were BAPTIZED into His death?"

Then he goes on to explain—"Therefore we are BURIED with him by BAPTISM into death that like as

Christ was raised up from the dead by the Glory of the Father, even so we also should walk in newness of life. For if we have been PLANTED TOGETHER IN THE LIKENESS OF HIS DEATH (Burial), we shall also be in the likeness of his resurrection." Now the negative of this is, if we have not been planted together in the likeness of His death, we shall not be in the likeness of Christ's resurrection.

Tradition has altered this burial, this planting together into Christ, to sprinkling a few drops of water on the head.

The Pharisees on one occasion asked the Saviour "Why do your disciples transgress the tradition of the elders?" Jesus answered their question with another "Why do ye transgress the Commandment of God by your tradition?" and we may well ask the question to-day "Why do the religious teachers of this age violate the commands of God by instituting that which God did not enjoin? Surely, they are fulfilling the prophecy of Isaiah when looking into futurity saw the time when "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, CHANGED THE ORDINANCE and broken the everlasting covenant: Isa 24:5.

We believe that we have already presented sufficient evidence for the necessity of immersion for the remission of sins and that we cannot find a fault so far in Paul's arrangement of the principles as set forth in Heb. 6-2. So we will now pass on to the fourth and most important principle of all,

#### THE LAYING ON OF HANDS

"We may have faith in God, we may repent of our sins, we may be baptized, but if we do not receive the Holy Spirit, we are as far away from God as ever. And the ordinance of Laying on of Hands by those HAVING AUTHORITY FROM GOD, so to do, was instituted by Him, in order that man might be brought into touch, and have Communication with Him.

Turn to the 8th chap. of the Acts of the Apostles and you will read of how Phillip went down to Samaria and preached Christ unto the Samaritans.

In the 12th verse, we read— But when they believed Phillip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Now, if obedience to the Command to be baptized were all that is necessary, as we have been told, Why the need of that which is recorded in the 14th-24th verses "Now, when the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John, who when they had come down, prayed for them, that they might receive the Holy Ghost (For as yet he was fallen upon none of them only they were baptized in the name of the Lord Jesus)."

"THEN LAID THEY THEIR HANDS UPON THEM AND THEY RECEIVED THE HOLY GHOST. And when Simon SAW THAT THROUGH LAYING ON OF THE APOSTLES HANDS THE HOLY GHOST WAS GIVEN, he offered them money, saying give me also this power (authority), that on whosoever I lay my

hands, he may receive the Holy Ghost."

Turn also to the 19th Chap., and there you will read how that Paul came to Ephesus: found twelve men, who had obviously been baptized by one not having authority from God to administer in that ordinance, for they had not been instructed concerning the Holy Ghost, and seeing their ignorance of matters concerning the Kingdom of God, he commanded them to be baptized (again) in the name (by authority) of the Lord Jesus

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake in tongues and prophesied."

See also 1st Tim. 4:14 "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery."

There has never been a command given at any time to revoke—to make void this order, or method of procedure. "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 so I am with you always, EVEN UNTO THE END OF THE WORLD." Mat. 28:19, 20.

We ask has the end of the world come yet. If not why not teach all things commanded, even the laying of hands for the Gift of the Holy Ghost?

Has God changed? If God were to change He would cease to be God. "In whom there is no variableness, neither a shadow of turning." "Jesus Christ, the same yesterday, and for ever." Heb. 13:8.

"To the Law and to the testimony if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

John said: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into

your house, neither bid him God speed, For he that biddeth him God speed, is a partaker of his evil deeds," 2nd John 9, 11.

Any man who teaches contrary to the Divine will, must necessarily be committing an evil deed.

Paul, who received the Gospel not of man, but by the revelation of Jesus Christ wrote :—" Though we or an angel from heaven preach any other Gospel than that which we have preached, let him be accursed." Gal. 1:8

So far we find Paul in harmony with the rest of the disciples and since we accept him as an authority on salvation if we do not wish to come under the anathema we will teach in conformity to the laws and principles set forth by Christ and promulgated, by His servants.

Now we ask have you received the Holy Ghost since ye have believed? Has it manifested itself to you in the manner shown in Mark 16:16-20 i.e. do the signs follow as in Acts 8:7, and 13 also Acts 13:1,2, and chap. 19 verse 6. If not my friend, the quicker you place yourself in the position to receive the Holy Ghost, the earlier you will get to know God, for no man can truly say (having a full knowledge) that Jesus Christ is the Christ, but by the Holy Spirit,

Jesus said " My doctrine is not mine but His that sent me. If any shall do my will he shall know of the doctrine, whether, it be of God, or whe-

ther I speak of myself." He said also : and " no man knoweth the Father, save the Son, and he to whom the Son will reveal Him !" Let us then place ourselves in a condition to receive knowledge from God from time to time. Let us heed the doctrine have faith, repent of our evil, and turn away from it ; be baptized for the remission of our sins, receive the laying of hands for the gift of the Holy Spirit. " If we do so and " go on toward perfection ;" when Christ come to claim His Bride, in the Church, we will be bound to have on the " Wedding Garment," and be enabled to enter into the marriage supper of the lamb.

If on the other hand, we reject " the Council of God against ourselves not being baptized," etc., we must be prepared to hear (no matter how we may be saying " Lord, Lord," or how we may say " Have we not . . . in thy name done many wonderful works) depart from me. . . . I never knew you," or you never knew me now that you may ask God for wisdom and asking receive and that in the end you may be saved is our prayer in Jesus name. Amen.

G. W. M.

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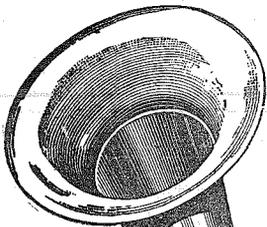
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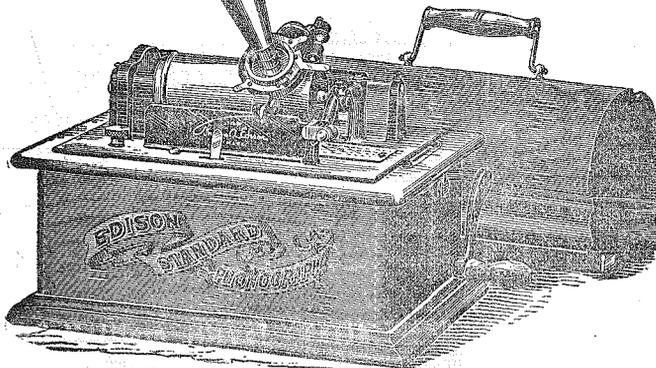
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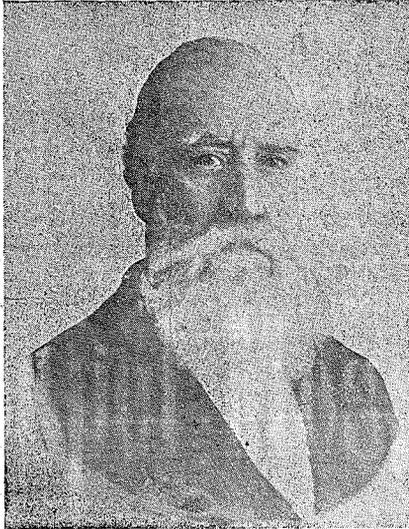
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### What We Believe.

We believe in God the Eternal Father and in His Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are: First Faith in God, and in the Lord Jesus Christ; Second, Repentance; Third, Baptism by immersion for the remission of sins; Fourth, Laying on of hands for the gift of the Holy Ghost; Fifth, We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired; Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded or punished, according to the degree of good, or evil, they shall have done.

We believe that a man must be Called of God and ordained by the Laying-on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

We believe in the same kind of organization that existed in the primitive Church, viz.: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

We believe that in the Bible is contained the word of God so far as it is translated correctly.

We believe that the canon of Scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

We believe in the powers and gifts of the everlasting Gospel, viz.: The gift of Faith, discerning of spirits, prophecy, revelation, healing, visions,

tongues, and the interpretation of tongues, wisdom, charity, brotherly love, etc.

We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression.

We believe that the doctrines of plurality and a community of wives are heresies, and are opposed to the law of God.

We believe that the religion of Jesus Christ as taught in the New Testament Scriptures will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, country and state, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in "Spirit and in truth;" and that such worship does not require a violation of the constitutional law of the land.

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Perth, W.A., Aug. 20, 1907.

To the Law and to the Testimony ;  
“ if they speak not according to this  
Word, it is because there is no light  
in the ”—Isiah 8 : 20.

The political atmosphere in the West seems greatly disturbed of late and a strong “ Anti-Federal ” spirit prevails all local spheres. While the desire of secession may not be wise it is certain that it is not without cause that its advocates are considering the advisability of entering into a campaign against Federation. Beguiled as it were into the union with the Eastern States by certain promises which have not been fulfilled : being fully conscious of the “ Anti-West ” feeling which is so prevalent in the East. Westralians feel keenly the absence of the true spirit of brotherhood which should characterize a union of States and say “ If we are to be isolated we might as well stand alone.” The recent all round tariff rise and consequent increase in the cost of living has not tendered to make matters better, but is regarded by many as a move by the Eastern States to bolster up their established manufactories at the expense of the West. Everywhere the idea seems to prevail that the West must provide while the East will divide (the spoils of the

West) : the East will have the pickings and the plums while the West may take the leavings and the crumbs. With a few notable exceptions this seems to be the feeling in commercial, sporting (though this is of no moment to us), and political circles. This point is not a commendable one since it is obviously the duty of the Federation (or Federal co-operation) to proportionately divide any advantages which may accrue through the union ; fostering and developing the weaker States till the result aimed at, i.e., equality is attained, and we trust this will ultimately be realized. Now we trust that this perverse spirit will not be allowed to creep into the church, but that in all matters pertaining to the progress of the ' work ' there will be a complete oneness : that the West will not be called upon to give to the East without receiving certain corresponding benefits. The church aims at equality, fraternity and unity. We believe that any proposition which makes for the up-building of the work of the Lord in any part of the world, and with which no fault can be found, is laudable, and should receive the support of all faithful members of the church who are in a position to assist. " He who is not against us is for us." We are acquainted with a number of needs and requirements of the church, and we are pleased whenever possible to meet same as far as lies in our power. If we had the means we might, even as a brother has said, " build up a corner of Zion." Since, however, circumstances render this impossible, knowing that many willing hands make light work, we are endeavouring, by spreading the " Truth," to find those willing to assist in the up-building of Zion

and the Kingdom of God, that East and West will unite in this, and that God will bless our efforts in this and every good work is our prayer.

G. W. M.

---

The word adversity in itself fully explains the present condition under which the human race labour. We are all living in adversity and seemingly, from every point of view, the existing state of affairs will continue till the end of time, unless the conditions by which humanity is governed can be revolutionized. It is evident that the reason such a condition of affairs exists in the prevalence of that universal vice selfishness, and it is obvious that such a condition will prevail till we individually eradicate this vice from our nature. The adversity of our time is only the result of the fight for wealth which is going on in the world ; the greed for gain, which in the fight between capital and labour is the cause of most of the poverty and misery which to-day is rampant in our midst. The more we study this knotty problem the more complex does it seem. The rich are getting richer while the poor are getting poorer. The rich man tries by every possible means to get the greatest return from labour for the least possible wage. The wage earner in turn naturally becomes dissatisfied with his lot, and the adverse circumstances under which he labours causes him to become low spirited, not being able through the competition with his fellow man in many cases to provide a decent living for his wife and children, he finally gives way to despair and allows his passions to lead him into debauchery and crime and

finally he is cast out on a cold and pitiless world a social, moral and physical wreck. We believe the conditions would not prevail if the world were living according to the teaching of true Christianity instead of living in such utter selfishness indifferent to the sufferings of others. Christians should let their lights shine forth individually and collectively and labour to spread light and truth so as to dispel a little of the gloom of adversity by which we are surrounded. We should press onward and upward toward the prize of the mark of our high calling, which is in Christ Jesus, holding fast to the "rod of iron," which is set for our guidance showing by our lives that we have found God and that we have been to Jesus and learned of Him. Adversity can only be thought of as in direct opposition to Christianity, and a better state of affairs can only obtain when Christians are sufficiently educated to live their profession, to realize they must live for the benefit of their fellow man and not only for themselves. The parable of the "Good Samaritan" still illustrates the same truth and when the world fully realizes these truths and act in harmony with their teachings, then and then only will adversity disappear.—A. F. ROBINSON.

---

Had I an arm to reach the skies,  
Or grasp creation in a span.  
I'd not be measur'd by my size—  
The mind's the standard of the man.

Neither the naked hand nor the understanding, if left to itself, can do much; the work is always accomplished by the zest which we feel in the doing of it.

## Apostasy.

By G.W.M.

As we have frequently heard the questions, Why are there so many churches with different beliefs? Why is Christianity so divided? and as also we have frequently been bitterly assailed and abused by religious bodies of to-day for holding fast and endeavouring to spread the "One Church" doctrine, we will attempt here to show the reason of the "division" of to-day and our reason for contending so earnestly for a return to the primitage faith.

Apostasy is defined "An abandonment of what one has voluntarily professed: a total desertion or departure from one faith, principles, or party, the renunciation of a religious faith."

It will be necessary for us to examine the Word of God in order that we might discern how far the religious denominations of this age of professing Christianity have departed from the primitive faith and principles, and have abandoned what the early Christ Church professed.

John the Baptist came as the forerunner of Christ, preaching the Gospel of the Kingdom of Heaven, and prepared the material with which Christ was to establish His Church.

Christ came in God's own appointed time and proceeded to build up the Kingdom.

Now that the church, the body, and the Kingdom of God are synonymous terms, we show by the following passages of scripture, "And he said unto them I must preach the Kingdom of God to other cities also: for therefore

am I sent." Luke iv. 43. "And it came to pass afterwards that he went throughout every city and village preaching and showing the glad tidings of the Kingdom of God." Luke viii.-i. "Unto the Church of God which is at Corinth. Cor. I.-I. "And the Lord added to the church, daily, such as should be saved." Acts II.-47. "So we being many are one body in Christ, but every one members of another." Rom. XII.-5. 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." Cor. XII.-12.

Right here we might say it does not read many bodies, nor can it be construed into meaning that all the churches of to-day are members of one body to-day, as they sometimes sing "We are not divided, all one body we," for the 13th verse of I Cor. 12 reads, "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.'" It is obvious they are not all taught by the one Spirit, from the diversity of their teachings.

In the 3rd of Mark, 13th, 14th, 15th verses, we read, "And he goeth up into a mountain and calleth unto him whom he would and they came unto him;" "And he ordained twelve, that they should be with him and that he might send them forth to preach, and to heal sickness and cast out devils." See also Mat. x.-1. These twelve were called Apostles. They had power over sickness, infirmities, devils, etc., and proceeded without purse or script to do the will of the Master.

"After these things the Lord ap-

pointed other seventy and sent two and two before his face," etc.—Luke 12-1.

You perceive now how he builds up his church. During his ministry of earth Christ told his disciples "to go not unto the way of the gentiles," but after his crucifixion He broadened the commission, saying "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized (immersed) shall be saved; but he that believeth not shall be damned" (or condemned). "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 to 18.

That this commission was faithfully carried out for some time afterwards can plainly be seen in the Acts of the Apostles, also the different attention to Acts 2-28; 8; 10-47, 48; 19-1, 6; 16-14, 15, Romans 6-1, 5 and 1 Peter 3-21. The scripture is abounding in proof that the commission of Christ was faithfully carried out, but the foregoing will suffice to show clearly our point.

History tells us the immersion which Christ taught was the common mode of entrance into the Kingdom during many of the earlier centuries.

Graham, a Catholic historian, says "that Novatus was baptized in bed, not by immersion, which was the usual method." Eusebius says of this same case about 263 A.D., "When attacked with an obstinate disease, and being supposed at the point of death, was baptized by aspersion in the bed on which he lay, if it be proper, indeed,

to say that one like him did receive baptism." Dionysius, Bishop of Alexandria in that time, said of Novatus "That he had drawn some of the brethren into impiety, besides all this, sets aside the holy baptism."

The great majority of people in this age are deceived by the religious teachers of the various denominations into the belief that baptism means "sprinkling"; and because it does not read "immersing" in their bibles they do not believe immersion necessary.

The fact of the case is that when the forty-seven divines appointed by King James to translate the scriptures from the Greek into English came to the words which we read in the 16th verse of the 16th chapter of Mark, "He that believeth and is baptized shall be saved. They, instead of rendering Baptitheis, "and having been dipped," anglicised the word giving it a termination of their own to suit their own particular beliefs, perpetuating the errors of Novatus, and further fulfilling the prophecy of Isaiah, who, looking into futurity saw the time when "the earth is defiled under the inhabitants thereof, they have transgressed the laws, changed the ordinances, and broken the everlasting covenant."

These are facts which we want to get fixed in our minds.

Now to proceed with the church building. In the 7th and 8th verses of the 4th chap. of Paul's letter to the Ephesians we read "But unto every one of us is given grace according to the measure of the gift of Christ." "Wherefore he saith when he ascended upon high, he led captivity captive and gave gifts unto men," and in the 11th verse "And he gave some Apostles,

and some Prophets, and some Evangelists, and some Pastors, and some Teachers." See same epistle 2nd chap verses 19 and 20, "Now therefore are ye no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundations of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fifty framed together, growth into a holy temple in the Lord."

In the foregoing we are enabled to find something of the likeness of the church in the early days. The foundation of the building was Christ and the Apostles, Christ the chief corner stone. Anyone who has any pretensions to a knowledge of building, knows full well that in putting in a foundation the first stone put in is the corner stone, the rest of the foundation is sighted from that. In these days of big buildings when hard bottom cannot be found it is common practice to put in a concrete floor and the foundation is built on that. If a rock floor is found so much the cheaper and better. Peter could not have been the "rock" on which Christ was to build, as is claimed by some, as the gates of hell, "death" prevailed against him; further, he could not have been the rock and at the same time be one of the foundations; hence we say the "rock" was the revelation and that revelation (which can only be given by the Father which is in Heaven), the fact that Jesus is the Christ the Son of the living God. We say that the combined powers of the world (death, hell and the grave) will not be able to stay the final triumph of the faithful soul who has received the testimony direct from

Heaven which will enable him to say in harmony with Peter "Thou art the Christ." If we turn to the 12th chap. 1 Cor. we will find Paul addressing the saints on the question of gifts. There are no less than nine specified manifestations referred to in this chapter and each one is just as needful as the others to the church. Paul likens the members of the Church, each with his or her gift, unto a body of a man and any one after, but a casual glance over the chapter will be able to discern that his contention was that even as the body of a man could not do without the least of its members and be perfect, even as the church could not do without the least of these gifts.

Now we ask the question, where are the Apostles and Prophets to-day? Where is the Church with all these beautiful gifts? Can you tell me?

(To be Continued).

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## CORRESPONDENCE.

In a private letter to the Editor, Apostle C. A. Butterworth writes from Dudley, N.S.W.—I hope success will crown every effort for the advance of truth. Things are quiet over this way as far as I have been, but a good spirit prevails among the saints. Bro. Jones and I are off to the North to-morrow for a 600 mile drive in the buggy. Weather is warm and beautiful and I am feeling well. I trust all the saints are well at Perth and they all have my best wishes.

Peace be with you all, in bonds,

C. A. BUTTERWORTH.

Bro. G. Lewis also sends best wishes.

Aug. 13, '07.

To the Editor.

The usual weekly meeting of the Perth Religio and Literary Society took place at Bro. Davies' House, No. 8 Brisbane place, at 7:30 p.m., on Friday last. There was a very fair attendance considering the unsettled state of the weather. The President, Bro. Millard, occupied the chair. A very interesting hour and a half was spent in the study of the book of Mormon and the remaining time in a debate on "Will anyone be condemned to hell for all eternity?" Decided in favour of the negative. All expressed themselves very much satisfied with the evening. The meeting was dismissed with a prayer by Bro. Robinson at 9:30 p.m.

Yours in the faith,

BRO. J. A. HURLEY.

**NEWS & NOTES.**

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Doubts have been expressed by some members of the church as to the wisdom of publishing this paper. The "Gospel Standard" which is published in New South Wales is considered to be able, with the assistance of tracts printed at the Gospel Standard Printing House, to meet the requirements of this State. We have every respect and good wish for the Gospel Standard which is now an official church publication, but we fail to see how the said Gospel Standard, which contains little or no local news to interest people outside the church in W.A., with whom we hope to get and keep in touch, can be of any great assistance to the 'work' here. Westralians, just at present, are not in sympathy with anything Eastern, local people like local productions. As to the paper being sufficient for the church in Australia, the same rule of logic (?) would have rendered unnecessary the publication of the "Ensign," "Autumn Leaves" and other American Papers published by or with the approval of the church, as the "Saints Herald" would be sufficient. If God is not with us in the publication of this paper it will not be long before it is withdrawn. While we feel it a necessity, that it is doing good and that the blessing of God is with us, it will continue to come out. Friends, will you support it?

\* \* \*

We recently met the Elders of the Utah Mormon Church in two private discussions, and succeeded in clearing the air of a little of the smoke. They

will not meet us in public debate and are anxious that we should bury the hatchet. Seems very clear who has been getting the most hurt.

\* \* \*

Owing to the rush of our last issue a few mistakes occurred. Zedekiah should read 'Zachriah, ; not while, 'for while'; and knew him least should read 'best.'

\* \* \*

The Saints and supporters of this paper would still further assist and keep the ball rolling by sending along any small printing orders to the office or by post. The work will be well done and the price "most" reasonable.



Grant graciously what you cannot refuse safely, and conciliate those you cannot conquer.



A little management may often evade resistance, which a vast force might vainly strive to overcome.



Accustom yourself to submit on all and every occasion, and on the most minute no less than on the most important circumstance of your life, to a small present evil, to obtain a greater distant good. This will give decision, tone, and energy to the mind, which, thus disciplined, will often reap victory from defeat, and honour from repulse.

---

ADVERTISE  
IN  
THE GOSPEL MESSENGER,

## Joseph Smith.

President of the Reorganized Church of Latter-day Saints.

Joseph Smith, whose portrait appears on the front page, President of the church since 1860, is the son of Joseph Smith the martyr, who was killed at Carthage, Illinois, U.S.A., in 1844.

Joseph Smith is a cousin of Joseph Fielding Smith, President of the Utah Faction, who was recently fined three hundred dollars for polygamous cohabitation, he (J. F. Smith) having five wives and forty-three children.

The Utah Mormon contingent claim that the authority of the priesthood continued with them, coming through Brigham Young as President of the twelve, but they have as yet failed to produce any evidence of his calling and ordination in harmony with the revelations governing the church.

Joseph Smith, however, after the Spirit of the Lord had on several occasions witnessed to his calling, presented himself to the conference of the Reorganized Church convened at Amloy, Illinois, on April 6, 1860, and

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was then ordained under the hands of Apostles Marks, Gurley, Blair and Powers, first to the High Priesthood then to the Presidency of the High Priesthood which position he has honourably filled to this day.

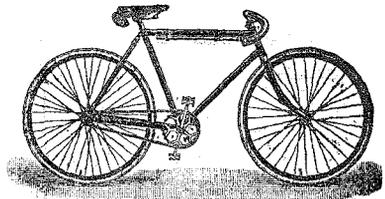
The Reorganized Church has had to suffer in prestage on account of its similarity of its name to that of the Utah Latter-day Saints whose evil practices, polygamy, blood atonement, Adam God worship, and secret endowments have brought them into such disrepute.

Joseph, by his example of life of purity, has done much to remove the evil odour which attaches to the name Latter-day Saint through the evils of Brigamism, while the church he represents is a foe to all that is evil.

In our next issue will be published the photo of William W. Blair, first Counselor to the present President of the Church from 1873 until removed by death in 1896.

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## We want you to know

THAT the editor does not want to make a 'one man' publication of this paper.

THAT he is perfectly prepared to do so if you are not prepared to assist him.

THAT he will be pleased to publish literary contributions from any member of the church if in harmony with the "written word."

THAT you can assist by persuading your friends to subscribe and send along subscriptions.

THAT allowing that you believe in faith and repentance, the scriptures teach baptism, which means immersion, for the remission of sins.

THAT you can prove this for yourselves by reading Mark 1 : 3, Acts 2 : 28, also Acts 22 : 16.

THAT Mat. 3 : 13-7 ; John 3 : 5, acts 8 : 12, 13, Acts 16 : 31-33, Acts 19 : 1-5 ; Romans 5 : 1-5 ; 1st Peter 3 : 21 ; Titus 3 : 5, should convince you of the necessity of baptism.

THAT laying on of the hands for the gift of the Holy Spirit, by one having authority from God to administer, is a necessary principle of the gospel.

THAT Acts 8 : 14-20, also Acts 19 : 6, should convince you on this matter.

THAT we do not expect to convert the world. Our duty is to warn the world, our privilege is to "witness unto all nations" before the end shall come.

THAT the gospel has been restored ; the Angels message has been delivered in harmony with revelations 14 : 6.

THAT the church has been set up in harmony with the New Testament Pattern Church.

THAT it has in it prophets, apostles, evangelists, pastors, teachers, bishops and deacons, and all the beautiful gifts which graced the early Bride or Church of Jesus Christ.

THAT the 12th chap. Cor., also 4th chap. Eph., Acts 19; Mark 16 : 16-20 also Acts 8 : 7-13 teach of these gifts.

THAT they were placed in the church in order that the believer might know that he had found the truth and be no longer tossed too and fro by every wind of doctrine.

THAT we have a branch building fund and invite contributions. Bro. A. Deane, Collector.

THAT we would like to see you at our meetings as advertised.



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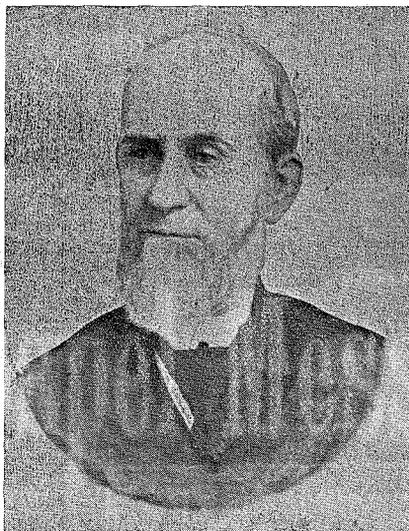
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### What We Believe.

We believe in God the Eternal Father and in His Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are: First Faith in God, and in the Lord Jesus Christ; Second, Repentance; Third, Baptism by immersion for the remission of sins; Fourth, Laying on of hands for the gift of the Holy Ghost; Fifth, We believe in the Resurrection of the Body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired; Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded or punished, according to the degree of good, or evil, they shall have done.

We believe that a man must be Called of God and ordained by the Laying-on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

We believe in the same kind of organization that existed in the primitive Church, viz.: Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

We believe that in the Bible is contained the word of God so far as it is translated correctly.

We believe that the canon of Scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

We believe in the powers and gifts of the everlasting Gospel, viz.: The gift of Faith, discerning of spirits, prophecy, revelation, healing, visions,

tongues, and the interpretation of tongues, wisdom, charity, brotherly love, etc.

We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression.

We believe that the doctrines of plurality and a community of wives are heresies, and are opposed to the law of God.

We believe that the religion of Jesus Christ as taught in the New Testament Scriptures will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, country and state, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in "Spirit and in truth;" and that such worship does not require a violation of the constitutional law of the land.

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Perth, W.A., Sept. 3, 1907.

To the Law and to the Testimony ;  
“ if they speak not according to this  
Word, it is because there is no light  
in the ”—Isiah 8 : 20.

When Jesus Christ the Saviour of mankind was here among men, addressing his followers in what is known to us as the sermon on the mount, he said among other things “ Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven.”

He had previously told them they were the “ Salt of the Earth ” and in these teachings he made perfectly clear to their understandings what was expected of them.

They were to show by their lives, in their words and actions, the superiority of Christ's teaching, his philosophy ; that it was above that of the professors and philosophers of that age ; as he said “ They say and do not.”

Once when addressing himself to the people Christ said “ Except your righteousness exceed the righteousness of the Scribes and Pharisees ye can in no wise enter the Kingdom of Heaven.”

It is clear that there were many in

that day who made a profession of religion in order that they might get gain, they loved the chief rooms in the house, loved to be seen in the market place, made broad their phylacteries & for pretense made long prayers, standing at the street corners that they might be seen of men, not for the truths (?) they told but for the popularity they hoped to gain. But on the testimony of Jesus they did not please God. "Whited sepulchers" he called them, outwardly appearing beautiful unto men, but inwardly full of dead men's bones.

It is expected of Christianity that it will show forth something better than this miserable hypocrisy. The world is ever looking for a strong helper to lift it out of its widespread misery, to give it a brighter conception, a brighter ideal of life, and since Christianity professes to be the great panacea of all social ills, the strong right arm to lift humanity from its state of wretchedness on to a higher plane, it behoves its followers, teaches its professors to see that their lives harmonize with their teachings, that they are 'without spot or blemish' or they will do more by their inconsistency to condemn the cause they expound than all the infidel arguments that can be brought to bear against that which professes to be of divine origin.

We have no sympathy with the man who will introduce two acquaintances of his one to the other, as one Christian to another, and then immediately proceed to take one down. Such man would do more to destroy the cause of religion, discourage the struggling proselyte and disgust the honest investigator, than all the Ingersoll's that ever lived. Such a man could never be the

cheer of a good hearth, the comfort of a good home, but would be more likely to bring sorrow through the discredit earned by his inconsistency. "By their fruits ye shall know them."

Pride and vice, ambition in worldly matters, exhibited by professors of the religion of Christ, are not calculated to attract many followers to his standard. The Golden Calf, the God Mammon, can be worshipped without the assistance of the gospel, while the "chief seats in the upper rooms" can be gained without the aid of the church. If the churches of to-day are to carry into effect the design of the Almighty, that of ushering in the Perfect Kingdom of Christ, the millennial reign of one thousand years, it will be by the aid and power of the Holy Spirit of God whose fruits are manifest in "love, joy, peace, long suffering, gentleness, goodness, patience, meekness, temperance, faith"; while pride, arrogance, greed, worldly passions and ambition with canting, slobbering hypocrisy will have to be put away out of their midst.

The poet Spencer in his "Shepherd's Calendar" tells that

"The time was once and may return again  
When shepherd's had none inheritance,  
Ne of land nor fee of sufferance  
But that which arose from the bare sheep  
Which they themselves did keep."

Has the departure from the primitive method brought with it corresponding benefits to the world? Is the wisdom, are the innovations of man, greater or better than the wisdom of God or his son Jesus Christ? Two thousand years of so called Christianity have brought us no nearer the solution of

the social or the national difficulties than the world was before Christ. We still have the poor with us, we still settle our disputes with our neighbour in the same old way and our national disputes by bloodshed.

We have every faith in Christ and his teachings, but have long ago ceased to put our trust in man. We trust that the churches will unite in asking "for the old path wherein is the good way" and that they will never cease in their endeavours to bring about, by precept and example, a higher standard of morality amongst the children of men and so doing be privileged to receive in the "great day" the welcome plaudit "well done good and faithful servant thou hast been faithful over a few things I will make thee ruler over many."

One of two conclusions is forced on us. Either the teaching, the wisdom of Christ, has failed in its mission, if the churches of to-day by their teaching and practice demonstrate the mind and will of Christ and God, or the churches have ceased to be in harmony with his wisdom and teaching.

G. W. M.

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In most every married life there comes a time when a readjustment of earlier ideals is necessary. It may come suddenly with the first quarrel or it may gradually dawn on the husband or wife, and on the resulting adjustment the entire future happiness of the family often depends.

---

A man's worth should be reckoned by what he IS, not by what he has.

## POLYGAMY.

( BY E. H. DAVIES )

"I tell you—for I know it—it will sail over and ride triumphantly over all prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people."—Brigham Young in the "Millennial Star," vol. 15, p. 31.

Never in the history of the world have the waves of evil assailed in influences of right doing as at the present time. Satan's devices are subtle, and we must not forget that to counterfeit the virtues of truth is to be a part of the enemy of man in the latter-day.

Now, as Jannes and Jambres withstood Moses, we expect to find men arise that will also resist the truth, men of corrupt minds, reprobate concerning the faith. They creep into the house and lead captive silly women.

Imaginations or evil thoughts are the roots hence grows the trees of evil, and their fruits are sin and death. Hence there is safety only in following the teachings as we have them laid down in "holy writ." Christ has said that a tree would be known by the kind of fruit it bears. A good tree would not produce bad fruit, neither would a bad tree bring forth good fruit. "By their fruits you shall know them."

When we view the history of God's people from the beginning, we see that when they started to wander from the narrow way they began to indulge in wicked practices (Iniquity and crime generally followed polygamy). Hence

we are not surprised to find, on the gospel being restored in these the latter-days, some departing from the faith, giving heed to seducing spirits and doctrines of devils. The bible abundantly testifies to God's mind on the above evil. In these latter-days we have the Book of Mormon still further condemning polygamy.

God set the example to man at creation, creating but one woman, one wife for Adam and also in Noah's family before and after the flood, and he destroyed the ungodly.

Another example is the founding of the Nephite Kingdom. This is recorded in the book of Mormon, and when in after years some of the wicked Nephites imitated the lives of David and Solomon in multiplying to themselves wives and concubines, God reproveth them for their grosser crimes and denounced them sin of polygamy in David and Solomon as being abominable in his sight. He said further to them "there shall not any man among you save it be one wife and concubines he shall have none for I the lord delighteth in the chastity of woman."—Book of Mormon, Jacob 1 and 2. "Ye have broken the hearts of your tender wives and lost the confidence of your children because of your bad example (polygamy) before them and the sobbing of their hearts ascend up to God against you."—Book of Mormon, Jacob 2nd ch.

Here I may state that no authority is found for any man to have more than one wife at one and the same time. Nowhere can divine authority be found in any divine revelation ancient or modern.

The latter prophet in Israel reproveth Israel in his day "Even from the days of your fathers ye have gone away from

mine ordinances and have not kept them."—Malachi, 3-7. And in reprov- ing the people for their iniquities he says "And this have ye done—ye say wherefore because the lord has been a witness between thee and the wife of thy youth against whom thou has dealt treachously, yet is she thy companion and the wife of thy covenant and did not he make one (not two or more) that he may seek a godly seed. There- fore take heed and let none deal treach- ously with the wife of his youth."—Mal- achi, 2 : 13-6.

We find by "this saith the Lord" polygamy is condemned and as we find that God is unchangeable, his laws are the same, his ways one eternal round.

The religious world do not condemn Noah because some of the sons of God practiced polygamy in his day, nor was the law given through Israel responsible for the departure from the marriage covenant by David and Solomon. We do not find anyone condemning Christ and the Apostles because Nicholas de- parted from the faith and dealt treach- ously with the wife of his youth and introduced the doctrine of plurality of wives. God spoke through the prophet John and declared that he hated it (polygamy).—Rev. 2-6 : 15.

Now this being true, why should the Church of Jesus Christ of Latter- Day Saints be condemned because Brigham Young and a few others intro- duced polygamy in Utah eight years after the death of Joseph Smith, 1844. This polygamy was born into the world in Salt Lake City August 29th, 1852, this was twenty odd years after the church was organized. But what saith the scripture? "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they

drank, they married 'wives,' they were given in marriage until the day that Noah entered the ark, and the flood came and destroyed them.

The same state of things existed when Sodom and Gomorrah was destroyed, when Lot was told to take his wife (not wives) and flee from the city.

Much more could be said against the vice but I think this is sufficient for the present.

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## Apostasy.

(Continued).

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By G.W.M.

Some have contended that the gifts mentioned by Paul in the 12th chapter of his 1st Epistle to the Corinthians, were only for the church while it was in the infancy, to enjoyed only by the early saints, a kind of scaffolding to help in the building up of the work of the Lord: that they are no longer needed as the Christian Church is established, they were to be done away with as Paul in the 1st Cor., 13: 8, said "prophecies, tongues, and knowledge should fail and vanish away.

Now we will examine these statements by the scriptures and by the light of reason.

"These gifts were only to be used as scaffolding." (?) In writing to the Corinthian Saints in his 1st Epistle, 12th chap., 27th verse, Paul points out "Now ye are the body of Christ and members in particular," and Peter in his first letter, chap. 2, verse 5, says "Ye also are lively stones build up a spiritual house . . . . acceptable to God by Jesus Christ."

Now whoever heard of the stones which compose the building being used at the same time for its acaffolding? Since the apostles, prophets, etc., and the members with the gifts were the "lively stones" of the church building, since, the apostle Paul has said "Nay, much more those members of the body, which seem to be more feeble are necessary," 1 Cor. 12: 22, one stone (Apostle or foundation stone) could not do without another stone (prophet), and all the other stones were equally valuable and necessary. Right here we would like to ask how could the apostles and prophets be the scaffolding and yet be part of the foundation? as Paul puts it "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

Paul likened the church to the body of a man, and as one member of the body could not be taken from it and leave the body perfect, so he contended that the members or gifts could not be taken from the church and it remain perfect; so to use the members (stones) which should form the building as a scaffolding is to leave the building short of material necessary to complete it, while to take the material which has been used in the building away, would be to cause the building to collapse. We do not care which horn of the delimma you take.

Now the statement "no longer needed." Have we no need of the gift of wisdom? O yes! we need wisdom. Have we no need of prophecy? No! we do not need it. Have we any need of the gift of knowledge in the church? Oh yes! we need the gift of knowledge. Do we need the gift of faith? Do we need the gift of healing? No! we have

doctors to-day so do not need the gift of healing. Well, how contradictory that all sounds. Paul has said all these gifts work by "one and self same spirit dividing to every man severally as he (the spirit of God) will."

Church goers will not contend that the holy spirit of God has changed for by so doing they make God changeable, so it cannot consistently be claimed that the gifts were to cease since they were by the operation of the spirit and as like causes produce like effects, as a plum tree will always bear plums; Apple tree, apples; and a pear tree, pears, the Holy Spirit, if working in the churches of this age, will bestow the same gifts. Let us be consistent and admit these things.

It will not be denied that God and Christ revealed their mind and will unto the church in the early days through their servants the prophets. Amos 3:7 tells us "Surely the Lord God will do nothing, but he revealeth his secrets to his servants the prophets," and no Christian will deny that God is 'calling' to-day; none will contend that God is asleep, that he is not watching over his works.

When we remember Christ's rebuke to Satan, when Satan tempted him say-

ing "If thou be the Son of God command that these stones be made bread." His answer, "Man shalt not live by bread alone but by every word that proceedeth forth from the mouth of God." We are enabled to discern that it is not consistent with the "unchangeable" nature of God to claim that he does not speak to-day. "By every word that proceedeth" does not only mean has proceeded, but has, does and will proceed, and since it is admitted on all sides that God spoke through his servants the prophets for four thousand years, how can it be consistently claimed that he is the same unchangeable God if he ceases to speak to-day? Yet it is claimed by so called ambassadors for God and his Christ that God has ceased to speak. "To the law and to the testimony, if they speak not according to this word (bible) it is because there is no light in them."—Isiah 8:20

Now the statement that the gifts, etc., are no longer needed. Turning to the 4th chap. of Ephesians, 11th verse, we read, "And he (Christ) gave some apostles, and some prophets, and some pastors and teachers," while the 12th verse tells us what they were for, "For the perfecting of the saints (members of the church), for the work of the ministry, for the edifying of the body of Christ." Let us ask, is the church or the members of it perfect? Fourteen hundred different sects answer in no uncertain tone NO! Is the work of the ministry still going on? All answer yes! We do not understand how the statement can be conscientiously made that they are no longer needed in the face of the above.

Now let us read the 13th verse "Till we all come in the unity of the faith, and of the knowledge of the son of

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God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Have we reached the unity of the faith? Readily fourteen-hundred churches answer NO! Have we become perfect men in the knowledge of Christ and have we received his fulness? The present condition of man and the churches give plain answer.

Now the 14th verse gives another strong reason for the gifts, etc., "That we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." It is clearly shown then that these gifts, helps, etc., were for the reason that the honest seeker after truth might know of a certainty when he had found the true church. By the gifts, etc., he was to be able to tell that the spirit of God was with the church and receiving of them for himself he would have an anchor for his soul sure and steadfast. "He that hath received the witness in himself hath set to his seal that God is true."

"The testimony of Jesus is the spirit of prophecy." When a man has received this testimony he receives the promise of Jesus Christ, "If any man will do his will he shall know of the doctrine whether it be of God or whether I speak of myself," and as the 15th verse of the same chapter we have been reading from says "Speaking the truth in love, may grow up unto him which is the head, even Christ."

Now the final statements of the objectors to the gifts, "They were to be done away, Paul said so." In the 1st Cor. 13 chap. 8th verse, we read, "Charity (love) never faileth: but

whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." 9th verse.—"For we know in part, and we prophecy in part." 10th verse.—"BUT WHEN THAT WHICH IS PERFECT IS COME, THAT WHICH IS IN PART SHALL BE DONE AWAY." 12th verse.—"For now we see through a glass darkly, but then face to face. Now, I know in part, then shall I know even as also as I am known." Now we can see when these gifts were to be done away with as Paul says it is "when that which is perfect has come: when we all see eye to eye, know each other as also we are known: when we know all things, for now we only know part."

Do we believe that which is perfect is come? If so where is it? The perfect Kingdom of God and Christ has not yet come, but it is on the way. Till it comes we need the "part," when it comes we have the perfect and the parts are no longer needed. Do we see eye to eye? Do we know as we are known? Has the perfect Christ and his UNITED KINGDOM arrived? 1,400 churches of various beliefs, Atheists, Agnostics and Free-Thinkers all proclaim in one voice NO!

Then we need the "gifts."

(To be Continued).

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## NEWS & NOTES.

Our little "Messenger" just registered as a newspaper in time. A fortnight later, the new laws governing the registration of newspapers for transmission through the post, would have handicapped us heavily as the ordinary rates for printed matter would have swallowed up all the subscriptions and thus render this publication almost impossible. We have to thank the post office authorities for their promptitude and courtesy.

\* \* \*

At a business meeting of the Perth branch of the Reorganized Church of Jesus Christ, held last Tuesday evening, it was resolved that a deputation wait on the member for the district asking his assistance in obtaining a grant of land from the government for church building purposes. That the secretary be instructed to write to the registrar to secure incorporation of this branch as a church in the State. That the usual weekly prayer and testimony meeting be held on Thursday evening instead of Tuesday.

\* \* \*

The editor has received several letters of congratulation, criticism, and advice from friends. Some gratefully accepted and will be replied to as opportunity permits.

\* \* \*

Bro. Edwin Davies is doing good work at Bunbury, Busselton and Greenbushes. Has a congregation of forty very often at the latter place. If we had a missionary here much good might be done.

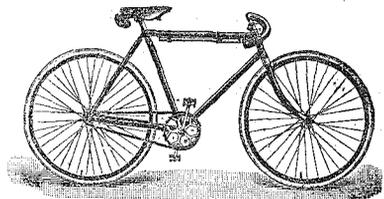
## William W. Blair

Whose photo appears on the front page was Counsellor to Joseph Smith, President of the Reorganized Church of Jesus Christ of Latter-Day Saints, from April 1873 to 1896, when he died suddenly while on his return to Lamoni from the Kirtland, Ohio, conference. He assisted in the ordination of Joseph Smith, the president in 1860, when Joseph, at the direction of the spirit of God, joined the Reorganization.

The usual weekly meeting of the Perth Literary and Religio Society took place at Bro. Davies' house, No. 8 Brisbane Place, Perth, on Friday evening last at 7.30 p.m. There was a very good attendance. The president occupied the chair. The usual time was spent in the study of the Book of Mormon, and a debate took place between Bro. F. Robinson and Bro. A. Robinson on "Is baptism by immersion necessary for salvation?" Bro. A. Robinson affirming and Bro. F. Robinson denying. After a very interesting 40 minutes it was decided in favour of the affirmative. During the evening J. A. Hurley was elected vice-president, and Bro. A. Robinson, Librarian. The society meets every Friday evening. All are invited.

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## CORRESPONDENCE.

Tuncurry, N.S.W.

Aug. 17th.

Editor Gospel Messenger.

The first two copies of your paper have just been received and read. They were of much interest to the writer. I approve of the publication in your part (or any other part) of the Australian mission, I do so for this reason: Every locality has its local needs which of course applies to literature as well as everything else. These 'needs' are better known to those on the spot than to others; and I have observed that papers have a better effect than tracts, especially if printed locally, and besides, we as Saints have been "called unto liberty," and should therefore be allowed to do our own work in our own way.

Bro. J. N. Smith and I have been labouring on the North Coast of New South Wales since June 1st. Have been encouraged by our various experiences. The first month we had very bad weather, since then the climate conditions have been ideal—more like summer than winter. We have visited and preached at Bulahdelah, Tuncurry, Killawarra, Ghinni-Ghinni, John's River, and Laurilton. Had good attendance and interest everywhere. We also called at Coolongolook and had bible readings at Taree and Killobakh. We have, in fact, held bible readings at every place we have gone except Coolongolook. We did not preach at any of the last named places because conditions were not favourable.

In gospel bonds,

A. C. BARMORE.

Bro. H. JENKIN, President of the Melbourne Central Branch, in sending subscription, writes—

Received your newspapers, which were very welcome indeed. Accept subscription for one year, will try and get others to subscribe also. Pleased to hear of the rapid strides being made by the W.A. branch. We intend to start a church building shortly. We sold the first block and bought another in Swan Street, just below the Masonic Hall, and had a balance of about £60. 25,000 second-hand bricks are on the land, but whether the committee intend to let it by contract or not I do not know. If it is to be built by piece work our own members should find employment. You cannot tell the contractor who to employ. The saints here generally seem to like the "Messenger."

Remember me kindly to all.

Yours in Gospel bonds,

H. A. JENKIN.

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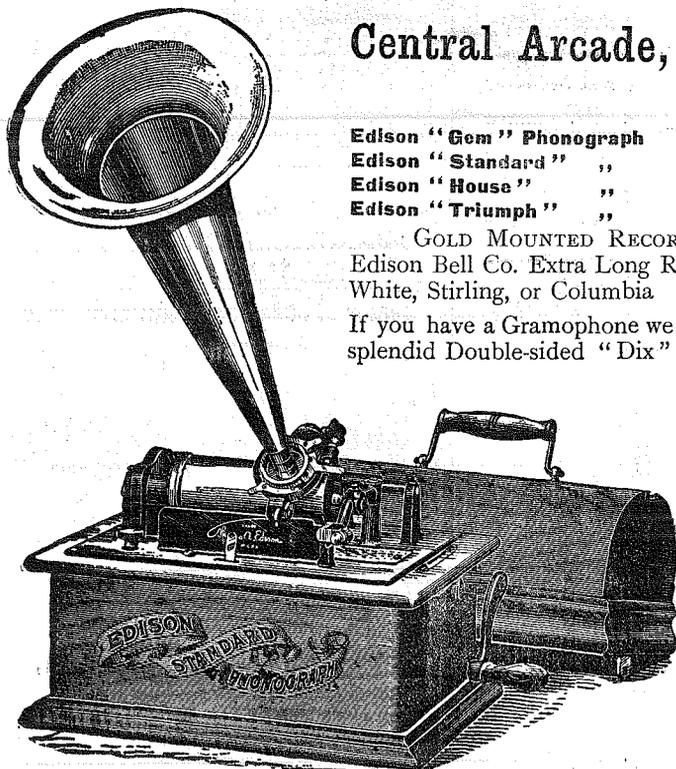
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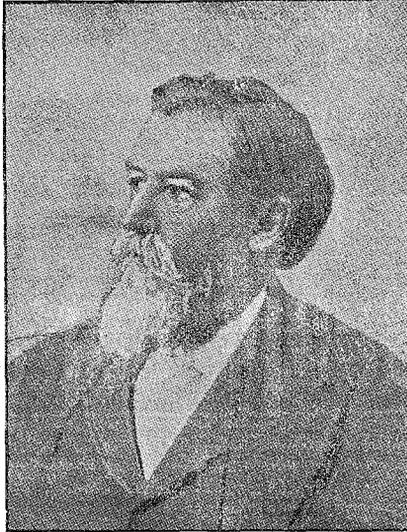
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### What We Believe.

We believe in God the Eternal Father and in His Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are : First Faith in God, and in the Lord Jesus Christ ; Second, Repentance ; Third, Baptism by immersion for the remission of sins ; Fourth, Laying on of hands for the gift of the Holy Ghost ; Fifth, We believe in the Resurrection of the Body ; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired ; Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded or punished, according to the degree of good, or evil, they shall have done.

We believe that a man must be Called of God and ordained by the Laying-on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

We believe in the same kind of organization that existed in the primitive Church, viz. : Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

We believe that in the Bible is contained the word of God so far as it is translated correctly.

We believe that the canon of Scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

We believe in the powers and gifts of the everlasting Gospel, viz. : The gift of Faith, discerning of spirits, prophecy, revelation, healing, visions,

tongues, and the interpretation of tongues, wisdom, charity, brotherly love, etc.

We believe that marriage is ordained of God ; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression.

We believe that the doctrines of plurality and a community of wives are heresies, and are opposed to the law of God.

We believe that the religion of Jesus Christ as taught in the New Testament Scriptures will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, country and state, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in " Spirit and in truth ; " and that such worship does not require a violation of the constitutional law of the land.

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Perth, W.A., Sept. 17, 1907.

To the Law and to the Testimony ;  
“ if they speak not according to this  
Word, it is because there is no light  
in the ”—Isiah 8 : 20.

One of the questions put to Jesus Christ by the Pharisees during his ministry on earth was “ Wilt thou tell us by what authority thou doest these things ? ” It is evident they recognized the need of authority being vested in one professing to represent the Deity, who taught so differently to the religious professors of his day, or they would not have asked the question. Their astonishment at, and subsequent comment on the sermon on the mount : “ For he taught them as one having authority and not as the Scribes,” clearly shows that they had reached the conclusion that many people hold to-day, i.e., that one sect is as good as another ; that one man’s opinion on religious matters is as good as another’s. Hence it is obvious that they recognized the superiority of Christ’s teaching from the questions they put to him. Halting for a moment in this mad scramble through life to contemplate this confusion of religious teaching

which is going on in the world, what more reasonable question, to be put to the religious professors of this age, could present itself to our minds than the one asked of the Saviour, "Wilt thou tell us by what authority thou doest these things? If their teaching and their lives were in harmony with the teaching and the life of Jesus Christ they would well afford to answer our question with another: with the same question Christ put to the Pharisees "The baptism of John, was it from heaven or of men?" If we spoke the truth and said 'from heaven,' they could tell us that is where they received their authority from, but since it is manifest by the diversity of their teaching (God is not the author of confusion) that they are not in harmony with Christ they cannot return us that answer in the shape of a question. Christ, the mighty one, recognized authority, he said "I speak nothing of myself, the Father which sent me, he gave me a commandment what I should speak and I know that his commandment is life everlasting." Also "I came not to do mine own will, but the will of him that sent me," and on another occasion in admonishing his disciples, he strongly emphasized the need of authority, saying "Ye have not chosen me but I have chosen you and ordained you" while foreseeing that imposters would arise; He told them that though he came in His Father's name they would not receive him, but that many would come in their own name (by their own authority) and they would receive the imposters. Many of the religious professors of this age when asked where they got their authority to preach will say "from the bible," and if pressed for the place

will point to the 16th chap. of Mark, where Christ's commission to his disciples is recorded "Go ye into all the world and preach the gospel, etc.," while at least one body of worshippers who are rapidly coming into prominence in the religious world taking their commission from this 16th chap. of Mark; being puzzled or doubtful about their authority to baptize, decided, "If we have authority to preach we have authority to baptize." A very good thought, we quite agree with it, but DID THEY HAVE AUTHORITY TO PREACH? A careful examination of the chapter under consideration reveals the fact that Christ was talking to just eleven men (Judas being dead), his apostles; he had previously told them to "Go not into the way of the Gentiles." Now, he broadens the commission, saying "Go ye into all the world, etc.," ye eleven, and not Tom, Dick or Harry, and how anyone can possibly read the commission given to those men 2,000 years ago and arrogate to themselves the right to preach in Jesus' name is more than we can understand. "Many shall say unto me, in that day, Lord, have we not prophesied in thy name and in thy name done many wonderful works."

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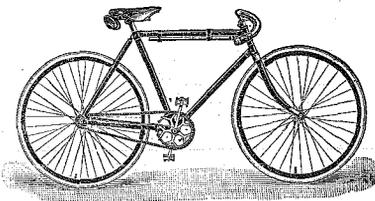
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Then shall I say unto them "Depart from me, ye that work iniquity, I never knew you (or ye never knew me)." Some claim that they have their authority in direct succession from the apostles. Protestantism asserts that the mother church has departed from the faith once delivered to the saints, and back up the assertion with proof. If it be true, and we think it proved, then she lost her authority with the departure. Where then does protestantism come in? It could not claim succession from a dead body. "The body without the spirit is dead." Protestantism coming from a dead body must be dead also. A withdrawal of a spirit necessitates a restoration, not a reformation, and with the restoration of the spirit comes the authority to preach the true gospel—the gospel of Jesus Christ. Paul, the apostle of the Lord Jesus Christ, in writing to the Hebrews, speaking of the priesthood, says, "And no man taketh this honour to himself but he that is called of God as was Aaron," and we know that Aaron was called by revelation, God revealing his will to Moses concerning the duties Aaron was to undertake. "Surely the Lord

God doeth nothing but he revealeth his secrets to his servants the prophets." The 13th chap. of Acts gives us an excellent exposition of God's method of calling in the age of the early apostles. "Now there were in the church, which was at Antioch, certain prophets and teachers. . . . As they ministered unto the Lord and fasted the Holy Ghost said 'separate me Barnabas and Saul for the work whereunto I have chosen.'" And up to the present we have failed to find any professing Christian who is willing to affirm that God has changed. There were members in Israel's wandering days who tried to act on their own authority, that is, without being called of God to administer in spiritual things. The fate of Korah, Dathan and Abiram who were swallowed up by the earth, and the two hundred and fifty who were consumed by fire for offering incense without authority before the Lord did not deter many from afterward trying to "climb into Moses' seat." In the apostles day there were some who acted without authority to the detriment of the church. Paul, when he reached Ephesus, found twelve men who evidently had been baptized by one not possessing authority from the Lord, as they had not yet been instructed concerning the Holy Ghost, and as "He that is sent of God will teach the things of God." We can discern that whoever baptized the twelve Ephesians before Paul was an imposter; as no traveller can represent any firm without authority from the firm, so no man can represent Christ without authority from Christ. If one man's opinion is as good as another's, one sect as good as another, and all are going the

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right road, then Christ made a mistake when he said "Strive ye to enter in at the straight gate, for broad is the way and wide is the path that leadeth to destruction and many there be that go in thereat; while straight is the gate and narrow is the way that leadeth unto life and few there be that find it." Christ has given us a standard by which we can judge all men: "To the law and to the testimony, if they speak not according to this word it is because there is no light in them."

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## APOSTASY.

(Continued).

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By G.W.M.

Note.—In No. 4 issue 'Graham,' a Catholic Historian, should have read 'Gahan.'

Moshiem in his Church History, writing of the gifts, says "The power was vested in the apostles of transmitting to their disciples these miraculous gifts: for many of the first Christians were no sooner baptized according to Christ's appointment, and dedicated to the service of God by solemn prayer and the laying on of hands, than they spoke languages which they had never known or learned before, foretold future events, healed the sick . . . and performed many things above the reach of human power."—First Century, part 1, chap. 4 : 9. Of the Fourth Century he says "I cannot assent to the opinions of those who maintain that in this century miracles had entirely ceased, and at this period the Christian church was not favoured with any extraordinary or supernatural mark of divine

power engaged in its cause."—part 1, chap. 1 to 23.

Upon the subject of the continuance of the gifts, John Wesley preached as follows: "It does not appear that these extraordinary gifts of the Holy Ghost were common in the church for more than two or three centuries. We seldom hear of them after that fatal period when the Emperor Constantine called himself a Christian, and, from a vain imagination of promoting the cause thereby, heaped riches, honor and power upon the Christians in general, but in particular upon the clergy. From this time they almost totally ceased, very few instances of the kind being found."

The cause was not, as has been commonly supposed because there was no more occasion for them, by reason of the world all becoming Christian. This idea is a miserable mistake, as not a twentieth part was at that time even nominally Christian. The real cause was that "the love of many waxed cold." and the Christians had no more of the spirit than the heathen . . . This was the real cause why the gifts of the Holy Spirit were no longer to be found in the Christian church, because the Christians had turned heathen again and had only a dead form left."—Sermon 94.

With his brother John, the poet, Charles Wesley looked forward to the time when God would again set up his kingdom, his church on earth, and wrote—

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As messengers divine.”  
“From favoured Israel’s seed  
The new apostles choose  
In isles and continents to spread  
The soul reviving news.”

We pointed out in a former issue how that the ordinance of baptism had been changed to sprinkling, but will give here several opinions on infant baptism or sprinkling.

Curcellus in his *Religious Institutes* says: “The baptism of infants in the first two centuries after Christ was altogether unknown, but in the third and fourth was allowed by some few, in the fifth and following it was generally received. . . . In the former ages no trace of it appears, and it was introduced WITHOUT THE COMMAND OF CHRIST.”

Luther is quoted as saying: “It cannot be proved by the sacred scriptures that infant baptism was instituted by Christ.”

Neander in his “apostolic age” says: “It cannot possibly be proved that infant baptism was practiced in the apostolic age.”—Vol. 1, p. 140.

Moshier in his history tells us of another principle practised in the church: “After baptism, they, by prayer and the laying on of hands, were solemnly recommended to the mercy of God, and dedicated to his

service.”—1st Cen., part 2; chap. 4, verse 13.

The remission of sin was thought to be baptism’s immediate and happy fruit, while the bishop, by prayer and the laying on of hands, was supposed to confer those sanctifying gifts of the Holy Ghost.—3 Cen., part 2, chap. 4.

Of the first century, Moshier wrote: “The Christian church was scarcely formed when, in different places, there started up different pretended reformers, who, not satisfied with the simplicity of that religion that was taught by the apostles, meditated changes of doctrine and worship.”—Part 2, chap. 5 v. 1. 2nd century.—“There is no pure and excellent teaching which the corruption and folly of man will not in time alter for the worse and load with addition foreign to its nature and original design. Such . . . was the fate of Christianity. In this century many unnecessary rites and ceremonies were added to the Christian worship, the introduction of which was extremely offensive to wise and good men.”—Ibid, chap. 4, v. 1. 3rd century.—“The face of things now began to change in the Christian church. By imperceptible steps the ancient method of ecclesiastical government varied from the primitive rule and degenerated. . . . This charge was soon followed by a train of vices. . . . Bishops assumed princely authority. A throne surrounded with ministers exalted above his equals, the servant of the meek and lowly Jesus and sumptuous garments dazzled the eyes and the minds of the multitude. Presbyters, neglecting the sacred duties of their station, abandoned themselves to the idolence of an effeminate and luxurious life.”—Ibid, chap. 2, v. 3 and 4.

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4th century.—“At the conclusion of this century there remained no more than a mere shadow of the ancient government of the church.”—Part 2, chap. 2, v. 2. Of the 5th century we read: “Instead of leading men into the paths of humble faith and genuine piety, they (the ministers), bewildered them in the labyrinths of controversy and contention. . . . , If before this time the luster of religion was clouded with superstition, and its divine precepts were adulterated with a mixture of human intentions, this evil, instead of diminishing, increased daily. The happy souls of departed Christians were invoked and their aid implored by assiduous and fervent prayers, while none stood up to censure or oppose this preposterous worship.”—Chap. 3, verses 1 and 2.

Truly at the time of this departure “Gross darkness covered the earth and gross darkness the minds of the people” as said the prophet of old.

Looking into futurity and speaking under the inspiration of the spirit of God, Isaiah saw the time when “The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, CHANGED THE ORDINANCES, and broken the everlasting covenant.”—Isiah, 25 : 5.

It is not to be expected that the Lord God would look upon this departure from the “primitive faith” with any degree of pleasure. This transgressing of laws, changing of ordinances, was certain to have a corresponding withdrawal of the spirit and the result as foretold by Isaiah in the 29th chap., 9th and 10th verses, would surely come in its turn. “Stay yourselves, and wonder; cry ye out and cry; they are drunken, but not with wine; they

stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered.”

Much more might be produced on this subject, but as the above is sufficient for our purpose, we will draw the veil over this scene of gloom and the evil age which followed.

Well might Paul say to Timothy “For the time will come when they will not endure sound doctrine, but after their own lusts heap to themselves teachers having fetching ears, who shall turn away their ears from the truth and be turned unto fables.”

Pause and think for one moment, are the conditions much better, from a religious standpoint, than they were in the fifth century?

(To be Continued).

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### REMOVAL.

Our publisher has removed to more central and commodious premises in Hay Street, opposite His Majesty's Theatre, Perth.

Please Note.—All communications to the editor to be addressed to the Office Gospel Messenger, (832) Hay Street, opposite His Majesty's Theatre, Perth.

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## NEWS & NOTES.

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A whisper has reached us that there is a possibility that we will shortly receive missionary assistance from the East. The brother mentioned, a likely helper, is a fearless, tried and true warrior in the "Army of the Lord" and we anticipate, with his advent, a feast of good things. Be of good cheer Saints, "I will never leave you or forsake you," is the promise of the Master.

\* \* \*

The Religio meeting place is now 119 Lincoln Street, the home of "ye editor." Bro. Edwin Davies has removed to Maylands, having erected his own dwelling there. We are glad to see the Saints establishing themselves in the West.

\* \* \*

Prospects good for a church building. Our deputation courteously received and requests presented to the proper authorities. Plenty assistance available to run up the building if we can only get the land.

\* \* \*

Str. Robinson of Fremantle has been making a pure and first-class olive oil, proceeds from the sale of same devoted to the church building fund. a number of Saints and friends have already purchased oil, and the fund has benefitted to the extent of their purchases. Well done, Sister! A few helpers like such and we would soon see our desires, re building, fulfilled.

This is our sixth issue. We have now been fighting valiantly for three months. Amunition is needed to keep us in the fighting line. Saints and friends who intend subscribing will help us considerably by acting promptly. With us "NOW is the accepted time."

---

### Alexander H. Smith,

Presiding Patriarch.

---

Alexander H. Smith, whose portrait appears on the front page, was called to the office of Presiding Patriarch of the Reorganized Church of Jesus Christ of Latter-Day Saints by the revelation of April 9, 1897. By this revelation he was also called to occupy in the First Presidency, which he did until released by the revelation of 1902. At the time of his calling to the office of patriarch he was president of the Quorum of Twelve, having been a member of that quorum since 1873. His official church work began in 1862 when he was ordained a teacher.

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## We want you to know

THAT there are two churches claiming the name Latter-Day Saints.

THAT the church in Utah, of which Joseph Fielding Smith is President, believe in (and practice) polygamy, while Adam God, blood atonement, secret endowments, are tenets of their faith.

THAT the Utah church has representatives here in W.A.

THAT they hold meetings in the old church lately occupied by the Church of England congregation in Hay Street, Subiaco.

THAT the other church is the Re-organized Church of Latter-Day Saints.

THAT they reject the abominations of Utah.

THAT their headquarters are at Lamoni, Iowa, U.S.A.

THAT they also have representatives here.

THAT pending the building of a church they hold meetings at the house of Mr. Mills, Coghlan Road, Subiaco.

THAT the question of church identity has been fought out in the civil courts of America between the Utah Church and the Reorganized Church through the latter applying to the court for possession of the Kirtland Temple and other property, which, it was contended, belonged to the original church. The finding of the Court was a peculiar document, and is worth quoting:—"The Court do find, as matters of fact, that the said plaintiff the Reorganized Church of

Jesus Christ of Latter Day Saints, is a religious society, founded and organized upon the same doctrines and tenets, and having the same church organization as the Original Church of Jesus Christ of Latter Day Saints, organized in 1830 by Joseph Smith, and was organized pursuant to the constitution, laws, ordinances, and usages of said original church. That the church in Utah, the defendant, of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances, and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives, and the doctrine of Adam God worship contrary to the laws and constitution of said original church. And the Court do further find that the plaintiff, the Re-organized Church of Jesus Christ of Latter day Saints, is the true and lawful continuation of and successor to the said "Original" Church of Jesus Christ of Latter Day Saints, organized in 1830, and entitled in law to all its rights and property."—JUDGE SHERMAN. By virtue of that finding the Re-organized Church of Latter Day Saints is now in possession of the Kirtland Temple, claimed to be the only temple ever completed by the original church.

THAT Judge Phillips, in the Circuit Court of the United States for the

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Western district of Missouri, in delivering the opinion of that Court in 1894 in what is known as the 'Temple Lot Cases' involving the title to certain real estate, said: "Beyond all cavil if human testimony is to place any matter at rest, this church was one in doctrine, government, and purpose from 1830 to June 1844, when Joseph Smith, its founder was killed. It had the same federal head, governing bodies, and faith. During this period there was no schism, no dissensions, no parting of the ways in any matter fundamental or affecting its oneness."

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### Good Literature.

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Religio Workers to-day have in the printed word an effectual instrument that was denied former day saints. They should not be slow to avail themselves of it in their work of salvation, for surely the Devil has not hesitated to use it as an instrument of damnation

We can imagine how eagerly Paul would have sought the aid of the press had there been such in his day, that he might reach the multitudes who could not come to hear him thunder at Mars Hill. He who was all things to all men would surely have studied how he might best use another and a splendid avenue to human souls. He used well the means at his hand, and

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if other opportunities come to us they simply bring an added responsibility that we must bear if we wish to express the same satisfaction at the close of our work that was experienced by the great apostle when he neared the end.

The Devil has used the printing press almost constantly since its invention to scatter obscene, indecent, false and worthless literature far and wide. He has worked it overtime since 1830 to damn and blacken the reputation of the restored church.

Shall we take the same instrument and make it the purveyor of clean truthful, spiritual, profitable literature? Shall we use it in the work of setting ourselves right in the world? Shall we use it to convey hope and life to those who are for ever lost unless they shall be reached with the saving message?

Keen, studious, alert minds should formulate the message in a thousand attractive ways. It should be printed in a thousand attractive forms. The willing hands and feet of "good literature committees" everywhere should scatter it the world over.—Autumn Leaves, June.

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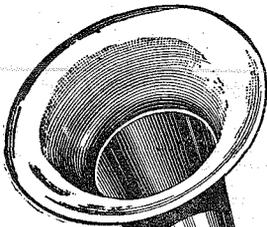
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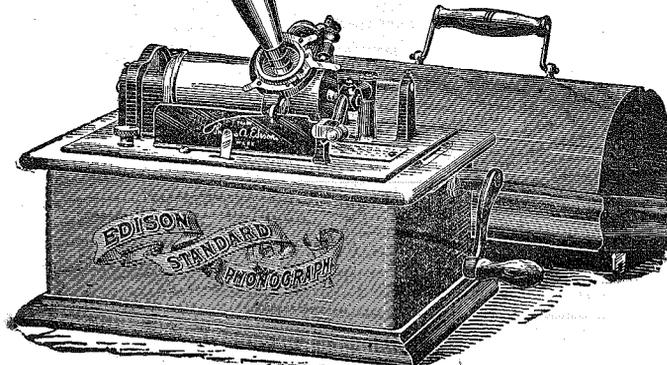


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### What We Believe.

We believe in God the Eternal Father and in His Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are : First Faith in God, and in the Lord Jesus Christ ; Second, Repentance ; Third, Baptism by immersion for the remission of sins ; Fourth, Laying on of hands for the gift of the Holy Ghost ; Fifth, We believe in the Resurrection of the Body ; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired ; Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded or punished, according to the degree of good, or evil, they shall have done.

We believe that a man must be called of God and ordained by the Laying-on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

We believe in the same kind of organization that existed in the primitive Church, viz. : Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

We believe that in the Bible is contained the word of God so far as it is translated correctly.

We believe that the canon of Scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

We believe in the powers and gifts of the everlasting Gospel, viz. : The gift of Faith, discerning of spirits, prophecy, revelation, healing, visions,

tongues, and the interpretation of tongues, wisdom, charity, brotherly love, etc.

We believe that marriage is ordained of God ; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression.

We believe that the doctrines of plurality and a community of wives are heresies, and are opposed to the law of God.

We believe that the religion of Jesus Christ as taught in the New Testament Scriptures will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, country and state, and consequently better fitted for the change which cometh at death.

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**The  
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Perth, W.A., Oct. 1, 1907.

To the Law and to the Testimony ;  
“ if they speak not according to this  
Word, it is because there is no light  
in the ”—Isiah 8 : 20.

A noted writer once wrote, and it has been repeated countless times, “What is in a name?” and then proceeded to affirm, “That which we call a rose by any other name would smell as sweet.” That this, and the principle it illustrates, is true, there can be no denying, but the moment we commence to call anything out of its name, that moment the object loses much of its attractiveness.

A spade is “a well-known instrument of manual labour” used for certain purposes, and is called a spade to distinguish it from another and equally known instrument of manual labour, which is used for certain other purposes. If one were to ask for a spade when a pick was the article required, annoyance and confusion would result, since there would arise a misunderstanding. If a person were to offer to provide a number of cactus plants or weeds for table decoration when he intended to present roses, his offer would most likely be declined by anyone

who knew the difference between the cactus, the weed, and the rose. We have frequently been asked by people who delight to be called Christians, "Why do you call yourselves Latter-Day Saints? Is not the name Christian good enough for you?" People in this age have come to regard a "saint" as a glorified being, a martyr, one who is too good to dwell on the earth, hence has been removed to Heaven, and in this connection we often hear the expression used by many lacking a certain virtue, "You are enough to try the patience of a saint." Few people, of religious inclination, stop to consider what a "saint" really is. Webster says:—"Saint, a person sanctified; a holy or Godly person; one eminent for piety and virtue; any true Christian as being redeemed and consecrated." "Godly, pious, reverencing God, from love for, and reverence of, His character; conformed to God's law; devout; righteous; as, a godly life." From a study of the Bible, the word of God, we find that God's people in all ages of the world were called saints. In Psalms 30: 4 we find the admonition "Sing unto the Lord, O ye His saints." Ps. 37: 28, "Forsaken not his saints"; while in the prophetic muse of his 50th Psalm, David says, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." In Psalm 116 we read "Precious in the sight of the Lord is the death of His saints," and coming down to New Testament times we find the Apostle Paul writing to the "Beloved of God, called saints," Romans 1: 7. In writing to the Corinthians who had accepted Christ, Paul addresses them "To them that are sanctified in Christ Jesus, called to be saints," 1 Cor. 1: 2; while

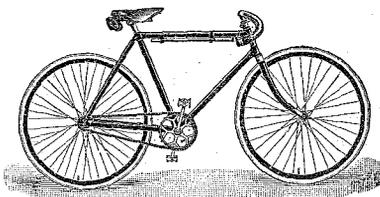
Jude speaks of the "Faith once delivered to the saints." From these and other reasons, we are able to understand that a saint is only human after all, and one who has been sanctified, made holy, thro' observance of God's laws. We are called Latter-Day Saints because we believe we are living in the latter days spoken of by the prophets of old, and to distinguish us from the former-day saints who have passed and gone. How is it with the Christians? If we read the Acts of the Apostles, 11th chapter, 26th verse, we will find that the disciples were first called Christians at Antioch. They were so-called by unbelievers, in derision, but afterward the name came to be generally accepted by the Church. It was not enjoined on the Church by God, but is simply one of the innovations of man. Christ, when He comes to be glorified in His saints (2 Thess. 1: 14) will not say "Gather my Christians together," but "Gather My saints," etc., and we are inclined to believe that when the "trumpet shall sound," the Christians, not understanding the call, will not gather, while the saints, being accustomed to hear the name, will know the call and "Enter into the marriage supper of the Lamb," while outside will be weeping, wailing, and gnashing of teeth. Some people, at the mention of the name of Latter-Day Saint, exclaim immediately, "Mormons," and refuse to hear further of us, knowing the odium in which the name is held by many, occasioned by the distressing errors and abominable practices of the Utah Church, with which we have no connection. Here at least is a contradiction of the "What's-in-a-name" theory." "Mormonism" is synonymous for polygamy,

blood atonement, Adam God worship, and secret endowments; while "Latter-Day Stintism," as evidenced by the Re-organised Church of Jesus Christ, is synonymous for purity and obedience to the commands of God. True, we believe in the Divine authenticity of the Book of Mormon, which is pure in its teaching, and contains wholesale condemnation of the polygamous practices of the old Jewish rulers, but that does not make us any more Mormons than believing in the Bible makes the Christians Bibles. We are taught as a principle of Euclid that "things equal to the same thing are equal to one another." If a belief in the Book of Mormon makes us Mormons, and a belief in the Bible makes us Bibles, then a belief in God makes us Gods, but the Scriptures do not teach that way. Now we have a further thought to present on the subject of names. When a man takes unto himself a partner for life, he does not expect her to use some other man's name; he naturally expects her to use his, and be known by his name. The Church of Jesus Christ has been called in many places in the Scriptpres, His "Bride," and we think that it will be to

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the Church that bears His name. When Mr. Jones goes away on a holiday, he does not expect Mrs. Brown to meet him on his return, and claim him as her husband. He would not like it. Jesus Christ said, "If I go away I will come again and receive you unto myself." What "Bride" will He come to? The one that bears His name? We think so! "Many shall say unto Me, in that day, Lord, have we not prophecied in Thy name . . . and in Thy name done many wonderful works. Then shall I say unto them: Depart from Me. . . . I never knew you." Let us think over these things and choose our name.—  
G.W.M.

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## APOSTASY.

(Continued).

By G.W.M.

"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 rise in your hearts" 2 Peter 1: 19.

How infinite is the wisdom, how great the love of our Father in Heaven! It is not to be imagined that He who watches over even the sparrows would not watch over the interests of His children. Even as our earthly parents love to warn us of the pitfalls in the pathway of life, so our Heavenly Father loves to warn His children of the difficulties, the dangers, to be met and overcome in the great spiritual warfare, and it is with feelings of gratitude to Him for His loving kind-

ness and the display of the excellency of His wisdom in leaving on record the "more sure word of prophecy," through the holy men of old, by the which the Church was warned of the Apostasy which was to occur in the "Latter Days." Surely these prophecies are to us "as a light which shineth in a dark place."

"To be forewarned is to be forearmed!" If the Church had not been warned of the heresies that would creep in, it could excuse itself in the Great Day on the plea of ignorance, but God had given ample warning, so the Church is without defence.

We have previously quoted the prophetic vision of Isaiah when he saw "The earth also is defiled under the inhabitants thereof, for they have transgressed the laws, changed the ordinances, and broken the everlasting covenant." The prophet saw also that "Gross darkness covered the earth, and gross darkness the minds of the people," for the time came when "They are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: your prophets and your rulers, the seers hath he covered."—Isaiah 29 : 9, 10. Coming down to the time of Christ, we find Him, as recorded in Mathew 24, telling His disciples of the evil which should befall the world after His departure, and before the "end" should come.

"And Jesus answered and said unto them, 'Take heed that no man deceive you. For many shall in my name, saying 'I am Christ'; and shall deceive many.' . . . All these are the beginning of sorrows. Then shall they

deliver you up to be afflicted, and shall kill you; and ye shall be hated of all men for My name's sake . . . and many false prophets rise, and shall deceive many. And because iniquity shall abound the love of many shall wax cold."

Could any prophecy have had a more literal fulfilment? Church upon church: one out of the other: piling up the number till confusion reigns; each body claiming to be the true Church, and because chaos is supreme, and iniquity abounds the love of many has waxed cold.

Many honest infidels, atheists, and agnostics have been prevented from finding God through the hollowness, the sham, the mockery of the religious professors of to-day.

The Apostle Paul, in his farewell address to the Ephesian elders, at Miletus, warned them "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood. For I know that, that after my departing, shall grievous wolves enter in among you, not sparing the flock. And also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20 : 28-30.

In his second letter to Timothy, 3rd chapter, Paul writes: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters,

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proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of Godliness, but denying the power thereof; from such turn away."

In the fourth chapter we read: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Here the present condition of affairs is clearly foretold. How is it with the Churches of to-day? "Having a form of Godliness, but denying the power thereof." Denying miracles, prophecy, healing, tongues, etc., ascribing Christ's wonderful manifestations of power to purely natural causes; magnetism, etc., some even going to the extent of denying Christ's divinity.

We quote the following from the Bishop of London's preface to Dean Farrar's "Life of Christ":—"And it is here, and not before, that miracles come in. In the old-fashioned Christian evidence, the whole stress was thrown upon the miracles; but now, while critical investigation has shown how inextricably interwoven with the original story the miracles are, they are seen at the same time to be in the highest sense, natu-

ral.' If Jesus Christ was what, on other grounds, we have already believed Him to be, then it was only to be expected that He should have greater power over life and death, and more control over the forces of Nature, than an ordinary mortal like one of us possesses. Miracle falls into its place as a natural accompaniment of the Incarnation."

As an evidence of how religious professors will wrest the Scriptures, and place their wisdom above the teaching of Christ's servants, we quote from page 123 of the Book itself ("Life of Christ")—"That the demoniac was healed, that in the terrible final paroxysm which usually accompanied the deliverance from this strange and awful malady a herd of swine was in some way affected with such wild terror as to rush headlong in large numbers over a steep hillside into the waters of the lake—and that, in the minds of all who were present, including that of the sufferer himself, this precipitate rushing of the swine was connected with the man's release from his demoniac thralldom—this much is clear. And indeed, so far, there is no difficulty whatever. Anyone who believes in the Gospels, and believes that the Son of God DID work on earth deeds which far surpass mere human power, must believe that among the most frequent of His cures were those of the distressing forms of mental and nervous malady which we ascribe to natural causes, but which the ancient Jews, like all Orientals, attributed to supernatural agency. And knowing to how singular an extent the mental impressions of man affect by some unknown influence the lower animals—knowing, for instance, that man's cowardice and exultation, and even his super-

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stitious terrors, do communicate themselves to the dog which accompanies him or the horse on which he rides—there can be little or no difficulty in understanding that the shrieks and gesticulations of a powerful lunatic might strike uncontrollable terror into a herd of swine. We know further that the spasm of deliverance was often attended with an effusion of blood, and we know that the sight and smell of human blood produces strange effects in many animals. May there not have been something of this kind at work in this singular event?"

A puerile attempt to limit the plain statements of Scripture and the power of Christ.

The plain statement of Luke is: "And there was a herd of many swine feeding on the mountain; and they besought Him that He would suffer them to enter into them. And He suffered them. Then went the devils out of the man and entered into the swine; and the herd ran violently down a steep hill into the lake, and were choked." Everywhere, to-day, the existence of the devil and his angels is denied by the professors of religion, who will tell you that the only devil there is is the evil inclination within you. Thus they give place to the "evil one" who is allowed to have full possession of many poor unfortunates because the so-called ministers of Christ have, by their departure from the primitive faith, lost the power that the officers of the early Church of Jesus Christ possessed.

According to Paul, these men, having a form of Godliness, but denying the power thereof, were to be lovers of pleasures more than lovers of God. The smoking,

drinking clergyman is now the order of the day, while concerts, dances, bazaars, raffles, and all forms of amusements are resorted to by the Churches in order to get gain, while the recent action of the clergy of one of the leading Churches in another State in deciding to recommend from the pulpit its members to vote against the "No-License" referendum, shows how far these people have fallen into the error of Balaam. Depending, as they do, for support from the people engaged in the traffic, they dare not raise their voices in protest against the greatest curse this earth knows; they dare not vote against their own interests, preferring to lean upon man rather than on God. "Cursed be the man who trusteth in man and maketh flesh his arm."

(To be concluded.)

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It is lesson after lesson with the scholar, blow after blow with the labourer, crop after crop with the farmer, picture after picture with the painter, step after step and mile after mile with the traveller, that secures what we all desire—success.—Foster.

---

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## MINUTES OF MEETING.

PERTH BRANCH OF THE RE-ORGANISED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

SUBIACO, SEPT. 26, 1907.

President Elder Broadway in the chair.

Minutes of previous meeting read and confirmed.

President reported result of the deputation to the member of the district as being satisfactory. He had explained the difference between the Re-organised Church and the Church in Utah, and the member had promised to do his best to obtain a grant of land for the branch.

Reports were received from Priest Davies and Deacon Robinson, also from Treasurer and the Bishop's agent.

The Secretary read a letter from the Missionary in charge of the Australian Mission to the effect that he would recommend next General Conference (held in America) to appoint a Missionary to this district. Letter received.

Secretary reported having made inquiries into the method and cost of incorporating the branch in the State, and produced the Act passed in 1855. Report received.

Resolved that the Tract Committee be dissolved, and the money voted for tracts be devoted to a special issue for Subiaco of the "Gospel Messenger."

Report of Editor of "Gospel Messenger" received.

The election of officers was then proceeded with.

Retiring officers Elder Broadway, Priest Davies, and Deacon Robinson being eligible for re-election, it was resolved that Priest E. H. Davies act as president for the ensuing term; that Elder H. Broadway act as Priest of the branch; that Bro. A. Robinson be sustained as Deacon; that Bro. F. Robinson be sustained as Secretary.

The meeting then closed with prayer.

### SPECIAL ISSUE.

Our next issue is a special one, and is to be devoted especially to Subiaco, where, like ourselves, the Utah Mormon Elders are operating. The special will point out many of the differences in the teachings of the two churches, and will contain the findings of courts and of commissions which have been called upon to settle the question of church properties, privileges, etc.; will also contain short sketches and photos. of the past and present President of the Church. See that you get it.

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## NEWS & NOTES.

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Attendance at Religio has been disappointing of late. Do not neglect your opportunities, saints. None of us are too old to learn or too young to be taught.

\* \* \*

The recent decision of the Anglican Synods in New South Wales to advise their parishioners to vote against the "No-License" referendum further confirms the statements of Mrs. Harrison Lee, the earnest advocate of temperance, who is in our midst, and who has been loud in her protest of the "drinking" and drink-supporting parsons, who evidently do not believe that "Wine is a mocker, strong drink is raging. Whosoever is deceived thereby is not wise." Surely they are "lovers of pleasure more than lovers of God."

\* \* \*

Some months ago the "Herald Printing and Publishing House," situated at Lamoni, Iowa (U.S.A.), the headquarters of the Church, was destroyed by fire, with all its machinery and appliances, the Church sustaining a great loss. The library also was destroyed: many valuable documents can never be replaced. Since then, however, heroic efforts have been made by saints and friends to replace the loss, and subscriptions, donations, etc., have been freely poured into the management to assist in the good cause. The citizens of Lamoni also, with a keen appreciation of the Saints as neighbours, and as testimonial of good

citizenship, subscribed a handsome sum toward the rebuilding of the printing house.

The building, which is rapidly nearing completion, will be 50 feet by 80 feet, two stories, besides a full basement under the entire building. It will be made as nearly fireproof as possible. A separate building is being erected for a power, heat and light plant. The electric light plant will be able to supply all the buildings of the Church, and many of the town.

No expense has been spared in making the printing and binding plant up-to-date. The latest machines of the kinds required are to be placed in the new buildings when completed. When completed, the whole will be worth 50,000 dollars to the Church.

The "Herald" management solicit subscriptions from saints and friends, to the "Saints' Herald," "Zion's Ensign," and "Autumn Leaves" to help pay off the loss sustained.

A number of people have responded to the Librarian's appeal, and many of the books which were destroyed have been replaced.

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**CHURCH BUILDING  
FUND.**

Perth, 1 Oct. '07.

To the Editor.

Dear Sir,

Please find enclosed the report of Building Fund. The Fund has only been open four months and in that time the Saints have worked hard to increase the amount of money towards the building of a Church in which they will be able to worship God in the true way according to His Divine Word.

It is the earnest prayer of all that the Saints will continue to work together for this Fund, and that their efforts will be blessed.

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Sunday School 2 p.m., Subiaco-road.

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evenings 7-30, Bro. G. W. Millard, 119  
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Perth, W.A., Tuesday, Oct. 22, 1907.

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### What We Believe.

We believe in God the Eternal Father and in His Son Jesus Christ, and in the Holy Ghost.

We believe that men will be punished for their own sins, and not for Adam's transgression.

We believe that through the atonement of Christ all men may be saved by obedience to the laws and ordinances of the Gospel.

We believe that these ordinances are : First Faith in God, and in the Lord Jesus Christ ; Second, Repentance ; Third, Baptism by immersion for the remission of sins ; Fourth, Laying on of hands for the gift of the Holy Ghost ; Fifth, We believe in the Resurrection of the Body ; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired ; Sixth, We believe in the doctrine of Eternal Judgment, which provides that men shall be judged, rewarded or punished, according to the degree of good, or evil, they shall have done.

We believe that a man must be Called of God and ordained by the Laying-on of Hands of those who are in authority, to entitle him to preach the Gospel and administer in the ordinances thereof.

We believe in the same kind of organization that existed in the primitive Church, viz. : Apostles, Prophets, Pastors, Teachers, Evangelists, etc.

We believe that in the Bible is contained the word of God so far as it is translated correctly.

We believe that the canon of Scripture is not full, but that God, by His Spirit, will continue to reveal His word to man until the end of time.

We believe in the powers and gifts of the everlasting Gospel, viz. : The gift of Faith, discerning of spirits, prophecy, revelation, healing, visions,

tongues, and the interpretation of tongues, wisdom, charity, brotherly love, etc.

We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman, except in cases where the contract of marriage is broken by death or transgression.

We believe that the doctrines of plurality and a community of wives are heresies, and are opposed to the law of God.

We believe that the religion of Jesus Christ as taught in the New Testament Scriptures will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, country and state, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in " Spirit and in truth ; " and that such worship does not require a violation of the constitutional law of the land.

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Perth, W.A., Oct. 22, 1907.

To the Law and to the Testimony ;  
" if they speak not according to this  
Word, it is because there is no light  
in the "—Isiah 8 : 20.

This special issue of one thousand copies is devoted to Subiaco, the scene of the principal operations of the Utah Latter Day Saint Elders, and where the members of the Perth branch of the Re-organised Church are wont to meet. While, to many, it may seem aggressive, it is in reality only protective. We have been forced to take this action owing to the repeated misrepresentations of the Utah Elders who in their insidious methods of proselyting do not scruple to cover up the evils of their own church by putting the weight of their errors on to the Re-organisation. We have many times challenged them to public debate but they refuse to be drawn and among the people with whom they have ingratiated themselves they pose as injured innocents suffering for a good cause. Were it not that the names of the two Churches are so alike, and our origin the same we would not trouble to get after them in such a manner. They have been given a number of opportunities to defend themselves as many times the members of the Re-organisation have stepped out after them on the streets and told the people just what they believe but they have done nothing beyond attempting to blacken the name and fame of Joseph Smith, the Prophet of God and instrument in His hands of re-

storing the Gospel in its fullness and setting up His Church. In our article on the two Churches we present the evidence of independent witnesses, on behalf of Joseph the Seer and the Re-organised Church, and we submit that the repeated findings of the Courts, commissions, etc., in favor of the Re-organisation and to the effect that the Seer was not responsible for the introduction of Polygamy, etc., should completely dismiss all prejudice from the mind of the honest investigator. Herewith we present the kind of evidence on which the Church in Utah rely to sustain the claim that Joseph Smith was the author of Polygamy. In "Abstract of Evidence on the Temple Lot" suit we find Wilford Woodruff, then President of the Utah Church saying: "I undoubtedly knew of it (polygamy) being taught to certain individuals at Nauvoo in 1841 and 1842, page 302, yet on page 304 he is reported under cross-examination as saying up to the first day of October, 1842, there was no such system taught or practised openly or secretly to my knowledge." L. O. Littlefield, said, "I was in Nauvoo when I first saw it (polygamous revelation) prior to the death of Joseph Smith." page 323. On page 339 he says. "I do not say I saw it as a fact," on the same page he says: "I either read it myself or heard it read." Still the same page, "I say that according to my best recollection I have no recollection of reading it or hearing it read." Merry R. Thompson testified of polygamy: "It was taught publicly by Joseph Smith," A.E., p. 343. On page 345 "He did not teach it publicly." Page 349, "I have heard Brigham Young preach the doctrine of Polygamy a great many times from the stand, both here and in Nauvoo before 1849." Page 357 "Yes, sir, it was in 1852 that I first heard plural marriage preached." Speaking on the polygamous relation which she speaks to have seen in manuscript (A.E. 347) this modern Sapphira says, "No, sir, I cannot mention anything that was in it. I would not try to do that. I do not recollect the first word or the last word." Yet a little later on page 350 she says: "I know the revelations on polygamy in the 1876 edition of the Book of Doctrine and Covenants (Utah) is the same as I saw in Nauvoo, simply because they were alike—because I saw and read the one in Nauvoo and had

it in my hands. I can remember from 1843 as an independent act of my memory, that they are alike, and the way I know it is because I recollect what was on the paper in Nauvoo in 1843. A. E. 364, Emily D. P. Young says, "I was not married to Joseph Smith under the revelation of sealing, but I was married to him under the revelation on plural marriage. I was married in March, 1843; on the 11th day of March, I think it was. I married to him under the revelation on plural marriage. I was married to him on the 11th day of May, 1843." Question: Now I would like you to explain how you were married to Joseph Smith under the plural marriage revelation, when the Church you belong to claims that revelation was not given until July, 1843; just tell how you could be married under a revelation in March that was not given till July?" Answer: "Well, I do not know anything about that." According to Andrew Jenson, in his Historical Record, p. 221, Joseph Noble Bates makes affidavit "that he did on April 5th, 1841, seal to Joseph Smith, the prophet, Miss Louisa Beaman, according to the revelations on plural marriage," a most peculiar circumstance, considering that according to the Utah Doctrine and Covenants (and the Utah folk are the polygamists) the said revelation was not received till 1843, nor was Louisa Beaman, according to the Church record, baptised into the Church until two years after and six days after the date of her supposed marriage with the prophet. Another great witness, we have heard her affidavit read out several times in the "West." Zina D. Huntington "was married to Henry Jacobs in Nauvoo, and had two sons, but this not proving a happy union, she subsequently separated from her husband. Joseph Smith taught her the principle of marriage for eternity, and she accepted it as a divine revelation, and was sealed to the prophet Joseph for time and eternity, October 27, 1841."—Pictures and Biographies of Brigham Young and his wives." Apart from the fact that this marriage also antedates the Revelation, according to Utah's own admission, one of our Elders went to the trouble of looking up the records of Hancock County, Illinois, and discovered that Zina and Jacobs obtained their license

March 7th, 1841, leaving the lady just seven months an dtwenty days to bear two sons to Jacobs separate from him and marry the seer. Comment is needless. (See thhe Legal Successor, by J. W. Wight) We think we have presented enough to show the inconsistency of the witnesses for Utah, so will leave it as it is. The Utah Elders are still operating in Subiaco, so one of the papers will surely fall into their hands. There can be no opportunity for an accusation of cowardly attack, and if they consider any thing in this paper untrue the challenge is still open or them to accept, and we will be prepared to meet the issue on the public platform. Trusting that this effort will be successful in removing prejudice against the truth, and exposing error, fraud, and deceit, we commend it to your consideration, believing that no unbiassed mind will fail to acknowledge the truth and aquit us of evil teaching.

Yours for Truth,

G.W.M.

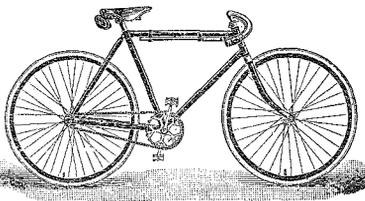
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# FACTS

ABOUT  
LATTER DAY SAINTS.

By G. W. M.

It may not be generally known to the majority of people, into whose hands this paper will find its way, that there are two Churches of Jesus Christ of Latter Day Saints, each claiming to be the true Church of God, at present represented in Western Australia,

One of these, whose headquarters are at Salt Lake City, in the State of Utah, U.S.A., and who believe in and practice polygamy, Adam God worship (i.e., that Adam is the only God with whom we have to do). Blood atonement (that there are some sins the blood of Christ can not atone for, but that in order that the sinner's soul might be saved his own blood must be shed), and secret endowments: teaching also that Christ is not the Divine Son of God and of a Mother in Heaven; at present hold meetings in the building until recently occupied by the Church of England congregation, in Hay-street, near Rokeby-road, Subiaco.

The other body, known as The Re-organised Church of Jesus Christ of Latter Day Saints, who do not believe in any of the foregoing teaching, denouncing them as abominations in the sight of God and man, believing in One God the Eternal Father, in His Son Jesus Christ, born of the Virgin Mary, begotten by the Holy Ghost, in the Holy Ghost, and that Jesus Christ is the only mediator between God and man, His blood being sufficient to atone for all, at present pending the building of a Church at present hold meetings in the house of Mr. Mills, of Subiaco-road, Subiaco. The headquarters of this body are at Lamoni, Iowa, U.S.A.

The Utah Elders are persistent "house to house" canvassers, presenting only on sight the principles of the doctrine of Christ, presenting the abominations before mentioned after gaining the confidence of the converts of the "First principles." They are constantly being opposed by the members of the Re-organisation, who expose, whenever possible, their

fraud and deceit. When pressed the Utah folks admit the practice of polygamy, etc., and seeing that concealment of the evil is no longer possible, attempt to father the crime of Joseph Smith, the Prophet of God and founder of the original Church, who was killed at Carthage, Illinois, U.S.A., in 1844; producing something like thirty affidavits from as many irresponsible persons to the effect that he (Joseph Smith) taught and practised polygamy.

The Re-organised Church submit, that Joseph should be judged by his teaching, his actions and by the findings of the judges of the Municipal and Supreme Courts of the United States of America: That Joseph was not a polygamist and proved that he had no sympathy with the like by his action in cutting off from the Church, one Higbee, also Hyrum Brown and others, for offences named as the following extracts will show: "Joseph at this time to have been quite as convinced of the divinity of his mission as the most credulous of his disciples. He dreamed dreams and he saw visions; he imagined that what he spoke was spoken by the Almighty and that in him was all authority in matters of religion. But there were men in the Church who despised Joseph Smith, as an impostor, while pretending to believe in him, knaves who used Mormonism for their own purposes—either of sensuality or ambition—and who led him by their extravagant licentiousness into continual difficulty. Many of those persons pretended to have revelations quite as valid as those of Joseph, by which they were permitted to have as many wives as the patriarchs of old, provided they could afford to maintain them. Joseph could not tolerate this scandal and every offender was forthwith excommunicated and publicly declared to be cut off from the Church. One man of this kind named Higbee gave him more trouble than all the rest, and involved him in vexatious law proceedings which . . . . . were only brought to a close in May, 1844. Higbee, it appears, had been publicly accused by Joseph of having seduced several women, and was cut off from the Mormon Church in consequence. Whether the charges were or were not true is now difficult and perhaps not important to discover, but Higbee

sued Joseph before the Municipal Court of Nauvoo for slander and defamation, and laid damages at 5,000 dollars. At his suit Joseph was arrested, and the case came before the Municipal Court on a writ of habeas corpus on the 6th of May. . . . . At this trial several disclosures were made, which went to show a most deplorable laxity of morals on the part of men who had once been members and office bearers of the Church, and who had been cut off for their adulteries; and handed over to Satan by the Prophet, and other heads of the sect. The Court having heard the evidence of Joseph and Hyrum Smith and others decreed first:— That Joseph Smith should be discharged from arrest on the ground of the illegality of the writ, and secondly, that Higbee's conduct having been fully shown to be infamous, and the suit to have been instituted by private pique, malice and corruption, he was not entitled to his costs." "Contemporary History of the Mormons on Latter Day Saints," this book was written against the Church by Charles M'Kay, L.L.D., and published by Ward, Lock and Co., in 1851, which date you will afterward note is some months prior to the proclamation, by Brigham Young of the doctrine of the polygamy.

'But Higbee was not the only who had been expelled from the Church who were concerned in these proceedings. The libertines and seducers of Nauvoo, foiled before the Municipal Court, tried other means to excite a scism, and adopted the bold course of accusing Joseph of the very crimes with which he had charged Higbee. . . . . The Mormons then and ever since have indignantly denied the truth of this particular charge; and all the charges brought against Joseph as regards a plurality of wives—and in especial reference to the spiritual wife doctrine—they allege what appears to be most probable, that he was at all times anxious to preserve the Church from taint, and to exclude adulterers, seducers, and

**J. NEILSON,**

**Manufacturing and Consulting  
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**Hay Street, Perth**

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persons of immoral lives." — Ibid, page 166.

The following is an extract from the "Times and Seasons" of February 1st, 1844, about five months prior to the death of Joseph:—

NOTICE.

"As we have been credibly informed that an Elder of the Church of Jesus Christ of Latter Day Saints, by name of Hyrum Brown, has been preaching polygamy and other false and corrupt doctrines, in the County of Lampeer, State of Michigan:—This is to notify him and the Church in general that he has been cut off from the Church for his iniquity; and he is further notified to appear at a special conference on the 6th of April next, to make answer to these charges."—Joseph Smith and Hyrum Smith, Presidents of said Conference."

If my readers will just reckon back from the date of this action to July 12th, 1843, they will find it covers just six months and twenty days, and it is on this 12th day of July, 1843, the Utah Elders, according to their own Doctrine and Covenants, claim that Joseph received the revelation on Polygamy.

"Revelation on the Eternity of the Marriage Covenant, including Plurality of Wives, given through Joseph the Seer, in Nauvoo, Hancock County, Illinois, July 12th, 1843." Utah Doctrine and Covenants, 1876. According to this testimony we have Joseph Smith cutting off members from the Church for preaching and practising doctrines which he himself had been commanded of the Lord to preach, etc., over six months before. Very inconsistent, or rather, highly improbable.

Now, as to the teaching of Joseph Smith on the question of marriage we cannot do better than turn to the standard books of the Church he founded, and which were published by the Church as revelations from God, given through him, namely the Holy Scriptures (inspired translation of the Bible). The Book of Mormon and Doctrine and Covenants.

In the preface of the Book of Doctrine and Covenants issued in 1835 which preface was given by revelation the same year, and after revelations hereinafter mentioned were given we read: "Behold this is mine authority, and the authority of my servants, and my preface unto the

book of my commandments, which I have given them to publish unto you, O inhabitants of the earth," and further on in the same: "Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall be fulfilled."

In the Utah edition, D. and C., published 1890, section 42: 12, 13; Lamoni edition, sec. 42: 5, we read: "And again, the Elders, Priests and Teachers of this Church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon, in which is the fulness of the gospel, and they shall observe the covenants and Church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit," In the same section, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith and shall not have the Spirit; and if he repents not, he shall be cast out." Still the same section, "And again I say unto you, that whoso forbiddeth to marry is not ordained of God unto man; wherefore it is lawful that he should have ONE WIFE, and they twain shall be one flesh, and all this that the earth might answer the end of its creation, and that it might be filled with the measure of man, according to his creation before the world was made."

The 1835 edition of the D. and C. contained a section on marriage in which we find the following:—"Marriage should be celebrated with prayer and thanksgiving, . . . . . by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections he shall say, calling each by their names: You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other and from all others during your lives."

In many other places in the doctrines and covenants adultery is condemned but time and space forbid mention. Now we will turn to the Book of Doctrine and Covenants and see what it teaches on the subject of polygamy, since the Utah Elders contend that it sanctions it.

Hear the words of the greatest teacher the world ever saw, on the occasion when

"The Pharisees also came unto him, tempting him, and saying unto him, 'It is lawful for a man to put away his wife for every cause?' And he answered, and said, 'Have ye not read, that He which made them at the beginning made them male and female.' and said, 'For this cause shall a man leave his father and mother and cleave unto his wife: and they twain shall be one flesh!' Wherefore there are no more twain, but one flesh. What therefore God hath joined together let no man put asunder.' And they say unto him, 'Why then did Moses command to give a writing of divorcement and to put her away?' And he said unto them, 'Moses, because of the hardness of your hearts, suffered you to put away your wives: but in the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication and shall marry another, committeth adultery, and whosoever married her that is put away doth commit adultery.'"

Jesus said: "This is condemnation that light has come to the world, and men love darkness rather than light." According to his teaching Joseph Smith was in harmony with Christ and light teaching, "one man, one wife," while Utah in harmony with darkness teaches "one man, many wives."

In Revelations 2, 6 and also 15, we read: But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." The doctrine (heresy) of Nicolas was the doctrine of Polygamy, and God declares he hates it.

Now to the Old Testament, which Utah claims sanctions this abominable doctrine.

Malachi, the Prophet, in reproving the Jews for their evil doings, told them that the Lord had ceased to regard their offerings. "Yet ye say wherefore? Because the Lord hath been witness between me and the wife of my youth, against whom thou hast dealt treacherously. Yet she is thy companion, and the wife of thy covenant. And did he not make one? Yet he had the residue of the spirit. And where are one? That he might seek a godly seed. Therefore take heed and let no one deal treacherously with the wife of his youth."—Malachi 2, 14, 15. Now for the evidence of the Book of Mormon on the question. This Book is

commonly supposed, by the misinformed majority, to sanction polygamy. A more grievous error could not be found, for on the contrary it is absolutely the strongest in its condemnation of the evil. The Book of Mormon was translated from plates discovered by Joseph Smith, and published to the world in 1829, and is a history of the people who lived on the continent of America prior to its discovery by Columbus, and an account of God's dealing with them. On pages 115 and 116 we read of one Jacob reproving his brethren for their impiety, saying among other fault findings, "And were it not that I must speak unto you concerning a grosser crime, my heart would rejoice exceedingly, because of you. But the word of God burdens me because of your grosser crimes. For behold, thus said the Lord, This people begin to wax in iniquity; they understand not the Scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David, and Solomon, his son. Behold, truly David and Solomon had many wives and concubines, which thing was abominable before Me, said the Lord. . . . For there shalt not have any man among you have said it be one wife: and concubines he shall have none: For I, the Lord God, delighted in the chastity of women. And whoredoms are an abomination before me." On page 249, "Now those priests who did go forth among the people did preach against all lying and deceivings, and envyings and strifes, and malice, and revilings, and stealings robbing, plundering, murdering, committing adultery and all manners of lasciviousness, crying that these things ought not to be, holding forth things which must shortly come; yea, holding forth the coming of the Son of God, his suffering and death, and also a resurrection of the dead." We cannot understand how it can be claimed that Joseph Smith taught and practised polygamy in the face of the above. The courts have repeatedly declared that he was faithful to his original teachings to his death.

Judge Phillips, in the Circuit Court of the United States for the Western District of Missouri, in delivering his opinion in that Court in 1894, in what is

known as the "Temple Lot Cases," involving the title to certain real estate, said: "Beyond all cavil if human testimony is to place any matter at rest, this church was one in doctrine, government, and purpose from 1830 to June, 1844, when Joseph Smith, its founder, was killed. It had the same federal head, governing bodies, and faith. During this period there was no schism, no dissensions, no parting of the ways in any matter fundamental of affecting its oneness."

It might be as well just here to give the finding of Judge Sherman in the 'Kirtland Temple' suit when the Re-organised Church applied to the Court for the possession of certain properties belonging to the original Church.

"The Court do find, as matters of fact, that the said plaintiff, the Reorganised Church of Jesus Christ of Latter Day Saints, is a religious society, founded and organised upon the same doctrines and tenets, and having the same church organization as the Original Church of Jesus Christ of Latter Day Saints, organised in 1830 by Joseph Smith, and was organised pursuant to the constitution, laws, ordinances, and usages of said Original Church that the Church in Utah, the defendant of which John Taylor is President has materially and largely departed from the faith, doctrines, laws and usages of the said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrines of celestial marriage and a plurality of wives, and the doctrine of Adam God worship contrary to the laws and constitution of said original church. And the Court do further find that the plaintiff, the Reorganised Church of Jesus Christ of Latter Day Saints, is the true and lawful continuation of and successor to the said "Original" Church of Jesus Christ of Latter Day Saints, organised in 1830, and entitled in law to all its rights and property." By virtue of that finding the Reorganised Church of Latter Day Saints is now in possession of the Kirtland Temple, the only temple ever completed by the original church.

We think the evidence presented in the foregoing should be sufficient to convince

any intelligent, and fair-minded person, that none of the abominations of Utah were tenets of the original Church as founded by Joseph Smith in 1830.

The religious world do not condemn Noah because some of the sons of God practised polygamy in his day, nor was the law given through Isreal responsible for the departure from the marriage covenant by David and Solomon. We do not find anyone condemning Christ and the Apostles because Nicholas departed from the faith and dealt treacherously with the wife of his youth, and introduced the doctrine of plurality of wives."

Now, this being true, why should the Church of Jesus Christ of Latter Day Saints be condemned because Brigham Young and a few others introduced polygamy in Utah eight years after the death of Joseph Smith.

The following is taken from the speech of Senator Burrows in the United States Senate:—

Senator Burrows was President of the committee appointed to inquire into the question of the right of Reed Smoot, the Mormon apostle, to a seat in the Senate. See Congressional Record, December 13, 1906.

"The death of Joseph Smith in 1844, carried dismay and demoralisation throughout the entire membership of the Mormon Church, scattering its adherents in divers directions and for the time being seemed to presage the complete overthrow and dissolution of the organization. Recovering however from the shock, the scattered bands soon reappeared in various parts of the country, and promulgated their doctrines with increased zeal, and set to work to reassemble and reorganise their scattered forces, resulting finally in the formation of what is now known and recognised as the "Reorganised Church of Jesus Christ of Latter Day Saints," with headquarters at Lamoni, Iowa, and presided over by Joseph Smith, a son of the prophet. The Courts have repeatedly declared this organisation to be the legitimate successor of the original Mormon Church, and its adherents numbering some 50,000 peaceful, patriotic, law-abiding citizens, scattered throughout the United States in small church socie-

ties, conforming to the laws of their country wherever they may be, and adhering to the faith of the founder of their creed, repudiating and renouncing the doctrines of polygamy and its attendant crimes, without temple, endowment house, or secret order, worship in the open like other church organisations, unquestioned and unmolested.

"During this period of disintegration one Brigham Young, who had identified himself with the Mormon organisation as early as 1832, a man of indomitable will and undaunted courage, bold and unscrupulous, seized upon the occasion of the demoralization incident to the death of the prophet to place himself at the head of some 5,000 Mormons, and marching over desert and mountain, established himself with his adherents in the valley of Salt Lake, July 24, 1847,— then Mexican territory, where he undoubtedly indulged the hope that the new doctrine of polygamy about to be publicly proclaimed by him might be promulgated with impunity, and practised and maintained without interference by the United States."

"To that end a special conference of the sect was called to convene at Salt Lake City on the 28th day of August, 1852, over which Brigham Young presided attended by the so-called apostles and high officials of the church to the number of over 2,000, at which conference, for the first time, the doctrine of polygamy was publicly proclaimed and declared to be an accepted tenet of the Mormon faith."

In giving his evidence before this committee, Joseph Fielding Smith, the present President of the Utah Church, confessed to having five wives, and to be living in polygamous cohabitation with them. He was recently fined 300 dollars, on the birth of his forty-third child, by the fifth wife. A number of other Utah folk were proved by the commission to be living in polygamy. And, yet, till confronted with evidence, the Utah representatives here in the West will deny that their Church believes in polygamy.

We will now quote the material part of this truly wonderful document which has caused so much distress and inconvenience to many honest but deluded people.

"Verily, thus said the Lord unto his

servant Joseph: . . . behold and lo, I am the Lord thy God . . . therefore prepare the heart to receive and obey the instructions which I am about to give unto you, for all those who have this law revealed unto them must obey the same, for behold, I reveal unto you a new and everlasting covenant, and if you abide not that covenant, then ye are damned; for no one can reject this covenant and be permitted to enter into my glory; . . . and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory, and he that receive a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God. And, again, as pertaining to the law of priesthood, if any man espouse a virgin, and desire to espouse another, and the first gave her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then he is justified. He cannot commit adultery, for they are given unto him, for he cannot commit adultery with that that belongs to him and none else; and if he have ten virgins given unto him by this law he cannot commit adultery, for they belong unto him, and are given unto him; therefore is he justified.

"Thus did Brigham Young and his associates attempt to explain and justify a practice revolting to every sense of public decency, subversive of the home, and destructive of the very foundations of society. Thus were laid with unholy hands what Brigham Young was pleased to call the foundations of 'Zion,' upon which it was proposed to erect the kingdom of God on earth. But a doctrine so monstrous needed something more than the unsupported testimony of Brigham Young to insure its reception and give it credence, in view of the fact that it had no warrant in the Book of Mormon, and was specially condemned in the book of 'Doctrines and Covenants,' wherein it is declared: 'One man should have one wife, and one woman but one husband.' To give this creed the semblance of authority and insure its permanency as an article of this Utah Mormon faith, the doctrine of monogamy was torn from the book of 'Doctrines and Covenants,' and the doctrine of polygamy inserted in its stead, where it is still retain-

ed as a cardinal principle of the Mormon Church.

On the subject of Blood Atonement, Brigham Young said: "All mankind love themselves, and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves even unto an eternal exaltation. Will you love your brothers and sisters likewise, when they have committed a sin that cannot be atoned for without the shedding of blood? Will you love that man or woman well enough to shed their blood? That is what Jesus meant. He never told a man or woman to love their enemies in their wickedness. He never intended any such thing. . . . I have known a great many 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 nation forbid this principle being in full force, but the time will come when the law of God will be in full force. This is loving our neighbors as ourselves; if he needs help, help him; and if he wants salvation, and it is necessary to spill his blood upon the ground in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until until your blood should be spilled, that you might gain that salvation that you desire. That is the way to love mankind."—*Journal of Discourses*, vol. 4, p. 220; *Dissent News*, vol. 6, p. 397.

The writer of this article, at least, is not anxious to meet any such particularly loving friends as the foregoing requires, preferring to take his chance in the life to come.

"In the endowments of "Brighamism" there are, or were, at least four "grips," sealed by the "oath of secrecy"—two Aronic and two Melchizedek. The first Aronic was sealed by an oath of willingness to have the throat cut as a penalty for divulging; then came the sawing asunder and the letting out of the intestines as penalties for further revelations. In the enactment of this farce, Elohim, Yahovah, and Michael played a part in

the drama in tones sufficiently loud to be heard by those receiving their "endowments." Mr. Young, in his "Adam-God" sermon, inadvertently gave the key to this latter thought, when he said: "It is time that the earth was organised by three distinct characters, namely, Elohim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organising element, perfectly represented in the Deity, as Father, Son, and Holy Ghost."—*Journal of Discourses*, vol. 1, p. 51. J. W. Wright, in the *Apostasy of the Church*, p. 27.

"Let me give you the definition in brief: Your endowment is, to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them thy key words, the signs and tokens, pertaining to the holy priesthood, and gain your eternal exaltation in spite of earth and hell."—Brigham Young, in *Journal of Discourses*, vol. 2, p. 31.

These statements, concerning the "endowments," oaths," etc., can be verified by one of our own brethren here in the West. In order to escape without suspicion from the stronghold of Brighamism—Salt Lake City—many years ago, he was compelled to go through the endowment house and be ordained an Elder, and go forth as a missionary, going to New South Wales, afterwards joining the Reorganization, and migrating to the West."

Much more could be presented on this subject, but we think we have presented sufficient to convince the honest and fair-minded investigator of where the error lies.

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## Joseph Smith Jnr.

PROPHET OF GOD AND NINE-  
TEENTH CENTURY MARTYR.

The subject of this article, Joseph Smith, Jnr., was born in the town of Sharon Windsor County, Vermont, U.S.A. in 1805. When about 15 years of age he attended a religious revival held in the neighborhood of his home, and feeling the need of a saviour and a friend he decided to seek with his whole heart.

Desirous of finding, which, out of the Babel of Churches was right; and seeking after more light, he was one day searching the scriptures, when his eyes were arrested by the passage of the epistle of James in the 1st chapter and the 5th verse, "If any of you lack wisdom let him ask of God who giveth to all men liberally and upbraideth not."

Believing that God is as good as His word and that He would fulfil that which had been promised in His name by His servants, Joseph returned to the woods near his father's house to pray. As he kneeled, a vision of two personages, in the lightness of wonderful glory, appeared standing above him in the air, and one of the persons calling Joseph by name pointing to the other, said, "this is my beloved son, hear him!" On Joseph asking which of the sects were right, he was informed that none of them were right and that he should not join any of them as their creed were an abomination in "my" sight, this from one of the personages that ap-

peared in glory, also he was told their professors are corrupt, they draw near to me with their lips but their hearts are far from me. They teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof. Three years after, while fervently praying to God for forgiveness of sins and follies committed and for a manifestation from Him in order that he might know his standing in the sight of the Lord, Joseph was permitted to receive a visit from a heavenly messenger who he described as follows: "He had on a loose robe of exquisite whiteness, it was a whiteness beyond anything earthly I had ever seen nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant, His hands were naked and his arms also a little above the wrists; so also were his feet naked as were his legs a little above the ankles. His head and neck were also bare. I could not discover that he had no other clothing on but his robe as it was open so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light but not so very bright as immediately around his person. When I first looked upon him I was afraid but the fear

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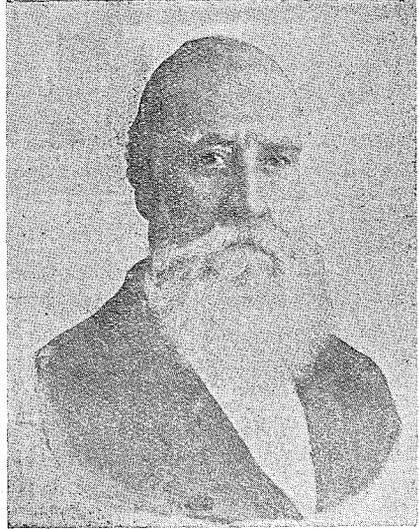
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soon left me,'

This messenger called Joseph by name told him that he was a messenger sent from God to tell Joseph that He had a work for him to do, and that his name should be had for good and evil among all nations, kindreds and tongues, or that it should be both good and evil spoken of among all people.

Joseph founded the Church of Jesus Christ of Latter Day Saints on April 6th, 1830, and was President of the Church till his death on June 27th, 1844, at Carthage, Hancock County, Illinois, U.S.A., where he was assassinated in cold blood. He was never a polygamist as the Utah contingents have tried to make people believe, for though his lawful and only wife bore him sons who to-day are honoured citizens of the United States, there has never yet been brought forward any issue from the polygamous marriages he was alleged to have contracted.



## Joseph Smith

Present President of the Re-organised Church of Latter Day Saints.

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Joseph Smith, President of the Church since 1860, is the son of Joseph Smith, the martyr, who was killed at Carthage, Illinois, U.S.A., in 1844.

Joseph Smith is 77 years of age, and a cousin of Joseph Fielding Smith, President of the Utah Faction, who was recently fined three hundred dollars for polygamous co-habitation, he (J. F. Smith) having five wives and forty-three children.

The Utah Mormon contingent claim that

the authority of the priesthood continued with them, coming through Brigham Young as President of the twelve, but they have as yet failed to produce any evidence of his calling and ordination in harmony with the revelations governing the church.

Joseph Smith, however, after the Spirit of the Lord had on several occasions witnessed to his calling, presented himself to the conference of the Re-organized Church convened at Amloy, Illinois, on April 6th, 1860, and was then ordained under the hands of Apostles Marks, Gurdley, Blair and Powers, first to the High Priesthood which position he has honourably filled to this day.

The Re-organized Church has had to suffer in prestige on account of its similarity of its name to that of the Utah Latter-day Saints whose evil practices, polygamy, blood atonement, Adam God worship, and secret endowments have brought them into such disrepute.

Joseph, by his example of life of purity, has done much to remove the evil odour which attaches to the name Latter-day Saint through the evils of Brighamism, while the church he represents is a foe to all that is evil.

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## Trust in God.

(Selected)

Rabbi Jochanan, the son of Levi, fasted and prayed to the Lord that he might be permitted to gaze on the angel Elijah, he who had ascended alive to heaven. God granted his prayer, and in the semblance of a man Elijah appeared before him.

"Let me journey with thee in thy travels through the world," prayed the Rabbi to Elijah; "let me observe thy doings, and gain in wisdom and understanding."

"Nay," answered Elijah; "my actions thou couldst not understand; my doings would trouble thee, being beyond thy comprehension."

But still the Rabbi entreated:

"I will neither trouble nor question thee," he said; "only let me accompany thee on thy way."

"Come, then," said Elijah; but let thy tongue be mute. With thy first expression of astonishment, we must part company."

So the two journeyed through the world together. They approached the house of a poor man, whose only treasure and means of support was a cow. As they came near, the man and his wife hastened to meet them, begged them to enter their cot, and eat and drink of the best they could afford, and to pass the night under their roof. This they did, receiving every attention from their poor but hospitable host and hostess. In the morning Elijah rose up early and prayed to God, and when he had finished his prayer, behold the cow belonging to the old people dropped dead. Then the travellers continued on their journey.

Much was Jochanan perplexed. "Not only did we neglect to pay them for their hospitality and generous services, but his cow we have killed;" and he said to Elijah, "Why didst thou kill the cow of this good man, who——"

"Peace," interrupted Elijah; "hear, see, and be silent! If I answer thy questions we must part."

And they continued on their way together.

Towards evening they arrived at a large and imposing mansion, the residence of a haughty and wealthy man. They were coldly received; a piece of bread and a glass of water were placed before them, but the master of the house did not welcome or speak to them, and they remained there during the night unnoticed. In the morning Elijah remarked that a wall of the house required repairing, and sending for a carpenter, he himself paid the money for the repair, as a return, he said, for the hospitality they had received.

Again was Rabbi Jochanan filled with wonder, but he said naught, and they proceeded on their journey.

As the shades of night were falling they entered a city which contained a large and imposing synagogue. As it was the time of the evening service they entered and was much pleased with the rich adornments, the velvet cushions, and gilded carvings of the interior. After the completion of the service, Elijah arose and called out aloud, "Who is here willing to feed and lodge two poor men this night?" none answered, and no respect was shown to the travelling strangers. In the morning, however, Elijah re-entered the synagogue, and shaking its members by the hands, he said, "I hope that you may all become presidents."

Next evening the two entered another city, when the Shamas (sexton) of the synagogue, came to meet them, and notifying the members of his congregation of the coming of two strangers, the best hotel of the place was opened to them, and all vied in showing them attention and honour.

In the morning, on parting with them, Elijah said, "May the Lord appoint over you but one president."

Jochanan could not resist his curiosity no longer. "Tell me," said he to Elijah, "tell me the meaning of all these actions which I have witnessed.

To those who have treated us coldly thou has uttered good wishes; to those who have been gracious to us thou has made no suitable return. Even though we must part, I pray thee explain to me the meaning of thy acts."

"Listen," said Elijah, "and learn to trust in God, even though

thou canst not understand His ways. We first entered the house of the poor man, who treated us so kindly. Know that he had been decreed that on that very day his wife should die. I prayed unto the Lord that the cow might prove a redemption for her; God granted my prayers, and the woman was preserved unto her husband. The rich man, whom we next called up, treated us coldly, and I repaired his wall. I repaired it without a new foundation, without digging to the old one. Had he repaired it himself he would have dug and thus discovered a treasure which lies there buried, but which is now for ever lost to him. To the members of the synagogue who were inhospitable I said, 'may you all be presidents,' and where many rule there can be no peace; but to the others I said, 'May you have but one president;' with one leader no misunderstanding may arise. Now, if thou seest the wicked prospering, but not envious; if thou seest the righteous in poverty and trouble, be not provoked or doubtful of God's justice. The Lord is righteous, His judgements all are true; His eyes note all mankind and none can say, 'What dost thou?'"

With these words Elijah disappeared and Jochanan was left alone.

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