

entertainment and the first travelogue and we shall see how the young people respond to the invitation to spend an evening a week in this class of instructive entertainment.

But Independence Saints cannot stop here. Playgrounds will soon be provided for outdoor sports, such as croquet, tennis, base ball, and other healthful and developing games, looking towards which the

initial steps have been taken. Finally, (it may not be possible now, and the feelings of the people should be consulted and respected in this matter) a building of some such character as a gymnasium, or containing gymnasium accommodations should and will be provided. This should be done conservatively, but the question of Elder Macrae must be answered, "We will not just 'sit.'"

BE NOT CARRIED ABOUT WITH DIVERS DOCTRINES

Sermon of Frederick A. Smith, Delivered at Independence, Missouri, at the Second Independence Branch, May 25, 1919.

Mrs. A. Morgan, Reporter.

The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; for the truth's sake, which dwelleth in us, and shall be with us for ever. Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.—2 John 1 to 9.

In connection with that I want to use a statement found in Hebrews 13: 8-10.

Jesus Christ the same yesterday, and to-day, and for ever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle.

Again: Ephesians 4: 14.

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.

The thought expressed in Hebrews 13th chapter will probably constitute the central thought to-night: "Be not carried about with divers doctrines." "It is a good thing to have the heart established in grace." I do not know whether you people noticed the prayer to-night, but there was a thought in it that struck me quite forcibly. I always like to hear the opening prayer, and in this one there was a very fine thought; at least, to me. The recognition of the principle that God has given. He prayed that the

inspiration of God might direct the thoughts of the speaker; that the people might be edified. You stop a moment, and think what it means, and you have at once before you one of the many features of what God has given to mankind when he said he sent men out to preach the gospel, and if we do not have the Spirit we should not teach.

I might possibly use an expression used by a teacher in Salt Lake City once, when we were laboring with an old brother that had got quite obstreperous there, and did not feel to comply with the rules of the church. He said the Spirit directed him; and this teacher, also an elderly man, but a very kind one, in a kind and firm manner said, "Yes, brother; but what kind of a spirit?" and when the old gentleman insisted and urged that the Spirit directed, he said, "Yes, brother; but what kind of a spirit? What kind of a spirit would prompt you to do such things as that?" And while he was kind, he was very firm about it, and finally the old brother had to admit that it was not the Spirit of God.

Now, if you do not have the Spirit, what kind of spirit have you? If the speaker does not have the Spirit of God, then, my friends, what does that preaching mean to you? Have you ever thought about it? It is an important thing that you ought to think about. If he does not have the Spirit of God, well, you need not be very much afraid of him. If it is the Spirit of God, then you should pay heed to it: very carefully, too.

In the thought I have before you to-night, that we be not carried about by every wind of doctrine, we want to carefully canvass the situation; and never, I presume, in the history of the world, has there been a time when there were as many, what we could call strange doctrines instituted and being promulgated in the world, as at the present time. We have had lots of them in the past, it is true, but never so many at any one time. I cannot help but think of the statement made by the Master of men when he was here upon earth, in which he made the declaration that the time would come that everything that could be shaken would be shaken, and we are pretty nearly in that period.

I have been a good many years in this service. I have tried earnestly to put myself in the proper attitude before God as his servant, and let him lead me and direct me, and I sometimes have felt almost like sitting down and weeping with discouragement, and not because God has not been with me; not because I have not felt the leadings of his Spirit, the promptings of his inspiration—that is the only thing that has enabled me to stand up and meet the issue—but it is because of the weakness of humanity, the carelessness and indifference of his people; the failure to make progress and develop as they might do, and ought to do. As a consequence, the loss of privileges and benefits and blessings that otherwise would be theirs: that is the discouraging feature; that is the thing that hurts. And when I have witnessed the falling away of some of those who have stood in high places, and occupied in prominent positions, it has shaken my faith and confidence in mankind. It has established fully, in my mind, the thought that unless we are established in grace in this great work of God, the Adversary of souls will shake us. Ambition, pride, jealousy, any of these things that you may attribute it to, are but the instruments that the Adversary seeks to use to accomplish his purpose. There are none of us so high, there are none of us so low that he will not attempt to exercise his power along these lines. We need not seek to escape that thought.

No wonder the apostle made the declaration, Ye that are strong, take heed. That is the time when we have to take heed; and when we feel strong and confident, then, my friends, is when the opportunity comes for the Adversary to enter in and accomplish his purpose. When we feel weak and humble, and go in earnest prayer to God and seek to live close to him, the Adversary knows that he has no chance to get at us. He cannot accomplish his work, and he knows it.

Now, when we have had to meet the question, Brother Smith, what do you think of this? What is the meaning of this one and that, and the other, who have fallen away, and have set up some peculiar theories of their own? I have answered them, It is one of the manifestations of the weakness of mankind, and the true prophetic declarations of the Master, in the fact that the Adversary of souls is still at work, but it has not in any sense affected the truth of the gospel of Jesus Christ. Nor does it follow that because these men shall go out, and use their influence against us and seek to take advantage of every opportunity that is presented, and utilize the knowledge that they have of the inner workings of our organization, does it follow at all that they are going to destroy this organization?

On the other hand, we sometimes think possibly

that a few of these things will have a very beneficial influence in the fact they will set us to studying, to thinking, to investigating, and to putting up every bar against the powers of the Adversary that otherwise we probably would have left down. When you get that thought you begin to see that there is no reason why we should be discouraged or disheartened because men fail or fall.

It so happened in the case of one brother. I have been acquainted with him for a long time, closely associated with him, and knew something of the character of the situation, and could have told you several years ago the danger that the man was walking in. In fact, have spoken of it. For no individual can follow the line he followed without making the fatal step finally, and falling. We cannot do it. So when we take the thought expressed by the apostle in these letters to the people of the olden time, we can readily feel the influence of it as it comes to us now. As I have studied the history of that day; as well as I could get hold of it, I have been led to believe and have been confirmed in the thought that they had things to deal with very much like the things we have to deal with now. That humanity was very similar in that age to what it is now, and when I go back to the Scriptures and read carefully the declarations as I find them, for instance, in the second chapter of Galatians, where they had a little racket and the apostles went up to Jerusalem and met with the presidency and thrashed it out there, and the apostle Paul said, "I withstood him to the face because he was to be blamed," I come to the conclusion that we ought not to get discouraged because some of our men have a little disagreement now. Not at all. It did not stop the work then. It has not changed the truth of God in any way, and we are still the people of God. We are still moving on.

And when we take into consideration carefully all of these changing conditions, and the changing attitude for us in the defense of our position, and while it became recognized, to a large extent, that from a doctrinal standpoint—and when I use the term *doctrinal standpoint*, I mean from the point of organization and things of that description—doctrinal features, that the religious world was awakened to the fact that it is practically impossible for them to meet us on that ground, and I have not forgotten the statement made by President Joseph Smith a number of years ago at one of our General Conferences, while talking to us at the close of the conference. It was something like this; I can give you the sentiment, but not exactly the wording, but I can get it for you if necessary, for it is in print. He says, "Heretofore, the Adversary has sought the destruction of this people from without, by bringing to bear upon them the

forces from without; but," he says, "from now on, he will seek to sow the seeds of discord and difference among the brethren, and undertake to disrupt us from within." He did not make any mistake when he made that declaration, and it is not surprising to us now, that we find just such efforts being made. Wherever they come from, whenever it appears, it should have the influence of spurring us, urging us, forcing us, my friends, to a consciousness of the fact that we must get close to God, and we must stand close together upon the great principles of truth that God has given us.

We need not be alarmed, we need not be disturbed; but we should be awake and thoughtfully consider the situation, and carefully enter into that close relationship with God which shall enable us to stand steadfast, no matter what comes.

Following along this line we may look around us and discover that while heretofore one of our chief lines of argument has been to point out the fact that the great power of God was made manifest in this church, and our elders used to take a special delight in pointing to the fact that we had the gift of healing, the gift of tongues, the gift of prophecy, and some others of these special manifestations, and that became a bulwark, almost, behind which we hid; but my friends, the Adversary recognized the force of that, and he did just exactly what the apostle said he would do, and what Christ indicated he would do, and he has especially said there would come a time when these things would become strong in the world, and the spirit of anti-Christ would make itself manifest.

Now, we ought to be able to discover it. How are we going to do it? I wonder how many of you would answer the question to-night if I would ask you to answer it right now. How many could do it? How would you meet the question? You think closely for a few minutes. How would you do it? When we recognize the fact to-day that there are those organizations calling themselves churches who are manifesting to us some of these very features, so far as the gift of healing is concerned, I presume there are one or two organizations to-day that could point with as much pride to the wonderful work in that as we could.

Now, don't get alarmed; we are not going to apostatize, but the fact remains and stares us in the face in spite of everything, that they can point to as many wonderful things, and it would be just as hard for you to explain what they do as it is for the outsider to explain how we manifest that wonderful power. How are you going to answer it, then? Here is one of the peculiar features that has been deceptive, very much so, and that to-day is affecting us, and some of our people have been carried away with it. We

know that. They have not been able to distinguish and they have found in it a peculiar feature; they are polished and are a class of individuals that, from the worldly standpoint, at least, must be recognized at first-class citizens, and who, from the intellectual standpoint stand high in the general way of thinking, making it rather an alluring situation.

Now, how are we going to meet that situation? We have two or three organizations along the line, and when I have met them—we have had to have some dealings with them, of course; we cannot escape it—I have had to ask myself the question, How shall I meet them? and I have been brought face to face with the realization that you cannot bring to bear the arguments we have brought to bear in the past, in the meeting of what we are pleased to term the sectarian churches, or churches of the world, the Protestant churches. You have got to meet them from another standpoint, for they have these things that we have, and where and how are you going to get around the thought that the power is there. There is a power working with them, and we need not close our eyes to that. When I have made my investigation I have been forced to the recognition of this thought, the apostle says it would be anti-Christ, and one of the very first things you discover, will be, to get you to recognize this one thought, you must, my friends, surrender your intelligence, and your will power to the will power and intelligence of the individual who is doing the leading; and when you have done that, then you have opened the gate. You have offered the opportunity for the entrance of the Adversary to accomplish his work, and immediately you find yourself in a position that it is hard to get away from.

Now, if you want one of the special authorities that holds along that line you go to spiritualism, and immediately you discover that the spiritualist leader emphasizes the thought that if you resist him the spirit will not come. What does it mean? It means a surrender on your part, and so long as you stand upon the attitude that you have a right to examine that thing, you will find no manifestation there, and when you examine carefully into that thing you discover directly and strongly that they have put themselves in the attitude that they do not recognize the *Sonship of Jesus Christ*, and John made the statement in that little text I read in your hearing to-night, that they will not recognize him as the *Christ in the flesh*; and as a consequence they are anti-Christ.

We cannot get around it, my friends. That is the first proposition you will meet if you will make a careful study of the situation. The next thing that presents itself is that every doctrine he has laid down, almost, will be set aside. Every one, and

where he has emphasized the fact of morality and cleanness of character and uprightness should be made manifest in the one that represents Góð, they will present to you a medium that will manifest the power or spiritual influence whose moral character is not such that you will recognize it is what it should be. You think for a few moments, and you have another anti-Christ manifestation. You begin to emphasize the matter of the doctrine of the church, and at once you are met anew with the declaration that it is not necessary. You do not need to bother with it, and you discover at once as you move along down the line that you are face to face with an opposition that while they present a power, while they manifest some of these very manifestations, even speaking in tongues, and work of that description that we do, yet beyond it all, and beneath it, you discover that disposition to deny the Christ, and hence you can recognize at once that they are not of the household of faith. They are not of the true followers of Jesus Christ.

That is not only true of the Spiritualists, but you will find the same principles to-day in Christian Science; you will find the same principles in some other organizations that we have, or, churches they call themselves, that deny organization, and say there is no organization. Did you ever stop and think he is working to accomplish his purpose in various other ways? He is not asleep: nothing of the kind; and evidently he is conscious of the fact that his time is near, and the time for him to work is short; and he is seeking with all the powers that he can possibly bring to bear upon mankind, to lead them away from the idea of God. To lead them away from the security of his divine word. Away from those conditions that lift higher and higher, and build up a character that can stand the test, and lead them into that careless, indifferent attitude, if he possibly can, that will lull them to sleep; as the writer in the Book of Mormon says, and bind them with a silken cord, and lead them on until he has securely bound them in chains, and leads them down to hell.

You think seriously over the situation and you will discover, my friends, that we are living in a time that you can afford to be wideawake to every opportunity that offers itself to us, for development in the spiritual, in the moral, in the intellectual and every other line of advancement towards higher ground, and up to the condition that the Lord is occupying.

I rather like one of the thoughts of our brother this morning when he emphasized the fact that religion that could not be manifest in our lives, in our works, in our character, was not worth saying very much about. He did not use just those terms, but that was the idea. I want to tell you that we have reached the time that this is true. A religion that

cannot be used every day; a religion that cannot be carried into every feature of your life; a religion that is of such a character that it does not benefit me, fit me for better conditions, that it does not make me more noble and great and grand, is a failure—absolutely a failure; and it is no wonder, my friends, that the churches of the world have been studying hard to remedy the conditions that have come into their midst. And now we ask you to stop and think, as a people, believing as we do in the principle of inspiration, and that principle of inspiration is for every individual in the church, for God has indicated in his word that every individual should have access to it. It should have its peculiar influence upon them. It should lead them, teach them, guide them to higher conditions, and greater truths than they have been able to comprehend in the past, but I ask you, my friends, How far have you let it lead you? To what extent have you listened to its promptings, or have you allowed the things of this world, the opinions of mankind, the controversies that come up between individuals to blind your eyes, to dull your senses, and cramp the very workings of your heart? Think for a few moments over it, my friends, and if you have done these things, what has been the result? Are you living upon a higher spiritual ground, higher plane than you did when you went into the church? Are you living on a higher moral basis than you were when you came into the church? If not, pray answer the question yourselves, why not? Who is to blame? It is a serious thought. It is one that we ought to face once in a while, and we ought to look at it carefully and thoughtfully. Is your light shining bright enough to attract the attention of others? Has the light of our work carried the conviction that it should, and we talk about Zion? Yes, Zion; and whenever you say Zion, why you may as well talk about heaven, almost! To the most of the people you talk about Zion, and it is the next thing to heaven, if it is not heaven itself.

I have been in the West, and they have used the word *Zion* out there until I have almost hated to see our people use the name in connection with some of our work; not because it is not a good name, but because it stands for such high things, such a clean place, and such a pure people that I am fearful all the time that we cannot live up to its standard and its representations. As a consequence, we are very apt to bring upon that name itself a reproach.

There is a mammoth institution in Salt Lake City, a business institution, general store, what we would call in this country a department store—on it is a picture of the all-seeing eye, and "Zion's Cooperative Mercantile Institution" is the name it goes by. "Zion's." I used to have to deal with them once in a

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while when out there, and we considered it a genuine robber, from a mercantile standpoint.

I have had business men who had business dealings with them say, "Zion's Mercantile Institution," and that word Zion, the way they would say it, it used to go through me like a knife, almost. Why? It was said sarcastically, with recognition of the fact that the institution did not represent Zion.

I want you people to think about this. Deception is abroad in the world. Everywhere. They are camouflaging everything that can be camouflaged, and I sometimes wonder if we do not camouflage just a little bit. I want you people to think about this very seriously. Can we afford to change it, or shall we stand out as one of those peculiar institutions that our lives, our characters, our efforts, our determinations, with humility, yet with firmness, kindness, and our representation to all shall be of such a character that we reflect all the time the true principle of Zion, "the pure in heart"? the true characteristics of the gospel of Jesus Christ? We should show to the world the power of the gospel to save us from the evils of the world; from the deceptions that are everywhere around us, and not be stumbling blocks in the way of progress of the great work of God.

It is this thought that we want to examine to-night particularly. Shall we let deception creep in? allow ourselves to be deceived? Shall we let ourselves move out in the world until we shall partake of the same spirit of the world, and the evils of the world, the deceptions of the world, to such an extent that we deprive ourselves of the very inspiration of the Almighty that shall enable us to discern the evils and see the evils?

Now, where shall we draw the line? I am not going to tell you where we are going to draw the line, to-night, but I am going to emphasize the thought that it has got to be drawn. With these deceptions before us and this thought here, are we going to be as little children, tossed to and fro? Again let us see what the apostle says, That we henceforth be not mere children, tossed to and fro and carried about by every wind of doctrine, by the sleight of men and the cunning craftiness, whereby they lie in wait to deceive.

That is the question; are we children yet? Are we ever going to grow strong? Or, are we going to be in a condition where we can stand in the strength of this gospel, and in the light of these truths, and be able to see the camouflage that they place upon everything in the world, and make the decision, and

reject them? That is the question. Are we ever going to let the Spirit of God, and its influence, come in upon us until it shall have its peculiar work—and whenever it does, my friends, you will discover it will bring you closer to God. It will emphasize the truths of God. Get you closer to that condition that God has assigned. We will recognize the force of that brotherhood of man that we have not recognized in the past. We will recognize more perfectly our allegiance unto God, as the Father of the human race, as we never have in the past. Afid we will be conscious of that peculiar love growing up within our hearts that goes out to our fellow beings, as it has not done in the past; and instead of that spirit of the world that lives for its own, and itself, we will begin to partake of that Spirit of Christ that could lay down his life for us; that Spirit of the Christ, my friends, that will rise above the sordid things of this earth, and the gratification of our own wills, our own desires, and ambitions, and our own selfish needs, at the expense and sacrifice of some one else. But it will make us reach that point, my friends, when our brother's needs will be our interests, and when we will be just as particular with our brother's character as we are with our own name; when we reach that point when we will be just as particular about the feelings of our brother as we are of our own feelings, and we will be just as desirous that our brother shall have everything right as we are that we shall have everything right; when that time comes, my friends, we can begin to talk about Zion. We can laugh at the deceptions of the Adversary. We will be established in Christ, and in a knowledge of the Lord Jesus Christ, and you would not have to ask anybody if he has a testimony to bear, for his very life will be one continual loving witness that he has a testimony.

Are you drifting, friends; are you being tossed about by every wind of doctrine that comes? or, are you being established in Christ, in the truths that God has given unto us? Letting the whisperings of that inspiration of almighty God that teaches in perfect accord with the things of Christ himself come to you as the teacher that gives to you the sense of your own duty, and enables you to see your own errors and gives you the courage to correct them, that you may rise higher and higher; that you may stand sure and fast, anchored to the rock of Christ. When the storms of deception beat upon you, and when the powers of the Adversary seek to sweep you away, you have a refuge, a haven of safety, and you can say to him, in all the strength of that power of manhood, "Depart, Satan! I will have nothing to do with you."

I know what that means, my friends. I had a little experience in that, and that very word I used

brings it to my memory. It was in connection with one of those organizations I spoke of. One of their leaders had asked the privilege of speaking and they had granted it. I attended the service and in the course of the talk, he had a good many things to say, but I, for one, did not believe one word of it. Some of it I knew was absolutely false, and then, looking straight at me,—and I was sitting away back on the back seats, that lecturer put his eyes upon me and began to tell that they had a message to deliver to certain ones there, and continued to talk and walk down out of the pulpit and straight down out the aisle, very slowly, and looking straight into my eyes. I saw that I was the object of the message, and I asked in humble prayer, and I had never prayed more earnestly before, Lord, what shall I say? I was on the back seat. Nobody behind me, and all at once a voice spoke to me—above me, as clear as any voice I ever heard, but not loud: "Depart hence, Satan; I will have nothing to do with you." It startled me, and I looked around, but there was no one there. I continued to pray, and the individual continued to move slowly down towards me, and suddenly I felt the thrill of the Spirit, and the voice spoke again, this time a little more distinctly and positively in its nature. My question was, What shall I say, and the voice came with the answer, "Depart hence, Satan; I will have nothing to do with you." Still I hesitated. I was not satisfied. I lifted my heart stronger than ever, and pleaded with God; and then came that Spirit upon me until it fairly shook me all over—gave me a consciousness of whence it came, and uttered the words, "Depart hence, Satan; I will have nothing to do with you"; and suddenly it sprang into my thoughts, and I said, "I will do it, Lord." I had no more than uttered the thought than that medium stopped, put his finger up to his lips, and began to look sour and black, and scowled terrifically. I never saw such a look on a mortal's face. He stood and looked at me for fully a minute, and then changed his course and went over to a party on the other side of the house through the seats. Spoke to two or three there.

Friends, I know what it means to hear that voice of inspiration. I know that when we go to God in humility and meekness and seek him we find he is not far away and will answer. I know that if we will heed the admonition given there we will save ourselves trouble, and be blessed in God's work. I plead with you, then, to come to a realization of the situation. To stand fast in the truths that God has given to you.

Let nothing shake you loose; no matter if the heavens shake you will be saved, and God will be with you, and bless you, and your redemption is just as sure as God has promised it. Now, may God help

you and bless you. May you see the necessity that stares us in the face, and if this rambling talk can convince you of the importance of the thought that we should be established in Christ, in other words, in the favor of God, that your hearts may be set upon him, I shall be satisfied.

May the powers of the Adversary have no terrors for you. No fears come into your heart, but with joy and with thanksgiving and with peace in your mind and joy in the Lord you can enter into the service of God and remain there and meet the issues as they come.

Correspondence

Rockville, Missouri, May 25.

Editors Ensign: I certainly get a great amount of good out of the letters in the ENSIGN.

I am sending you an order for some books which some of the Saints asked me to order for them. The sister desiring the books was baptized at the same time I was, and of late she is taking a great interest in the work. She has two daughters she says will become members of the church when they come back here. She has given them some of the church books to read.

I regret having to miss Sunday school. I think I have a fine little Sunday school, although it is small in number. I am proud to say they are more interested in the Sunday school work than ever before, and our school is increasing in numbers. Brother Oehring is still with us and I am sorry we cannot have preaching, for I can hardly wait from one Sunday to another. He has done me much good and he can make things so plain I never would tire of hearing him talk. I never saw one of God's servants love to tell the old gospel story as he does.

When I was a small boy I always said I never wanted to be a preacher, but there is nothing I would rather do than help spread the gospel. I hope some day I may be able to do my part in that line of work. May we as God's children show that we love his work more than we do our own work. I am afraid we fall short to some extent along that line. Do we do our work first, then if there is any time left, give it to God? or, when the time comes, are we so tired we do not want to go to church? "If ye love me keep my commandments," says the Scripture; "Whosoever loves his daughter or son more than me is not worthy of me." Do we think God is well pleased with this way of serving him? I fear not. I know, for one, I fall short.

It is not long until our convention, and I hope it will be well attended. If we all go with the intention of getting all the good we can and making it a successful gathering, I believe it will be a meeting long to be remembered and a better one than we had at Fort Scott. It was the best conference I ever attended. It looks rather doubtful whether or not I will be able to attend, but I am going to make every effort in my power.

I will send for some more books when I get so I can read more. I strained my eyes the past year of school and they have not gotten strong yet, and they told me not to use them much this summer. I hope they may be strong by fall so I can attend school.

Clive H. Heath,